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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 40

ΓΕΝΕΣΙΣ Μ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

The chapter is dominated by the LXX's distinctive ἀρχι- compound-title series: ἀρχιοινοχόος ('chief cupbearer'), ἀρχισιτοποιός ('chief baker'), ἀρχιμάγειρος ('chief guard/cook'), and ἀρχιδεσμοφύλαξ ('chief jailer') — Ptolemaic court vocabulary in which the ἀρχι- prefix marks the head of each royal household department, rendering Hebrew גִּזְרֵ-compounds with single Greek compound nouns that read naturally in the Egyptian administrative milieu familiar to the LXX translators.

Translation & textual notes

The Greek text of Genesis 40 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter is dominated by the LXX's distinctive ἀρχι- compound-title series: ἀρχιοινοχόος ('chief cupbearer'), ἀρχισιτοποιός ('chief baker'), ἀρχιμάγειρος ('chief guard/cook'), and ἀρχιδεσμοφύλαξ ('chief jailer') — Ptolemaic court vocabulary in which the ἀρχι- prefix marks the head of each royal household department, rendering Hebrew גִּזְרֵ-compounds with single Greek compound nouns that read naturally in the Egyptian administrative milieu familiar to the LXX translators. At 40:7

Joseph's pastoral question uses the rare adjective σκυθρωπός ('downcast-faced,' literally 'Scythian-faced') — the same word Luke 24:17 applies to the Emmaus disciples. At 40:8 the key word is διασάφησις — 'clear explanation / making plain,' a compound of διά and σαφής ('clear'), rare in the LXX and chosen for Hebrew יִרְתָּב; Joseph's counter-question Οὐχὶ διὰ τοῦ θεοῦ ἡ διασάφησις αὐτῶν ἐστίν; ('Do not interpretations belong to God?') attributes all hermeneutical authority to the divine, setting Joseph firmly as channel rather than source. The 'lift your head' formula splits into two senses: restoration for the cupbearer (40:13, μνησθήσεται Φαραῶ τῆς ἀρχῆς σου) and decapitation for the baker (40:19, ἀφελεῖ Φαραῶ τὴν κεφαλὴν σου ἀπὸ σοῦ) — the same idiom bearing life or death, a grim wordplay the LXX preserves precisely. At 40:14 Joseph's plea μνήσθητί μου ('remember me') is the aorist imperative of μιμνήσκομαι; the identical form appears in Luke 23:42 on the lips of the dying thief, making Joseph's forgotten intercession a typological anticipation of the prayer that is answered. At 40:15 the cognate dative κλοπῇ ἐκλάπην ('I was stolen by stealing') renders the Hebrew infinitive-absolute יִתְבַּבֵּב בִּבְבֵּב — a Hebraism of emphatic assertion that the LXX captures with figura etymologica. The chapter closes with two memory-verbs (40:23): οὐκ ἐμνήσθη ('did not remember') and ἐπελάθετο ('forgot'), from ἐπιλανθάνομαι, marking a more complete and deliberate forgetting — the shadow of divine delay that frames Joseph's entire prison sojourn.

Discourse structure of the chapter

A · 40:1–5

The two court officials imprisoned alongside Joseph

After an unspecified offense against Pharaoh (40:1), the chief cupbearer and chief baker are imprisoned in the house of the ἀρχιμάγειρος — the same prison where Joseph is confined (40:3). The ἀρχιδεσμοφύλαξ assigns Joseph as their attendant (40:4), and they remain there for some days. On the same night both men dream — each his own dream marked by the narrator's repeated ὅρασις τοῦ ἐνυπνίου αὐτοῦ (40:5) — and the unit closes with the parallel-dreams framing that drives the entire chapter.

B · 40:6–8

Joseph's pastoral question; interpretations belong to God

Joseph enters in the morning and observes their troubled faces (τεταραγμένοι, 40:6); his question about their σκυθρωπά ('downcast') faces (40:7) is the pastoral gesture that opens the door. When the men complain that no one can interpret their dreams, Joseph's response — Οὐχὶ διὰ τοῦ θεοῦ ἡ διασάφησις αὐτῶν ἐστίν; (40:8) — is the chapter's theological centre, attributing all interpretive authority to God and inviting them to tell their dreams.

C · 40:9–15

The cupbearer's vine dream; the three-day oracle; Joseph's plea

The cupbearer narrates his dream: a vine with three branches that buds, blossoms, and yields ripe grapes which he presses into Pharaoh's cup (40:9–11). Joseph interprets: the three branches are three days; in three days Pharaoh will 'lift your head' and restore him (40:12–13). Joseph then adds his personal plea — μνήσθητί μου ('remember me,' 40:14), asking for ἔλεος and an appeal to Pharaoh for his release. He grounds the plea in his innocence: κλοπῇ ἐκλάπην ἐκ γῆς Εβραίων ('I was stolen from the land of the Hebrews,' 40:15), using a cognate-dative Hebraism of emphatic assertion.

D · 40:16–19

The baker's basket dream; the grim wordplay; three days to death

Encouraged by the favorable interpretation, the chief baker reports his own dream: three baskets of white bread on his head, the top basket containing food for Pharaoh but consumed by birds (40:16–17). Joseph interprets: three baskets are three days — but the formula inverts. Where the cupbearer heard 'lift your head' in restoration, the baker hears ἀφελεῖ Φαραῶ τὴν κεφαλὴν σου ἀπὸ σοῦ ('Pharaoh will remove your head from you,' 40:19): decapitation, then hanging on a tree, then the birds completing their work (40:19) — the dream's imagery turns back on itself with bitter precision.

E · 40:20–23

Pharaoh's birthday: both fates fulfilled; Joseph forgotten

On the third day — Pharaoh's birthday feast (ἡμέρα γενέσεως, 40:20) — Pharaoh 'remembers' the two officials and acts with precision: the cupbearer is restored to his position (40:21) and the baker is hanged, καθὰ συνέκρινεν αὐτοῖς Ἰωσήφ ('exactly as Joseph had interpreted for them,' 40:22). The chapter closes on a note of bitter irony: the very man Joseph begged to remember him does not remember Joseph but forgot him entirely (ἐπελάθετο αὐτοῦ, 40:23), leaving Joseph to endure two further years in the prison before God's moment arrives.

1 Ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα ἥμαρτεν ὁ ἀρχιοινοχόος τοῦ βασιλέως Αἰγύπτου καὶ ὁ ἀρχισιτοποιὸς τῷ κυρίῳ αὐτῶν βασιλεῖ Αἰγύπτου.

And it came to pass after these things that the chief cupbearer of the king of Egypt and the chief baker offended their lord, the king of Egypt.

Narrative frame / scene-setting

Ἐγένετο δέ

The ἐγένετο δέ formula opens a new narrative episode, calquing Hebrew וַיְהִי ; the adversative δέ marks a break from the Joseph-Potiphar arc of ch. 39. The double subject (cupbearer and baker) and their shared offense against their lord establish the symmetry that drives the whole chapter: two men, two dreams, two fates.

Ἐγένετο

it came to pass

Aor Mid Indic 3 Sg : γίνομαι

main verb (narrative-frame formula)

→ constative aorist (inaugurating new episode)

γίνομαι: 'come to pass / happen'; the formula ἐγένετο δέ calques Hebrew וַיְהִי , the standard LXX opener for a new episode (cf. 40:20); the mid form is conventional, not reflexive.

δὲ

now

transitional particle (scene-change from ch. 39)

→ discourse linkage or contrast

δὲ: meaning 'now'; conjunction or particle linking this unit with the surrounding discourse.

μετὰ

after

preposition + accusative (temporal sequence)

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal sequence).

τὰ

the

Accusative

article with ῥήματα (temporal phrase)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ῥήματα

things / words

Accusative

object of μετά (temporal: 'after these events')

→ object specification

ῥήμα: 'word / thing / matter'; renders Hebrew מִדְבָּר which spans 'words' and 'events'; the phrase μετὰ τὰ ῥήματα ταῦτα is a standard LXX transitional formula linking episodes (cf. Gen 22:1; 39:7).

ταῦτα

these

Accusative

demonstrative adjective modifying ῥήματα

→ object specification

ταῦτα: meaning 'these'; it serves as demonstrative adjective modifying ῥήματα.

ἥμαρτεν

sinned / offended

Aor Act Indic 3 Sg · ἁμαρτάνω

main verb (predicate of compound subject)

→ constative aorist (single offense act)

ἁμαρτάνω: 'sin / miss the mark / transgress'; renders Hebrew נִשְׁחָט; in a political court context the word denotes breach of loyalty to a superior rather than moral sin per se. The singular verb with a compound subject follows Hebraizing convention of agreement with the nearer subject.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχιοινοχόος

chief cupbearer

Nominative

subject (first of compound subject)

→ participant prominence

ἀρχιοινοχόος: compound ἀρχι- ('chief') + οἰνοχόος ('wine-pourer'); renders Hebrew שַׂר הַמְּשָׁקִים ('chief of the cupbearers') with a single compound noun. The ἀρχι- prefix throughout this chapter is Ptolemaic court vocabulary, reflecting the LXX's Egyptian provenance and rendering the Hebrew שַׂר-series with a parallel Greek ἀρχι-series.

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

king

Genitive

genitive of relationship (the official's royal master)

→ relational specification

βασιλεύς: 'king'; renders מֶלֶךְ; the genitive frames the official's identity entirely in terms of his royal lord.

Αἰγύπτου

of Egypt

Genitive

genitive of place (indeclinable proper noun modifying βασιλέως)

→ participant identification

Αἴγυπτος: the LXX standard rendering of מִצְרָיִם; indeclinable in most usages.

καὶ and coordinating conjunction (linking the two subjects) → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ὁ the Nominative article → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἀρχισιτοποιός chief baker Nominative subject (second of compound subject) → participant prominence ἀρχισιτοποιός: compound ἀρχι- ('chief') + σιτοποιός ('bread-maker'), from σῖτος ('grain/food') + ποιέω ('make'); renders Hebrew דִּינָקְרַשׁ ('chief of the bakers'). The second ἀρχι- title in the chapter; the systematic ἀρχι- series (ἀρχαιονοχός, ἀρχισιτοποιός, ἀρχιμάγειρος, ἀρχιδεσμοφύλαξ) is a hallmark of the LXX's Ptolemaic administrative register.	τῷ the Dative article → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.
κυρίῳ lord Dative dative of disadvantage (person offended against) → sphere or reference κύριος: 'lord / master'; renders Hebrew דָּן; in a non-theological context denotes the human superior (Pharaoh); recurs at 40:7 in the same political sense.	αὐτῶν their Genitive possessive genitive modifying κυρίῳ → relational specification αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying κυρίῳ.	βασιλεῖ king Dative dative in apposition to κυρίῳ (identifying the lord as Pharaoh) → sphere or reference βασιλεύς: the repetition of the royal title in apposition makes the gravity of the offense explicit — their 'lord' is no minor official but the king himself.	Αἰγύπτου of Egypt Genitive genitive of place modifying βασιλεῖ → participant identification Αἰγύπτου: transliterated proper name rendered in Greek letters; here it functions as genitive of place modifying βασιλεῖ.

2 καὶ ὠργίσθη Φαραῶ ἐπὶ τοῖς δυσὶν εὐνούχοις αὐτοῦ, ἐπὶ τῷ ἀρχαιονοχῷ καὶ ἐπὶ τῷ ἀρχισιτοποιῷ.

And Pharaoh was angry with his two officials — the chief cupbearer and the chief baker.

Consequence (royal reaction to the offense) καὶ

The paratactic καὶ links offense (v.1) to royal reaction; the appositional restatement (ἐπὶ τῷ ἀρχαιονοχῷ καὶ ἐπὶ τῷ ἀρχισιτοποιῷ) identifies the two εὐνούχοι explicitly, anticipating the reader's need before the dreams begin.

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὠργίσθη

was angry

Aor Pass Indic 3 Sg · ὀργίζομαι

main verb (emotional response)

→ ingressive aorist (onset of anger: 'became angry')

ὀργίζομαι: 'be/become angry'; deponent passive form; renders Hebrew רָצַח (from רָצַח, 'be wrathful'); in the Joseph narrative Pharaoh's anger (cf. 41:10) is the mechanism by which providential events are set in motion.

Φαραω

Pharaoh

indeclinable proper noun, subject

→ participant identification

Φαραω: LXX transliteration of Hebrew פַּרְעֹה, itself the Egyptian title pr-ꜥ ('great house'); indeclinable throughout Genesis and Exodus.

ἐπὶ

against / at

preposition + dative (emotional directedness: 'angry at')

→ spatial or relational framing

ἐπὶ: meaning 'against'; here it marks the relation signaled by preposition + dative (emotional directedness: 'angry at').

τοῖς

the

Dative

article

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

δυσὶν

two

Dative

numeral adjective modifying εὐνούχοις

→ sphere or reference

δύο (dat. δυσὶ): 'two'; the dual emphasis on both officials prepares for their parallel dreams and divergent fates.

εὐνούχοις

eunuchs / officials

Dative

dative (object of ἐπὶ, persons toward whom anger is directed)

→ sphere or reference

εὐνούχος: literally 'bed-guardian' (εὐνή + ἔχω); in Ptolemaic and ancient Near-Eastern court usage it can denote either a castrated palace servant or simply a court official; renders Hebrew שֹׁמֵר, which likewise spans both senses.

αὐτοῦ

his

Genitive

possessive genitive modifying εὐνούχοις

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying εὐνούχοις.

ἐπὶ

against

preposition + dative (resumptive, introducing appositional specification)

→ spatial or relational framing

ἐπὶ: meaning 'against'; here it marks the relation signaled by preposition + dative (resumptive, introducing appositional specification).

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχαιονοχῶ

chief cupbearer

Dative

dative in apposition to εὐνούχοις (first official specified)

→ sphere or reference

ἀρχαιονοχῶ: meaning 'chief cupbearer'; it serves as dative in apposition to εὐνούχοις (first official specified).

καὶ

and

coordinating conjunction (pairing the two titles)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπὶ

against

preposition + dative (resumptive, second official)

→ spatial or relational framing

ἐπὶ: meaning 'against'; here it marks the relation signaled by preposition + dative (resumptive, second official).

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχισιτοποιῷ

chief baker

Dative

dative in apposition to εὐνούχοις (second official specified)

→ sphere or reference

ἀρχισιτοποιῷ: meaning 'chief baker'; it serves as dative in apposition to εὐνούχοις (second official specified).

3 καὶ ἔθετο αὐτοὺς ἐν φυλακῇ παρὰ τῷ ἀρχιμαγείρῳ εἰς τὸ δεσμωτήριον, εἰς τὸν τόπον, οὗ Ἰωσηφ ἀπήγετο ἐκεῖ.

