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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Book of Genesis, Chapter 50

ΓΕΝΕΣΙΣ Ν΄

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

Genesis 50 closes the book: Jacob's death triggers embalming over forty days and a national mourning of seventy days in Egypt (50:2–3) — a near-Pharaonic honour signalling the patriarch's status within Egyptian culture.

## Translation & textual notes

The Greek text of Genesis 50 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. Genesis 50 closes the book: Jacob's death triggers embalming over forty days and a national mourning of seventy days in Egypt (50:2–3) — a near-Pharaonic honour signalling the patriarch's status within Egyptian culture. The embalming vocabulary ἐνταφιάζω and the substantival noun οἱ ἐνταφιασταί ('the embalmers', 50:2) belong to the same word-group the Gospels deploy for Jesus' burial-preparation (Matt 26:12 εἰς τὸ ἐνταφιάσαι με; John 19:40 ἐνταφιάζειν) — a lexical bridge of

considerable theological freight. The great procession from Egypt to Machpelah passes the threshing floor of Atad east of the Jordan, where Canaanite observers name the site Πένθος Αιγύπτου ('Mourning of Egypt', 50:11) — the LXX's interpretive rendering of Hebrew Abel-mizraim (אַבֶּל-מִצְרַיִם) rather than a mere transliteration. At 50:19 the LXX diverges sharply from the MT: where the Hebrew poses the rhetorical question 'am I in the place of God?' (הֲתַחַת אֱלֹהִים אָנֹכִי), the LXX offers the positive theological declaration τοῦ γὰρ θεοῦ εἰμι ἐγώ ('for I belong to God'), shifting Joseph's self-understanding from a disclaimer to an affiliation. At 50:20 the chapter's theological summit: ὑμεῖς ἐβουλεύσασθε κατ' ἐμοῦ εἰς πονηρά, ὁ δὲ θεὸς ἐβουλεύσατο περὶ ἐμοῦ εἰς ἀγαθά — the antithesis of human malice and divine providence that resonates deeply with Rom 8:28 (πάντα συνεργεῖ εἰς ἀγαθόν). Joseph's comfort-speech (50:21) deploys the Hebraism εἰς τὴν καρδίαν ('spoke to their heart', calquing עַל-לֵב), a tender idiom of consolation. The bones-oath (50:24–25) uses the cognate construction ἐπισκοπῇ ἐπισκέπεται, calquing Hebrew יִבְקֹד יִבְקֹד; Heb 11:22 cites Joseph's faith in the exodus and his instructions concerning his bones as the model of patriarchal hope. The book's final word ἡ σορός ('the coffin', 50:26) closes Genesis as a symbol of deferred homecoming — Joseph embalmed and waiting.

## Discourse structure of the chapter

A · 50:1–6

### Jacob embalmed; Joseph petitions Pharaoh for leave to bury in Canaan

Joseph falls weeping on his father's face and kisses him (50:1), then commands his servants — the embalmers — to embalm Israel (50:2). The forty days of embalming and seventy days of Egyptian mourning are noted (50:3), marking Jacob's near-royal status in Egypt. When the mourning period ends Joseph addresses Pharaoh's household with the court formula 'if I have found favour in your eyes' (50:4), relaying his father's oath that he be buried in the tomb he prepared in Canaan (50:5). Pharaoh grants permission with a simple command: 'go up and bury your father as he made you swear' (50:6), closing the unit with royal sanction for the patriarchal burial-rite.

B · 50:7–14

### The great funeral procession to Machpelah; return to Egypt

The procession assembles with remarkable breadth: all Pharaoh's servants, the elders of his household, all the elders of Egypt, Joseph's entire household, his brothers, and his father's household, leaving only the livestock in Goshen (50:7–8). Chariots and horsemen join so that the camp is very great (50:9). The procession halts at the threshing floor of Atad beyond the Jordan for seven days of intense lamentation (50:10), and the resident Canaanites, observing the great Egyptian mourning, name the site Πένθος Αιγύπτου ('Mourning of Egypt'), the LXX's translation of Abel-mizraim (50:11). Jacob's sons fulfil his instructions (50:12), carry him to Canaan, and bury him in the cave of Machpelah purchased by Abraham from Ephron the Hittite (50:13). Joseph and all who had come up return to Egypt (50:14).

C · 50:15–21

### The brothers' fear, the fabricated(?) message, and Joseph's forgiveness

With their father dead, the brothers fear Joseph will now repay their evil (50:15), and they send a message — attributed to their father's deathbed command — requesting that Joseph forgive their wrongdoing (50:16–17). Joseph weeps at their words (50:17b). They come and prostrate before him declaring themselves his slaves (50:18). Joseph's response is the chapter's spiritual climax: 'do not fear — for I belong to God' (50:19, with the LXX's distinctive τοῦ γὰρ θεοῦ εἰμι ἐγώ). He articulates the providence-formula: 'you planned evil against me, but God planned concerning me for good, that a numerous people be kept alive' (50:20). He promises to nourish them and their households, comforts them, and speaks to their heart — a Hebraism for tender reassurance (50:21).

D · 50:22–26

### Joseph's long life, the bones-oath, and the book's final word: ἡ σορός

Joseph remains in Egypt with his brothers and lives one hundred and ten years (50:22), seeing Ephraim's children to the third generation and the children of Machir son of Manasseh born upon his knees (50:23). On his deathbed he addresses his brothers with prophetic assurance: 'God will surely visit you' — ἐπισκοπῇ ἐπισκέψεται, a cognate construction — and bring them up from this land to the land sworn to the patriarchs (50:24). He then binds the sons of Israel by oath to carry his bones with them (50:25; cf. Exod 13:19; Heb 11:22). The book closes with a minimal death-notice and the final word: ἔθηκαν αὐτὸν ἐν τῇ σορῷ ἐν Αἰγύπτῳ — 'they placed him in the coffin in Egypt' (50:26). ἡ σορός is the book's last word and its most eloquent symbol: the whole patriarchal promise rests in a coffin, waiting for the exodus.

## 1 Καὶ ἐπιπεσὼν Ἰωσηφ ἐπὶ τὸ πρόσωπον τοῦ πατρὸς αὐτοῦ ἔκλαυσεν ἐπ' αὐτὸν καὶ ἐφίλησεν αὐτόν.

And Joseph fell upon his father's face and wept over him and kissed him.

Narrative opening (grief-action) **Καὶ**

The chapter opens with a participial phrase of embodied grief — ἐπιπεσὼν ἐπὶ τὸ πρόσωπον ('falling upon the face') — before the main verb ἔκλαυσεν ('wept'). The sequence of weeping and kissing is the traditional Near Eastern gesture of mourning over the dead; Jacob's death has been anticipated since 47:29–31 and 48:21, making this moment the culmination of the entire death-preparation arc.

Καὶ

and

*narrative conjunction (καί-parataxis, Hebraizing sequential opener)*

→ discourse linkage or contrast

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

ἐπιπесών

having fallen upon

Aor Act Ptcp Nom Sg M · ἐπιπίπτω

*circumstantial participle of manner (antecedent to ἔκλαυσεν)*

→ antecedent action (the fall precedes and frames the weeping)

ἐπιπίπτω: 'fall upon / throw oneself upon'; the compound ἐπί + πίπτω expresses the prostration of grief over the body; cf. Acts 20:37 (the Ephesian elders fell on Paul's neck weeping at his departure). The gesture is the ancient Near Eastern mourning posture.

Ἰωσηφ

Joseph

*subject (indeclinable proper noun)*

→ participant identification

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

ἐπὶ

upon

*preposition + accusative (spatial: contact)*

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (spatial: contact).

τὸ

the

Accusative

*article*

→ noun-phrase marking

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

πρόσωπον

face

Accusative

*accusative object of ἐπί (spatial terminus of falling)*

→ object specification

πρόσωπον: 'face / presence / countenance'; renders Hebrew פָּנָיו; the phrase ἐπὶ τὸ πρόσωπον is a Hebraism (עַל-פְּנֵי) — falling on the face as an act of extreme mourning or reverence.

τοῦ

of the

Genitive

*article*

→ noun-phrase marking

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

πατρός

father

Genitive

*genitive of relationship (possessive: 'his father's face')*

→ relational specification

πατήρ: the repeated reference to Jacob as ὁ πατήρ throughout Gen 50 keeps the filial bond central even in death — Joseph acts as son, not merely as Egyptian viceroy.

## αὐτοῦ

his

Genitive

*genitive pronoun (possessive)*

→ relational specification

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

## ἔκλαυσεν

wept

Aor Act Indic 3 Sg · κλαίω

*main verb (culminating action of grief)*

→ constative aorist (the whole act of weeping viewed as a single event)

κλαίω: 'weep / wail'; Joseph's weeping is a recurring marker of emotional intensity throughout the Joseph story (42:24; 43:30; 45:2, 14–15; 46:29); here it is the final and most complete expression of grief, over his father's corpse.

## ἐπ'

over

*preposition + accusative (weeping over the body)*

→ spatial or relational framing

ἐπ': meaning 'over'; here it marks the relation signaled by preposition + accusative (weeping over the body).

## αὐτόν

him

Accusative

*accusative object of ἐπί (the body wept over)*

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπί (the body wept over).

## καὶ

and

*narrative conjunction (sequential action)*

→ discourse linkage or contrast

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

## ἐφίλησεν

kissed

Aor Act Indic 3 Sg · φιλέω

*main verb (second act of mourning, coordinated with ἔκλαυσεν)*

→ constative aorist (single completed act of farewell-kissing)

φιλέω: 'kiss / love'; the farewell kiss on the dead was standard in the ancient world (cf. Gen 48:10 where Jacob kisses Joseph's sons; Acts 20:37). The word carries warmth — φιλέω is affectionate love — distinguishing it from the formal kiss of greeting.

## αὐτόν

him

Accusative

*accusative direct object of ἐφίλησεν*

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of ἐφίλησεν.

## 2 Καὶ προσέταξεν Ἰωσηφ τοῖς παισὶν αὐτοῦ τοῖς ἐνταφιασταῖς ἐνταφιάσαι τὸν πατέρα αὐτοῦ· καὶ ἐνεταφίασαν οἱ ἐνταφιασταὶ τὸν Ἰσραηλ.

And Joseph commanded his servants the embalmers to embalm his father; and the embalmers embalmed Israel.

Narrative sequence (practical response to death) Καὶ

The double use of ἐνταφιάζω / ἐνταφιασταί in this verse is not only narrative but lexically significant: this word-group (derived from ἐν + τάφος, 'in the tomb') is the same vocabulary the Gospels deploy for Jesus' burial-preparation (Matt 26:12; John 19:40) — FLAGGED. Joseph acts with Egyptian protocol (professional embalmers) while the object is named both as ὁ πατήρ (relational) and Ἰσραηλ (covenantal identity).

Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

προσέταξεν

commanded

Aor Act Indic 3 Sg · προστάσσω

*main verb (executive order)*

→ constative aorist (single decisive command)

προστάσσω: 'command / order / charge'; the compound προς- adds the sense of directing toward someone; here Joseph exercises his authority as viceroy to commission the state embalmers for a private family duty.

Ἰωσηφ

Joseph

*subject (indeclinable proper noun)*

→ participant identification

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

τοῖς

the

Dative

*article with dative indirect object*

→ noun-phrase marking

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

## παισὶν

servants

Dative

*dative indirect object of προσέταξεν (recipient of command)*

→ sphere or reference

παῖς: 'servant / slave / boy'; here the professional servants of Joseph's household, further defined by the appositional τοῖς ἐνταφιασταῖς. The term denotes subordinates who execute their master's instructions.

## αὐτοῦ

his

Genitive

*genitive pronoun (possessive)*

→ relational specification

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

## τοῖς

the

Dative

*article (apposition marker)*

→ noun-phrase marking

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

## ἐνταφιασταῖς

embalmers

Dative

*dative in apposition to τοῖς παισὶν (specifying their professional role)*

→ sphere or reference

ἐνταφιαστής: 'embalmer'; derived from ἐν + τάφος ('in the tomb') via ἐνταφιάζω; a specialist in preparing corpses. FLAGGED — NT echo: the same verb ἐνταφιάζω occurs at Matt 26:12 (Jesus says the woman's anointing is εἰς τὸ ἐνταφιάσαι με, 'to prepare me for burial') and John 19:40 (καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν). The word-group thus bridges Jacob's embalming and Jesus' burial.

## ἐνταφιάσαι

to embalm

Aor Act Inf · ἐνταφιάζω

*complementary infinitive (purpose/content of the command)*

→ aorist infinitive (action to be completed: the embalming as a single task)

ἐνταφιάζω: 'to embalm / to prepare for burial'; the Egyptian practice of embalming (Hebrew  $\text{נִצְחַת}$ ) is described in ancient sources as a forty-day process; LXX uses this verb-group throughout Gen 50:2–3 for the process.

## τὸν

the

Accusative

*article*

→ noun-phrase marking

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

## πατέρα

father

Accusative

*accusative direct object of ἐνταφιάσαι*

→ object specification

πατέρα: meaning 'father'; it serves as accusative direct object of ἐνταφιάσαι.

## αὐτοῦ

his

Genitive

*genitive pronoun (possessive)*

→ relational specification

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

καὶ

and

*narrative conjunction (sequential fulfilment)*

→ discourse linkage or contrast

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

ἐνεταφίασαν

embalmed

Aor Act Indic 3 Pl · ἐνταφιάζω

*main verb (narrating fulfilment of the command)*

→ constative aorist (the completed embalming process)

ἐνταφιάζω: third occurrence of the root in two verses (verb + noun + verb); the density signals the LXX translator's deliberate use of this Hellenistic word-group rather than alternatives, making Jacob's burial a recognizable Egyptian ritual of honour.

οἱ

the

Nominative

*article (subject marker)*

→ noun-phrase marking

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

ἐνταφιασταὶ

embalmers

Nominative

*subject of ἐνεταφίασαν*

→ participant prominence

ἐνταφιασταὶ: meaning 'embalmers'; it serves as subject of ἐνεταφίασαν.

τὸν

the

Accusative

*article*

→ noun-phrase marking

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

Ἰσραηλ

Israel

*indeclinable proper noun, accusative direct object of ἐνεταφίασαν*

→ participant identification

Ἰσραηλ: the name shifts from 'his father' (τὸν πατέρα αὐτοῦ) in the command to 'Israel' in the execution — a deliberate narrative move restoring the covenantal identity of the patriarch at the moment his body undergoes Egyptian preservation.

### 3 καὶ ἐπληρώθησαν αὐτῷ τεσσαράκοντα ἡμέραι· οὕτως γὰρ καταριθμοῦνται αἱ ἡμέραι τῆς ταφῆς· καὶ ἐπένθησεν αὐτὸν Αἴγυπτος ἑβδομήκοντα ἡμέρας.

And forty days were fulfilled for him; for thus are the days of burial counted; and Egypt mourned him seventy days.

Narrative exposition (temporal detail) καὶ

A double time-notice: forty days for embalming (confirmed with the explanatory γάρ-clause as the standard Egyptian count) and seventy days of national mourning. The seventy days is close to the traditional period of mourning for a Pharaoh (which ancient sources give as 72 days), signalling Jacob's quasi-royal standing in Egypt. The narrator addresses the reader directly (οὕτως γὰρ καταριθμοῦνται — 'for this is how they count') — a rare editorial aside.

καὶ  
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπληρώθησαν  
were fulfilled

Aor Pass Indic 3 Pl · πληρώω

main verb (temporal completion: the days were completed)

→ constative aorist (the full forty-day period viewed as accomplished)

πληρώω: 'fill / fulfil / complete'; the passive ἐπληρώθησαν ('were fulfilled') with a time-object is a Hebraism (יָמֵי נִלְמָה, 'the days were filled') marking the completion of an appointed period. The same construction occurs at Luke 2:6 (ἐπλήσθησαν αἱ ἡμέραι) for Mary's days of delivery.

αὐτῷ  
for him

Dative

dative of reference (the forty days were for him, i.e. on his behalf)

→ participant reference or interest

αὐτῷ: meaning 'for him!'; pronoun marking person, possession, or reference within the clause; here it functions as dative of reference (the forty days were for him, i.e. on his behalf).