And he put them in custody under the authority of the chief guard, in the prison — in the place where Joseph was being held.

Narrative continuation (imprisonment enacted)

καὶ

A double εἰς-clause (εἰς τὸ δεσμωτήριον ... εἰς τὸν τόπον) progressively narrows the location. The pivotal link is the relative clause: the two officials are placed precisely where Joseph already is — the narrative convergence is geographic before it becomes relational.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔθετο

put / placed

Aor Mid Indic 3 Sg · τίθημι

main verb (act of imprisonment)

→ constative aorist (single decisive act)

τίθημι: 'place / put / set'; the middle voice suggests the subject's personal authority over the action; the subject is Pharaoh (from v.2), underscoring the royal decree behind their confinement.

αὐτοὺς

them

Accusative

direct object (the two officials)

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the two officials).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

φυλακῇ

custody / guard

Dative

dative of place (locative: 'in custody')

→ sphere or reference

φυλακή: 'guard / watch / prison'; renders Hebrew מִשְׁמָר; a fluid term covering both the act of guarding and the place of confinement; recurs throughout the chapter as the narrative setting (vv.4, 7).

παρὰ

under / beside

preposition + dative (jurisdiction: 'under the authority of')

→ spatial or relational framing

παρὰ: meaning 'under'; here it marks the relation signaled by preposition + dative (jurisdiction: 'under the authority of').

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχιμαγείρῳ

chief guard / chief cook

Dative

dative of authority (official under whose charge they are placed)

→ sphere or reference

ἀρχιμαγείρος: compound ἀρχι- ('chief') + μάγειρος ('cook / butcher / executioner'); renders Hebrew שַׂר הַטְּבָחִים ('chief of the guard/executioners'). The same Potiphar who had Joseph imprisoned (Gen 39:1 calls him ἀρχιμαγείρος) — Joseph is being held in his master's own prison, a detail of providential irony.

εἰς

into

preposition + accusative (first locative specification)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (first locative specification).

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

δεσμωτήριον

prison

Accusative

accusative object of εἰς (place of confinement)

→ object specification

δεσμωτήριον: 'prison / house of bonds' (δεσμός 'bond/chain' + -τήριον place-suffix); renders Hebrew בֵּית הַסֵּהר ('house of the prison'); connotes forced detention in chains.

εἰς

into

preposition + accusative (second, more specific location)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (second, more specific location).

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

τόπον

place

Accusative

accusative object of εἰς (specific cell, specified by relative clause)

→ object specification

τόπος: 'place / location'; the double εἰς-phrase narrows from the institution (δεσμωτήριον) to the specific place (τόπος) where Joseph is held.

οὗ

where

Genitive

genitive relative pronoun (place: 'in which place')

→ relational specification

οὗ: meaning 'where'; pronoun marking person, possession, or reference within the clause; here it functions as genitive relative pronoun (place: 'in which place').

Ἰωσηφ

Joseph

indeclinable proper noun, subject of relative clause

→ participant identification

Ἰωσηφ: indeclinable LXX transliteration of Hebrew יֹסֵף; his first mention in the chapter — the pivot on which the whole episode turns.

ἀπήγετο

was being held / led away

Impf Pass Indic 3 Sg · ἀπάγω

verb of relative clause (Joseph's ongoing state of confinement)

→ progressive imperfect (continued state: Joseph is already there)

ἀπάγω: 'lead away / carry off'; the passive ἀπήγετο ('was being held') describes Joseph's ongoing detained state; the imperfect marks it as the background condition already in place when the officials arrive.

ἐκεῖ

there

adverb of place (pleonastic reinforcement of οὗ — Hebraism)

→ adverbial qualification

ἐκεῖ: 'there'; the double spatial marker οὗ ... ἐκεῖ is a Hebraism calquing ׁם-שָׁם, where a relative clause of place is reinforced by a pleonastic adverb — characteristic LXX paratactic style.

4 καὶ συνέστησεν ὁ ἀρχιδεσμοφύλαξ τῷ Ἰωσηφ αὐτούς, καὶ παρέστη αὐτοῖς ἦσαν δὲ ἡμέρας ἐν τῇ φυλακῇ.

And the chief jailer assigned them to Joseph, and he attended to them; and they remained some days in the prison.

Narrative continuation (arrangement and time-lapse)

καὶ

The unit closes with a time-lapse: ἦσαν ... ἡμέρας ἐν τῇ φυλακῇ bridges the imprisonment and the dream-night of v.5. Joseph's role as attendant (παρέστη αὐτοῖς) is an ironic echo of his former role as Potiphar's overseer and anticipates his future standing before Pharaoh (41:46).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

συνέστησεν

assigned / committed

Aor Act Indic 3 Sg · συνίστημι

main verb (act of delegation)

→ constative aorist (single act of assignment)

συνίστημι: 'commend / present / assign to care'; in administrative contexts denotes entrusting persons to another's charge; the jailer places the two officials under Joseph's personal supervision, a providential inversion of his own captive status.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχιδεσμοφύλαξ

chief jailer

Nominative

subject (the prison official making the assignment)

→ participant prominence

ἀρχιδεσμοφύλαξ: compound ἀρχι- ('chief') + δεσμός ('bond/chain') + φύλαξ ('guard/keeper'); renders Hebrew בִּיתָּן רִאשׁוֹן ('chief of the prison-house'). The fourth and final ἀρχι- title in the chapter, completing the systematic LXX rendering of the Hebrew רִאשׁוֹן-series with a parallel Greek ἀρχι-series.

τῷ

to

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἰωσήφ

Joseph

indeclinable proper noun, dative (indirect object: person assigned to)

→ participant identification

Ἰωσήφ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative (indirect object: person assigned to).

αὐτούς

them

Accusative

direct object (the two officials entrusted to Joseph)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the two officials entrusted to Joseph).

καὶ

and

narrative conjunction (second action)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

παρέστη

attended / stood by

Aor Act Indic 3 Sg · παρίστημι

main verb (service rendered)

→ constative aorist (inaugurating the period of service)

παρίστημι: 'stand beside / attend / serve'; in service contexts denotes personal care; anticipates Joseph's later role standing before Pharaoh (41:46: παρειστήκει ... Φαραώ). The verb signals Joseph's faithful service even in unjust confinement.

αὐτοῖς

them

Dative

dative (persons served)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as dative (persons served).

ἦσαν

they were

Impf Act Indic 3 Pl · εἰμί

main verb (time-lapse bridging statement)

→ progressive imperfect (continued state over an indefinite period)

εἰμί: the imperfect signals indefinite duration; ἡμέρας as accusative of extent of time renders the Hebrew יָמִים ('days' = 'some time') without specifying the number.

δὲ

and

transitional particle (light scene-bridge)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἡμέρας

days

Accusative

accusative of extent of time ('for some days')

→ object specification

ἡμέρα: 'day'; the anarthrous plural without a numeral renders an indefinite period; a Hebraism from Hebrew יָמִים ('days' used for an unspecified stretch of time).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

φυλακῇ

prison

Dative

dative of place (locative)

→ sphere or reference

φυλακῇ: meaning 'prison'; it serves as dative of place (locative).

5 εἶδον δὲ ἀμφότεροι ἐνύπνιον, ἑκάτερος ἐνύπνιον ἐν μιᾷ νυκτί, ὅρασις τοῦ ἐνυπνίου αὐτοῦ, ὁ ἀρχιαινοχόος καὶ ὁ ἀρχισιτοποιὸς οἳ ἦσαν τῷ βασιλεῖ Αἰγύπτου, οἳ ὄντες ἐν τῷ δεσμωτηρίῳ.

And both of them had a dream — each his dream in the same night, each dream with its own vision — the chief cupbearer and the chief baker of the king of Egypt who were in the prison.

Narrative pivot (the simultaneous dreams) εἶδον δέ

The pivot verse of the setup unit: the two men dream on the same night, in parallel. The triple occurrence of ἐνύπνιον ('dream') stresses the symmetry; ὅρασις τοῦ ἐνυπνίου αὐτοῦ glosses the phenomenal content of each. The appositional tail identifies the dreamers, and the closing participial phrase (οἳ ὄντες ἐν τῷ δεσμωτηρίῳ) returns the reader to the prison setting before the dialogue of vv.6–8.

εἶδον

they saw / they had

Aor Act Indic 3 Pl · ὁράω

main verb ('saw a dream' = 'had a dream')

→ constative aorist (single completed dream event)

ὁράω: 'see'; ἐνύπνιον ὁράω ('see a dream') is the LXX idiom for dreaming, calquing Hebrew דָּלַח דִּלְחִי ('dream a dream'); the cognate construction places the emphasis on the dream as a visual experience.

δὲ

and / now

transitional particle (advancing narrative after time-lapse)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀμφότεροι

both

Nominative

subject (collective: 'both of them')

→ participant prominence

ἀμφότερος: 'both'; renders Hebrew שְׁנֵיהֶם ('both of them'); the word establishes parallelism before the distributive ἑκάτερος breaks it into individual elements.

ἐνύπνιον

a dream

Accusative

direct object of εἶδον (first occurrence)

→ object specification

ἐνύπνιον: 'dream'; from ἐν + ὕπνος ('in sleep'); one of three occurrences in this verse — the repetition is emphatic and structural.

ἐκάτερος

each one

Nominative

distributive pronoun-subject (resuming ἀμφοτέροι individually)

→ participant reference

ἐκάτερος: 'each of two'; the shift from collective ἀμφοτέροι to distributive ἐκάτερος signals that while the occasion was shared, each dream was personal and individual.

ἐνύπνιον

a dream

Accusative

direct object (second occurrence, with ἐκάτερος: each his own dream)

→ object specification

ἐνύπνιον: meaning 'a dream'; it serves as direct object (second occurrence, with ἐκάτερος: each his own dream).

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal).

μιά

one / the same

Dative

numeral adjective modifying νυκτί (one and the same night)

→ measure or count

μία (fem. of εἷς): 'one'; renders Hebrew תַּיִל; the shared night is narratively significant — the simultaneous dreams will receive the same interpreter on the same morning.

νυκτί

night

Dative

dative of time (temporal: 'in one night')

→ sphere or reference

νύξ: 'night'; dreams in the ancient world — and especially in the Joseph cycle — are primarily nocturnal revelations, part of the theology of divine communication through sleep.

ὄρασις

a vision

Nominative

nominative in apposition (glossing the content of each dream)

→ participant prominence

ὄρασις: 'vision / appearance / seeing'; from ὁράω; renders Hebrew מַרְאֶה or מַחְזֶה in other contexts; here it glosses the experienced content of the dream as a visual phenomenon.

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐνυπνίου

dream

Genitive

genitive of content (ὄρασις τοῦ ἐνυπνίου: 'the vision of the dream')

→ relational specification

ἐνύπνιον: third occurrence in the verse; the genitive specifies the vision as belonging to each man's particular dream.

αὐτοῦ

his

Genitive

possessive genitive (each man's own dream-vision)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (each man's own dream-vision).

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχιοινοχόος

chief cupbearer

Nominative

subject in apposition (identifying the dreamers)

→ participant prominence

ἀρχιοινοχόος: meaning 'chief cupbearer'; it serves as subject in apposition (identifying the dreamers).

καὶ

and

coordinating conjunction (pairing the two dreamers)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχισιτοποιοὺς

chief baker

Nominative

subject in apposition (second dreamer)

→ participant prominence

ἀρχισιτοποιοὺς: meaning 'chief baker'; it serves as subject in apposition (second dreamer).

οἱ

who

Nominative

nominative relative pronoun (introducing relative clause identifying them as royal servants)

→ participant reference

οἱ: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as nominative relative pronoun (introducing relative clause identifying them as royal servants).

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

verb of relative clause (identifying their role)

→ progressive imperfect (habitual/ongoing royal service)

εἰμί: 'be'; the imperfect ἦσαν with the perfect participle ἡτιμασμένοι forms a periphrastic pluperfect-like construction ('had been / were in a state of being dishonored'), stressing the men's continuing condition of shame.

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεῖ

king

Dative

dative of service ('serving the king': ἦσαν + dative = 'they belonged to')

→ sphere or reference

βασιλεῖ: meaning 'king'; it serves as dative of service ('serving the king': ἦσαν + dative = 'they belonged to').

Αἰγύπτου

of Egypt

Genitive

genitive of place modifying βασιλεῖ

→ participant identification

Αἰγύπτου: transliterated proper name rendered in Greek letters; here it functions as genitive of place modifying βασιλεῖ.

οἱ

the ones

Nominative

article with participle (substantial: 'those who were')

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὄντες

being / who were

Pres Act Ptcp Nom Pl Masc · εἰμί

substantial participle (second relative specification: location)

→ progressive (ongoing imprisonment at the time of the dreams)

εἰμί: the participial phrase οἱ ὄντες ἐν τῷ δεσμωτηρίῳ ('those who were in the prison') returns the focus to the prison setting, closing the introductory unit.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

δεσμωτηρίῳ

prison

Dative

dative of place (locative: the narrative setting for the entire chapter)

→ sphere or reference

δεσμωτηρίῳ: meaning 'prison'; it serves as dative of place (locative: the narrative setting for the entire chapter).

6 εἰσῆλθεν δὲ πρὸς αὐτοὺς Ἰωσηφ τὸ πρωὶ καὶ εἶδεν αὐτούς, καὶ ἦσαν τεταραγμένοι.

And Joseph came to them in the morning and saw them, and they were troubled.

Temporal scene-opening (Joseph's morning round) εἰσῆλθεν δέ

Joseph's morning visit establishes his faithful daily care (a callback to v.4: παρέστη αὐτοῖς). The visual observation — εἶδεν αὐτούς, καὶ ἦσαν τεταραγμένοι — sets up his pastoral question in v.7: he notices their emotional state before he asks about it.

εἰσῆλθεν

entered / came

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (Joseph's entry into their cell)

→ constative aorist (single morning visit)

εἰσέρχομαι: 'enter / come into'; renders Hebrew **נָכַח**; the daily round of service (v.4: παρέστη) is now shown in action.

δὲ

and / now

transitional particle (advancing narrative: next morning)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πρὸς

to / toward

preposition + accusative (direction of movement)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of movement).

αὐτούς

them

Accusative

object of πρὸς (the two officials)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as object of πρὸς (the two officials).

Ἰωσηφ

Joseph

indeclinable proper noun, subject

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject.

τὸ

the

Accusative

article with πρωί (temporal accusative)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

πρωὶ

morning

Accusative

accusative of time (temporal: 'in the morning')

→ object specification

πρωί: 'morning / early'; an adverbial substantive; renders Hebrew **בִּבְרֹךְ**; the morning visit signals Joseph's regular faithful attendance.

καὶ

and

narrative conjunction (second action)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (observation)

→ constative aorist (single act of perception)

ὁράω: 'see'; the observation is more than casual — it leads to the caring question of v.7; Joseph sees them as persons, not merely prisoners.

αὐτούς

them

Accusative

direct object (the two officials)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the two officials).

καὶ

and

narrative conjunction (resulting state)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἦσαν

they were

Impf Act Indic 3 Pl · εἰμί

main verb (stative: predicating the emotional condition)

→ progressive imperfect (the troubled state is ongoing when Joseph arrives)

εἰμί: 'be'; the imperfect ἦσαν with the perfect participle ἡττησάμενοι forms a periphrastic pluperfect-like construction ('had been / were in a state of being dishonored'), stressing the men's continuing condition of shame.

τεταραγμένοι

troubled / disturbed

Perf Pass Ptcp Nom Pl Masc · ταραάσσω

predicate adjective (perfect passive participle with ἦσαν: periphrastic perfect)

→ stative perfect (resulting condition: they are in a state of disturbance)

ταράσσω: 'trouble / disturb / throw into confusion'; renders Hebrew **דָּגְלָה** ('gloomy/troubled'); the perfect passive describes the lasting effect of the night's dreams on their demeanour. The word is used in the NT of emotional agitation: John 11:33 (Jesus 'troubled himself'); 14:1 ('let not your heart be troubled').

7 καὶ ἡρώτα τοὺς εὐνούχους Φαραῶ τοὺς ὄντας μετ' αὐτοῦ ἐν τῇ φυλακῇ παρὰ τῷ κυρίῳ αὐτοῦ λέγων· Τί ὅτι τὰ πρόσωπα ὑμῶν σκυθρωπά σήμερον;

And he kept asking the officials of Pharaoh who were with him in custody under his lord, saying:
'Why is it that your faces are downcast today?'

Elaboration (Joseph's pastoral inquiry) καὶ

The imperfect ἡρώτα ('kept asking / was asking') marks this as Joseph's characteristic attentiveness, not a one-off question. The idiom Τί ὅτι ('why is it that') is a Hebraism (יָדָא + מַה). The key word σκυθρωπά ('downcast-faced') recurs in Luke 24:17 of the Emmaus disciples — a rare adjective for despondency.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἡρώτα

kept asking / was asking

Impf Act Indic 3 Sg · ἐρωτάω

main verb (pastoral inquiry)

→ progressive/iterative imperfect (Joseph habitually asked after them; or pressed them on this occasion)

ἐρωτάω: 'ask / inquire'; the imperfect tense signals either habitual inquiry (as part of his daily round) or a persistent questioning in the moment; in either case it reflects Joseph's attentive, pastoral presence.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

εὐνούχους

eunuchs / officials

Accusative

direct object (the men he addresses)

→ object specification

εὐνούχους: meaning 'eunuchs'; it serves as direct object (the men he addresses).

Φαραω

Pharaoh

*indeclinable proper noun, genitive of possession
(Pharaoh's officials)*

→ participant identification

Φαραω: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession (Pharaoh's officials).

τούς

the ones

Accusative

article with participle (introducing attributive participial phrase)

→ noun-phrase marking

τούς: Greek article marking definiteness and the role of the accompanying noun phrase.

ὄντας

being / who were

Pres Act Ptcp Acc Pl Masc · εἰμί

attributive participle (describing the officials: 'those who were with him')

→ progressive (the shared imprisonment is ongoing)

εἰμί: meaning 'being'; it carries the action, process, or state of the clause; here it functions as attributive participle (describing the officials: 'those who were with him').

μετ'

with

preposition + genitive (association: 'together with him in custody')

→ spatial or relational framing

μετ': meaning 'with'; here it marks the relation signaled by preposition + genitive (association: 'together with him in custody').

αὐτοῦ

him

Genitive

genitive object of μετά (Joseph himself— shared imprisonment)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά (Joseph himself — shared imprisonment).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

φυλακῇ

custody / prison

Dative

dative of place (locative)

→ sphere or reference

φυλακῇ: meaning 'custody'; it serves as dative of place (locative).

παρὰ

under / beside

preposition + dative (jurisdiction: 'in the custody of his lord')

→ spatial or relational framing

παρὰ: meaning 'under'; here it marks the relation signaled by preposition + dative (jurisdiction: 'in the custody of his lord').

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

κυρίῳ

lord

Dative

dative of authority (the master under whose household they are held)

→ sphere or reference

κύριος: 'lord / master'; refers to Potiphar (the ἀρχιμάγειρος of v.3); the same word used for Pharaoh in v.1 now applies to a subordinate lord — the word's range from divine to human authority is wide in the LXX.

αὐτοῦ

his

Genitive

possessive genitive (Joseph's lord — the prison's administrative head)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (Joseph's lord — the prison's administrative head).

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

attendant circumstance participle (introducing direct speech)

→ progressive (the manner of asking)

λέγω: 'say'; λέγων + direct speech is the standard LXX speech-introduction participle, calquing Hebrew רַמַּלְמַל.

τί

why

interrogative adverb (indirect question opener)

→ participant reference

τί: meaning 'why'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative adverb (indirect question opener).

ὅτι

that / is it that

explanatory conjunction (Hebraism: τί ὅτι = 'Why is it that?')

→ discourse linkage or contrast

ὅτι: in the idiom τί ὅτι the conjunction renders Hebrew וְאֵלֶּכֶם after וְאֵלֶּכֶם; the whole phrase is a Hebraism for 'why?' that the LXX renders literally, producing a distinctive Greek idiom also seen at Acts 5:4.

τὰ

the

Nominative

article

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

πρόσωπα

faces

Nominative

subject (the visible sign of their inner disturbance)

→ participant prominence

πρόσωπον: 'face / countenance / person'; renders Hebrew פָּנִים; the face as the index of inner state is a common biblical idiom (cf. Gen 4:5–6, Cain's fallen face; Neh 2:2).

ὕμῶν

your

Genitive

possessive genitive (modifying πρόσωπα)

→ relational specification

ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (modifying πρόσωπα).

σκυθρωπά

downcast / gloomy

Nominative

predicate adjective (complement: 'your faces are downcast')

→ participant prominence

σκυθρωπός: 'gloomy / sullen-faced'; compound of Σκύθης ('Scythian') + ὤψ ('face'), originally 'Scythian-looking' — dour and harsh-featured; a rare LXX word. Recurs in Luke 24:17 of the Emmaus disciples (σκυθρωποί) — two men walking away from Jerusalem with downcast faces, echoing Joseph's two dejected prisoners.

σήμερον

today

adverb of time ('today' — implies a change from the day before)

→ clausal contribution

σήμερον: 'today'; the word implies contrast with previous days — Joseph has been observing them and today notices something different, something triggered by the night's dreams.

8 οἱ δὲ εἶπαν αὐτῶ· Ἐνύπνιον εἶδομεν, καὶ ὁ συγκρίνων αὐτὸ οὐκ ἔστιν. εἶπεν δὲ αὐτοῖς Ἰωσηφ· Οὐχὶ διὰ τοῦ θεοῦ ἡ διασάφησις αὐτῶν ἔστιν; διηγήσασθε δὴ μοι.

And they said to him: 'We have had a dream, and there is no one to interpret it!' And Joseph said to them: 'Do not interpretations belong to God? Tell me, then.'

Exchange / theological centre of the chapter

οἱ δέ

The chapter's hermeneutical crux: the men's complaint (no interpreter available) draws from Joseph not a claim to expertise but a theological counter-question — Οὐχὶ διὰ τοῦ θεοῦ ἡ διασάφησις αὐτῶν ἔστιν; The rhetorical negative (Οὐχὶ expects 'yes') makes the attribution to God emphatic. The key word διασάφησις ('clear explanation') is rare in the LXX and marks Joseph's hermeneutical gift as divinely sourced, not self-generated.

οἱ

and they

Nominative

article used as pronoun (idiomatic: οἱ δέ = 'and they')

→ noun-phrase marking

The article + δέ construction (οἱ δέ) is a standard LXX idiom for shifting subject in narrative, rendering Hebrew וַיְהִי; common in narrative transitions.

δὲ

and

transitional particle (speech-shift to the officials)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (the officials' reply)

→ constative aorist (single speech act)

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

αὐτῷ

to him

Dative

dative of indirect object (addressee: Joseph)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (addressee: Joseph).

Ἐνύπνιον

a dream

Accusative

direct object of εἶδομεν (fronted for emphasis: 'A dream — we have seen one')

→ object specification

ἐνύπνιον: fronted before the verb for emphatic prominence — they identify the dream immediately as the source of their distress.

εἶδομεν

we saw / we had

Aor Act Indic 1 Pl · ὁράω

main verb of the officials' statement

→ constative aorist (the dream-event of the previous night)

ὁράω (aor. εἶδομεν): 'see / perceive / realize'; here 'we have seen' = 'we have come to realize'; introduces the wonder-clause that God may speak with a mortal and that mortal live.

καὶ

and

coordinating conjunction (linking the complaint's two parts)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὁ

the one

Nominative

article with participle (substantial: 'the one who interprets')

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

συγκρίνων

interpreting / judging together

Pres Act Ptcp Nom Sg Masc · συγκρίνω

substantival participle (subject of οὐκ ἔστιν: 'there is no interpreter')

→ progressive (one who is able to interpret = an interpreter)

συγκρίνω: 'judge together / compare / interpret'; renders Hebrew רָאָה ('interpret dreams'); the compound suggests bringing together the images of the dream and their meaning. This is the key LXX word for dream-interpretation (cf. v.22: συνέκρινεν); Paul uses the cognate in 1 Cor 2:13 (συγκρίνοντες πνευματικοῖς πνευματικά).

αὐτό

it

Accusative

direct object of συγκρίνων (the dream)

→ participant reference

αὐτό: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of συγκρίνων (the dream).

οὐκ

not

negation (with ἔστιν: existential negative)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

existential verb ('there is no one to interpret it')

→ gnomic present (expressing the unavailability of an interpreter)

εἰμί: 'be'; οὐκ ἔστιν αὐτοῖς = 'which do not have!'

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Joseph's counter-statement)

→ constative aorist (single speech act)

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δὲ

and

transitional particle (speech-shift back to Joseph)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αὐτοῖς

to them

Dative

dative of indirect object (addressees: the two officials)

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (addressees: the two officials).

Ἰωσηφ

Joseph

indeclinable proper noun, subject (named after verb for emphasis)

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (named after verb for emphasis).

Οὐχὶ

Is it not?

emphatic interrogative negative (rhetorical question expecting 'yes')

→ participant identification

οὐχὶ: the emphatic form of οὐ; in rhetorical questions it expects strong affirmation from the interlocutor: 'Is it not the case that...? Of course it is.' Joseph is not hedging; he is asserting with full confidence.

διὰ

through / by means of

preposition + genitive (agent/instrument: 'through God')

→ spatial or relational framing

διὰ + genitive: 'through / by means of'; the construction places God as the mediating agency through which interpretation comes — Joseph is the channel, God the source.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεοῦ

God

Genitive

genitive object of διὰ (the divine source of interpretation)

→ relational specification

θεός: renders Hebrew **יְהוָה**; Joseph uses the generic divine name rather than a personal or covenant name — the statement is universally applicable, not narrowly Israelite.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

διασάφης

interpretation / clear explanation

Nominative

subject (the thing that belongs to God)

→ participant prominence

διασάφης: FLAGGED — 'clear explanation / making plain'; compound of διὰ ('through') + σαφής ('clear, plain'); renders Hebrew **פִּתְרוֹן** ('interpretation of dreams'), a specialized term used only in the Joseph story (Gen 40–41). The LXX's choice of διασάφης rather than the more common κρίσις or ἐρμηνεία emphasizes the clarity and completeness of divine interpretation — not just a judgment but a full illumination.

αὐτῶν

of them / their

Genitive

objective genitive (the interpretation of the dreams: 'their interpretation')

→ relational specification

αὐτῶν: meaning 'of them'; pronoun marking person, possession, or reference within the clause; here it functions as objective genitive (the interpretation of the dreams: 'their interpretation').

ἐστίν

is / belongs

Pres Act Indic 3 Sg · εἰμί

main verb (predicate: interpretation belongs to God)

→ gnomic present (universal theological principle)

εἰμί: copula.

διηγῆσασθε

narrate / tell

Aor Mid Impv 2 Pl · διηγέομαι

imperative (Joseph's invitation to tell the dreams)

→ aorist imperative (immediate request: 'go ahead and tell me')

διηγέομαι: 'narrate / tell through in full'; renders Hebrew נִסְּאֵן; the aor. imperative invites a single complete narration rather than ongoing discourse.

δή

then / indeed

emphatic particle (softening and urging the imperative: 'do tell me')

→ discourse linkage or contrast

δή: an emphatic/inferential particle that adds urgency or inference to the command; renders Hebrew נָא (polite entreaty); the combination δή + imperative is used to make a firm request without being abrupt.

μοι

to me

Dative

dative of indirect object (Joseph as the recipient of the narration)

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (Joseph as the recipient of the narration).

9 καὶ διηγῆσατο ὁ ἀρχιοινοχόος τὸ ἐνύπνιον αὐτοῦ τῷ Ἰωσηφ καὶ εἶπεν· Ἐν τῷ ὕπνῳ μου ἦν ἄμπελος ἐναντίον μου·

And the chief cupbearer narrated his dream to Joseph and said: 'In my sleep there was a vine before me.'

Narrative continuation (first dream narrated)

καὶ

The cupbearer responds first, complying with Joseph's invitation of v.8. The opening image — a vine ἐναντίον μου ('before me') — establishes the immediacy and centrality of the vision; the first-person narration draws the reader into the dream's experiential texture.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

διηγήσατο

narrated / told through

Aor Mid Indic 3 Sg · διηγέομαι

main verb (the act of full narration)

→ constative aorist (single complete act of narration)

διηγέομαι: 'narrate / recount in full'; the compound διὰ + ἡγέομαι suggests a thorough, leading-through account; renders Hebrew רָצַח; the same verb Joseph used in his invitation (v.8: διηγήσασθε), now fulfilled.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχιοινοχόος

chief cupbearer

Nominative

subject (the first dreamer)

→ participant prominence

ἀρχιοινοχόος: meaning 'chief cupbearer'; it serves as subject (the first dreamer).

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐνύπνιον

dream

Accusative

direct object (what he narrated)

→ object specification

ἐνύπνιον: meaning 'dream'; it serves as direct object (what he narrated).

αὐτοῦ

his

Genitive

possessive genitive modifying ἐνύπνιον

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying ἐνύπνιον.