τεσσαράκοντα  
forty

numeral (cardinal, modifying ἡμέραι)

→ measure or count

τεσσαράκοντα: 'forty'; forty is the standard biblical number of completion or trial (forty years in the wilderness; forty days of flood; forty days of Jesus' testing); here it marks the embalming period as a completed, culturally recognized process.

## ἡμέραι

days

Nominative

*subject of ἐπληρώθησαν*

→ participant prominence

ἡμέραι: meaning 'days'; it serves as subject of ἐπληρώθησαν.

## οὕτως

thus

*adverb of manner (introducing explanatory note)*

→ adverbial qualification

οὕτως: meaning 'thus'; it shapes time, manner, location, or discourse flow in the clause.

## γὰρ

for

*postpositive explanatory conjunction*

→ discourse linkage or contrast

γὰρ: introduces the narrator's parenthetical explanation of why forty days are specified — a rare editorial aside addressed to the reader, explaining Egyptian embalming custom.

## καταριθμοῦνται

are counted

Pres Pass Indic 3 Pl · καταριθμέω

*main verb of explanatory clause (generic present: 'this is the count')*

→ gnomic present (universal Egyptian practice stated as a custom)

καταριθμέω: 'count up / reckon / enumerate'; a compound of κατά + ἀριθμέω; used here for the official counting of embalming days as per Egyptian funerary protocol. The gnomic present implies this is standard, known practice.

## αἱ

the

Nominative

*article*

→ noun-phrase marking

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

## ἡμέραι

days

Nominative

*subject of καταριθμοῦνται*

→ participant prominence

ἡμέραι: meaning 'days'; it serves as subject of καταριθμοῦνται.

## τῆς

of the

Genitive

*article*

→ noun-phrase marking

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

## ταφῆς

burial

Genitive

*genitive of reference (the days that belong to the burial process)*

→ relational specification

ταφή: 'burial / interment'; from θάπτω; the cognate noun of the verb used throughout this chapter; distinct from the embalming (ἐνταφιάζω) — ταφή is the formal burial-period as a cultural institution.

καὶ

and

*narrative conjunction (adding the mourning period)*

→ discourse linkage or contrast

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

ἐπένθησεν

mourned

Aor Act Indic 3 Sg · πενθέω

*main verb (collective mourning with national subject)*

→ constative aorist (the full seventy-day mourning viewed as a single completed act)

πενθέω: 'mourn / grieve / lament'; the verb takes a collective singular subject (Αἴγυπτος) — Egypt as a whole mourns. The word-group (πενθέω, πένθος) will recur at 50:10–11 for the threshing-floor mourning and the place-name Πένθος Αἰγύπτου.

αὐτόν

him

Accusative

*accusative direct object of ἐπένθησεν*

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of ἐπένθησεν.

Αἴγυπτος

Egypt

Nominative

*subject (collective national entity)*

→ participant prominence

Αἴγυπτος: the country personified as a collective mourner; the seventy days of mourning for Jacob mirrors (or nearly matches) the 72-day mourning for a Pharaoh according to ancient Egyptian sources, giving Jacob virtual royal status in his adopted land.

ἐβδομήκοντα

seventy

*numeral (cardinal, modifying ἡμέρας)*

→ measure or count

ἐβδομήκοντα: 'seventy'; the seventy days of mourning for Jacob surpasses the forty of embalming — a deliberate escalation marking the intensity of the national grief and the patriarch's elevated standing.

ἡμέρας

days

Accusative

*accusative of duration (time over which the mourning extends)*

→ object specification

ἡμέρας: meaning 'days'; it serves as accusative of duration (time over which the mourning extends).

4 Ἐπεὶ δὲ παρήλθον αἱ ἡμέραι τοῦ πένθους, ἐλάλησεν Ἰωσήφ πρὸς τὸν οἶκον Φαραῶ λέγων· Εἰ εὖρον χάριν ἐναντίον ὑμῶν, λαλήσατε περὶ ἐμοῦ εἰς τὰ ὦτα Φαραῶ λέγοντες·

And when the days of mourning had passed, Joseph spoke to Pharaoh's household, saying: 'If I have found favour in your eyes, speak on my behalf into the ears of Pharaoh, saying:'

Temporal transition (mourning ends; petition begins) Ἐπεὶ δέ

The temporal clause Ἐπεὶ δὲ παρήλθον αἱ ἡμέραι τοῦ πένθους pivots the narrative from mourning to action. Joseph addresses Pharaoh's household rather than Pharaoh directly — a mark of protocol; he is still constrained by the official mourning status. The court formula 'if I have found favour in your eyes' (εἰ εὖρον χάριν ἐναντίον ὑμῶν) is the standard petitionary opening (cf. Gen 18:3; 33:10; 47:29). The idiom 'speak into the ears' (εἰς τὰ ὦτα) is a Hebraism (אָרַחַן), flagged.

Ἐπεὶ

when

temporal conjunction (introducing temporal protasis)

→ discourse linkage or contrast

ἐπεὶ: temporal 'when / after'; introduces the temporal clause marking the end of the mourning period as the trigger for Joseph's action.

δὲ

and

postpositive connective (mild continuation from v.3)

→ discourse linkage or contrast

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

παρήλθον

had passed

Aor Act Indic 3 Pl · παρέρχομαι

verb of temporal clause (the days passed)

→ constative aorist (the whole period of mourning is now complete)

παρέρχομαι: 'pass by / pass away / elapse'; of time, 'to pass.' The aorist marks the mourning period as definitively over, creating the narrative space for Joseph's petition.

αἱ

the

Nominative

article

→ noun-phrase marking

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

## ἡμέραι

days

Nominative

*subject of παρήλθον*

→ participant prominence

ἡμέραι: meaning 'days'; it serves as subject of παρήλθον.

## τοῦ

of the

Genitive

*article*

→ noun-phrase marking

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

## πένθους

mourning

Genitive

*genitive of description (qualifying 'days')*

→ relational specification

πένθος: 'mourning / grief'; the root that will generate the place-name Πένθος Αιγύπτου at 50:11; here it marks the official mourning period of 70 days noted in v.3.

## ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

*main verb (speech act initiating the petition)*

→ constative aorist (a single speech act)

λαλέω: 'speak / talk'; used here and in the λέγων / λέγοντες participles as the standard LXX verb of communication; the root recurs in 50:21 (ἐλάλησεν αὐτῶν εἰς τὴν καρδίαν) for Joseph's tender speech to his brothers.

## Ἰωσηφ

Joseph

*subject*

→ participant identification

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

## πρὸς

to

*preposition + accusative (direction of speech)*

→ spatial or relational framing

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

## τὸν

the

Accusative

*article*

→ noun-phrase marking

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

## οἶκον

household

Accusative

*accusative object of πρὸς (addressees: Pharaoh's household officials)*

→ object specification

οἶκος: 'house / household'; ὁ οἶκος Φαραω ('the household of Pharaoh') denotes the palace officials and courtiers who have access to Pharaoh — the appropriate intermediaries for a petition, especially during mourning when direct approach may be restricted.

## Φαραω

Pharaoh

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

→ participant identification

Φαραω: Egyptian title פַּרְעֹה; indeclinable in LXX Greek; the title rather than a personal name is used throughout the Joseph story, a historical practice consistent with Egyptian royal titlature.

## λέγων

saying

Pres Act Ptcp Nom Sg M · λέγω

*participle of manner (introducing the content of Joseph's speech)*

→ simultaneous action (ongoing as he speaks)

λέγω: standard speech-introducing participle in LXX narrative, calquing Hebrew לֹמַד; the participle follows the main verb and introduces direct speech.

## Εἰ

if

*conditional particle (introducing the petitionary formula)*

→ discourse linkage or contrast

εἰ: the conditional εἰ + aorist indicative (εὑρον) constructs the formal court petition 'if I have found favour' — a fixed idiom of Semitic protocol rendered in Greek; the condition is rhetorically softened, not genuinely uncertain.

## εὑρον

I have found

Aor Act Indic 1 Sg · εὑρίσκω

*verb of conditional protasis*

→ simple aorist (the finding of favour as a completed prior state)

εὑρίσκω: 'find / discover'; the phrase εὑρεῖν χάριν ἐναντίον / ἐνώπιον ('to find favour before') is a Hebraism (יָחַד לְפָנָיו), a fixed expression of social petition recurring throughout Genesis (6:8; 18:3; 19:19; 32:5; 33:8, 10, 15; 39:4; 47:25, 29).

## χάριν

favour

Accusative

*accusative direct object of εὑρον*

→ object specification

χάρις: 'grace / favour / goodwill'; here in the social-diplomatic sense of royal goodwill; the LXX's standard rendering of Hebrew יָחַד. The same term takes on the theological weight of divine grace in the NT (cf. John 1:14; Eph 2:8).

## ἐναντίον

before

*improper preposition + genitive (= 'in the eyes of': Hebraism)*

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; with genitive, a Hebraism for לְפָנָיו ('in the eyes of'); the LXX uses ἐναντίον and ἐνώπιον interchangeably to render this idiom.

## ὕμῶν

you

Genitive

*genitive after ἐναντίον (the household officials addressed)*

→ relational specification

ὕμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after ἐναντίον (the household officials addressed).

## λαλήσατε

speak

Aor Act Impv 2 Pl · λαλέω

*main verb of the petition (the requested action)*

→ aorist imperative (a single, decisive act of intercession requested)

λαλέω: the aorist imperative requesting a one-time act of intercession; the shift from λαλέω to εἰς τὰ ὦτα marks the intimate, oral character of the requested communication.

## περὶ

concerning

*preposition + genitive (topic of the intercession)*

→ spatial or relational framing

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

## ἐμοῦ

me

Genitive

*genitive pronoun (object of περὶ)*

→ relational specification

ἐμοῦ: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive pronoun (object of περὶ).

## εἰς

into

*preposition + accusative (directional: speech directed into Pharaoh's ears)*

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (directional: speech directed into Pharaoh's ears).

## τὰ

the

Accusative

*article*

→ noun-phrase marking

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

## ὦτα

ears

Accusative

*accusative object of εἰς (terminus of speaking)*

→ object specification

οὖς (pl. ὦτα): 'ear'; εἰς τὰ ὦτα ('into the ears') is a Hebraism for the idiom ἰν' ὦσιν ('in the ears of'), meaning 'speak privately and directly to'; FLAGGED as Hebraism. The idiom signals intimate, personal communication — not a formal petition but a word in the ear.

## Φαραω

Pharaoh

*indeclinable proper noun, genitive with εἰς τὰ ὦτα*

→ participant identification

Φαραω: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive with εἰς τὰ ὦτα.

## λέγοντες

saying

Pres Act Ptcp Nom Pl M · λέγω

*participle of manner (introducing the content of what they are to say to Pharaoh)*

→ simultaneous action

λέγω: second speech-introducing participle in the verse, now in the plural (agreeing with the plural imperative λαλήσατε); it introduces the exact words they are to relay to Pharaoh, given in v.5.

- 5 Ὁ πατήρ μου ὥρκισέν με λέγων· Ἐν τῷ ὀρύγματι ᾧ ὥρυξα ἐμαυτῷ ἐν γῇ Χανααν, ἐκεῖ με θάψεις. νῦν οὖν ἀναβὰς θάψω τὸν πατέρα μου καὶ ἐπιστρέψω.

My father made me swear, saying: 'In the tomb which I dug for myself in the land of Canaan, there you shall bury me.' Now therefore I will go up and bury my father and return.

**Direct speech: the oath relayed to Pharaoh (content of v.4's λέγοντες)**

ASYNDETON

This verse is the content of the message Joseph asked to be relayed to Pharaoh (v.4's λέγοντες). The ὀρύγμα (tomb/pit, derived from ὀρύσσω 'to dig') is unusual vocabulary — the more common LXX word for a sepulchre is μνημεῖον or τάφος; the choice of ὀρύγμα emphasises the physical act of digging. Joseph's request closes with the concessive promise ἐπιστρέψω ('I will return'), assuring Pharaoh that the leave of absence is not a flight to Canaan.

ὁ

the

Nominative

*article (subject marker)*

→ noun-phrase marking

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

πατήρ

father

Nominative

*subject of ὥρκισεν*

→ participant prominence

πατήρ: meaning 'father'; it serves as subject of ὥρκισεν.

μου

my

Genitive

*genitive pronoun (possessive)*

→ relational specification

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

ὥρκισέν

made swear

Aor Act Indic 3 Sg · ὥρκίζω

*main verb (causative: 'caused me to swear')*

→ constative aorist (the single past act of oath-binding)

ὥρκίζω: 'put under oath / adjure'; causative of ὅρκος ('oath'); Jacob's deathbed oath to Joseph (Gen 47:29–31) is the event referred to. The same verb recurs at 50:25 where Joseph binds the sons of Israel by oath concerning his bones.

με

me

Accusative

*accusative direct object of ὥρκισεν (the one placed under oath)*

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of ὥρκισεν (the one placed under oath).

λέγων

saying

Pres Act Ptcp Nom Sg M · λέγω

*participle of manner (introducing the content of the oath)*

→ simultaneous action

λέγων: meaning 'saying'; it contributes descriptive or attendant verbal force; here it functions as participle of manner (introducing the content of the oath).

Ἐν

in

*preposition + dative (locative: place of burial)*

→ spatial or relational framing

Ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: place of burial).

τῷ

the

Dative

*article*

→ noun-phrase marking

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

## ὀρύγματι

tomb

Dative

*dative object of ἐν (the place of burial)*

→ sphere or reference

ὀρυγμα: 'dug place / pit / tomb'; verbal noun from ὀρύσσω ('to dig'); unusual for sepulchral contexts where τάφος or μνημεῖον are more common; the choice emphasizes the physical labour of preparation — Jacob personally prepared this grave. The Machpelah cave (purchased by Abraham, Gen 23) is the family tomb in Hebron.

## ᾧ

which

Dative

*relative pronoun (dative of place, antecedent: ὀρύγματι)*

→ participant reference or interest

ᾧ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (dative of place, antecedent: ὀρύγματι).

## ὥρυξα

I dug

Aor Act Indic 1 Sg · ὀρύσσω

*relative clause verb (the digging as a past act of Jacob)*

→ constative aorist (the completed preparation of the tomb)

ὀρύσσω: 'dig'; the cognate with ὀρυγμα in the same phrase creates a figura etymologica (ὀρύγματι ... ὥρυξα), a Hebraism calquing the Hebrew idiom קבר יריתי ('the grave I dug').

## ἐμαυτῷ

for myself

Dative

*dative of advantage (reflexive: dug for my own use)*

→ sphere or reference

ἐμαυτῷ: reflexive pronoun dative; 'for myself' — the tomb was prepared by Jacob for his own burial, an act of personal foresight and resolve consistent with his deathbed insistence.

## ἐν

in

*preposition + dative (locative)*

→ spatial or relational framing

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

## γῇ

land

Dative

*dative object of ἐν (locative: land of Canaan)*

→ sphere or reference

γῇ: meaning 'land'; it serves as dative object of ἐν (locative: land of Canaan).

## Χανααν

Canaan

*indeclinable proper noun, in apposition to γῇ (specifying the land)*

→ participant identification

Χανααν: the promised land; indeclinable in LXX. The insistence on Canaan as the burial place is theologically significant: Jacob refuses to be wholly absorbed into Egypt, insisting his bones belong in the land of promise.

## ἐκεῖ

there

*adverb of place (resumptive: picking up the ἐν clause)*

→ adverbial qualification

ἐκεῖ: meaning 'there'; it shapes time, manner, location, or discourse flow in the clause.

με

me

Accusative

*accusative direct object of θάψεις*

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of θάψεις.

θάψεις

you shall bury

Fut Act Indic 2 Sg · θάπτω

*main verb of the oath-content (future as imperatival command)*

→ futuristic indicative with oath-force ('you are bound to bury me there')

θάπτω: 'bury / inter'; the future indicative in an oath-context functions as an imperatival obligation — Jacob's wish becomes Joseph's sworn duty. The root recurs throughout Gen 50 as the chapter's key burial-verb.