τῷ

to

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἰωσηφ

Joseph

indeclinable proper noun, dative (recipient of the narration)

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative (recipient of the narration).

καὶ

and

narrative conjunction (introducing the quoted dream narrative)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing direct speech of the dream)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

ἐν

in

preposition + dative (locative frame of the dream vision)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative frame of the dream vision).

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὕπνω

sleep

Dative

dative of time / sphere (in my sleep = 'in my dream')

→ sphere or reference

ὕπνος: 'sleep'; renders Hebrew ילומי ('my dream'); the LXX here uses ὕπνος ('sleep') rather than ἐνύπνιον ('dream'), emphasizing the somatic state in which the vision came.

μου

my

Genitive

possessive genitive modifying ὕπνω

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying ὕπνω.

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

main verb (existential: 'there was a vine')

→ progressive imperfect (the vine was present throughout the dream)

εἰμί (impf. ἦν): the copula of the name-gloss.

ἄμπελος

a vine

Nominative

subject of existential ἦν

→ participant prominence

ἄμπελος: 'grapevine'; renders Hebrew יצא; the vine is a prominent OT symbol for Israel (Ps 80:8–16; Isa 5:1–7; Ezek 19:10–14); in a court context it symbolizes the vineyard-administration of the king's cupbearer. The image recurs in the NT as a messianic metaphor (John 15:1: ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή).

ἐναντίον

before / in front of

preposition + genitive (spatial: 'before me')

→ spatial or relational framing

ἐναντίον: 'before / in the presence of / opposite'; renders Hebrew יצא; the vine is prominent and close — directly in front of the dreamer.

μου

me

Genitive

genitive object of ἐναντίον

→ relational specification

μου: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐναντίον.

10 ἐν δὲ τῇ ἀμπέλῳ τρεῖς πυθμένες, καὶ αὐτὴ θάλλουσα ἀνενήνοχεν βλαστόν, ἐξήνθησαν δὲ οἱ βότρυς αὐτῆς σταφυλὰς.

And on the vine were three stems, and it was budding — it had put forth a shoot, and its clusters blossomed into grapes.

Elaboration (dream-image described in detail) ἐν δέ

The rapid movement from vine to stems to bud to flower to ripe grape compresses an entire growth season into a single dream-moment, signaling providential acceleration. The three tenses (present θάλλουσα; perfect ἀνενήνοχεν; aorist ἐξήνθησαν) enact the ripening sequence visually.

ἐν

on / in

preposition + dative (locative: on the vine)

→ spatial or relational framing

ἐν: meaning 'on'; here it marks the relation signaled by preposition + dative (locative: on the vine).

δὲ

and

transitional particle (continuing the description)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀμπέλῳ

vine

Dative

dative of place (on the vine)

→ sphere or reference

ἀμπέλῳ: meaning 'vine'; it serves as dative of place (on the vine).

τρεῖς

three

Nominative

numeral subject (predicate nominative: 'there were three stems')

→ measure or count

τρεῖς: 'three'; the number is the key to the interpretation (v.12: three = three days); the LXX preserves the numeric precision of the dream.

πυθμένες

stems / branches

Nominative

subject (the three stems of the vine)

→ participant prominence

πυθμήν: 'base / stem / bottom'; renders Hebrew תַּיִשׁ ('tendrils / shoots / branches'); the LXX's choice of πυθμένες ('stems') rather than κλάδοι ('branches') may reflect the Egyptian viticulture context, where the stock/stem count structured the planting. The number three will be echoed by the three days and the three baskets.

καὶ

and

narrative conjunction (the vine's action described)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αὐτή

it / she

Nominative

intensive pronoun subject (the vine itself: 'it itself was budding')

→ participant reference

αὐτή: emphatic pronoun referring to the vine (ἡ ἄμπελος, fem.); the emphasis is on the vine's own spontaneous vitality.

θάλλουσα

budding / flourishing

Pres Act Ptcp Nom Sg Fem · θάλλω

predicative participle (describing the vine's state as it bears the shoot)

→ progressive (the vine is in full bloom at the moment of budding)

θάλλω: 'bud / sprout / flourish'; renders Hebrew תִּהְיוּ ('blossoming'); a word of abundant, visible growth and vitality.

ἀνενήνοχεν

had put forth / brought up

Perf Act Indic 3 Sg · ἀναφέρω

main verb (the vine's completed action: it had produced a shoot)

→ extensive perfect (resulting state: the shoot is now present)

ἀναφέρω: 'bring up / produce / put forth'; renders Hebrew הִנֵּחַ ('blossom'); the perfect tense marks the bud as already present — the growth is not future but accomplished within the dream's compressed timeline.

βλαστόν

shoot / bud

Accusative

direct object of ἀνενήνοχεν (the shoot that has emerged)

→ object specification

βλαστός: 'sprout / shoot / bud'; the concrete visual of new growth; the vine has not only budded (θάλλουσα) but produced a measurable shoot.

ἐξήνθησαν

blossomed / ripened

Aor Act Indic 3 Pl · ἐξανθέω

main verb (the clusters' final stage: ripened into grapes)

→ constative aorist (single completed action: the blossoming and ripening)

ἐξανθέω: 'blossom out / burst into flower'; renders Hebrew הִשְׁבִּיחַ ('ripened'); the prefix ἐξ- suggests a bursting outward — the grapes have emerged fully ripe in the accelerated dreamscape.

δὲ

and

transitional particle (completing the growth sequence)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἱ

the

Nominative

article

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

βότρυς

clusters

Nominative

subject of ἐξήνθησαν (the grape-clusters)

→ participant prominence

βότρυς: 'cluster of grapes / bunch'; renders Hebrew תַּלְחָשִׁיחַ; the grape-cluster is both the natural outcome of the vine's growth and the raw material the cupbearer will press in the next verse.

αὐτῆς

of it / its

Genitive

possessive genitive modifying βότρυς (the vine's own clusters)

→ relational specification

αὐτῆς: meaning 'of it'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying βότρυς (the vine's own clusters).

σταφυλάς

grapes

Accusative

*object-complement / result accusative
(blossomed into grapes)*

→ object specification

σταφυλή: 'bunch of grapes / ripe grape'; renders Hebrew **סִבְכָּה**; the word denotes the fully ripe fruit, distinguishing it from the blossom (βλαστός) and cluster (βότρυς) of the preceding phrase — three stages in one compressed dream.

11 καὶ τὸ ποτήριον Φαραω ἐν τῇ χειρί μου· καὶ ἔλαβον τοὺς βότρυς καὶ ἐξέθλιψα αὐτοὺς εἰς τὸ ποτήριον καὶ ἔδωκα τὸ ποτήριον εἰς τὰς χεῖρας Φαραω.

And Pharaoh's cup was in my hand; and I took the clusters and pressed them into the cup, and I gave the cup into Pharaoh's hands.

Continuation (the dream's action sequence) καὶ

The dreamer shifts from observing the vine's growth to acting within the dream. The three-clause sequence (λαβεῖν → ἐκθλίψαι → δοῦναι: take → press → give) mirrors the cupbearer's professional role exactly, which is precisely what makes the dream interpretable: it depicts the man doing his job, restored.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸ
the

Nominative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ποτήριον
cup

Nominative

subject of nominal clause (predicate: 'the cup was in my hand')

→ participant prominence

ποτήριον: 'cup / drinking-vessel'; renders Hebrew כוס; the cup appears three times in this verse, functioning as the interpretive symbol of the cupbearer's office — his identity and role are embodied in this object.

Φαραώ
Pharaoh

indeclinable proper noun, genitive of possession (Pharaoh's cup)

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession (Pharaoh's cup).

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τῇ
the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

χειρί
hand

Dative

dative of place (locative: 'in my hand')

→ sphere or reference

χειρ: 'hand'; the cup is already in his hand — his professional readiness is part of the dream-image; the hand will later receive the cup again (v.13: δώσεις τὸ ποτήριον ... εἰς τὴν χεῖρα αὐτοῦ).

μου
my

Genitive

possessive genitive modifying χειρί

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying χειρί.

καὶ
and

narrative conjunction (beginning the action sequence)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔλαβον
I took

Aor Act Indic 1 Sg · λαμβάνω

main verb (first action: taking the clusters)

→ constative aorist (single completed action)

λαμβάνω: 'take / receive'; the sequence ἔλαβον → ἐξέθλιψα → ἔδωκα enacts the complete act of wine-service in the dream.

τοὺς
the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

βότρυς
clusters

Accusative

direct object of ἔλαβον

→ object specification

βότρυς: meaning 'clusters'; it serves as direct object of ἔλαβον.

καὶ

and

narrative conjunction (second action)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐξέθλιψα

I pressed out / I squeezed

Aor Act Indic 1 Sg · ἐκθλίβω

main verb (second action: pressing grapes into the cup)

→ constative aorist (single completed pressing)

ἐκθλίβω: 'press out / squeeze out'; renders Hebrew וַיִּצֹק ('I pressed'); a vivid word for the physical act of winemaking — the juice is expressed from the clusters directly into Pharaoh's cup, a compressed image of the whole winemaking and service process.

αὐτούς

them

Accusative

direct object of ἐξέθλιψα (the clusters)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐξέθλιψα (the clusters).

εἰς

into

preposition + accusative (direction: into the cup)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction: into the cup).

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ποτήριον

cup

Accusative

object of εἰς (the cup as receptacle)

→ object specification

ποτήριον: meaning 'cup'; it serves as object of εἰς (the cup as receptacle).

καὶ

and

narrative conjunction (third action)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔδωκα

I gave

Aor Act Indic 1 Sg · δίδωμι

main verb (third action: presenting the cup to Pharaoh)

→ constative aorist (the completed act of service)

δίδωμι: 'give / hand over'; the sequence culminates in the proper service act — the cup is given into Pharaoh's hands, which is exactly the restored role Joseph will interpret for him in v.13.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ποτήριον

cup

Accusative

direct object (third and final occurrence: the cup now given to Pharaoh)

→ object specification

ποτήριον: third occurrence in the verse; the word's triple repetition emphasizes the cup as the central symbol of both the dream and the man's office.

εἰς

into

preposition + accusative (direction: into the hands)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction: into the hands).

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

χεῖρας

hands

Accusative

object of εἰς (the royal hands that receive the cup)

→ object specification

χείρ: 'hand'; the plural χεῖρας (into the hands) echoes the earlier ἐν τῇ χειρί μου (in my hand) — the cup moves from the cupbearer's hand to Pharaoh's hands, the complete service arc.

Φαραώ

Pharaoh

indeclinable proper noun, genitive of possession (whose hands receive the cup)

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession (whose hands receive the cup).

12 εἶπεν δὲ αὐτῷ Ἰωσήφ· Τοῦτο ἡ σύγκρισις αὐτοῦ· οἱ τρεῖς πυθμένες τρεῖς ἡμέραι εἰσίν.

And Joseph said to him: 'This is its interpretation: the three stems are three days.'

Interpretation (Joseph decodes the first dream) εἶπεν δέ

Joseph's interpretation is brisk and confident — no hedging or qualifying. Τοῦτο ἡ σύγκρισις αὐτοῦ ('this is its interpretation') is the formula repeated in v.18 for the baker, creating a structural parallel. The key equation is stated baldly: three stems = three days. The word σύγκρισις is the nominal cognate of συγκρίνω (v.8).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Joseph's interpretive speech)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

δὲ

and

transitional particle (speech-shift back to Joseph)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αὐτῷ

to him

Dative

dative of indirect object (the cupbearer)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (the cupbearer).

Ἰωσηφ

Joseph

indeclinable proper noun, subject

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject.

Τοῦτο

this

Nominative

demonstrative pronoun, subject (pointing to the dream just narrated)

→ participant reference

Τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun, subject (pointing to the dream just narrated).

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

σύγκρισις

interpretation

Nominative

predicate nominative (identification: 'this = the interpretation')

→ participant prominence

σύγκρισις: 'interpretation / comparison / judgment'; the nominal cognate of συγκρίνω (v.8); renders Hebrew פְּתִירוֹנוֹ ('its interpretation'). The article ἡ σύγκρισις ('the interpretation') treats interpretation as a definite, identifiable thing — not one possible reading but the reading.

αὐτοῦ

of it / its

Genitive

objective genitive (interpretation of the dream)

→ relational specification

αὐτοῦ: meaning 'of it'; pronoun marking person, possession, or reference within the clause; here it functions as objective genitive (interpretation of the dream).

οἱ

the

Nominative

article

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

τρεῖς

three

Nominative

numeral adjective modifying πυθμένες (subject)

→ measure or count

τρεῖς: meaning 'three'; numeral expression contributing count or measure in context.

πυθμένες

stems

Nominative

subject (the three stems of the dream-image)

→ participant prominence

πυθμένες: meaning 'stems'; it serves as subject (the three stems of the dream-image).

τρεῖς

three

Nominative

numeral adjective modifying ἡμέραι (predicate)

→ measure or count

τρεῖς: the equational repetition (three stems = three days) is the structural heart of the interpretation; the number is the bridge between the dream-world and the historical-world.

ἡμέραι

days

Nominative

predicate nominative (what the three stems signify)

→ participant prominence

ἡμέρα: 'day'; renders Hebrew יָמִים; three days until Pharaoh's birthday feast (v.20) — the interpretation is about to be verified within the chapter's own timeline.

εἰσίν

are

Pres Act Indic 3 Pl · εἰμί

equative verb (linking the dream symbol to its referent)

→ gnomic present (statement of interpretive fact)

εἰμί: 'be / exist'; οὐκ εἰσίν here means the donkeys were nowhere to be found.

13 ἔτι τρεῖς ἡμέραι καὶ μνησθήσεται Φαραω τῆς ἀρχῆς σου καὶ ἀποκαταστήσει σε ἐπὶ τὴν ἀρχαιονοχοΐαν σου, καὶ δώσεις τὸ ποτήριον Φαραω εἰς τὴν χεῖρα αὐτοῦ κατὰ τὴν ἀρχὴν σου τὴν προτέραν ὡς ἦσθα οἰνοχοῶν.

In three days Pharaoh will remember your position and will restore you to your office as chief cupbearer; and you will give Pharaoh's cup into his hand, according to your former rank as you used to serve as his cupbearer.

Prediction (the oracle of restoration) **ἔτι**

The temporal marker ἔτι τρεῖς ἡμέραι ('yet/still three days') launches the oracle. The three futures (μνησθήσεται, ἀποκαταστήσει, δώσεις) trace the arc from Pharaoh's memory to the restored service-act. The phrase ἀποκαταστήσει σε ἐπὶ τὴν ἀρχαιονοχοΐαν is the exact reversal of the imprisonment — the ἀρχι- title now becomes a promise.

ἔτι

still / in yet

temporal adverb (counting down: 'after just three more days')

→ clausal contribution

ἔτι: 'still / yet'; in temporal context renders Hebrew **עַד**; the adverb emphasizes the brevity of the interval — restoration is imminent.

τρεις

three

Nominative

numeral subject of implicit existential clause

→ measure or count

τρεις; meaning 'three'; numeral expression contributing count or measure in context.

ἡμέραι

days

Nominative

subject (with ἔτι: 'yet three days and...')

→ participant prominence

ἡμέραι: the three days echo the three stems of v.10 and anticipate the three baskets of v.16; Pharaoh's birthday feast (v.20) is the fulfillment.

καὶ

and

conjunction introducing the apodosis ('and then Pharaoh will...')

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

μνησθήσεται

will remember

Fut Mid Indic 3 Sg · μινμήσκομαι

main verb (predictive: Pharaoh's act of favorable recollection)

→ predictive future (certain future event)

μινμήσκομαι: 'remember / call to mind'; renders Hebrew **זָכַר** (from **זָכַר**); the irony of the chapter turns on this word: Pharaoh will remember the cupbearer (v.13), but the cupbearer will not remember Joseph (v.23).

Φαραω

Pharaoh

indeclinable proper noun, subject

→ participant identification

Φαραω: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχῆς

position / office

Genitive

genitive object of μνησθήσεται (what Pharaoh will remember)

→ relational specification

ἀρχῆς: 'beginning / rule / office / rank'; renders Hebrew **תָּקוּפָה** ('position / status / dignity'); here the cupbearer's former rank and the memory of his service.

σου

your

Genitive

possessive genitive modifying ἀρχῆς

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying ἀρχῆς.

καὶ

and

narrative conjunction (second future action)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀποκαταστήσει

will restore

Fut Act Indic 3 Sg · ἀποκαθίστημι

main verb (predictive: the act of reinstatement)

→ predictive future

ἀποκαθίστημι: 'restore / reinstate / reestablish'; a compound of ἀπό + καθίστημι; the ἀπο- prefix carries the sense of restoration to a prior state; renders Hebrew **אָפֵק** ('will return you'). The same verb is used for eschatological restoration: Matt 17:11; Acts 1:6.

σε

you

Accusative

direct object (the cupbearer being restored)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the cupbearer being restored).

ἐπὶ

to / over

preposition + accusative (direction/appointment: 'over your office')

→ spatial or relational framing

ἐπὶ: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction/appointment: 'over your office').

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχαιονοχοῖαν

chief-cupbearer-ship / chief-cupbearer office

Accusative

accusative object of ἐπὶ (the office to which he is restored)

→ object specification

ἀρχαιονοχοῖα: abstract noun formed from ἀρχαιονοχός ('chief cupbearer'); the LXX creates the abstract noun for the office, making the restoration specific: not just 'his former job' but the named position of authority.

σου

your

Genitive

possessive genitive modifying ἀρχαιονοχοῖαν

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying ἀρχαιονοχοῖαν.

καὶ

and

narrative conjunction (third future action)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

δώσεις

you will give

Fut Act Indic 2 Sg · δίδωμι

main verb (the resumed service act: giving the cup)

→ predictive future (the restored cupbearer's first act of service)

δίδωμι: the subject shifts to the cupbearer (2nd sg.); the oracle ends with him doing exactly what he did in the dream (v.11: ἔδωκα τὸ ποτήριον) — the dream has depicted the very act he will perform upon restoration.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ποτήριον

cup

Accusative

direct object (Pharaoh's cup, symbol of the office)

→ object specification

ποτήριον: meaning 'cup'; it serves as direct object (Pharaoh's cup, symbol of the office).

Φαραω

Pharaoh

indeclinable proper noun, genitive of possession
(Pharaoh's cup)

→ participant identification

Φαραω: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession (Pharaoh's cup).

εἰς

into

preposition + accusative (direction: into the hand)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction: into the hand).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

χεῖρα

hand

Accusative

object of εἰς (Pharaoh's hand, the proper destination of the cup)

→ object specification

χεῖρα: meaning 'hand'; it serves as object of εἰς (Pharaoh's hand, the proper destination of the cup).

αὐτοῦ

his

Genitive

possessive genitive modifying χεῖρα (Pharaoh's hand)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying χεῖρα (Pharaoh's hand).

κατὰ

according to

preposition + accusative (conformity: 'according to your former rank')

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (conformity: 'according to your former rank').

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχήν

rank / position

Accusative

object of κατὰ (the standard of the former role)

→ object specification

ἀρχήν: meaning 'rank'; it serves as object of κατὰ (the standard of the former role).

σου

your

Genitive

possessive genitive modifying ἀρχήν

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying ἀρχήν.

τὴν

the

Accusative

article (with προτέραν: 'the former')

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

προτέραν

former / previous

Accusative

attributive adjective modifying ἀρχήν (the rank held before imprisonment)

→ object specification

πρότερος: 'former / earlier'; renders Hebrew נְשִׁינִי ('the first / former'); the restoration will be to the exact same status, not a lesser position.

ὥς

as / when

comparative/temporal conjunction ('just as when you were...')

→ discourse linkage or contrast

ὥς: meaning 'as'; conjunction or particle linking this unit with the surrounding discourse.

ἦσθα

you were

Impf Act Indic 2 Sg · εἰμί

verb of comparative clause (the former service-state)

→ progressive imperfect (the ongoing state of the former service)

εἰμί (impf. 2 sg.): the archaic/poetic form ἦσθα ('you were') joins the articular participle ὁ ἐξάγων to form a periphrastic imperfect: 'you were the one leading out.'

οἶνοχοῶν

serving as cupbearer / pouring wine

Pres Act Ptcp Nom Sg Masc · οἶνοχοέω

supplementary participle with ἦσθα (periphrastic imperfect: 'you used to be cup-bearing')

→ progressive (the habitual practice of the office)

οἶνοχοέω: 'serve as cupbearer / pour wine'; verbal form of οἶνοχός; renders Hebrew כַּזְבִּיחַ ('cupbearer / wine-steward'); the participle grounds the oracle in the man's professional identity — he will do again exactly what his office always required.

14 ἀλλὰ μνήσθητί μου διὰ σεαυτοῦ, ὅταν εὖ σοι γένηται, καὶ ποιήσεις ἐν ἐμοὶ ἔλεος καὶ μνησθήσῃ περὶ ἐμοῦ πρὸς Φαραῶ καὶ ἐξάξεις με ἐκ τοῦ ὀχυρώματος τούτου·

But remember me yourself when things go well for you, and show me kindness, and mention me to Pharaoh, and bring me out of this stronghold.

Petition (Joseph's personal plea appended to the oracle)

ἀλλὰ

ἀλλὰ marks the pivot from prophetic oracle to personal petition. Three imperatives/futures (μνήσθητί, ποιήσεις, μνησθήσῃ, ἐξάξεις) cascade as a single plea. The key word is μνήσθητί μου — the aorist imperative of μνησκόμαι, the exact form that appears in Luke 23:42 on the lips of the dying thief addressing Jesus (μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου). Joseph's forgotten intercession is a typological shadow of the thief's answered prayer.

ἀλλὰ

but

adversative conjunction (pivoting from oracle to personal request)

→ discourse linkage or contrast

ἀλλὰ: strong adversative; the oracle is for the cupbearer's benefit — now Joseph attaches his own need; the contrast is between what God will do for the cupbearer and what the cupbearer can do for Joseph.

μνήσθητί

remember

Aor Pass Impv 2 Sg · μιμνήσκομαι

imperative (the central petition of the verse)

→ aorist imperative (urgent, specific request to act now / at the right moment)

μιμνήσκομαι: FLAGGED — 'remember'; the aorist passive imperative μνήσθητί is the exact form used by the dying thief in Luke 23:42: μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου — 'remember me when you come into your kingdom.' Joseph pleads from an unjust imprisonment for the cupbearer to intercede for him; the thief pleads from execution for the King to intercede for him. Both share the form; only one will be answered at the moment of asking.

μου

me

Genitive

genitive object of μνήσθητί (the person to be remembered)

→ relational specification

μου: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μνήσθητί (the person to be remembered).

διὰ

through / for

preposition + genitive (agency: 'through yourself / of yourself')

→ spatial or relational framing

διὰ σεαυτοῦ: a difficult phrase; renders Hebrew בְּיָדִי ('but / if only'); the LXX may be rendering the sense 'act on my behalf of your own initiative' — remember me by your own personal action, not because someone else prompts you.

σεαυτοῦ

yourself

Genitive

reflexive genitive object of διὰ

→ participial qualification

σεαυτοῦ: meaning 'yourself'; it contributes descriptive or attendant verbal force; here it functions as reflexive genitive object of διὰ.

ὅταν

when / whenever

temporal conjunction (with subjunctive: 'when it goes well for you')

→ discourse linkage or contrast

ὅταν: meaning 'when'; conjunction or particle linking this unit with the surrounding discourse.

εὖ

well

adverb (with γένηται: 'when things go well')

→ clausal contribution

εὖ: 'well / good'; renders Hebrew טוֹב לָךְ ('it is good for you'); the idiom 'when good comes to you' = 'when you prosper / when you are restored.'

σοι

for you

Dative

dative of advantage (with γένηται: things go well for you)

→ participant reference or interest

σοι: meaning 'for you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (with γένηται: things go well for you).

γίνεται

it comes to be

Aor Mid Subj 3 Sg · γίνομαι

verb of temporal clause (subjunctive with ὅταν)

→ aorist subjunctive (indefinite temporal: 'whenever it happens')

γίνομαι: 'become / prove to be'; γένηται εἰς υἱὸν δυνάμεως ('become / prove a worthy man') uses the Hebraizing εἰς + predicate (ῥ); 'if he shows himself loyal and capable.'

καὶ

and

coordinating conjunction (linking the series of requests)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ποιήσεις

you will show / do

Fut Act Indic 2 Sg · ποιέω

main verb (predictive future used as request: 'do kindness to me')

→ volitive future (expressing a request with the force of an imperative)

ποιέω: ποιέω + ἔλεος ('do / show mercy') renders Hebrew יִדְּבַר דְּבָרָה טִיבָה ('deal kindly with me'); the future indicative as a polite command is common in narrative requests.

ἐν

with / toward

preposition + dative (sphere/direction: 'toward me')

→ spatial or relational framing

ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (sphere/direction: 'toward me').

ἐμοὶ

me

Dative

dative object of ποιήσεις ἔλεος ἐν (the recipient of kindness)

→ participant reference or interest

ἐμοὶ: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ποιήσεις ἔλεος ἐν (the recipient of kindness).

ἔλεος

kindness / mercy

Accusative

direct object of ποιήσεις (the kindness Joseph asks for)

→ object specification

ἔλεος: 'mercy / compassion / lovingkindness'; renders Hebrew חֶסֶד (hesed), the covenantal loving-loyalty that exceeds obligation; the same word used in Ruth for Boaz's and God's covenant faithfulness. Here it describes what Joseph needs from the cupbearer: not charity but the interpersonal loyalty owed one who has served him faithfully.

καὶ

and

coordinating conjunction (second request)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

μνησθήσῃ

you will mention / remember

Fut Mid Indic 2 Sg · μμνήσκομαι

main verb (second request: mention Joseph to Pharaoh)

→ volitive future (request)

μμνήσκομαι: second occurrence in the verse, now as a future indicative request; the verb 'remember' runs as a leitmotiv through the whole chapter (vv.13, 14, 23).

περὶ

about / concerning

preposition + genitive (topic of mention)

→ spatial or relational framing

περὶ: meaning 'about'; here it marks the relation signaled by preposition + genitive (topic of mention).

ἐμοῦ

me

Genitive

genitive object of περὶ (Joseph as the topic to be mentioned)

→ participial qualification

ἐμοῦ: meaning 'me'; it contributes descriptive or attendant verbal force; here it functions as genitive object of περὶ (Joseph as the topic to be mentioned).

πρὸς

to

preposition + accusative (direction of speech: to Pharaoh)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech: to Pharaoh).

Φαραώ

Pharaoh

indeclinable proper noun, object of πρὸς (the ultimate decision-maker)

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, object of πρὸς (the ultimate decision-maker).

καὶ

and

coordinating conjunction (third and climactic request)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐξάξεις

you will bring out

Fut Act Indic 2 Sg · ἐξάγω

main verb (the desired outcome: Joseph's release)

→ volitive future (the ultimate request)

ἐξάγω: 'lead out / bring out'; a compound of ἐκ + ἄγω; the same verb used for the Exodus (Exod 3:10: ἐξαγαγεῖν τὸν λαόν μου), connecting Joseph's desired 'exodus' from prison to the larger paradigm of divine deliverance.

με

me

Accusative

direct object (Joseph, the one to be brought out)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (Joseph, the one to be brought out).

ἐκ

out of

preposition + genitive (separation: from the prison)

→ spatial or relational framing

ἐκ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (separation: from the prison).

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὀχυρώματος

stronghold / fortification

Genitive

genitive object of ἐκ (the place Joseph must leave)

→ relational specification

ὀχύρωμα: 'stronghold / fortified place'; renders Hebrew בִּיר ('pit / cistern / prison'), but the LXX elevates the word from pit/cistern to a fortified place — perhaps choosing ὀχύρωμα for the prison's solid walls. The word recurs in military contexts (2 Cor 10:4: καθαίρειν ὀχυρωμάτων, 'pulling down of strongholds') and here ironically frames an unjust detention as a fortified keep.

τούτου

this

Genitive

demonstrative adjective modifying ὀχυρώματος ('this stronghold')

→ relational specification

τούτου: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective modifying ὀχυρώματος ('this stronghold').

15 ὅτι κλοπῇ ἐκλάπην ἐκ γῆς Εβραίων, καὶ ὧδε οὐδὲν ἐποίησα, ἀλλ' ἐνέβαλόν με εἰς τὸν λάκκον τοῦτον.

For I was stolen by theft from the land of the Hebrews, and here also I have done nothing, yet they threw me into this pit.

Grounds (justification for the plea)

ὅτι

ὅτι introduces the grounds for the request: Joseph's double innocence — he was stolen into Egypt against his will (κλοπῇ ἐκλάπην, a cognate-dative Hebraism) and has committed no crime here either. The two clauses balance theft-into-Egypt and innocence-in-Egypt. ἐνέβαλόν με ('they threw me') implies unjust third-party agency.

ὅτι

for / because

causal conjunction (grounds for the plea of v.14)

→ discourse linkage or contrast

ὅτι: meaning 'for'; conjunction or particle linking this unit with the surrounding discourse.