νῦν

now

*adverb of time (marking the transition to Joseph's own request)*

→ adverbial qualification

νῦν: meaning 'now'; it shapes time, manner, location, or discourse flow in the clause.

οὖν

therefore

*inferential conjunction (drawing the practical consequence from the oath)*

→ discourse linkage or contrast

οὖν: inferential 'therefore / accordingly'; νῦν οὖν is a standard transitional formula in LXX prose, linking premise (the oath) to its consequence (Joseph's request for leave).

ἀναβὰς

going up

Aor Act Ptcp Nom Sg M · ἀναβαίνω

*circumstantial participle of means (going up in order to bury)*

→ antecedent action (the ascent precedes the burial)

ἀναβαίνω: 'go up / ascend'; the standard LXX verb for travelling from Egypt to Canaan (geographic ascent); cf. ἀναβήσομαι in Joseph's interpretation of Pharaoh's dreams (41:22) and throughout the patriarchal narratives.

θάψω

I will bury

Fut Act Indic 1 Sg · θάπτω

*main verb of Joseph's apodosis (his intended action)*

→ futuristic indicative (planned, determined action)

θάπτω: meaning 'I will bury'; it carries the action, process, or state of the clause; here it functions as main verb of Joseph's apodosis (his intended action).

τὸν

the

Accusative

article

→ noun-phrase marking

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

πατέρα

father

Accusative

*accusative direct object of θάψω*

→ object specification

πατέρα: meaning 'father'; it serves as accusative direct object of θάψω.

μου

my

Genitive

*genitive pronoun (possessive)*

→ relational specification

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

καὶ

and

*narrative conjunction (coordinating two future actions)*

→ discourse linkage or contrast

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

ἐπιστρέψω

I will return

Fut Act Indic 1 Sg · ἐπιστρέφω

*main verb (second future: the reassuring pledge of return)*

→ futuristic indicative (reassuring promise: 'I will come back')

ἐπιστρέφω: 'turn back / return'; the promise to return to Egypt is politically necessary — it reassures Pharaoh that Joseph is not using the burial as cover for a permanent departure to Canaan; it also signals Joseph's acceptance of his role in Egypt as continuing.

## 6 Εἶπεν δὲ Φαραώ· Ἀνάβηθι, θάψον τὸν πατέρα σου καθάπερ ὥρκισέν σε.

And Pharaoh said: 'Go up and bury your father, just as he made you swear.'

Royal response (granting the petition) δέ

Pharaoh's reply is notably brief — two imperatives and a comparison clause. The brevity conveys authority without elaboration. The formula καθάπερ ὥρκισέν σε ('just as he made you swear') grants the request on its own terms, acknowledging the binding force of the oath. Pharaoh thereby implicitly honours the Israelite institution of death-oath, which is theologically significant.

## Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (speech-introducing formula)*

→ 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

*postpositive connective (continuing the narrative)*

→ discourse linkage or contrast

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

## Φαραω

Pharaoh

*subject (indeclinable proper noun)*

→ participant identification

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

## Ἀνάβηθι

go up

Aor Act Impv 2 Sg · ἀναβαίνω

*main verb (imperative: royal command granting leave)*

→ aorist imperative (a single decisive act of departure authorized)

ἀναβαίνω: the royal echo of Joseph's own proposed ἀναβάς in v.5; Pharaoh mirrors Joseph's language, granting exactly what was requested in the terms in which it was framed.

## θάψον

bury

Aor Act Impv 2 Sg · θάπτω

*main verb (second imperative: the specific task authorized)*

→ aorist imperative (a single, completed act of burial commanded)

θάπτω: the command mirrors the oath-content of v.5 (θάψεις, θάψω) — Pharaoh's imperative confirms the chain: oath → request → grant.

## τὸν

the

Accusative

*article*

→ noun-phrase marking

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

## πατέρα

father

Accusative

*accusative direct object of θάψον*

→ object specification

πατέρα: meaning 'father'; it serves as accusative direct object of θάψον.

## σου

your

Genitive

*genitive pronoun (possessive)*

→ relational specification

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

## καθάπερ

just as

*comparative conjunction (introducing the conformity clause)*

→ discourse linkage or contrast

καθάπερ: 'just as / exactly as'; a strengthened form of καθώς; Pharaoh grants the request in the precise terms of the oath, honouring the binding force of Jacob's deathbed charge.

## ὥρκισέν

he made swear

Aor Act Indic 3 Sg · ὀρκίζω

*verb of comparative clause (echoing the ὥρκισέν of v.5)*

→ constative aorist

ὀρκίζω: meaning 'he made swear'; it carries the action, process, or state of the clause; here it functions as verb of comparative clause (echoing the ὥρκισέν of v.5).

## σε

you

Accusative

*accusative direct object of ὥρκισεν*

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of ὥρκισεν.

7 Καὶ ἀνέβη Ἰωσηφ θάψαι τὸν πατέρα αὐτοῦ· καὶ συνανέβησαν αὐτῷ πάντες οἱ παῖδες Φαραω καὶ οἱ πρεσβύτεροι τοῦ οἴκου αὐτοῦ καὶ πάντες οἱ πρεσβύτεροι τῆς γῆς Αἰγύπτου

And Joseph went up to bury his father; and all Pharaoh's servants went up with him, and the elders of his household, and all the elders of the land of Egypt,

Narrative action (the great procession begins) Καὶ

The verse opens the funeral-procession description (vv.7–9), which is remarkable for its length — five groups are named. The listing of Pharaoh's servants, his household elders, and all Egypt's elders before Joseph's own family (in v.8) is rhetorically deliberate: it establishes the magnitude of the state honour accorded to Jacob before turning to the family. The verb συνανέβησαν ('went up together with') marks corporate participation.

Καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

ἀνέβη  
went up

Aor Act Indic 3 Sg · ἀναβαίνω

*main verb (narrative action: the departure)*

→ constative aorist (the single journey upward from Egypt to Canaan)

ἀναβαίνω: the journey from Egypt to Canaan is consistently described as 'going up' (ἀναβαίνω) throughout the patriarchal narratives; geographically and theologically Canaan is always 'up' relative to Egypt.

Ἰωσηφ  
Joseph

*subject*

→ participant identification

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

θάψαι  
to bury

Aor Act Inf · θάπτω

*infinitive of purpose (the goal of the ascent)*

→ aorist infinitive (the burial as a single completed act to be accomplished)

θάπτω: 'bury'; renders רָבַץ; the articular infinitive τοῦ θάψαι expresses the purpose of the return; the burial-motif dominates vv. 29–31.

τὸν

the

Accusative

article

→ noun-phrase marking

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

πατέρα

father

Accusative

accusative direct object of θάψαι

→ object specification

πατέρα: meaning 'father'; it serves as accusative direct object of θάψαι.

αὐτοῦ

his

Genitive

genitive pronoun (possessive)

→ relational specification

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

καὶ

and

narrative conjunction (listing accompaniers)

→ discourse linkage or contrast

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

συνανέβησαν

went up together

Aor Act Indic 3 Pl · συναναβαίνω

main verb (corporate action of escort)

→ constative aorist (the whole procession viewed as a single event)

συναναβαίνω: 'go up together with'; double compound of σύν + ἀνά + βαίνω; the prefix σύν marks corporate solidarity — they go with Joseph, not merely alongside him. The verb appears elsewhere of disciples who had accompanied Jesus from Galilee (Acts 13:31).

αὐτῷ

with him

Dative

dative of accompaniment

→ participant reference or interest

αὐτῷ: meaning 'with him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of accompaniment.

πάντες

all

Nominative

adjective (universal quantifier over Pharaoh's servants)

→ participant prominence

πάντες: meaning 'all'; it serves as adjective (universal quantifier over Pharaoh's servants).

οἱ

the

Nominative

article

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject of συνανέβησαν (first group: Pharaoh's servants)

→ participant prominence

παῖς: 'servant / official'; here the senior court officials of Pharaoh — their participation signals official royal patronage of the funeral.

Φαραώ

Pharaoh

indeclinable proper noun, genitive (possession: Pharaoh's servants)

→ participant identification

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

καὶ

and

narrative conjunction (listing second group)

→ discourse linkage or contrast

καὶ: 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.

## πρεσβύτεροι

elders

Nominative

subject of *συνανέβησαν* (second group: elders of Pharaoh's household)

→ participant prominence

πρεσβύτερος: 'elder / senior official'; in LXX usage renders Hebrew *זֶרֶךְ* ('elder'), a figure of authority; the elders of Pharaoh's household are senior palace administrators.

## τοῦ

of the

Genitive

article

→ noun-phrase marking

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

## οἴκου

household

Genitive

genitive of belonging (the household to which the elders belong)

→ relational specification

οἴκου: meaning 'household'; it serves as genitive of belonging (the household to which the elders belong).

## αὐτοῦ

his

Genitive

genitive pronoun (possessive: Pharaoh's household)

→ relational specification

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

## καὶ

and

narrative conjunction (listing third group)

→ discourse linkage or contrast

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

## πάντες

all

Nominative

adjective (universal quantifier)

→ participant prominence

πάντες: meaning 'all'; it serves as adjective (universal quantifier).

## οἱ

the

Nominative

article

→ noun-phrase marking

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

## πρεσβύτεροι

elders

Nominative

subject of *συνανέβησαν* (third group: all Egypt's elders)

→ participant prominence

πρεσβύτεροι: meaning 'elders'; it serves as subject of *συνανέβησαν* (third group: all Egypt's elders).

## τῆς

of the

Genitive

article

→ noun-phrase marking

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

## γῆς

land

Genitive

genitive of belonging

→ relational specification

γῆς: meaning 'land'; it serves as genitive of belonging.

## Αἰγύπτου

Egypt

Genitive

genitive (specifying the land)

→ relational specification

Αἰγύπτου: meaning 'Egypt'; it serves as genitive (specifying the land).

8 καὶ πᾶσα ἡ οἰκία Ἰωσηφ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ οἰκία τοῦ πατρὸς αὐτοῦ· τὴν δὲ κατασκευὴν καὶ τὰ πρόβατα καὶ τοὺς βόας ὑπέλιπον ἐν γῇ Γεσεμ.

and all the household of Joseph and his brothers and all the household of his father; but the equipment and the flocks and the cattle they left behind in the land of Goshen.

Narrative continuation (completing the list of participants) καὶ

Verse 8 is the continuation of the procession-list from v.7 (no new main verb — the subject continues from συνανέβησαν). The δέ-adversative at 'but the equipment' signals a parenthetical qualification: the departure is total in terms of people but not livestock and possessions, which remain in Goshen as a pledge of return (cf. Joseph's promise ἐπιστρέψω, v.5). The mention of Goshen anchors the family in their assigned Egyptian territory (cf. Gen 45:10; 47:1).

καὶ  
and

narrative conjunction (continuing the list from v.7)

→ discourse linkage or contrast

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

πᾶσα  
all

Nominative

adjective (universal quantifier, feminine agreeing with οἰκία)

→ participant prominence

πᾶσα: meaning 'all'; it serves as adjective (universal quantifier, feminine agreeing with οἰκία).

ἡ  
the

Nominative

article

→ noun-phrase marking

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

οἰκία  
household

Nominative

subject of συνανέβησαν (continued from v.7; fourth group: Joseph's household)

→ participant prominence

οἰκία: 'house / household'; used alongside οἶκος (v.7) for Pharaoh's household; here the family group of Joseph himself — all who depended on him domestically.

Ἰωσηφ

Joseph

*indeclinable proper noun, genitive (possessive: Joseph's household)*

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive (possessive: Joseph's household).

καὶ

and

*conjunction (listing next group)*

→ discourse linkage or contrast

καὶ: 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.

ἀδελφοὶ

brothers

Nominative

*subject of συνανέβησαν (fifth group: the brothers)*

→ participant prominence

ἀδελφός: 'brother'; the brothers are listed separately from Joseph's household, preserving their distinct identity as the sons of Israel; they will figure prominently in the fear-speech of vv.15–18.

αὐτοῦ

his

Genitive

*genitive pronoun (possessive: his brothers)*

→ relational specification

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

καὶ

and

*conjunction (listing next group)*

→ discourse linkage or contrast

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

πᾶσα

all

Nominative

*adjective (universal quantifier)*

→ participant prominence

πᾶσα: meaning 'all'; it serves as adjective (universal quantifier).

ἡ

the

Nominative

*article*

→ noun-phrase marking

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

οἰκία

household

Nominative

*subject (sixth group: the paternal household)*

→ participant prominence

οἰκία: meaning 'household'; it serves as subject (sixth group: the paternal household).

τοῦ

of the

Genitive

*article*

→ noun-phrase marking

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

πατὴρ

father

Genitive

*genitive of belonging (Jacob's household — the wider clan)*

→ relational specification

πατὴρ: meaning 'father'; it serves as genitive of belonging (Jacob's household — the wider clan).

αὐτοῦ

his

Genitive

*genitive pronoun (possessive)*

→ relational specification

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

τὴν

the

Accusative

article (marking the adversative subject)

→ noun-phrase marking

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

δὲ

but

postpositive mild adversative (contrasting what was left behind)

→ discourse linkage or contrast

δέ: mild adversative — 'but the equipment they left.' The contrast functions as an implicit pledge of return: leaving livestock and goods in Goshen signals that the departure is temporary.

κατασκευὴν

equipment

Accusative

accusative direct object of ὑπέλιπον (proleptic: fronted for contrast)

→ object specification

κατασκευή: 'equipment / furnishings / possessions'; renders Hebrew יָד (‘children’) in some traditions or household goods generally; the LXX reads as movable property left behind, consistent with the temporary-absence framing.

καὶ

and

conjunction (listing items left behind)

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

πρόβατα

flocks

Accusative

accusative direct object of ὑπέλιπον

→ object specification

πρόβατον: 'sheep / flock'; the wealth of a pastoralist household; left behind in Goshen as a material anchor of residence.

καὶ

and

conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

βόας

cattle

Accusative

accusative direct object of ὑπέλιπον

→ object specification

βοῦς: 'ox / cattle'; the standard large livestock of Near Eastern herding; alongside the πρόβατα, these represent the economic substance of the Israelite family.

ὑπέλιπον

left behind

Aor Act Indic 3 Pl · ὑπολείπω

main verb of the parenthetical adversative clause

→ constative aorist (a single decisive act of leaving things behind)

ὑπολείπω: 'leave behind / leave remaining'; the compound ὑπό + λείπω ('leave under/behind'); the act of leaving livestock signals temporary absence rather than permanent emigration.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: meaning 'land'; it serves as dative of place.

## Γεσεμ

Goshen

*indeclinable proper noun (the land of Goshen, assigned territory of Israel in Egypt)*

→ participant identification

Γεσεμ: the LXX transliteration of Hebrew גִּשְׁשֵׁן (Goshen); the fertile land in the eastern Nile Delta assigned to the Israelites by Pharaoh (Gen 45:10; 47:1, 4, 6). Its mention anchors the family in their Egyptian home and will be recalled at the Exodus (Exod 8:22; 9:26).

## 9 καὶ συνανέβη αὐτῷ ἄρματα καὶ ἵππεῖς, καὶ ἐγένετο ἡ παρεμβολὴ μεγάλη σφόδρα.

And chariots and horsemen went up with him; and the company was very great.

**Narrative elaboration (military escort)** καὶ

The addition of chariots and horsemen transforms the funeral procession into a near-royal military cavalcade. παρεμβολή ('camp / company') is a military term — the procession is described as an army on the march. The closing μεγάλη σφόδρα ('very great') is an intensifying formula common in LXX narrative; it underscores the unprecedented scale of this burial honour.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

συνανέβη

went up with him

Aor Act Indic 3 Sg· συναναβαίνω

*main verb (singular agreeing with ἄρματα as collective subject)*

→ constative aorist

συναναβαίνω: same compound as v.7's συνανέβησαν; here singular with the collective military complement; the repetition knits vv.7–9 as a unified procession-description.

αὐτῷ

with him

Dative

*dative of accompaniment*

→ participant reference or interest

αὐτῷ: meaning 'with him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of accompaniment.