κλοπή

by theft / by stealing

Dative

cognate dative (Hebraism: emphatic assertion 'I was truly stolen')

→ sphere or reference

κλοπή: 'theft / stealing'; renders the Hebrew infinitive absolute בִּגְזָל ('stealing'). FLAGGED — the cognate dative κλοπῇ ἐκλάπην ('I was stolen by theft') is a Hebraism calquing the Hebrew construction יִבְגַּז בִּגְזָל, where an infinitive absolute precedes the finite verb to give emphatic force: 'I was truly, completely stolen.' The LXX renders this with a figura etymologica — the same root (κλέπτω/ κλοπή) in both noun and verb, preserving the rhetorical intensification of the original.

ἐκλάπην

I was stolen

Aor Pass Indic 1 Sg · κλέπτω

main verb (passive: Joseph was stolen, not a runaway or willing migrant)

→ constative aorist (single definitive event: the kidnapping)

κλέπτω: 'steal'; the passive ἐκλάπην ('I was stolen') frames Joseph entirely as victim — the agent of the stealing is left unspecified (divine passive? or simply anonymous?). The verb connects to Joseph's earlier reference to his brothers' treachery.

ἐκ

out of / from

preposition + genitive (separation from homeland)

→ spatial or relational framing

ἐκ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (separation from homeland).

γῆς

land

Genitive

genitive object of ἐκ (the land from which he was taken)

→ relational specification

γῆ: 'land / earth'; the phrase ἐκ γῆς Εβραίων ('from the land of the Hebrews') is Joseph's self-identification by homeland and ethnic group — he is not here by choice.

Εβραίων

of the Hebrews

Genitive

genitive of possession/identity (indeclinable proper noun modifying γῆς)

→ participant identification

Εβραῖος: 'Hebrew'; renders Hebrew עִבְרִי; the ethnic term for the Israelite people from an outsider's perspective; Joseph uses it to identify himself to Egyptians (cf. Gen 39:14, 17 where Potiphar's wife calls him 'the Hebrew slave').

καὶ

and

coordinating conjunction (second ground: innocence in Egypt)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ᾧδε

here

adverb of place ('here' = in Egypt / in this prison)

→ clausal contribution

ᾧδε: 'here / in this place'; echoing the ἐκεῖ of v.3, but from Joseph's own perspective — he has been confined here without cause.

οὐδέν

nothing

Accusative

direct object of ἐποίησα (emphatic negation: 'I did absolutely nothing')

→ object specification

οὐδεὶς: 'no one / nothing'; the neuter accusative οὐδέν ('nothing') is the object of the action-denial; Joseph's claim of complete innocence in Egypt parallels his earlier integrity with Potiphar's wife (Gen 39:9).

ἐποίησα

I did

Aor Act Indic 1 Sg · ποιέω

main verb (denial of wrongdoing in Egypt)

→ constative aorist (summary negation of any wrongful act)

ποιέω: 'do / make'; renders Πῶν; refers to the completed act of numbering the people.

ἀλλ

but / yet

adversative conjunction (contrasting innocence with unjust treatment)

→ discourse linkage or contrast

ἀλλ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

ἐνέβαλόν

they threw

Aor Act Indic 3 Pl · ἐμβάλλω

main verb (third-party unjust action against Joseph)

→ constative aorist (the single act of imprisonment)

ἐμβάλλω: 'throw into / cast into'; renders Hebrew יָתַן יָדָיו ('they put me'); the LXX's choice of ἐμβάλλω ('throw') is more violent than a simple 'put,' emphasizing the arbitrary roughness of Joseph's treatment.

με

me

Accusative

direct object (Joseph as victim of the unjust imprisonment)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (Joseph as victim of the unjust imprisonment).

εἰς

into

preposition + accusative (direction: into the pit)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction: into the pit).

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

λάκκον

pit / cistern

Accusative

accusative object of εἰς (the prison as pit)

→ object specification

λάκκος: 'pit / cistern / dungeon'; renders Hebrew בֹּרַי; the same word used for the pit his brothers cast him into in Gen 37:20–29 (ἐμβάλετε αὐτὸν εἰς τὸν λάκκον τοῦτον). The repetition of τοῦτον and λάκκον from Gen 37 creates a narrative echo: Joseph is in another pit, thrown there by others' malice, awaiting another providential rescue.

τούτον

this

Accusative

demonstrative adjective modifying λάκκον

→ participant reference

τούτον: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective modifying λάκκον.

16 Καὶ εἶδεν ὁ ἀρχισιτοποιὸς ὅτι ὀρθῶς συνέκρινεν, καὶ εἶπεν τῷ Ἰωσηφ· Κἀγὼ εἶδον ἐνύπνιον, καὶ ὥμην τρία κανᾶ χονδριτῶν αἶρειν ἐπὶ τῆς κεφαλῆς μου·

And the chief baker saw that he had interpreted correctly, and he said to Joseph: 'I also had a dream: I thought I was carrying three baskets of fine flour on my head.'

Parallel narrative (the second dream introduced)

Καὶ εἶδεν

The baker is emboldened by the favorable interpretation of the cupbearer's dream (ὀρθῶς συνέκρινεν — 'he had correctly/favorably interpreted'). Κἀγὼ ('I also') mirrors the cupbearer's narration. The self-description ὥμην αἶρειν ('I thought I was carrying') introduces a detail absent from the cupbearer's dream: the baker is merely a passive carrier, not an active agent — a narrative portent.

Καὶ

and

narrative conjunction (parallel introduction of the second dreamer)

→ discourse linkage or contrast

Καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (the baker's perception of the favorable interpretation)

→ constative aorist (single act of observing/recognizing)

ὁράω (aor. εἶδεν): 'see / perceive / realize'; renders ἵκν; here in the sense of grasping their plight, governing the ὅτι-clause.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχισιτοποιὸς

chief baker

Nominative

subject (the baker now steps forward)

→ participant prominence

ἀρχισιτοποιὸς: meaning 'chief baker'; it serves as subject (the baker now steps forward).

ὅτι

that

conjunction introducing indirect statement (what he perceived)

→ discourse linkage or contrast

ὅτι: meaning 'that'; conjunction or particle linking this unit with the surrounding discourse.

ὀρθῶς

correctly / rightly

adverb modifying συνέκρινεν ('interpreted correctly')

→ clausal contribution

ὀρθῶς: 'rightly / correctly / straight'; renders Hebrew כִּי טוֹב פִּתְרָא ('that he had interpreted well/favorably'); the baker's assessment is based on the favorable content of the cupbearer's oracle — he assumes a similarly good oracle awaits him.

συνέκρινεν

he had interpreted

Aor Act Indic 3 Sg · συγκρίνω

verb of indirect statement (the interpretation just given)

→ constative aorist (the completed interpretation of the cupbearer's dream)

συγκρίνω: the word used throughout for dream-interpretation (cf. vv.8, 22); the baker's confidence is misplaced — he reads the favorable content of the oracle and assumes his own will be similar, unaware that his dream's imagery is self-defeating.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing the baker's narration)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

τῷ

to

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἰωσήφ

Joseph

indeclinable proper noun, dative (addressee)

→ participant identification

Ἰωσήφ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative (addressee).

Κἀγώ

I also

emphatic conjunction-pronoun (crasis of καὶ ἐγώ: 'and I also')

→ discourse linkage or contrast

Κἀγώ: crasis of καὶ ἐγώ; emphasizes that the baker too had a dream — he aligns himself with the cupbearer in order to receive a parallel interpretation. The καὶ connects and the ἐγώ contrasts him as a distinct subject.

εἶδον

saw / had

Aor Act Indic 1 Sg · ὁράω

main verb (the baker's claim to his own dream)

→ constative aorist

ὁράω (aor. εἶδον): 'see / perceive'; Saul appeals to what he observed as the ground of his action.

ἐνύπνιον

a dream

Accusative

direct object of εἶδον

→ object specification

ἐνύπνιον: meaning 'a dream'; it serves as direct object of εἶδον.

καὶ

and

narrative conjunction (the dream's content)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ᾤμην

I thought / I seemed

Impf Mid Indic 1 Sg · οἶμαι

main verb (the dreamer's self-aware perception within the dream)

→ progressive imperfect (the sustained impression during the dream)

οἶμαι: 'think / suppose / seem to oneself'; renders Hebrew הִנֵּה ('behold / I saw that'); the LXX's ᾤμην introduces a subtle distancing — the baker reports not a direct vision but what he 'thought' he was doing, perhaps reflecting the more passive role he plays (a carrier rather than an agent like the cupbearer).

τρία

three

Accusative

numeral adjective modifying κανᾱ (three baskets)

→ measure or count

τρεῖς/τρία: the number three parallels the three stems of the cupbearer's dream (v.10); both will be decoded as three days (v.18).

κανᾱ

baskets

Accusative

direct object of αἶρειν (the baskets being carried)

→ object specification

κανοῦν (pl. κανᾱ): 'basket / wicker basket'; a loanword from Egyptian-Greek; renders Hebrew סַלִּים ('baskets'); the same word recurs in vv.17, 18 as the key symbol of the baker's dream.

χονδριτῶν

of coarse flour / of fine bread

Genitive

genitive of content (baskets of white/fine bread)

→ relational specification

χονδρίτης: 'coarse bread / bread of groats / white bread'; renders Hebrew יָרִיחַ ('white bread'), a bread of fine or sifted flour; the word specifies the quality and type of baked goods — this is royal-grade provision prepared for Pharaoh.

αἶρειν

to carry

Pres Act Inf · αἶρω

complementary infinitive with ᾤμην (describing the dream-action)

→ progressive (the carrying is the sustained dream-image)

αἶρω: 'lift / carry / take up'; the baker carries the baskets passively on his head — unlike the cupbearer who actively presses and gives, the baker is merely a transport vehicle. This passivity prefigures his fate: the birds eat from him, not with him.

ἐπὶ

on / upon

preposition + genitive (location: on his head)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + genitive (location: on his head).

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

κεφαλῆς

head

Genitive

genitive object of ἐπὶ (location of the baskets)

→ relational specification

κεφαλῆς: 'head'; the baskets are on his head — the interpretive crux of the dream. The head recurs with terrible irony in v.19: ἀφελεῖ Φαραω τὴν κεφαλὴν σου ἀπὸ σοῦ ('Pharaoh will remove your head from you'). What the dream shows balanced on his head is the site of his execution.

μου

my

Genitive

possessive genitive modifying κεφαλῆς

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying κεφαλῆς.

17 ἐν δὲ τῷ κανῶ τῷ ἐπάνω ἀπὸ πάντων τῶν γεννημάτων ὧν ὁ βασιλεὺς Φαραω ἐσθίει, ἔργον σιτοποιοῦ, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατήσθιεν αὐτὰ ἀπὸ τοῦ κανοῦ τοῦ ἐπάνω τῆς κεφαλῆς μου.

And in the uppermost basket there were all kinds of baked goods for Pharaoh the king — the work of a baker — and the birds of the sky were eating them from the basket on top of my head.

Elaboration (the dream's fatal detail: birds eating from the top basket) ἐν δέ

The top basket (τῷ κανῶ τῷ ἐπάνω) is the critical element: it is royal food (ἔργον σιτοποιοῦ, food prepared for Pharaoh) yet it is being devoured by birds while the baker merely carries it. He is not serving Pharaoh — he is passively watching the birds feast. The birds of heaven (τὰ πετεινὰ τοῦ οὐρανοῦ) will recur in v.19 as the agent of post-execution disgrace.

ἐν

in

preposition + dative (locative: in the top basket)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: in the top basket).

δὲ

and

transitional particle (continuing the dream description)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

κανῶ

basket

Dative

dative of place (the location of the food)

→ sphere or reference

κανοῦν: 'basket / wicker basket'; same word as v.16's κανᾶ (the plural); now a singular with the specifying article τῷ ἐπάνω ('the uppermost one').

τῷ

the

Dative

article (with ἐπάνω: 'the uppermost one')

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐπάνω

above / uppermost

Dative

adverb used attributively (the top basket of the three)

→ sphere or reference

ἐπάνω: 'above / on top'; the uppermost basket is where the birds feed — it is the most exposed and most inaccessible to the baker who carries it on his head. He cannot protect it.

ἀπὸ

from / of

preposition + genitive (partitive: 'from/of all the products')

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (partitive: 'from/of all the products').

πάντων

all

Genitive

genitive adjective modifying γενημάτων (all kinds of products)

→ relational specification

πάντων: meaning 'all'; it serves as genitive adjective modifying γενημάτων (all kinds of products).

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

γενημάτων

products / things made

Genitive

genitive of content (what the basket contains: all food products)

→ relational specification

γένημα: 'product / produce / thing made/grown'; renders Hebrew לֶחֶם ('food / that which is eaten'); the word spans agricultural produce and manufactured goods — here it means baked foods prepared for royal consumption.

ῶν

which

Genitive

genitive relative pronoun (qualifying γενημάτων: 'the foods that Pharaoh eats')

→ relational specification

ῶν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as genitive relative pronoun (qualifying γενημάτων: 'the foods that Pharaoh eats').

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεὺς

king

Nominative

subject of relative clause (Pharaoh as the intended recipient of the food)

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as subject of relative clause (Pharaoh as the intended recipient of the food).

Φαραώ

Pharaoh

indeclinable proper noun in apposition to βασιλεὺς

→ participant identification

Φαραώ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun in apposition to βασιλεὺς.

ἐσθίει

eats

Pres Act Indic 3 Sg · ἐσθίω

verb of relative clause (the food is of the quality Pharaoh consumes)

→ gnomic present (Pharaoh habitually eats such food)

ἐσθίω: 'eat'; the present tense describes what Pharaoh normally eats — the baker's professional responsibility is to provide precisely this; but in the dream it is consumed by birds, not by the king.

ἔργον

work / produce

Nominative

subject in apposition (further describing the basket's contents: baker's work)

→ participant prominence

ἔργον: 'work / product / thing made'; renders Hebrew מַעֲשֵׂה ('work / craft'); ἔργον σιτοποιοῦ ('the work of a bread-maker') identifies the precise professional context — these are the chief baker's own professional products.

σιτοποιοῦ

of a baker / bread-maker

Genitive

genitive of agent (whose work it is)

→ relational specification

σιτοποιός: 'bread-maker / baker' (σῖτος + ποιέω); the cognate of ἀρχισιτοποιός — the chief baker's own professional output is identified.

καὶ

and

narrative conjunction (introducing the ominous detail)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὰ

the

Nominative

article

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

πετεινὰ

birds

Nominative

subject (the birds as agents of consumption)

→ participant prominence

πετεινόν: 'bird / winged creature'; renders Hebrew הָיָוָה; birds eating royal food is a violation of the proper order — the king's prepared food should reach the king's table, not feed scavenging birds.

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

οὐρανοῦ

sky / heaven

Genitive

genitive of source (birds of the sky = wild birds)

→ relational specification

οὐρανός: 'sky / heaven'; the phrase τὰ πετεινὰ τοῦ οὐρανοῦ ('birds of the sky') is a standard LXX idiom (Gen 1:26, 7:3; cf. Matt 6:26) — here it marks wild, uncontrolled scavengers who will recur in v.19 as post-execution desecrators.

κατήσθιεν

were eating up / devouring

Impf Act Indic 3 Pl · κατεσθίω

main verb (the birds' sustained consuming action in the dream)

→ progressive imperfect (ongoing devouring: the birds keep eating throughout the dream)

κατεσθίω: 'eat up / devour / consume entirely'; the κατα- prefix intensifies — not merely eating but consuming completely. The imperfect tense captures the sustained, ongoing nature of the violation.

αὐτὰ

them

Accusative

direct object (the baked goods being devoured)

→ participant reference

αὐτὰ: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the baked goods being devoured).

ἀπὸ from <i>preposition + genitive (source: from the basket)</i> → spatial or relational framing ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: from the basket).	τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	κανοῦ basket Genitive <i>genitive object of ἀπό (the source of the birds' food)</i> → relational specification κανοῦ: meaning 'basket'; it serves as genitive object of ἀπό (the source of the birds' food).	τοῦ the Genitive <i>article (with ἐπάνω: 'the upper one')</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.
ἐπάνω on top / uppermost Genitive <i>adverb used attributively (the uppermost basket, repeated for emphasis)</i> → relational specification ἐπάνω: meaning 'on top'; it shapes the local clause or phrase relation in this passage.	τῆς the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	κεφαλῆς head Genitive <i>genitive of place (the basket is on top of his head)</i> → relational specification κεφαλῆ: 'head'; second occurrence of κεφαλή in vv.16–17, preparing for the climactic 'head' reference in v.19 (ἀφελεῖ Φαραω τὴν κεφαλὴν σου).	μου my Genitive <i>possessive genitive modifying κεφαλῆς</i> → relational specification μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying κεφαλῆς.

18 ἀποκριθεὶς δὲ Ἰωσηφ εἶπεν αὐτῷ· Αὕτη ἡ σύγκρισις αὐτοῦ· τὰ τρία κανᾶ τρεῖς ἡμέραι εἰσὶν·

And Joseph answered and said to him: 'This is its interpretation: the three baskets are three days.'

Parallel interpretation (the formula repeated for the baker) ἀποκριθεὶς δέ

The formula is identical to v.12 (Τοῦτο/Αὕτη ἡ σύγκρισις αὐτοῦ), creating a deliberate parallel before the fatal divergence in v.19. The baker hears the same opening formula as the cupbearer — the three = three days equation — but the equational comfort ends here.

ἀποκριθεὶς

answering / having answered

Aor Pass Ptcp Nom Sg Masc · ἀποκρίνομαι

attendant circumstance participle (introducing the speech)

→ aorist (punctiliar: a single act of replying)

ἀποκρίνομαι: 'answer / respond'; the passive aorist participle is the standard LXX formula for responding to something said or shown (cf. Matt 11:25: ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν).

δὲ

and

transitional particle (marking Joseph's response to the second dream)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

Ἰωσήφ

Joseph

indeclinable proper noun, subject

→ participant identification

Ἰωσήφ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing direct speech)

→ constative aorist

εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

αὐτῷ

to him

Dative

dative of indirect object (the baker)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (the baker).

Αὕτη

this

Nominative

demonstrative pronoun, subject (pointing to the dream just narrated)

→ participant reference

Αὕτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun, subject (pointing to the dream just narrated).

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

σύγκρισις

interpretation

Nominative

predicate nominative (equational clause: 'this is the interpretation')

→ participant prominence

σύγκρισις: the same interpretive-formula word as v.12; the deliberate repetition of the formula sets up the expectation that this oracle will be as favorable as the last — an expectation immediately shattered in v.19.

αὐτοῦ

of it / its

Genitive

objective genitive (interpretation of the dream)

→ relational specification

αὐτοῦ: meaning 'of it'; pronoun marking person, possession, or reference within the clause; here it functions as objective genitive (interpretation of the dream).

τὰ

the

Nominative

article

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

τρία

three

Nominative

numeral adjective modifying κανᾶ (subject)

→ measure or count

τρία: meaning 'three'; numeral expression contributing count or measure in context.

κανᾶ

baskets

Nominative

subject (the dream symbol being decoded)

→ participant prominence

κανᾶ: meaning 'baskets'; it serves as subject (the dream symbol being decoded).

τρεις

three

Nominative

numeral modifying *ἡμέραι* (predicate)

→ measure or count

τρεις; meaning 'three'; numeral expression contributing count or measure in context.

ἡμέραι

days

Nominative

predicate nominative (what the three baskets signify: three days)

→ participant prominence

ἡμέραι: meaning 'days'; it serves as predicate nominative (what the three baskets signify: three days).

εἰσίν

are

Pres Act Indic 3 Pl · εἰμί

equative verb (the interpretive equation)

→ gnomic present

εἰμί: 'be / exist'; οὐκ εἰσίν here means the donkeys were nowhere to be found.

19 ἔτι τριῶν ἡμερῶν ἀφελεῖ Φαραὼ τὴν κεφαλὴν σου ἀπὸ σοῦ καὶ κρεμάσει σε ἐπὶ ξύλου, καὶ φάγεται τὰ ὄρνεα τοῦ οὐρανοῦ τὰς σάρκας σου ἀπὸ σου.

In yet three days Pharaoh will remove your head from you, and will hang you on a tree, and the birds of the sky will eat your flesh from you.

Parallel oracle (inverted: the grim wordplay) **ἔτι**

The deliberate parallel with v.13 (ἔτι τρεῖς ἡμέραι) is subverted: where v.13 said Pharaoh would 'lift up your head' in restoration, v.19 says ἀφελεῖ τὴν κεφαλὴν σου ἀπὸ σοῦ — 'will take your head away from you.' The same idiom, split between life and death. The baker's own dream-imagery fulfills itself: the birds who ate from the basket on his head now eat his flesh from his hanging body.

ἔτι

still / in yet

temporal adverb (same countdown formula as v.13)

→ clausal contribution

ἔτι: meaning 'still'; it shapes the local clause or phrase relation in this passage.

τριῶν

three

Genitive

genitive numeral (with ἡμερῶν: 'of three days' — temporal genitive)

→ relational specification

Note the shift from v.13's nominative (ἔτι τρεῖς ἡμέραι) to the genitive (ἔτι τριῶν ἡμερῶν) — a slight stylistic variation with no difference in meaning; both count down to the same third day.

ἡμερῶν

days

Genitive

genitive of time (within three days)

→ relational specification

ἡμερῶν: meaning 'days'; it serves as genitive of time (within three days).

ἀφελεῖ

will remove / take away

Fut Act Indic 3 Sg · ἀφαίρεω

main verb (the fatal oracle: Pharaoh removes the baker's head)

→ predictive future (certain coming event)

ἀφαίρεω: FLAGGED — 'take away / remove'; contrast with v.13 where the oracle uses μνησθήσεται ('will remember') and ἀποκαταστήσει ('will restore'). The wordplay centers on ἀφελεῖ Φαραῶ τὴν κεφαλὴν σου ἀπὸ σοῦ: the 'lifting of the head' idiom (ψλγ κψγ) has two senses — restoration (lifting up) and beheading (lifting off). Joseph deploys both in sequence, using the same three-day structure to deliver opposite verdicts.

Φαραῶ

Pharaoh

indeclinable proper noun, subject

→ participant identification

Φαραῶ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

κεφαλὴν

head

Accusative

direct object (the head that will be removed)

→ object specification

κεφαλὴ: 'head'; third occurrence of this word in vv.16–19; the basket was on his head (v.16), above his head (v.17), and now his head is removed from him. The dream's imagery converges on its own decoding.

σου

your

Genitive

possessive genitive modifying κεφαλὴν

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying κεφαλὴν.

ἀπό

from

preposition + genitive (separation: head removed from the body)

→ spatial or relational framing

ἀπό σου: 'from you' — the phrase ἀφελεῖ τὴν κεφαλὴν σου ἀπὸ σοῦ is unusually explicit: not merely 'will behead you' but 'will take your head away from you' — the separation of head from body is rendered redundantly for rhetorical force.

σοῦ

you

Genitive

genitive object of ἀπό (the body from which the head is removed)

→ relational specification

σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπό (the body from which the head is removed).

καὶ

and

narrative conjunction (second action: hanging)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κρεμάσει

will hang

Fut Act Indic 3 Sg · κρεμάννυμι

main verb (post-execution public display)

→ predictive future

κρεμάννυμι: 'hang / suspend'; renders Hebrew הָלַךְ ('will hang'); hanging on a tree after death was a form of public shame and warning (cf. Deut 21:22–23; the cursed-of-God hung on a tree — the same language Paul uses in Gal 3:13 of Christ's crucifixion).

σε

you

Accusative

direct object (the baker)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the baker).

ἐπὶ

on / upon

preposition + genitive (on the tree)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + genitive (on the tree).

ξύλου

tree / wood / stake

Genitive

genitive object of ἐπὶ (the instrument of display)

→ relational specification

ξύλου: 'wood / tree / stake'; renders Hebrew יָד ('tree'); ἐπὶ ξύλου ('on a tree') is the standard LXX expression for hanging/impalement on a stake or tree (Deut 21:22–23; Esth 5:14); the NT applies the phrase to the crucifixion (Acts 5:30; 10:39; 1 Pet 2:24).

καὶ

and

narrative conjunction (the final action: birds consume the corpse)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

φάγεται

will eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (the birds' consumption of the corpse)

→ predictive future (certain fulfillment of the dream-image)

ἐσθίω: 'eat'; the same birds of v.17 who consumed the royal food from the basket now consume the baker's flesh from his hanging body — the dream-imagery fulfills itself with terrible precision.

τὰ

the

Nominative

article

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὄρνεα

birds

Nominative

subject (the same birds of the dream, now acting on the corpse)

→ participant prominence

ὄρνεον: 'bird'; renders Hebrew הָיָו; variant of πετεινόν (v.17) — the LXX uses both words for 'bird' in this chapter; the switch may be stylistic.

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

οὐρανοῦ

sky / heaven

Genitive

genitive of source (birds of the sky)

→ relational specification

οὐρανοῦ: meaning 'sky'; it serves as genitive of source (birds of the sky).

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

σάρκας

flesh

Accusative

direct object (the corpse's flesh, consumed by birds)

→ object specification

σάρξ: 'flesh / body'; the word shifts the oracle from the abstract (the head removed) to the visceral (the flesh devoured); unburied exposure to birds was a mark of profound shame and divine abandonment in the ancient world (1 Sam 17:46; Jer 7:33).

σου

your

Genitive

possessive genitive modifying σάρκας

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying σάρκας.

ἀπό

from

preposition + genitive (source: from the hanging body)

→ spatial or relational framing

ἀπό: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: from the hanging body).

σου

you

Genitive

genitive object of ἀπό (the body from which the flesh is eaten)

→ relational specification

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπό (the body from which the flesh is eaten).

20 ἐγένετο δὲ ἐν τῇ ἡμέρᾳ τῇ τρίτῃ, ἡμέρα γενέσεως ἦν Φαραῶ, καὶ ἐποίει πότον πᾶσι τοῖς παισὶν αὐτοῦ· καὶ ἐμνήσθη τῆς ἀρχῆς τοῦ ἀρχιοινοχόου καὶ τῆς ἀρχῆς τοῦ ἀρχισιτοποιοῦ ἐν μέσῳ τῶν παίδων αὐτοῦ.

And it came to pass on the third day, which was Pharaoh's birthday, that he made a feast for all his servants; and he remembered the position of the chief cupbearer and the position of the chief baker among his servants.

Narrative pivot (fulfillment begins)

ἐγένετο δέ

The ἐγένετο δέ formula opens the fulfillment unit, matching the ἐγένετο δέ of v.1 and creating a narrative frame. The birthday feast (ἡμέρα γενέσεως Φαραῶ) provides the social occasion for royal acts of memory and judgment. Notably the verb ἐμνήσθη ('he remembered') is Pharaoh's act of remembering the officials — the same vocabulary that Joseph used in his plea (v.14: μνήσθητί μου) but directed at the wrong persons.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative-frame formula opening fulfillment)

→ constative aorist (inaugurating the fulfillment episode)

γίνομαι: ἐγένετο δέ echoes v.1's opening and the standard narrative-frame formula (καὶ/δὲ ἐγένετο = יְהִי); the formula signals a new episode-unit while picking up the story's thread.

δὲ

and / now

transitional particle (advancing to the third day)

→ discourse linkage or contrast

δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐν

on / in

preposition + dative (temporal: on the third day)

→ spatial or relational framing

ἐν: meaning 'on'; here it marks the relation signaled by preposition + dative (temporal: on the third day).

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέρα

day

Dative

dative of time (temporal: 'on the day')

→ sphere or reference

ἡμέρα: meaning 'day'; it serves as dative of time (temporal: 'on the day').

τῇ

the

Dative

article (with τρίτη: the third day)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

τρίτη

third

Dative

ordinal numeral adjective modifying ἡμέρα (the predicted third day)

→ sphere or reference

τρίτος: 'third'; the fulfillment arrives on precisely the day Joseph specified (vv.13, 18: ἔτι τρεῖς ἡμέραι / ἔτι τριῶν ἡμερῶν); the narrator's confirmation vindicates Joseph's interpretive authority.

ἡμέρα

a day

Nominative

predicate nominative of nominal clause (explaining what the third day was)

→ participant prominence

ἡμέρα: meaning 'a day'; it serves as predicate nominative of nominal clause (explaining what the third day was).

γενέσεως

of birth / birthday

Genitive

genitive of kind (ἡμέρα γενέσεως = 'birthday')

→ relational specification

γένεσις: 'birth / origin / generation'; ἡμέρα γενέσεως ('day of birth') = birthday; renders Hebrew תִּלְדָּה יוֹם ('day of birth'). The same phrase appears in Matt 14:6 for Herod's birthday feast (at which John the Baptist was beheaded) — a narrative parallel in which a royal birthday banquet again becomes the occasion for an official's fate.