ἄρματα

chariots

Nominative

*subject of συνανέβη (military vehicles of the escort)*

→ participant prominence

ἄρμα: 'chariot'; the standard Egyptian military vehicle; their presence signals that Pharaoh has sent official state military honour guard for the burial of Jacob — an extraordinary mark of distinction.

καὶ  
and

conjunction (coordinating second military element)

→ discourse linkage or contrast

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

ἵππεῖς  
horsemen

Nominative

subject of συνανέβη (cavalry)

→ participant prominence

ἵππεύς: 'horseman / cavalry rider'; from ἵππος ('horse'); the cavalry and chariots together constitute the full Egyptian military honour; cf. Pharaoh's forces pursuing Israel at the Exodus (Exod 14:9: ἄρμα καὶ ἵππεῖς).

καὶ  
and

narrative conjunction (result / summary)

→ discourse linkage or contrast

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

ἐγένετο  
became

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential: 'the company was')

→ ingressive aorist (the procession becoming a great company as it assembled)

γίνομαι: existential 'become / be'; ἐγένετο + predicate adjective is a standard LXX formulation for describing a resulting state.

ἡ  
the

Nominative

article

→ noun-phrase marking

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

παρεμβολή  
company

Nominative

subject of ἐγένετο

→ participant prominence

παρεμβολή: 'camp / company / army'; a military term for an armed encampment or retinue; its use for the funeral procession portrays Jacob's burial as a military-state occasion, not merely a family ceremony.

μεγάλη  
great

Nominative

predicate adjective

→ participant prominence

μεγάλη: meaning 'great'; it serves as predicate adjective.

σφόδρα  
very

intensifying adverb (modifying μεγάλη)

→ clausal contribution

σφόδρα: 'very / exceedingly'; a characteristic LXX intensifier, rendering Hebrew **תַּחַת**; its pairing with μεγάλη emphasises the extraordinary scale of the procession.

# 10 Καὶ ἦλθον ἕως ἄλωνος Ἀτάδ, ὃ ἐστὶν πέραν τοῦ Ἰορδάνου· καὶ ἐκόψαντο αὐτὸν κοπετὸν μέγαν καὶ ἰσχυρὸν σφόδρα· καὶ ἐποίησεν τὸ πένθος τῷ πατρὶ αὐτοῦ ἑπτὰ ἡμέρας.

And they came as far as the threshing floor of Atad, which is beyond the Jordan; and they lamented him with a great and very strong lamentation; and he made mourning for his father seven days.

Narrative action (arrival and lamentation at Atad) Καὶ

Two distinct acts: (1) the lamentation at Atad — ἐκόψαντο κοπετόν, a figura etymologica calquing Hebrew תָּפַח תָּפַח ('lamented a lamentation'); (2) seven days of mourning (ἐποίησεν τὸ πένθος, singular — Joseph alone 'made mourning,' distinct from the corporate lamentation). The figure ἄλων Ἀτάδ will generate the place-name Πένθος Αἰγύπτου in v.11.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (arrival at the stopping-point)

→ constative aorist (the journey to Atad as a completed event)

ἔρχομαι (aor. ἦλθον): 'come / go'; the messengers carry Saul's promise back to the besieged city.

ἕως

as far as

preposition + genitive (terminus of travel)

→ spatial or relational framing

ἕως: 'until / as far as'; with genitive of place, marks the terminal point of the journey — Atad's threshing floor is the halting-place for the lamentation before the final leg to Machpelah.

ἄλωνος

threshing floor

Genitive

genitive of place with ἕως

→ relational specification

ἄλων: 'threshing floor'; renders Hebrew יָגֵל; threshing floors in the OT are significant liminal spaces — cf. Ruth 3 (the threshing floor as the site of Boaz's encounter with Ruth); 2 Sam 6:6 (Nachon's threshing floor where Uzzah touched the ark); 1 Chr 21:18–26 (Araunah's threshing floor, the future Temple Mount).

Ἀτάδ

Atad

*indeclinable proper noun (name of the threshing floor)*

→ participant identification

Ἀτάδ: transliteration of Hebrew תִּזְזָא ('bramble / thornbush'); the name of the threshing floor that will be renamed Πένθος Αἰγύπτου ('Mourning of Egypt') in v.11. The location 'beyond the Jordan' is geographically puzzling for a journey from Egypt to Hebron, suggesting either a northern route or a traditional place-name.

ὅ

which

Nominative

*relative pronoun (neuter, referring to ἄλωνος as a place)*

→ participant reference

ὅ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (neuter, referring to ἄλωνος as a place).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*verb of relative clause (locating Atad)*

→ present (permanent geographical fact)

εἰμί: copula.

πέραν

beyond

*improper preposition + genitive (locative: across the Jordan)*

→ spatial or relational framing

πέραν: 'beyond / on the other side'; consistently used in LXX/NT for 'the other side of the Jordan' (πέραν τοῦ Ἰορδάνου = עַבְרַ הַיַּרְדֵּן); the same phrase at v.11.

τοῦ

the

Genitive

*article*

→ noun-phrase marking

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

Ἰορδάνου

Jordan

Genitive

*genitive after πέραν (the Jordan River)*

→ relational specification

Ἰορδάνης: the Jordan River; the boundary of the promised land for the wilderness generation; its mention here anticipates the boundary-crossing that the bones-oath (50:25) will eventually accomplish at the Exodus.

καὶ

and

*narrative conjunction (second act: the lamentation)*

→ discourse linkage or contrast

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

ἐκόψαντο

they lamented

Aor Mid Indic 3 Pl · κόπτω

*main verb (corporate lamentation)*

→ constative aorist (the lament as a complete event)

κόπτω (mid.): 'beat oneself / lament'; the middle voice of κόπτω ('to beat / strike') denotes self-directed striking as a mourning gesture (beating the breast or head); middle κόπτομαι = 'mourn by striking oneself'. The cognate noun κοπετός follows immediately.

## αὐτόν

him

Accusative

*accusative direct object (the one mourned for)*

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object (the one mourned for).

## κοπετόν

lamentation

Accusative

*cognate accusative with ἐκόψαντο (figura etymologica: 'lamented a lamentation')*

→ object specification

κοπετός: 'beating / lamentation'; verbal noun from κόπτω; the cognate accusative ἐκόψαντο κοπετόν is a figura etymologica calquing Hebrew **טָפַח טָפַח** — FLAGGED as Hebraism. Such constructions intensify the action by means of the cognate noun.

## μέγαν

great

Accusative

*adjective modifying κοπετόν*

→ object specification

μέγαν: meaning 'great'; it serves as adjective modifying κοπετόν.

## καὶ

and

*conjunction (coordinating second adjective)*

→ discourse linkage or contrast

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

## ἰσχυρόν

strong

Accusative

*adjective modifying κοπετόν (double qualification of the lamentation)*

→ object specification

ἰσχυρός: 'strong / mighty / intense'; modifying a noun of grief, it denotes the force and intensity of the mourning — a strong, powerful lamentation.

## σφόδρα

very

*intensifying adverb*

→ clausal contribution

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

## καὶ

and

*narrative conjunction (third clause: seven days of mourning)*

→ discourse linkage or contrast

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

## ἐποίησεν

made

Aor Act Indic 3 Sg: ποιέω

*main verb (Joseph specifically making mourning: singular after plural ἐκόψαντο)*

→ constative aorist

ποιέω: 'make / do'; ποιέω + πένθος = 'make mourning / observe mourning'; the shift from plural (ἐκόψαντο) to singular (ἐποίησεν) marks Joseph as the chief mourner who formally observed the seven-day rite.

## τὸ

the

Accusative

*article*

→ noun-phrase marking

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

## πένθος

mourning

Accusative

*accusative direct object of ἐποίησεν*

→ object specification

πένθος: 'mourning / grief'; this noun will generate the place-name Πένθος Αἰγύπτου in v.11 — the mourning at this very spot becomes memorialized in the toponym.

## τῷ

for the

Dative

*article with dative of advantage*

→ noun-phrase marking

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

## πατρὶ

father

Dative

*dative of advantage (the mourning is on behalf of the father)*

→ sphere or reference

πατρὶ: meaning 'father'; it serves as dative of advantage (the mourning is on behalf of the father).

## αὐτοῦ

his

Genitive

*genitive pronoun (possessive)*

→ relational specification

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

## ἐπτά

seven

*numeral (cardinal, modifying ἡμέρας)*

→ measure or count

ἐπτά: 'seven'; the seven-day mourning period is the standard OT period of intense grief (cf. Job 2:13; Sir 22:12); it stands within the larger seventy-day Egyptian mourning of v.3 as its focal culminating rite at the burial site.

## ἡμέρας

days

Accusative

*accusative of duration*

→ object specification

ἡμέρας: meaning 'days'; it serves as accusative of duration.

11 Καὶ εἶδον οἱ κάτοικοι τῆς γῆς Χανααν τὸ πένθος ἐν ἄλωνι Ἀτάδ καὶ εἶπαν· Πένθος μέγα τοῦτό ἐστιν τοῖς Αἰγυπτίοις· διὰ τοῦτο ἐκάλεσαν τὸ ὄνομα αὐτοῦ Πένθος Αἰγύπτου, ὃ ἐστιν πέραν τοῦ Ιορδάνου.

And the inhabitants of the land of Canaan saw the mourning at the threshing floor of Atad and said: 'This is a great mourning for the Egyptians.' Therefore they called its name Mourning of Egypt, which is beyond the Jordan.

**Etiological aside (the Canaanite observers and the place-name)** Καὶ

A classic LXX etiological aside: the place gets its name because of this event as observed by outsiders. The Canaanites see (εἶδον) the mourning, interpret it as Egyptian grief (Πένθος μέγα τοῦτό ἐστιν τοῖς Αἰγυπτίοις), and the narrator confirms: therefore they called it Πένθος Αἰγύπτου ('Mourning of Egypt'). FLAGGED — the LXX translates the Hebrew place-name Abel-mizraim (אַבֶּל מִצְרַיִם), literally 'meadow/mourning of Egypt') as Πένθος Αἰγύπτου, choosing interpretation over transliteration.

Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

εἶδον

saw

Aor Act Indic 3 Pl · ὁράω

*main verb (the Canaanites' observation)*

→ constative aorist

ὁράω: seeing functions as the trigger for the naming — the place-name memorial preserves what outside witnesses observed.

οἱ

the

Nominative

*article*

→ noun-phrase marking

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

κάτοικοι

inhabitants

Nominative

*subject of εἶδον (the local Canaanite population)*

→ participant prominence

κάτοικος: 'inhabitant / resident'; from κατοικέω ('dwell in'); the Canaanites who live in the region observe the Egyptian display of mourning as outsiders, which is what makes their naming of the site significant — it is the Gentile testimony to the greatness of the grief.

τῆς

of the

Genitive

*article*

→ noun-phrase marking

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

γῆς

land

Genitive

*genitive of place*

→ relational specification

γῆς: meaning 'land'; it serves as genitive of place.

Χανααν

Canaan

*indeclinable proper noun*

→ participant identification

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

τὸ

the

Accusative

*article*

→ noun-phrase marking

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

πένθος

mourning

Accusative

*accusative direct object of εἶδον*

→ object specification

πένθος: meaning 'mourning'; it serves as accusative direct object of εἶδον.

ἐν

at

*preposition + dative (locative: at the threshing floor)*

→ spatial or relational framing

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

ἄλωνι

threshing floor

Dative

*dative of place (where the mourning was observed)*

→ sphere or reference

ἄλωνι: meaning 'threshing floor'; it serves as dative of place (where the mourning was observed).

Ἀτάδ

Atad

*indeclinable proper noun*

→ participant identification

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

καὶ

and

*narrative conjunction (introducing the speech)*

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

*main verb (speech-introducing: the Canaanite interpretation)*

→ constative aorist

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

Πένθος

Mourning

Nominative

*subject of ἔστιν (predicate nominative construction)*

→ participant prominence

πένθος: The Canaanites read the scene as specifically Egyptian — they attribute the mourning to the Egyptian contingent of the procession. The irony is that it is Jacob — an Israelite patriarch — who is being mourned, but so thoroughly has Joseph adopted Egyptian protocol that the Canaanites see only Egypt.

μέγα

great

Nominative

*predicate adjective modifying πένθος*

→ participant prominence

μέγα: meaning 'great'; it serves as predicate adjective modifying πένθος.

τοῦτό

this

Nominative

*demonstrative pronoun, subject of ἔστιν*

→ participant reference

τοῦτό: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun, subject of ἔστιν.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

*copula (identifying this as the Egyptians' mourning)*

→ present (factual identification)

εἰμί: copula.

τοῖς

of the

Dative

*article with dative of possession*

→ noun-phrase marking

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

Αἰγυπτίους

Egyptians

Dative

*dative of possession / reference (this mourning belongs to the Egyptians)*

→ sphere or reference

Αἰγύπτιος: 'Egyptian'; the Canaanite naming treats the procession as Egyptian — a perception that ironically erases Jacob's Israelite identity while simultaneously creating a Gentile testimony to the magnitude of the grief.

διὰ

therefore

preposition + accusative (causal: 'on account of this')

→ spatial or relational framing

διὰ: meaning 'therefore'; here it marks the relation signaled by preposition + accusative (causal: 'on account of this').

τοῦτο

this

Accusative

accusative object of διὰ (causal demonstrative: because of this naming)

→ participant reference

διὰ τοῦτο: 'therefore / on account of this'; the standard etiological formula in LXX narratives — the name reflects the event. Cf. Gen 2:24; 10:9; 26:33.

ἐκάλεσαν

called

Aor Act Indic 3 Pl · καλέω

main verb (the naming act: etiological climax)

→ constative aorist (the single act of naming)

καλέω: 'call / name'; the naming formula ἐκάλεσαν τὸ ὄνομα αὐτοῦ is the standard LXX etiological formula (cf. Gen 26:33; 28:19; 32:30; 33:20).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative direct object of ἐκάλεσαν (the thing being named)

→ object specification

ὄνομα: meaning 'name'; it serves as accusative direct object of ἐκάλεσαν (the thing being named).

αὐτοῦ

its

Genitive

genitive pronoun (referring to the threshing floor)

→ relational specification

αὐτοῦ: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive pronoun (referring to the threshing floor).

Πένθος

Mourning

indeclinable toponym (the new name: first element)

→ participant identification

Πένθος Αἰγύπτου: FLAGGED — the LXX translates Hebrew אֶבֶל מִצְרַיִם ('Abel-mizraim') as Πένθος Αἰγύπτου ('Mourning of Egypt'), choosing a semantic translation over transliteration. Hebrew אֶבֶל can mean both 'meadow/water-course' and 'mourning' (from מָצַח); the LXX opts for the mourning sense, creating an interpretive rendering that makes the etymology transparent in Greek.

Αἰγύπτου

of Egypt

Genitive

genitive of description / possession (second element of the toponym)

→ relational specification

Αἰγύπτου: meaning 'of Egypt'; it serves as genitive of description / possession (second element of the toponym).

ὅ

which

Nominative

*relative pronoun (neuter, locating the site geographically)*

→ participant reference

ὅ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (neuter, locating the site geographically).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*locative copula of the relative clause*

→ present

εἰμί: copula.

πέραν

beyond

*preposition + genitive (same phrase as v.10: beyond the Jordan)*

→ spatial or relational framing

πέραν: meaning 'beyond'; here it marks the relation signaled by preposition + genitive (same phrase as v.10: beyond the Jordan).

τοῦ

the

Genitive

*article*

→ noun-phrase marking

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

Ιορδάνου

Jordan

Genitive

*genitive after πέραν (the Jordan River)*

→ relational specification

Ιορδάνου: meaning 'Jordan'; it serves as genitive after πέραν (the Jordan River).

## 12 Ἐποίησαν δὲ αὐτῷ οὕτως οἱ υἱοὶ αὐτοῦ.

And his sons did to him thus.

**Narrative closure (sons' obedience confirmed)** δέ

A brief confirmatory note — the sons fulfilled Jacob's instructions exactly (οὕτως, 'thus'). The verse bridges the account of the great procession and mourning (vv.7–11) with the burial proper (v.13). Its brevity is rhetorically significant: all the foregoing — the chariots, the elders, the seven-day lamentation — is compressed into a single sentence of filial compliance.

## Ἐποίησαν

did

Aor Act Indic 3 Pl · ποιέω

*main verb (the sons' act of fulfilment)*

→ constative aorist (the fulfilment of Jacob's instructions viewed as a completed whole)

ποιέω: 'do / make / perform'; ποιέω + οὕτως ('do thus / accordingly') is a standard compliance formula in LXX narrative, typically recording that instructions were carried out exactly as given.

## δὲ

and

*postpositive connective*

→ discourse linkage or contrast

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

## αὐτῷ

for him

Dative

*dative of reference / advantage (done on Jacob's behalf)*

→ participant reference or interest

αὐτῷ: meaning 'for him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of reference / advantage (done on Jacob's behalf).

## οὕτως

thus

*adverb of manner (referencing Jacob's deathbed instructions)*

→ adverbial qualification

οὕτως: 'thus / so / in this way'; the adverb summarises all the instructions of 47:29–31 and 49:29–32 in a single word of obedience. The brevity is artful — the narrative does not need to itemise what has just been shown.

## οἱ

the

Nominative

*article*

→ noun-phrase marking

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

## υἱοὶ

sons

Nominative

*subject of ἐποίησαν*

→ participant prominence

υἱός: 'son'; the sons are the collective subject — Jacob's twelve sons acting in concert as the obedient children who honour their father's dying wish. The reference sets up the shift in v.13 to a description of the burial itself.

## αὐτοῦ

his

Genitive

*genitive pronoun (possessive: Jacob's sons)*

→ relational specification

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

13 καὶ ἀνέλαβον αὐτὸν οἱ υἱοὶ αὐτοῦ εἰς γῆν Χανααν καὶ ἔθαψαν αὐτὸν ἐν τῷ σπηλαίῳ τοῦ ἀγροῦ τοῦ διπλοῦ, ὃ ἐκτήσατο Ἀβρααμ τὸ σπήλαιον ἐν κτήσει τάφου παρὰ Εφρων τοῦ Χετταίου ἀπέναντι Μαμβρη.

And his sons carried him to the land of Canaan and buried him in the cave of the double field, which Abraham bought as a burial-possession, the cave, from Ephron the Hittite, opposite Mamre.

Narrative action (the burial itself) καὶ

The burial notice is heavily filigreed with the Machpelah land-purchase tradition (Gen 23): ὃ ἐκτήσατο Ἀβρααμ ... ἐν κτήσει τάφου παρὰ Εφρων τοῦ Χετταίου ἀπέναντι Μαμβρη recalls the exact legal terminology of Gen 23. The legal precision (κτῆσις τάφου, 'burial-possession') insists on the legitimacy of Israel's claim to this particular plot of Canaanite ground — their only freehold in the promised land. ὁ ἀγρὸς ὁ διπλοῦς ('the double field') is the LXX's rendering of הַשְּׂדֵה הַדָּבָר (the field of Machpelah, from שֶׁדֶּר 'double').

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἀνέλαβον

carried

Aor Act Indic 3 Pl · ἀναλαμβάνω

*main verb (carrying the body northward)*

→ constative aorist

ἀναλαμβάνω: 'take up / carry / receive'; the compound ἀνά + λαμβάνω suggests lifting and carrying upward — consistent with the ἀναβαίνω framing of the entire journey. The body of Jacob is borne by his sons in an act of filial duty.

αὐτὸν

him

Accusative

*accusative direct object*

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object.

οἱ

the

Nominative

*article*

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

*subject of ἀνέλαβον*

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject of ἀνέλαβον.

αὐτοῦ

his

Genitive

*genitive pronoun (possessive)*

→ relational specification

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

εἰς

to

*preposition + accusative (directional: toward Canaan)*

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (directional: toward Canaan).

γῆν

land

Accusative

*accusative object of εἰς*

→ object specification

γῆν: meaning 'land'; it serves as accusative object of εἰς.

Χανααν

Canaan

*indeclinable proper noun*

→ participant identification

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

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἔθαψαν

buried

Aor Act Indic 3 Pl · θάπτω

*main verb (the burial itself)*

→ constative aorist (the completed act of interment)

θάπτω: the chapter's key burial-verb, fulfilling the chain of oath (v.5), command (v.6), and journey (v.13) — the actual burial is narrated in a single word of completion.

αὐτόν

him

Accusative

*accusative direct object*

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object.

ἐν

in

*preposition + dative (locative: in the cave)*

→ spatial or relational framing

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

τῷ

the

Dative

*article*

→ noun-phrase marking

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

σπηλαίῳ

cave

Dative

*dative of place (the specific tomb)*

→ sphere or reference

σπήλαιον: 'cave'; the Machpelah cave, purchased in Gen 23, is the only plot of Canaanite land that the patriarchs own outright; it contains Abraham and Sarah (23:19), Isaac and Rebekah, and Leah (49:31); Jacob insists on joining them there.

τοῦ

of the

Genitive

*article*

→ noun-phrase marking

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

## ἀγροῦ

field

Genitive

*genitive of belonging (the cave belonging to the field)*

→ relational specification

ἀγρός: 'field'; the cave was part of the purchased field (Gen 23:17–20); the legal insistence on ἀγρός as the unit of purchase is important for the land-title.

## τοῦ

of the

Genitive

*article*

→ noun-phrase marking

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

## διπλοῦ

double

Genitive

*attributive adjective (the 'double field')*

→ relational specification

διπλοῦς: 'double / twofold'; LXX translation of Hebrew מַכְפֵּלֶה (Machpelah), from כָּפַל ('double'); the LXX consistently renders the Hebrew place-name with the Greek adjective rather than transliterating, making the meaning transparent: the 'double cave' — perhaps a two-chambered cavern, or a field with a doubled price.

## ὃ

which

Accusative

*relative pronoun (accusative, antecedent: the cave/field)*

→ participant reference

ὃ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative, antecedent: the cave/field).

## ἐκτίσας

bought

Aor Mid Indic 3 Sg· κτάομαι

*verb of relative clause (the purchase by Abraham)*

→ constative aorist (single completed purchase transaction)

κτάομαι: 'acquire / buy / possess'; middle voice consistently used for property acquisition; the purchase narrative of Gen 23 is the legal foundation for Israel's claim to the cave. The perfect-past purchase is invoked here to legitimize the burial.

## Αβρααμ

Abraham

*subject of ἐκτίσας (the original purchaser)*

→ participant identification

Αβρααμ: indeclinable; the founding patriarch whose land-purchase in Gen 23 is now fulfilled — his great-grandson is interred in the family tomb he secured.

## τὸ

the

Accusative

*article (resumptive: the cave)*

→ noun-phrase marking

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

## σπήλαιον

cave

Accusative

*accusative in apposition to ὃ (specifying the purchased item: the cave itself)*

→ object specification

σπήλαιον: meaning 'cave'; it serves as accusative in apposition to ὃ (specifying the purchased item: the cave itself).

ἐν

as

*preposition + dative (modal/instrumental: the terms of purchase)*

→ spatial or relational framing

ἐν: meaning 'as'; here it marks the relation signaled by preposition + dative (modal/instrumental: the terms of purchase).

κτήσει

possession

Dative

*dative after ἐν (the category of acquisition: 'as a burial-possession')*

→ sphere or reference

κτήσις: 'possession / property'; legal term for acquired property; ἐν κτήσει τάφου = 'as a sepulchral possession' — a precise legal formula reflecting the sales language of Gen 23:17–20. The legal insistence on κτήσις underlines that the patriarchs own this ground by legitimate purchase.

τάφου

of burial

Genitive

*genitive of purpose (a possession for burial)*

→ relational specification

τάφος: 'tomb / grave / burial'; the cognate noun of θάπτω; the purchase was explicitly for burial purposes (cf. Gen 23:4: δότε μοι κτήσιν τάφου μεθ' ὑμῶν).

παρὰ

from

*preposition + genitive (source of purchase: from Ephron)*

→ spatial or relational framing

παρὰ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source of purchase: from Ephron).

Εφρων

Ephron

*indeclinable proper noun (the seller)*

→ participant identification

Εφρων: transliteration of Hebrew עֶפְרֹן (Ephron); the Hittite landowner of Gen 23 who sold the Machpelah cave to Abraham for 400 shekels of silver.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Χετταίου

Hittite

Genitive

*genitive of identity (gentilic: Ephron's ethnic origin)*

→ relational specification

Χετταῖος: 'Hittite'; renders Hebrew חֵטְתִּי; the Hittites appear in the patriarchal narratives as landowners in Canaan (cf. Gen 23:3–20; 26:34; 27:46).

ἀπέναντι

opposite

*preposition + genitive (locative: facing Mamre)*

→ spatial or relational framing

ἀπέναντι: 'opposite / in front of / facing'; the standard LXX rendering of Hebrew מִלְּפָנֶיךָ ('before the face of'). The location 'opposite Mamre' pins Machpelah to the Hebron district where Abraham pitched his tent and where God appeared to him (Gen 13:18; 18:1).

Μαμβρη

Mamre

*indeclinable proper noun (the landmark)*

→ participant identification

Μαμβρη: transliteration of Hebrew מְמַרְיָה; the sacred grove near Hebron associated with Abraham's covenant experiences (Gen 13:18; 14:13; 18:1) and consistently named in burial contexts as the locating landmark.

14 Καὶ ἀπέστρεψεν Ἰωσηφ εἰς Αἴγυπτον αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ πάντες οἱ συναναβάντες θάψαι τὸν πατέρα αὐτοῦ.

And Joseph returned to Egypt, he and his brothers and all who had gone up with him to bury his father.

Narrative closure (return from Canaan) Καὶ

The return fulfils Joseph's promise in v.5 (ἐπιστρέψω). The resumptive αὐτός ('he himself') after Ἰωσηφ emphasises Joseph's personal agency in the return; the listing of his brothers and all the companions echoes vv.7–8 in reverse, framing the burial unit as a complete round trip.

Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἀπέστρεψεν

returned

Aor Act Indic 3 Sg · ἀποστρέφω

*main verb (the return to Egypt)*

→ constative aorist (the completed journey back)

ἀποστρέφω: 'turn back / return'; the cognate of ἐπιστρέφω (ἐπιστρέψω, v.5); the compound ἀπο- underlines return to point of origin. The return vindicates Joseph's promise to Pharaoh that he would come back.

Ἰωσηφ

Joseph

*subject*

→ participant identification

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

εἰς

to

*preposition + accusative (direction of return)*

→ spatial or relational framing

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

## Αἴγυπτον

Egypt

Accusative

*accusative object of εἰς (the destination of return)*

→ object specification

Αἴγυπτον: meaning 'Egypt'; it serves as accusative object of εἰς (the destination of return).

## αὐτός

he himself

Nominative

*intensive pronoun (resumptive emphasis on Joseph's personal return)*

→ participant reference

αὐτός: intensive use ('he himself'), not merely a pronoun; stresses Joseph's personal compliance with the promise to return (ἐπιστρέψω, v.5) — he himself, no less, returned.

## καὶ

and

*conjunction (listing accompanying parties)*

→ discourse linkage or contrast

καὶ: 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.

## ἀδελφοὶ

brothers

Nominative

*subject of ἀπέστρεψεν (coordinated: the brothers also return)*

→ participant prominence

ἀδελφοὶ: meaning 'brothers'; it serves as subject of ἀπέστρεψεν (coordinated: the brothers also return).

## αὐτοῦ

his

Genitive

*genitive pronoun (possessive)*

→ relational specification

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

## καὶ

and

*conjunction (final group)*

→ discourse linkage or contrast

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

## πάντες

all

Nominative

*adjective (universal quantifier)*

→ participant prominence

πάντες: meaning 'all'; it serves as adjective (universal quantifier).

## οἱ

the

Nominative

*article*

→ noun-phrase marking

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

## συναναβάντες

those who had gone up

Aor Act Ptcp Nom Pl M · συναναβαίνω

*substantival participle (articular: 'all who had gone up together')*

→ antecedent action (the ascent is prior to the return)

συναναβαίνω: the same compound as v.7 (συνανέβησαν) and v.9 (συνανέβη); the articular participle makes it a noun-phrase: 'the ones who had come up together' — the entire retinue.

## θάψαι

to bury

Aor Act Inf · θάπτω

*infinitive of purpose (the reason for the ascent)*

→ aorist infinitive (the burial as the completed purpose)

θάπτω: 'bury'; renders בָּרַךְ; the articular infinitive τοῦ θάψαι expresses the purpose of the return; the burial-motif dominates vv. 29–31.

## τὸν

the

Accusative

*article*

→ noun-phrase marking

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

## πατέρα

father

Accusative

*accusative direct object of θάψαι*

→ object specification

πατέρα: meaning 'father'; it serves as accusative direct object of θάψαι.

## αὐτοῦ

his

Genitive

*genitive pronoun (possessive)*

→ relational specification

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

15 Ἴδόντες δὲ οἱ ἀδελφοὶ Ἰωσηφ ὅτι τέθνηκεν ὁ πατὴρ αὐτῶν, εἶπαν· Μήποτε μνησικακήσῃ ἡμῖν Ἰωσηφ καὶ ἀνταποδώσῃ ἡμῖν πάντα τὰ κακὰ ἃ ἐνεδειξάμεθα αὐτῷ.

And Joseph's brothers, seeing that their father was dead, said: 'Perhaps Joseph will bear a grudge against us and repay us all the evils that we inflicted on him.'

Turning point (fear replaces grief)

δέ

The brothers' fear erupts once the protective cover of Jacob's presence is gone. The chapter pivots from burial narrative to relational drama. The verbs are significant: μνησικακέω ('bear a grudge / remember evil against') and ἀνταποδίδωμι ('repay / give back in return') frame their anxiety in economic-legal terms of repayment. The brothers' self-description ἐνεδειξάμεθα ('we inflicted / displayed against') deploys the same word used earlier in the narrative (42:20; 43:6) for their harmful actions.

## ἴδόντες

seeing

Aor Act Ptcp Nom Pl M · ὁράω

*circumstantial participle of cause (the perception triggers the fear)*

→ antecedent action (seeing came before the speaking)

ὁράω: here, as in 42:1 (Ἰδὼν δὲ Ἰακωβ), the aorist participle of ὁράω opens a new scene by establishing the perception that drives the action; 'seeing that their father had died' is the causal premise for the speech that follows.

## δὲ

and

*postpositive narrative connective*

→ 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.

## ἀδελφοὶ

brothers

Nominative

*subject of εἶπαν*

→ participant prominence

ἀδελφοὶ: meaning 'brothers'; it serves as subject of εἶπαν.

## Ἰωσηφ

Joseph

*indeclinable proper noun, genitive (specifying whose brothers these are)*

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive (specifying whose brothers these are).

## ὅτι

that

*conjunction introducing indirect perception-content*

→ discourse linkage or contrast

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

## τέθνηκεν

had died

Perf Act Indic 3 Sg · θνήσκω

*verb of the ὅτι-clause (the ongoing state of Jacob's death)*

→ intensive perfect (the death is a completed event with ongoing state: 'is dead')

θνήσκω: 'die'; the perfect τέθνηκεν ('is dead') rather than the aorist ἀπέθανεν ('died') underlines the state of death as currently real to the brothers — Jacob is not just 'gone'; he is 'dead, and staying dead.' The perfect functions as a stark realization.

## ὁ

the

Nominative

*article*

→ noun-phrase marking

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

## πατήρ

father

Nominative

*subject of τέθνηκεν*

→ participant prominence

πατήρ: meaning 'father'; it serves as subject of τέθνηκεν.

## αὐτῶν

their

Genitive

*genitive pronoun (possessive)*

→ relational specification

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

## εἶπαν

said

Aor Act Indic 3 Pl · λέγω

*main verb (speech act: the brothers' fear voiced)*

→ constative aorist

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

## Μήποτε

perhaps

*negative purpose particle (expressing feared possibility)*

→ discourse linkage or contrast

μήποτε: 'lest / perhaps'; here not a prohibition but a feared eventuality — 'perhaps Joseph will...'; the brothers' speech is structured as anxious anticipation rather than certainty. μήποτε + subjunctive expresses the fear of what might happen.