ἦν

it was

Impf Act Indic 3 Sg · εἰμί

main verb of nominal clause (identifying the occasion)

→ progressive imperfect (the birthday as the standing occasion of the day)

εἰμί (impf. ἦν): the copula of the name-gloss.

Φαραω

Pharaoh

indeclinable proper noun, genitive of possession (whose birthday it was)

→ participant identification

Φαραω: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession (whose birthday it was).

καὶ

and

narrative conjunction (first main action of the fulfillment unit)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐποίει

was making / held

Impf Act Indic 3 Sg · ποιέω

main verb (the birthday feast: Pharaoh hosted a drinking-party)

→ progressive imperfect (the feast was ongoing when Pharaoh acted)

ποιέω: 'make / do / hold'; ἐποίει πότον ('made a drinking-feast') renders Hebrew הִתְּשֵׁמֶשֶׁת ('made a feast'); the imperfect sets the feast as the ongoing backdrop for Pharaoh's acts of judgment.

πότον

a feast / drinking-party

Accusative

direct object of ἐποίει (the feast Pharaoh hosted)

→ object specification

πότος: 'drinking / drinking-party / feast'; renders Hebrew הִתְּשֵׁמֶשֶׁת ('feast / banquet'); a drinking-feast was the occasion for royal acts — pronouncements, gifts, and in this case the contrasting fates of the two officials.

πᾶσι

all

Dative

dative adjective modifying παισίν (for all his servants)

→ sphere or reference

πᾶσι: meaning 'all'; it serves as dative adjective modifying παισίν (for all his servants).

τοῖς

the

Dative

article

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

παισὶν

servants / retainers

Dative

dative of advantage (for all his servants)

→ sphere or reference

παῖς: 'boy / servant / retainer'; renders Hebrew יְדָבָר ('his servants'); used for royal household staff; the two imprisoned officials are among those to be honored or condemned before these witnesses.

αὐτοῦ

his

Genitive

possessive genitive modifying παισὶν

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying παισὶν.

καὶ

and

narrative conjunction (introducing Pharaoh's act of remembrance)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐμνήσθη

remembered

Aor Pass Indic 3 Sg · μὴνῆσκομαι

main verb (Pharaoh's act of remembering the officials)

→ constative aorist (single decisive act of royal recollection)

μὴνῆσκομαι: 'remember'; the memory-word that runs through the chapter: v.13 (Pharaoh will remember the cupbearer's rank), v.14 (μνήσθητί μου — remember me), and now v.20 (Pharaoh did remember). The verb is fulfilled for the cupbearer (v.21) and the baker (v.22) but will be inverted for Joseph in v.23.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχῆς

position / rank

Genitive

genitive object of ἐμνήσθη (the office Pharaoh calls to mind)

→ relational specification

ἀρχῆς: meaning 'position'; it serves as genitive object of ἐμνήσθη (the office Pharaoh calls to mind).

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχιοινοχόου

chief cupbearer

Genitive

genitive of possession (the cupbearer's rank)

→ relational specification

ἀρχιοινοχόου: meaning 'chief cupbearer'; it serves as genitive of possession (the cupbearer's rank).

καὶ

and

coordinating conjunction (both officials remembered together)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχῆς

position / rank

Genitive

genitive object of ἐμνήσθη (second official's rank)

→ relational specification

ἀρχῆς: meaning 'position'; it serves as genitive object of ἐμνήσθη (second official's rank).

τοῦ

of the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχισιτοποιοῦ

chief baker

Genitive

genitive of possession (the baker's rank)

→ relational specification

ἀρχισιτοποιοῦ: meaning 'chief baker'; it serves as genitive of possession (the baker's rank).

ἐν

in

preposition + dative (sphere: in the middle of his servants)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere: in the middle of his servants).

μέσῳ

midst

Dative

dative of place (in the middle of: public setting)

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ τῶν παίδων ('among his servants') — the acts of reinstatement and execution are public, performed before witnesses at the feast.

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

παίδων

servants

Genitive

genitive object of ἐν μέσῳ (in the midst of the servants)

→ relational specification

παίδων: meaning 'servants'; it serves as genitive object of ἐν μέσῳ (in the midst of the servants).

αὐτοῦ

his

Genitive

possessive genitive modifying παίδων

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying παίδων.

21 καὶ ἀπεκατέστησεν τὸν ἀρχιοινοχόον ἐπὶ τὴν ἀρχιοινοχοΐαν αὐτοῦ, καὶ ἔδωκεν τὸ ποτήριον εἰς τὴν χεῖρα Φαραῶ·

And he restored the chief cupbearer to his office as chief cupbearer, and he gave the cup into Pharaoh's hand.

Fulfillment (cupbearer oracle verified precisely) καὶ

The fulfillment is stated with lexical precision: ἀπεκατέστησεν ... ἐπὶ τὴν ἀρχιοινοχοΐαν (v.13: ἀποκαταστήσει σε ἐπὶ τὴν ἀρχιοινοχοΐαν); ἔδωκεν τὸ ποτήριον εἰς τὴν χεῖρα (v.13: δώσεις τὸ ποτήριον εἰς τὴν χεῖρα). Every element of Joseph's oracle is confirmed word-for-word.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπεκατέστησεν

restored

Aor Act Indic 3 Sg · ἀποκαθίστημι

main verb (the act of reinstatement, fulfilling v.13)

→ constative aorist (single decisive act of restoration)

ἀποκαθίστημι: 'restore / reinstate'; the exact verb Joseph predicted in v.13 (ἀποκαταστήσει); its aorist fulfillment confirms Joseph's divine hermeneutical gift. The word carries eschatological weight in the NT (Acts 1:6; Matt 17:11) precisely because of its use here and in prophetic contexts.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχιοινοχόον

chief cupbearer

Accusative

direct object (the man restored)

→ object specification

ἀρχιοινοχόον: meaning 'chief cupbearer'; it serves as direct object (the man restored).

ἐπὶ

to / over

preposition + accusative (appointment: to his office)

→ spatial or relational framing

ἐπὶ: meaning 'to'; here it marks the relation signaled by preposition + accusative (appointment: to his office).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχιοινοχοῖαν

chief-cupbearer office

Accusative

object of ἐπὶ (the office to which he is restored)

→ object specification

ἀρχιοινοχοῖα: the abstract noun of the ἀρχιοινοχός title; used again in v.21 fulfilling v.13's promise — the office-title now functions as the destination of the restoration.

αὐτοῦ

his

Genitive

possessive genitive modifying ἀρχιοινοχοῖαν

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive modifying ἀρχιοινοχοῖαν.

καὶ and <i>narrative conjunction (completing the restored service act)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἔδωκεν gave Aor Act Indic 3 Sg · δίδωμι <i>main verb (the restored cupbearer's first act: giving the cup)</i> → constative aorist (the cup-giving that fulfills the dream and oracle) δίδωμι: 'give'; the subject shifts to the restored cupbearer (implied) who gives the cup to Pharaoh — the exact action Joseph predicted (v.13: δώσεις τὸ ποτήριον ... εἰς τὴν χεῖρα αὐτοῦ) and that the cupbearer himself enacted in his dream (v.11: ἔδωκα τὸ ποτήριον εἰς τὰς χεῖρας Φαραώ).	τὸ the Accusative article → noun-phrase marking τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	ποτήριον cup Accusative <i>direct object (the cup, symbol of the office and the whole chapter)</i> → object specification ποτήριον: the cup appears for the last time, completing its arc from dream-symbol (v.11) to interpreted sign (v.13) to fulfilled reality (v.21).
εἰς into <i>preposition + accusative (direction: into the hand)</i> → spatial or relational framing εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction: into the hand).	τὴν the Accusative article → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.	χεῖρα hand Accusative <i>object of εἰς (Pharaoh's hand, the destination of the cup)</i> → object specification χεῖρα: meaning 'hand'; it serves as object of εἰς (Pharaoh's hand, the destination of the cup).	Φαραώ Pharaoh <i>indeclinable proper noun, genitive of possession (whose hand receives the cup)</i> → participant identification Φαραώ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession (whose hand receives the cup).

22 τὸν δὲ ἀρχιστοιποῖον ἐκρέμασεν, καθὰ συνέκρινεν αὐτοῖς Ἰωσηφ.

But the chief baker he hanged, just as Joseph had interpreted to them.

Parallel fulfillment (second oracle verified: execution)

τὸν δέ

The stark brevity of this verse — five Greek words for the execution, against fourteen for the restoration — enacts the narrative economy of judgment. The closing clause καθὰ συνέκρινεν αὐτοῖς Ἰωσηφ ('just as Joseph had interpreted to them') is the narrator's explicit theological signature: both outcomes, grace and death, are credited to Joseph's divinely given interpretation.

τὸν

the

Accusative

article (fronted with ἀρχιστοιποιὸν for contrast)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

δὲ

but

adversative particle (contrasting the baker's fate with the cupbearer's)

→ discourse linkage or contrast

δέ: here adversative — the cupbearer was restored; but the baker was hanged. The δέ enacts the chapter's structural contrast.

ἀρχιστοιποιὸν

chief baker

Accusative

direct object (fronted for emphasis and contrast)

→ object specification

ἀρχιστοιποιὸν: meaning 'chief baker'; it serves as direct object (fronted for emphasis and contrast).

ἐκρέμασεν

hanged

Aor Act Indic 3 Sg · κρεμάννυμι

main verb (the execution, fulfilling v.19)

→ constative aorist (single completed act of hanging)

κρεμάννυμι: 'hang / suspend'; the verb predicted in v.19 (κρεμάσει σε ἐπὶ ξύλου) is now fulfilled in the aorist without any mitigating detail; the narrator offers no comment on justice or injustice, only the bare fact of fulfillment.

καθὰ

just as

comparative conjunction (marking the precise correspondence of event and prediction)

→ discourse linkage or contrast

καθὰ: 'just as / exactly as'; renders Hebrew כַּאֲשֶׁר ('as / according to what'); the adverb of exact correspondence signals the narrator's theological point: Joseph's interpretation was not merely accurate but divinely precise.

συνέκρινεν

had interpreted

Aor Act Indic 3 Sg · συγκρίνω

main verb of καθὰ clause (the interpretation whose accuracy is now confirmed)

→ constative aorist (the single act of interpretation in vv.12–19)

συγκρίνω: 'interpret'; the word used in vv.8, 16 for dream-interpretation; its occurrence here in the narrative conclusion ties the fulfillment explicitly back to Joseph's interpretive act.

αὐτοῖς

to them

Dative

dative of indirect object (the two men whose dreams were interpreted)

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (the two men whose dreams were interpreted).

Ἰωσηφ

Joseph

indeclinable proper noun, subject (named last for emphasis: the fulfillment vindicates Joseph)

→ participant identification

Ἰωσηφ: the final naming of Joseph in the chapter's main action sequence; his name is attached to the fulfilled oracle as a stamp of divine authorization.

23 οὐκ ἐμνήσθη δὲ ὁ ἀρχιοινοχόος τοῦ Ἰωσηφ, ἀλλ' ἐπελάθετο αὐτοῦ.

Yet the chief cupbearer did not remember Joseph, but forgot him.

Ironical reversal / tragic close οὐκ ἐμνήσθη δέ

The final verse is the chapter's darkest irony. Pharaoh remembered (v.20: ἐμνήσθη); but the cupbearer, the very man Joseph implored to remember (v.14: μνήσθητί μου), did not remember Joseph (οὐκ ἐμνήσθη) — and the additional verb ἐπελάθετο ('forgot') intensifies the failure. Two verbs for forgetting in a single clause. The chapter ends in shadow, with Joseph still in prison, forgotten — awaiting the providential reversal that will come only in Gen 41:1.

οὐκ

not

negation (negating ἐμνήσθη)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἐμνήσθη

remembered

Aor Pass Indic 3 Sg · μιμνήσκομαι

main verb (the failure of memory: the cupbearer did not remember Joseph)

→ constative aorist (a single decisive failure, not an ongoing neglect)

μιμνήσκομαι: the memory-word that has run through the chapter — v.13 (Pharaoh will remember), v.14 (remember me, μνήσθητί μου), v.20 (Pharaoh did remember), and now v.23 (the cupbearer did NOT remember). The same aorist passive form that appeared in Joseph's plea now appears negated. The chapter's memorial architecture collapses at this final word.

δὲ

yet / but

adversative particle (the final ironic contrast: Pharaoh remembered, but the cupbearer did not)

→ discourse linkage or contrast

δὲ: meaning 'yet'; conjunction or particle linking this unit with the surrounding discourse.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀρχιοινοχός

chief cupbearer

Nominative

subject (the man who forgot, despite having been begged to remember)

→ participant prominence

ἀρχιοινοχός: the title appears one final time — the man who was restored to his ἀρχιοινοχοῖα, the man Joseph begged to be his advocate, is now identified as the man who forgot. The title's final occurrence is its most ironic.

τοῦ

of

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ἰωσηφ

Joseph

indeclinable proper noun, genitive object of ἐμνήσθη (the person not remembered)

→ participant identification

Ἰωσηφ: Joseph's name is the genitive object of the negative memory-verb — he is now the forgotten man, the unnamed prisoner left behind when the cupbearer returned to court. The chapter ends with Joseph's name in the position of the forgotten.

ἀλλ

but

strong adversative conjunction (introducing the intensifying second verb)

→ discourse linkage or contrast

ἀλλά: strong adversative; introduces not merely a different act but a more complete negation — not merely 'did not remember' but actively 'forgot.'

ἐπελάθετο

forgot

Aor Mid Indic 3 Sg· ἐπιλανθάνομαι

main verb (the second and more complete act of forgetting)

→ constative aorist (a total, definitive act of forgetting)

ἐπιλανθάνομαι: FLAGGED — 'forget / be entirely forgetful of'; compound of ἐπί + λανθάνομαι ('be unaware / escape notice'); the ἐπί-prefix intensifies the forgetting toward completeness. Renders Hebrew וְלֹא־יָדַח ('and did not remember'). The LXX adds ἐπελάθετο where the Hebrew has only the negated memory-verb — the double negation (οὐκ ἐμνήσθη ... ἐπελάθετο) is the LXX's own rhetorical intensification, closing the chapter with a double thud of abandonment. The same verb appears in Heb 13:2 (μὴ ἐπιλανθάνεσθε τῆς φιλοξενίας — 'do not forget hospitality'), the very virtue the cupbearer failed.

αὐτοῦ

him

Genitive

genitive object of ἐπελάθετο (Joseph — the forgotten man)

→ relational specification

αὐτοῦ: the final word of the chapter — a bare pronoun for the forgotten man; Joseph is reduced to 'him.' The chapter that opened with two officers and their lord closes with one officer and his anonymous prisoner, the interpreter whose gift vindicated everyone but himself.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.