## μνησικακία

bear a grudge

Aor Act Subj 3 Sg · μνησικακέω

*verb of feared subordinate clause (μήποτε + subjunctive)*

→ aorist subjunctive (the feared single act of retributive memory)

μνησικακέω: 'bear a grudge / remember evil / harbor resentment'; compound of μμνήσκω ('remember') + κακόν ('evil'); a precise term for nursing a grievance — to remember the harm done and hold it against someone. This is what the brothers fear Joseph has been doing for years.

## ἡμῖν

against us

Dative

*dative of disadvantage (the grudge directed against them)*

→ participant reference or interest

ἡμῖν: meaning 'against us'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (the grudge directed against them).

## Ἰωσήφ

Joseph

*subject of μνησικακία*

→ participant identification

Ἰωσήφ: transliterated proper name rendered in Greek letters; here it functions as subject of μνησικακία.

## καὶ

and

*conjunction (coordinating the second feared action)*

→ discourse linkage or contrast

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

## ἀνταποδῶση

repay

Aor Act Subj 3 Sg · ἀνταποδίδωμι

*verb of feared subordinate clause (second subjunctive after μήποτε)*

→ aorist subjunctive (feared retributive act)

ἀνταποδίδωμι: 'repay / give back in return / recompense'; a compound of ἀντί ('in return') + ἀπό + δίδωμι; carries the sense of exact equivalence — they fear Joseph will give back precisely what they gave him. The same verb appears at Rom 12:19 (ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω) quoting Deut 32:35.

## ἡμῖν

to us

Dative

*dative indirect object of ἀνταποδῶση*

→ participant reference or interest

ἡμῖν: meaning 'to us'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object of ἀνταποδῶση.

## πάντα

all

Accusative

*adjective (quantifying τὰ κακά)*

→ object specification

πάντα: meaning 'all'; it serves as adjective (quantifying τὰ κακά).

## τὰ

the

Accusative

*article*

→ noun-phrase marking

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

## κακά

evils

Accusative

*accusative direct object of ἀνταποδῶση*

→ object specification

κακόν: 'evil / harm'; the τὰ κακά they fear repayment of are the evils of Gen 37 — throwing Joseph in the pit, selling him to the Ishmaelites, bringing his coat to Jacob dipped in goat's blood. The word echoes v.20 (εἰς πονηρά, 'for evil') and will be answered by God's providential counter-plan.

## ἃ

which

Accusative

*relative pronoun (accusative, antecedent: τὰ κακά)*

→ participant reference

ἃ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative, antecedent: τὰ κακά).

## ἐνεδειξάμεθα

we inflicted

Aor Mid Indic 1 Pl · ἐνδείκνυμι

*verb of relative clause (the brothers' own admission of wrongdoing)*

→ constative aorist (the whole act of cruelty toward Joseph)

ἐνδείκνυμι: 'show / display / inflict'; the middle ἐνεδειξάμεθα ('we displayed / inflicted on') is a striking verbal choice — the brothers use a verb that implies deliberate, overt demonstration of harm, not merely accidental wrongdoing. The word recurs at 2 Tim 4:14 (ἄλέξανδρος ... πολλά μοι κακά ἐνεδείξατο, 'Alexander did me great harm').

## αὐτῷ

him

Dative

*dative indirect object (to Joseph)*

→ participant reference or interest

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

## 16 Καὶ παρεγένοντο πρὸς Ἰωσηφ λέγοντες· Ὁ πατήρ σου ὥρκισεν πρὸ τοῦ ἀποθανεῖν αὐτὸν λέγων·

And they came to Joseph, saying: 'Your father gave orders before he died, saying:'

**Narrative action (the brothers approach Joseph)** Καὶ

The brothers approach Joseph (παρεγένοντο, 'came to / presented themselves') with a message they claim is from their father. The question of whether this was a real deathbed command or a fabrication has occupied commentators (the deathbed scene of Gen 47–49 contains no such explicit instruction about forgiving the brothers). The verb ὥρκισεν ('made swear / commanded under oath') is the same used for Joseph's own burial-oath (vv.5, 6, 25), creating an implicit parallel: Jacob's sworn command to bury him and this claimed sworn command to forgive the brothers. The verse 'introduces' a direct speech that will occupy v.17.

Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

παρεγένοντο

came

Aor Mid Indic 3 Pl · παραγίνομαι

*main verb (the brothers presenting themselves to Joseph)*

→ constative aorist

παραγίνομαι: 'come to / arrive at / present oneself'; the compound παρά + γίνομαι suggests arriving alongside, presenting oneself before someone in authority; the same verb is used of John the Baptist's public appearance (Matt 3:1) and of witnesses coming forward.

πρὸς

to

*preposition + accusative (direction toward Joseph)*

→ spatial or relational framing

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

Ἰωσηφ

Joseph

*indeclinable proper noun, accusative object of πρὸς*

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, accusative object of πρὸς.

## λέγοντες

saying

Pres Act Ptcp Nom Pl M · λέγω

*participle of manner (introducing their speech)*

→ simultaneous action

λέγω: meaning 'saying'; it contributes descriptive or attendant verbal force; here it functions as participle of manner (introducing their speech).

## ὁ

the

Nominative

*article (subject marker)*

→ noun-phrase marking

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

## πατήρ

father

Nominative

*subject of ὥρκισεν*

→ participant prominence

πατήρ: meaning 'father'; it serves as subject of ὥρκισεν.

## σου

your

Genitive

*genitive pronoun (possessive: your father — addressing Joseph)*

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive pronoun (possessive: your father — addressing Joseph).

## ὥρκισεν

gave orders

Aor Act Indic 3 Sg · ὀρκίζω

*main verb (the claimed deathbed command)*

→ constative aorist

ὀρκίζω: 'put under oath / charge solemnly'; the same verb as vv.5, 6, 25 for Jacob's burial-oath — the brothers invoke the same binding authority. Whether Jacob actually said this is left ambiguous by the text; the LXX does not mark it as fabricated.

## πρὸ

before

*preposition + genitive (temporal: before the death)*

→ spatial or relational framing

πρὸ: 'before / prior to'; with articular infinitive (τοῦ ἀποθανεῖν) it forms a temporal clause: 'before his dying' — a standard LXX construction.

## τοῦ

the

Genitive

*article with infinitive (genitive articular infinitive after πρὸ)*

→ noun-phrase marking

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

## ἀποθανεῖν

dying

Aor Act Inf · ἀποθνήσκω

*articular infinitive (temporal clause: πρὸ τοῦ ἀποθανεῖν = 'before dying')*

→ aorist infinitive (the death as a completed event looked back upon)

ἀποθνήσκω: 'die'; the compound ἀπό + θνήσκω; with πρὸ + articular genitive infinitive, the construction renders a temporal sense: 'before his death.' The brothers claim the deathbed command as their most powerful leverage.

αὐτόν

him

Accusative

*accusative subject of articular infinitive (the dying one = Jacob)*

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of articular infinitive (the dying one = Jacob).

λέγων

saying

Pres Act Ptcp Nom Sg M · λέγω

*participle of manner (introducing the content of the order, given in v.17)*

→ simultaneous action

λέγω: meaning 'saying'; it contributes descriptive or attendant verbal force; here it functions as participle of manner (introducing the content of the order, given in v.17).

17 Οὕτως εἶπατε Ἰωσηφ· Ἄφες αὐτοῖς τὴν ἀδικίαν καὶ τὴν ἁμαρτίαν αὐτῶν, ὅτι πονηρά σοι ἐνεδείξαντο. καὶ νῦν δέξαι τὴν ἀδικίαν τῶν θεραπόντων τοῦ θεοῦ τοῦ πατρός σου. καὶ ἔκλαυσεν Ἰωσηφ λαλούντων αὐτῶν πρὸς αὐτόν.

Say thus to Joseph: Forgive them their wrongdoing and their sin, because they inflicted evil on you. And now receive the wrongdoing of the servants of the God of your father. And Joseph wept as they spoke to him.

**Direct speech (the claimed message from Jacob) + narrative aside (Joseph weeps)**

ASYNDETON

The brothers relay a three-part petition: (1) ἄφες τὴν ἀδικίαν ('forgive the wrongdoing') — using ἀδικία and ἁμαρτία, the standard LXX doublet for moral failure; (2) a grounds-clause (ὅτι πονηρά ... ἐνεδείξαντο) admitting the evil; (3) an appeal to receive (δέξαι) their wrongdoing on behalf of the servants of Jacob's God. The formula 'servants of the God of your father' is the most theologically loaded element: it grounds the forgiveness request not in Joseph's magnanimity but in their common covenant relationship. Joseph's weeping (ἔκλαυσεν) is the third of his documented weeping-episodes in Gen 50 (see also v.1) — here a weeping of emotion or of tender recognition, not of grief.

## οὕτως

thus

*adverb of manner (introducing the relayed speech)*

→ adverbial qualification

οὕτως: 'thus / so / in these words'; standard formula for relaying a message verbatim — cf. Gen 45:9 (οὕτως εἶπατε τῷ πατρὶ μου).

## εἶπατε

say

Aor Act Impv 2 Pl · λέγω

*main verb (imperative addressed to the brothers: the message-relay instruction)*

→ aorist imperative (a single, decisive act of communication requested)

λέγω: the aorist imperative εἶπατε ('say / tell') in message-relay contexts instructs the messenger to deliver the exact wording that follows — the most authoritative form of oral communication in the ancient Near East.

## Ἰωσηφ

Joseph

*dative indirect object of εἶπατε (the one to be told)*

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as dative indirect object of εἶπατε (the one to be told).

## Ἄφες

forgive

Aor Act Impv 2 Sg · ἀφίημι

*main verb of the petition (the core request: forgiveness)*

→ aorist imperative (a single definitive act of forgiveness requested)

ἀφίημι: 'release / forgive / let go'; the standard LXX and NT verb for forgiveness; ἄφες τὴν ἀδικίαν ('forgive the wrongdoing') uses the same verb as the Lord's Prayer (ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, Matt 6:12) and the cry from the cross (πάτερ, ἄφες αὐτοῖς, Luke 23:34). The resonance is striking.

## αὐτοῖς

them

Dative

*dative indirect object of ἄφες (those to be forgiven)*

→ participant reference or interest

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

## τὴν

the

Accusative

article

→ noun-phrase marking

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

## ἀδικίαν

wrongdoing

Accusative

*accusative direct object of ἄφες*

→ object specification

ἀδικία: 'wrongdoing / injustice / unrighteousness'; from ἄδικος ('unjust'); the standard LXX rendering of Hebrew נִצְּ (‘iniquity / guilt’). The pairing ἀδικία + ἁμαρτία is the LXX doublet for moral failure, rendering the Hebrew hendiadys תּוֹעֵב וְנִצְּ.

## καὶ

and

*conjunction (coordinating second noun of petition)*

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἁμαρτίαν

sin

Accusative

accusative direct object of ἄφεξ (second element of the forgiveness petition)

→ object specification

ἁμαρτία: 'sin / offense / missing the mark'; from ἁμαρτάνω; the most theologically dense word for moral failure in Greek, especially in NT usage (Rom 3:9, 23; John 1:29 ὁ αἵρων τὴν ἁμαρτίαν τοῦ κόσμου). Its pairing with ἀδικία here covers both the legal dimension (wrong) and the moral-theological dimension (sin).

αὐτῶν

their

Genitive

genitive pronoun (possessive: their wrongdoing and sin)

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive pronoun (possessive: their wrongdoing and sin).

ὅτι

because

causal conjunction (grounding the request in the acknowledged wrong)

→ discourse linkage or contrast

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

πονηρά

evil

Accusative

accusative direct object of ἐνεδείξαντο (the evil inflicted)

→ object specification

πονηρός: 'evil / wicked / harmful'; neuter accusative plural here as a substantival adjective ('evil things'); cf. v.20 where ὑμεῖς ἐβουλεύσασθε ... εἰς πονηρά — the same word links the brothers' confession here with Joseph's theological summary.

σοι

you

Dative

dative of disadvantage (the evil inflicted against Joseph)

→ participant reference or interest

σοι: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (the evil inflicted against Joseph).

ἐνεδείξαντο

they inflicted

Aor Mid Indic 3 Pl · ἐνδείκνυμι

verb of causal clause (the admitted wrong)

→ constative aorist

ἐνδείκνυμι: same verb as v.15 (ἐνεδειξάμεθα); now the brothers use the 3rd person ('they inflicted'), shifting from first-person confession (v.15: 'we inflicted') to reporting the claimed message — distancing themselves from the original guilt in the relay context, or the message itself uses the third-person perspective.

καὶ

and

conjunction (second element of the petition)

→ discourse linkage or contrast

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

νῦν

now

adverb of time (transitioning to the second request)

→ adverbial qualification

νῦν: meaning 'now'; it shapes time, manner, location, or discourse flow in the clause.

δέξαι

receive

Aor Mid Impv 2 Sg · δέχομαι

main verb (second petition imperative: 'accept / bear')

→ aorist imperative

δέχομαι: 'receive / accept / bear'; the petition to 'receive' (δέξαι) the wrongdoing is a request for Joseph to take it upon himself rather than exact vengeance — an anticipation of the atonement idea.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἀδικίαν

wrongdoing

Accusative

accusative direct object of δέξαι

→ object specification

ἀδικίαν: meaning 'wrongdoing'; it serves as accusative direct object of δέξαι.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

θεραπόντων

servants

Genitive

genitive of possession (the wrongdoers: the brothers as servants)

→ relational specification

θεράπων: 'servant / minister / attendant'; a more honourable term than δοῦλος — a free servant who ministers voluntarily; the choice elevates the brothers' status even as they confess guilt: they are servants not of Joseph but of God.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of relationship (the God they serve)

→ relational specification

θεός: the appeal to 'the God of your father' grounds the forgiveness-request in the shared covenant — the brothers invoke Jacob's God as the framework within which the forgiveness makes sense.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of possession (qualifying θεοῦ: the God of your father = Jacob's God)

→ relational specification

πατρός: meaning 'father'; it serves as genitive of possession (qualifying θεοῦ: the God of your father = Jacob's God).

σου

your

Genitive

genitive pronoun (possessive: addressed to Joseph)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive pronoun (possessive: addressed to Joseph).

καὶ

and

narrative conjunction (transitioning from speech to narrative)

→ discourse linkage or contrast

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

## ἔκλαυσεν

wept

Aor Act Indic 3 Sg · κλαίω

*main verb (Joseph's emotional response)*

→ *constative aorist*

κλαίω: Joseph's weeping is the third instance in this chapter (v.1; v.17); throughout the Joseph story weeping marks the moments of highest emotional authenticity (42:24; 43:30; 45:2, 14–15; 46:29). Here it is tender grief at his brothers' fear of him — they have misunderstood his heart.

## Ἰωσήφ

Joseph

*subject*

→ *participant identification*

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

## λαλούντων

as they spoke

Pres Act Ptcp Gen Pl M · λαλέω

*genitive absolute (temporal: simultaneous with Joseph's weeping)*

→ *simultaneous action (the speaking and the weeping coincide)*

λαλέω: a genitive absolute (λαλούντων αὐτῶν) expresses simultaneous action — Joseph wept while they were speaking. The genitive absolute is a hallmark of educated Hellenistic prose and appears extensively in the NT (e.g. Matt 17:5; Acts 10:44).

## αὐτῶν

they

*Genitive*

*genitive subject of the genitive absolute*

→ *relational specification*

αὐτῶν: meaning 'they'; pronoun marking person, possession, or reference within the clause; here it functions as genitive subject of the genitive absolute.

## πρὸς

to

*preposition + accusative (direction of speech)*

→ *spatial or relational framing*

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

## αὐτόν

him

*Accusative*

*accusative object of πρὸς (the one spoken to: Joseph)*

→ *participant reference*

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the one spoken to: Joseph).

## 18 Παραγενόμενοι δὲ καὶ αὐτοὶ ἔπεσον ἐνώπιον αὐτοῦ καὶ εἶπαν· Ἴδου ἡμεῖς σοὶ ἐσμεν οἰκέται.

And they themselves also came and fell before him and said: 'Behold, we are your slaves.'

**Physical act of submission (prostration before Joseph)** **δέ**

The brothers' prostration (ἔπεσον ἐνώπιον αὐτοῦ) is the final and most complete fulfilment of Joseph's boyhood dreams (Gen 37:5–9: the sheaves bowing, the stars bowing). The self-designation οἰκέται ('household slaves') is stronger than the θεράπων ('servants') of v.17 — they now offer themselves as Joseph's personal property. The ἰδου ('behold') commands Joseph's attention before the declaration.

## Παραγενόμενοι

having come

Aor Mid Ptcp Nom Pl M · παραγίνομαι

*circumstantial participle of antecedent action  
(coming before the falling)*

→ antecedent action

παραγίνομαι: same verb as v.16; the brothers present themselves before Joseph in person, not just via messenger.

δὲ

and

*postpositive connective*

→ discourse linkage or contrast

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

καὶ

also

*adverbial (emphatic: 'they also themselves')*

→ discourse linkage or contrast

καί: here adverbial-emphatic ('also / even'), modifying αὐτοί — they themselves also come in person, intensifying the submission beyond the relayed message.

αὐτοὶ

themselves

Nominative

*intensive pronoun (emphatic: they in person)*

→ participant reference

αὐτοὶ: meaning 'themselves'; pronoun marking person, possession, or reference within the clause; here it functions as intensive pronoun (emphatic: they in person).

ἔπεσον

fell

Aor Act Indic 3 Pl · πίπτω

*main verb (the prostration — fulfilment of the dreams of Gen 37)*

→ constative aorist (the single act of falling prostrate)

πίπτω: 'fall'; ἔπεσον ἐνώπιον αὐτοῦ ('fell before him') is the standard LXX formula for prostration (πίπτω + ἐνώπιον); this is the final and most complete realisation of Joseph's dreams — the brothers prostrate before him in absolute submission.

ἐνώπιον

before

*improper preposition + genitive (presence: before his face)*

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; a Hebraism (יְנִיבִיּוֹן) common in LXX and NT, denoting presence before a superior or deity.

αὐτοῦ

him

Genitive

*genitive after ἐνώπιον (Joseph, before whom they prostrate)*

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after ἐνώπιον (Joseph, before whom they prostrate).

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

*main verb (speech act from the ground)*

→ constative aorist

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

Ἴδου

behold

*interjection (attention-getter: 'look!')*

→ participant identification

ἰδού: the interjection / particle (LXX rendering of הִנֵּה, hinneh); a Hebraism used to focus the hearer's attention on a striking declaration; FLAGGED as Hebraism. In this context it precedes a self-offering of servitude.

ἡμεῖς

we

Nominative

*subject (emphatic: 'we ourselves')*

→ participant reference

ἡμεῖς: meaning 'we'; pronoun marking person, possession, or reference within the clause; here it functions as subject (emphatic: 'we ourselves').

σοί

your

Dative

*dative of possession (we belong to you as slaves)*

→ participant reference or interest

σοί: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession (we belong to you as slaves).

## ἐσμεν

are

Pres Act Indic 1 Pl · εἰμί

*copula of self-identification*

→ present (current, permanent state of servitude offered)

εἰμί: 'be'; the present ἐσμεν in the rhetorical question 'what are we?' underscores the disproportion between the human mediators and the divine target of the complaint.

## οἰκέται

slaves

Nominative

*predicate nominative (what they declare themselves to be)*

→ participant prominence

οἰκέτης: 'household slave'; from οἶκος; a slave who belongs to the household and person of the master; a stronger submission-term than θεραπόντων (v.17) — they offer themselves as personal property. The self-designation fulfils the dream-imagery (Gen 37:7–9) without the narrator needing to comment.

## 19 Εἶπεν δὲ αὐτοῖς Ἰωσήφ· Μὴ φοβεῖσθε· τοῦ γὰρ θεοῦ εἰμι ἐγώ.

And Joseph said to them: 'Do not fear; for I belong to God.'

Response (Joseph's reassurance and theological self-placement)

δέ

FLAGGED — major LXX/MT divergence. The MT reads: אֲנִי בְּמָקוֹם אֱלֹהִים ('Am I in the place of God?'), a rhetorical question disclaiming divine prerogative to punish. The LXX reads τοῦ γὰρ θεοῦ εἰμι ἐγώ ('for I am of God / belong to God') — a positive theological affiliation, not a question. The shift is profound: the MT Joseph declines the role of divine judge; the LXX Joseph grounds his non-vengeance in his positive belonging to God. The genitive τοῦ θεοῦ with εἰμί ('I am of God') is a Johannine construction (cf. John 8:47 ὁ ὢν ἐκ τοῦ θεοῦ).

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (speech-introducing)*

→ constative aorist

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

δὲ

and

*postpositive connective*

→ discourse linkage or contrast

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

αὐτοῖς

them

Dative

*dative indirect object of εἶπεν*

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object of εἶπεν.

Ἰωσηφ

Joseph

*subject*

→ participant identification

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

Μὴ

do not

*negative particle with imperative (prohibition)*

→ discourse linkage or contrast

μή: standard negative with present imperative, expressing a prohibition to stop an ongoing action — 'stop fearing.'

φοβεῖσθε

fear

Pres Mid/Pass Impv 2 Pl · φοβέομαι

*main verb (imperative prohibition: 'do not fear')*

→ present imperative (ceasing an ongoing fear)

φοβέομαι: 'fear / be afraid'; the prohibition μὴ φοβεῖσθε ('do not fear') is the most frequent reassurance formula in the Bible, appearing at key theophanic and commissioning moments (Gen 15:1; 26:24; Isa 41:10; Luke 1:30; 2:10; Rev 1:17). Here it opens Joseph's forgiveness-speech.

τοῦ

of

Genitive

*article in genitive construction (predicate genitive with εἰμί)*

→ noun-phrase marking

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

γάρ

for

*postpositive explanatory conjunction (giving the ground for 'do not fear')*

→ discourse linkage or contrast

γάρ: explanatory — 'do not fear, for..!'; the γάρ introduces the theological reason for the prohibition: Joseph's belonging to God is what makes his forgiveness theologically coherent.

## θεοῦ

God

Genitive

*predicate genitive with εἰμί (belonging: 'I am of God')*

→ relational specification

θεός: FLAGGED — LXX/MT divergence. MT: אני בחי ה' (I am in the place of God?), a rhetorical disclaimer. LXX: τοῦ γὰρ θεοῦ εἰμι ἐγώ ('for I belong to God'), a positive theological affiliation. The genitive τοῦ θεοῦ with εἰμί functions as a possessive/partitive genitive: 'I am God's man / I belong to God' — cf. John 8:47 ὁ ὢν ἐκ τοῦ θεοῦ ('the one who is from God').

## εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

*copula with predicate genitive (identity/belonging)*

→ present (permanent, characteristic state)

εἰμί: with the genitive, 'to be of / to belong to'; the construction τοῦ θεοῦ εἰμι ('I am God's') expresses ownership and allegiance — Joseph declares himself God's property and agent, not a free agent of vengeance.

## ἐγώ

I

Nominative

*emphatic personal pronoun (subject of εἰμι, emphatically placed at the end)*

→ participant reference

ἐγώ: the emphatic postpositive personal pronoun; its end-of-clause placement gives it maximum force: the sentence climaxes on 'I' — τοῦ γὰρ θεοῦ εἰμι ἐγώ, 'for it is God's that I am.' The word order itself performs the theological claim.

## 20 ὑμεῖς ἐβουλεύσασθε κατ' ἐμοῦ εἰς πονηρά, ὁ δὲ θεὸς ἐβουλεύσατο περὶ ἐμοῦ εἰς ἀγαθά, ὅπως ἂν γενηθῇ καθὰ σήμερόν ἐστιν, ἵνα διατραφῇ λαὸς πολὺς.

You planned evil against me, but God planned concerning me for good, so that it might come to pass as it is today — that a numerous people be kept alive.

**Theological climax (the providence summit of the Joseph story)**

ASYNDETON

FLAGGED — the theological summit of the entire Joseph narrative and of the book of Genesis. The antithesis is built on the exact repetition of βουλεύομαι ('plan / intend') with contrasting subjects (ὑμεῖς / ὁ θεός), contrasting prepositions (κατ' ἐμοῦ vs. περὶ ἐμοῦ — 'against me' vs. 'concerning me'), and contrasting goals (εἰς πονηρά vs. εἰς ἀγαθά — 'for evil' vs. 'for good'). This is among the most carefully constructed sentences in the Pentateuch. Rom 8:28 (πάντα συνεργεῖ εἰς ἀγαθόν) reads as a NT theological distillation of exactly this verse; Heb 11:22 and Acts 7:9–16 recall Joseph as a type of providential reversal. The final purpose clause ἵνα διατραφῇ λαὸς πολὺς ('that a numerous people be kept alive') reveals the scope: it is not just Joseph's survival but the survival of the people of the promise.

ὕμεῖς

you

Nominative

*emphatic subject (fronted for contrast with ὁ θεός)*

→ participant reference

ὕμεῖς: fronted emphatic pronoun, juxtaposed with ὁ δὲ θεός — 'you ... but God'; the antithetical pair drives the verse's theological architecture.

ἐβουλεύσασθε

planned

Aor Mid Indic 2 Pl · βουλεύομαι

*main verb (the brothers' deliberate human planning against Joseph)*

→ constative aorist (the planning as a single completed decision)

βουλεύομαι: 'plan / deliberate / decide'; the middle voice implies deliberate personal decision-making — a council, a resolution. The verb repeats in ἐβουλεύσατο (God's planning), creating the central antithesis: the same deliberate planning, but with opposite subjects and ends.

κατ'

against

*preposition + genitive (hostile direction: against Joseph)*

→ spatial or relational framing

κατά + genitive: adversative, 'against'; contrasted with περί + genitive ('concerning') for God's planning; the preposition change is not incidental — κατ' ἐμοῦ is hostile, περὶ ἐμοῦ is beneficent.

ἐμοῦ

me

Genitive

*genitive object of κατά*

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of κατά.

εἰς

for

*preposition + accusative (goal/result: 'for evil')*

→ spatial or relational framing

εἰς + accusative of goal: 'for / with the result of'; the same εἰς construction governs both πονηρά and ἀγαθά — parallel structures highlighting the antithesis.

πονηρά

evil

Accusative

*accusative of goal (the brothers' intended outcome: harm to Joseph)*

→ object specification

πονηρός: 'evil'; substantival neuter accusative; the brothers' plan had evil as its end (cf. Gen 37:18–20); the word links back to v.17 (πονηρά σοι ἐνεδείξαντο) and the LXX/MT divergence at v.19.

ὁ

the

Nominative

*article*

→ noun-phrase marking

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

δὲ

but

*postpositive adversative connective (marking the antithesis)*

→ discourse linkage or contrast

δέ: adversative — 'but'; the δέ following ὕμεῖς ... marks the crucial pivot from human malice to divine providence, the theological spine of the verse.

## θεός

God

Nominative

*subject (counter-posed to υμεῖς)*

→ participant prominence

θεός: 'God'; the divine subject whose planning (ἐβουλεύσατο) directly counteracts and overrides the brothers' planning; ὁ θεός appears without further qualification because the antithesis itself is the theological argument: human wickedness vs. divine goodness.

## ἐβουλεύσατο

planned

Aor Mid Indic 3 Sg · βουλεύομαι

*main verb (God's deliberate providential planning)*

→ constative aorist (God's plan as a completed, sovereign decision)

βουλεύομαι: the same verb as ἐβουλεύασθε — the repetition is exact and deliberate. God's βουλή ('plan / counsel') against human βουλή is the theological thesis: the brothers' council was overruled by God's prior and sovereign council. Cf. Isa 46:10 (LXX: ἡ βουλή μου μενεῖ); Acts 2:23 (τῇ ὠρισμένῃ βουλῇ ... τοῦ θεοῦ).

## περὶ

concerning

*preposition + genitive (beneficent direction: concerning / on behalf of Joseph)*

→ spatial or relational framing

περί + genitive: 'concerning / on behalf of'; the contrast with κατ' ἐμοῦ is stark — the brothers' plan was against Joseph; God's plan was concerning him, oriented toward his good.

## ἐμοῦ

me

Genitive

*genitive object of περὶ*

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of περὶ.

## εἰς

for

*preposition + accusative (goal of God's plan)*

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (goal of God's plan).

## ἀγαθά

good

Accusative

*accusative of goal (God's intended outcome: good for Joseph and Israel)*

→ object specification

ἀγαθός: 'good / beneficial'; the counterpart to πονηρά; FLAGGED — NT resonance: Rom 8:28 (πάντα συνεργεῖ εἰς ἀγαθόν, 'all things work together for good') is widely read as a theological echo of this precise formulation; the same εἰς ἀγαθά construction appears in both. The Joseph story is the paradigm case for Paul's providential axiom.

## ὅπως

so that

*purpose conjunction (introducing the telos of God's plan)*

→ discourse linkage or contrast

ὅπως: 'so that / in order that'; introduces the purpose clause explaining why God planned good — the ultimate goal is the preservation of a people.

## ἄν

might

*modal particle (with subjunctive: contingency within purpose)*

→ discourse linkage or contrast

ἄν: modal particle making the subjunctive (γενηθῇ) a contingent purpose rather than a certainty — 'so that it might come about'; the modality acknowledges that the outcome required a chain of events to align.

## γενηθῆ

come to pass

Aor Pass Subj 3 Sg · γίνομαι

*verb of purpose clause (the event to be brought about)*

→ aorist subjunctive (the realisation as a single completed outcome)

γίνομαι: 'become / come to be / happen'; the aorist passive subjunctive with ὅπως ἄν expresses the purpose toward which God's plan was directed.

## καθὰ

as

*comparative conjunction (correlating the purpose with present reality)*

→ discourse linkage or contrast

καθὰ: 'just as / as'; comparative particle linking the purpose of the plan to its visible current result — 'as it is today.'

## σήμερόν

today

*adverb of time (the present visible result)*

→ clausal contribution

σήμερον: 'today'; the deictic adverb anchors the fulfilment in present observable reality — Joseph points to the current situation (the famine-survivors, the Israelites in Egypt) as the visible proof that God's plan succeeded.

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*copula (existential: 'as it is today')*

→ present (the current state of affairs)

εἰμί: copula.

## ἵνα

that

*purpose/result conjunction (introducing the ultimate aim)*

→ discourse linkage or contrast

ἵνα: introduces the final telos of God's plan: the preservation of a great people; the double purpose structure (ὅπως ἄν ... ἵνα) moves from immediate result to ultimate purpose.

## διατραφῆ

be kept alive

Aor Pass Subj 3 Sg · διατρέφω

*verb of final purpose clause (the ultimate aim of the whole providential chain)*

→ aorist passive subjunctive (the nourishment as a completed, accomplished act)

διατρέφω: 'nourish / sustain / keep alive'; the passive διατραφῆ ('be nourished / be kept alive') underlines that the people are recipients of God's provision, not self-sustained; the same root as διατρέψω ('I will nourish') in v.21, linking Joseph's personal provision to the divine plan.

## λαός

people

Nominative

*subject of διατραφῆ*

→ participant prominence

λαός: 'people / nation'; in LXX usage λαός is often the covenant people of Israel (cf. Exod 3:7: τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ), though here it may also encompass the wider populations Joseph fed through the famine. The ambiguity is perhaps intentional — the survival of Israel within the survival of the nations.

## πολύς

numerous

Nominative

*predicate adjective (agreeing with λαός: a numerous people)*

→ participant prominence

πολύς: 'many / great / numerous'; λαός πολύς ('a great / numerous people') echoes the Abrahamic promise of Gen 17:4–5 (πολλῶν ἐθνῶν) and 22:17 (πληθυνῶ τὸ σπέρμα σου); the Joseph story ends with Joseph recognizing that his suffering served the multiplication-promise made to Abraham.

## 21 Καὶ νῦν μὴ φοβεῖσθε· ἐγὼ διαθρέψω ὑμᾶς καὶ τὰς οἰκίας ὑμῶν. καὶ παρεκάλεσεν αὐτοὺς καὶ ἐλάλησεν αὐτῶν εἰς τὴν καρδίαν.

And now do not fear; I will nourish you and your households. And he comforted them and spoke to their heart.

Practical application of the providential claim (v.20)

Καὶ νῦν

The verse applies the theology of v.20 to the immediate future: Joseph pledges personal provision (διαθρέψω) for his brothers and their households. The closing phrase ἐλάλησεν αὐτῶν εἰς τὴν καρδίαν is a Hebraism (דַּבַּר לִּלְבָּ / דַּבַּר, 'speak to the heart') — a phrase of tender consolation: he spoke to reassure their innermost selves. FLAGGED as Hebraism — the construction is unique to the LXX calque (cf. Hos 2:16 LXX; Ruth 2:13) and carries overtones of the lover's speech in Cant 1–2 and God's speech to Israel in Isa 40:2 (λαλήσατε εἰς τὴν καρδίαν Ἱερουσαλημ). παρεκάλεσεν ('comforted') is the LXX verb for divine and human consolation, cognate with NT παράκλητος.

Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

νῦν

now

*adverb of time (transitioning from theological principle to practical pledge)*

→ adverbial qualification

νῦν: 'now'; Καὶ νῦν is the standard LXX transitional formula connecting a theological premise to its practical consequence (cf. Gen 44:10; Exod 19:5).

μὴ

do not

*negative with imperative*

→ clausal qualification or emphasis

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

φοβεῖσθε

fear

Pres Mid/Pass Impv 2 Pl · φοβέομαι

*main verb (repeated prohibition from v.19: 'do not fear')*

→ present imperative (ongoing prohibition: stop fearing)

φοβέομαι: the repetition of μὴ φοβεῖσθε from v.19 forms a bracket around the theological explanation of vv.19–20, returning to the pastoral word of reassurance.

ἐγώ

I

Nominative

*emphatic subject (Joseph personally commits to nourishing them)*

→ participant reference

ἐγώ: emphatic personal pronoun; the promise 'I will nourish' is Joseph's personal pledge; the first person singular underscores that this is his individual commitment — not a general assurance but a specific provision he will make.

διαθρέψω

will nourish

Fut Act Indic 1 Sg · διατρέφω

*main verb (the promise of provision)*

→ futuristic indicative (a definite, committed future action)

διατρέφω: 'nourish / sustain / feed continuously'; the compound διά + τρέφω adds a sense of ongoing, thorough nourishment; the same root as διατραφή in v.20 (God's purpose to keep the people alive) — Joseph presents himself as the human agent of God's providential nourishment.

ὕμᾱς

you

Accusative

*accusative direct object of διαθρέψω*

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of διαθρέψω.

καὶ

and

*conjunction (extending the provision to their households)*

→ discourse linkage or contrast

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

τὰς

the

Accusative

*article*

→ noun-phrase marking

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

οἰκίας

households

Accusative

*accusative direct object of διαθρέψω (second object: the whole household)*

→ object specification

οἰκία: 'household'; the care extends beyond the brothers themselves to their entire domestic units — wives, children, servants. Joseph's provision is comprehensive.

ὕμῶν

your

Genitive

*genitive pronoun (possessive: your households)*

→ relational specification

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

καὶ

and

*narrative conjunction (transition to narrative from speech)*

→ discourse linkage or contrast

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

## παρεκάλεσεν

comforted

Aor Act Indic 3 Sg · παρακαλέω

*main verb (act of consolation)*

→ constative aorist (the comfort as a completed act)

παρακαλέω: 'comfort / exhort / console'; the prefix παρά ('alongside') suggests coming alongside to aid; the LXX uses this verb for human and divine consolation. Its noun cognate παράκλητος ('Comforter / Advocate') is the NT title for the Holy Spirit (John 14:16, 26) and for Christ as advocate (1 John 2:1).

## αὐτούς

them

Accusative

*accusative direct object of παρεκάλεσεν*

→ participant reference

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

## καὶ

and

*narrative conjunction (second act of consolation)*

→ discourse linkage or contrast

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

## ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

*main verb (tender speech to the brothers' heart)*

→ constative aorist

λαλέω: 'speak'; here with the Hebraistic construction εἰς τὴν καρδίαν — 'spoke to the heart' = spoke tenderly and reassuringly to their innermost selves; cf. λαλήσατε εἰς τὴν καρδίαν Ἱερουσαλημ (Isa 40:2 LXX).

## αὐτῶν

their

Genitive

*genitive pronoun (possessive with εἰς τὴν καρδίαν — 'their heart')*

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive pronoun (possessive with εἰς τὴν καρδίαν — 'their heart').

## εἰς

to

*preposition + accusative (directional: speech directed into the heart)*

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (directional: speech directed into the heart).

## τὴν

the

Accusative

*article*

→ noun-phrase marking

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

## καρδίαν

heart

Accusative

*accusative object of εἰς (terminus of the comforting speech)*

→ object specification

καρδία: 'heart'; εἰς τὴν καρδίαν ('to the heart / into the heart') is a Hebraism of לֵב לֵב / לֵב — FLAGGED. The Hebrew idiom means 'to speak tenderly / reassuringly'; it appears in contexts of consolation (Isa 40:2), love (Cant 1–2), and covenantal restoration (Hos 2:16). Joseph's speech to his brothers' heart is the chapter's pastoral climax.

## 22 Καὶ κατώκησεν Ἰωσηφ ἐν Αἰγύπτῳ, αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ· καὶ ἔζησεν Ἰωσηφ ἔτη ἑκατὸν δέκα.

And Joseph dwelt in Egypt, he and his brothers; and Joseph lived a hundred and ten years.

Biographical summary (the long settlement and lifespan) Καὶ

A transitional biographical notice: Joseph's dwelling in Egypt is settled, final — κατώκησεν ('settled, took up permanent residence') as opposed to a temporary stay. The lifespan of 110 years is significant in Egyptian tradition as the ideal age for a blessed life; that Joseph achieved exactly this marks him as having received complete divine blessing in the land of his captivity. The repetition of Ἰωσηφ (twice in the verse) gives the notice solemnity.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατώκησεν

dwelt

Aor Act Indic 3 Sg · κατοικέω

main verb (settled, permanent residence)

→ constative aorist (the whole period of Joseph's Egyptian dwelling viewed as a completed unit)

κατοικέω: 'settle / dwell / inhabit permanently'; the compound κατά + οἰκέω suggests establishing permanent residence (as opposed to the temporary παροικέω 'sojourn'); Joseph's settling in Egypt is now definitive — Canaan must wait for the bones-oath.

Ἰωσηφ

Joseph

subject

→ participant identification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

## Αἰγύπτω

Egypt

Dative

*dative of place*

→ sphere or reference

Αἰγύπτω: meaning 'Egypt'; it serves as dative of place.

## αὐτός

he himself

Nominative

*intensive pronoun (resumptive: he, personally)*

→ participant reference

αὐτός: meaning 'he himself'; pronoun marking person, possession, or reference within the clause; here it functions as intensive pronoun (resumptive: he, personally).

## καὶ

and

*conjunction (coordinating brothers as also dwelling in Egypt)*

→ discourse linkage or contrast

καὶ: 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.

## ἀδελφοί

brothers

Nominative

*subject of κατώκησεν (coordinated: the brothers also dwell)*

→ participant prominence

ἀδελφοί: meaning 'brothers'; it serves as subject of κατώκησεν (coordinated: the brothers also dwell).

## αὐτοῦ

his

Genitive

*genitive pronoun (possessive)*

→ relational specification

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

## καὶ

and

*narrative conjunction (the lifespan notice)*

→ discourse linkage or contrast

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

## ἔζησεν

lived

Aor Act Indic 3 Sg · ζάω

*main verb (lifespan summary)*

→ constative aorist (the whole life as a completed unit)

ζάω: 'live'; the standard LXX verb for reporting a patriarch's lifespan; ἔζησεν + accusative of duration (ἔτη ἑκατὸν δέκα) is the standard formula (cf. Gen 5 passim; 25:7; 35:28; 47:28).

## Ἰωσηφ

Joseph

*subject*

→ participant identification

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

## ἔτη

years

Accusative

*accusative of duration*

→ object specification

ἔτος: 'year'; accusative of duration; ἑκατὸν δέκα ἔτη ('110 years') is the ideal lifespan in Egyptian tradition — the age of perfect fulfillment; Joseph's achieving this in Egypt marks his life as divinely blessed within his place of exile.

## ἑκατὸν

hundred

*numeral (first element of the compound age: 100 + 10)*

→ measure or count

ἑκατὸν: meaning 'hundred'; numeral expression contributing count or measure in context.

## δέκα

ten

*numeral (second element: 10; total = 110)*

→ measure or count

δέκα: 'ten'; ἑκατὸν δέκα = 110, the Egyptian ideal lifespan, confirming Joseph's complete divine blessing in life.

## 23 Καὶ εἶδεν Ἰωσηφ Εφραιμ παιδιά ἕως τρίτης γενεᾶς καὶ οἱ υἱοὶ Μαχὶρ υἱοῦ Μανασση ἐτέχθησαν ἐπὶ τῶν μηρῶν Ἰωσηφ.

And Joseph saw the children of Ephraim to the third generation; and the children of Machir, the son of Manasseh, were born upon the knees of Joseph.

Biographical elaboration (the blessing of generational sight) Καὶ

To see your grandchildren to the third generation is the ultimate form of ancestral blessing in the ancient Near East (cf. Ps 128:6). The idiom ἐπὶ τῶν μηρῶν Ἰωσηφ ('upon the knees of Joseph') is a Hebraism (עַל־בְּרַכֵּי יוֹסֵף) for being born into the patriarch's acknowledgment — the knee-gesture of adoption and recognition (cf. Gen 48:12 where Joseph sets his sons upon Jacob's knees). Joseph receives the sons of Machir as he himself was received by Jacob.

Καὶ  
and

*narrative conjunction*

→ 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 (living to see grandchildren: the highest blessing)*

→ constative aorist (seeing grandchildren as an achieved blessing)

ὁράω: 'see'; to 'see' grandchildren in LXX idiom means to live long enough to witness their generation — a mark of divine blessing (cf. Ps 127:6 LXX; Job 42:16).

Ἰωσηφ

Joseph

*subject*

→ participant identification

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

Εφραιμ

Ephraim

*indeclinable proper noun (genitive relationship with παιδιά: Ephraim's children)*

→ participant identification

Εφραιμ: Joseph's younger son, the one Jacob deliberately blessed above Manasseh (Gen 48:19); his line is followed here to the third generation, perhaps reflecting Ephraim's prominence in later Israelite tradition.

## παιδιά

children

Accusative

accusative direct object of εἶδεν (the children Joseph lived to see)

→ object specification

παιδίον: 'small child / young child'; the plural here 'Ephraim's children' spans across the three generations.

## ἕως

to

preposition + genitive (extent: as far as / to the point of the third generation)

→ spatial or relational framing

ἕως: 'as far as / to the point of'; with genitive of degree: 'to the third generation.'

## τρίτης

third

Genitive

ordinal adjective (modifying γενεᾶς; the third generation)

→ relational specification

τρίτης: meaning 'third'; it serves as ordinal adjective (modifying γενεᾶς; the third generation).

## γενεᾶς

generation

Genitive

genitive of extent with ἕως

→ relational specification

γενεά: 'generation'; to see a third generation implies exceptional longevity — great-grandchildren; a generational depth that the OT consistently presents as the blessing of a life in divine favour (cf. Job 42:16: Job saw his children and grandchildren to the fourth generation).

## καὶ

and

narrative conjunction (adding Manasseh's line)

→ discourse linkage or contrast

καὶ: 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.

## υἱοὶ

sons

Nominative

subject of ἐτέχθησαν

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject of ἐτέχθησαν.

## Μαχὶρ

Machir

indeclinable proper noun, genitive (Machir's sons)

→ participant identification

Μαχὶρ: firstborn of Manasseh (cf. Num 26:29; 32:39–40; Judg 5:14); his sons being 'born upon Joseph's knees' signals Joseph's patriarchal adoption of this line.

## υἱοῦ

son

Genitive

genitive of parentage (Machir's father: Manasseh)

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive of parentage (Machir's father: Manasseh).

## Μανασση

Manasseh

indeclinable proper noun

→ participant identification

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

## ἐτέχθησαν

were born

Aor Pass Indic 3 Pl · τίκτω

main verb (their birth into Joseph's household)

→ constative aorist

τίκτω: 'give birth'; the passive ἐτέχθησαν ('were born') is used rather than an active construction, perhaps underlining the natural event as the circumstance of patriarchal recognition.

## ἐπὶ

upon

preposition + genitive (contact/position: upon the knees)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (contact/position: upon the knees).

τῶν

the

Genitive

article

→ noun-phrase marking

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

μηρῶν

knees

Genitive

genitive of contact with ἐπί (the knees as the place of adoption)

→ relational specification

μηρός: 'thigh / knee'; ἐπὶ τῶν μηρῶν ('upon the knees') is a Hebraism of עַל-בִּרְכֵי — FLAGGED. The gesture of placing a child upon the patriarch's knees signifies adoption and recognition into the family (cf. Gen 30:3; 48:12). Joseph the patriarch receives these children as his own.

Ἰωσηφ

Joseph

indeclinable proper noun, genitive (Joseph's knees)

→ participant identification

Ἰωσηφ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive (Joseph's knees).

24 Εἶπεν δὲ Ἰωσηφ τοῖς ἀδελφοῖς αὐτοῦ· Ἐγὼ ἀποθνήσκω· ἐπισκοπῇ δὲ ἐπισκέψεται ὑμᾶς ὁ θεὸς καὶ ἀνάξει ὑμᾶς ἐκ τῆς γῆς ταύτης εἰς τὴν γῆν ἣν ὥμοσεν τοῖς πατράσιν ἡμῶν Ἀβρααμ, Ἰσαακ καὶ Ἰακωβ.

And Joseph said to his brothers: 'I am dying; but God will surely visit you and bring you up from this land to the land which he swore to our fathers Abraham, Isaac and Jacob.'

Deathbed prophecy (the exodus-promise and the bones-oath setup)

δέ

FLAGGED — the cognate construction ἐπισκοπῇ ἐπισκέψεται ('by visitation he will surely visit'), calquing the Hebrew infinitive absolute תִּפְּקֹדֹתֵי תִפְּקֹדֹת, is among the most solemn oath-forms in the LXX. The verb ἐπισκέπτομαι ('visit / come to the aid of') denotes God's decisive salvific intervention — the same verb used at the Exodus (Exod 3:16: ἐπισκοπῇ ἐπεσκέψαμαι ὑμᾶς, where God says 'I have surely visited you'). The cognate absolute is repeated verbatim at v.25. Heb 11:22 cites this as the paradigm act of faith: 'by faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his bones.' The promise anchors the whole Joseph story in the Abrahamic land-promise, rehearsing all three patriarchal names in the oath.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (speech-introducing)*

→ constative aorist

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

δὲ

and

*postpositive narrative connective*

→ discourse linkage or contrast

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

Ἰωσηφ

Joseph

*subject*

→ participant identification

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

τοῖς

the

Dative

*article*

→ noun-phrase marking

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

ἀδελφοῖς

brothers

Dative

*dative indirect object of εἶπεν (the audience of the deathbed speech)*

→ sphere or reference

ἀδελφοῖς: meaning 'brothers'; it serves as dative indirect object of εἶπεν (the audience of the deathbed speech).

αὐτοῦ

his

Genitive

*genitive pronoun (possessive)*

→ relational specification

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

Ἐγώ

I

Nominative

*emphatic subject (Joseph's personal dying-declaration)*

→ participant reference

Ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic subject (Joseph's personal dying-declaration).

ἀποθνήσκω

am dying

Pres Act Indic 1 Sg · ἀποθνήσκω

*main verb (the deathbed self-declaration)*

→ futuristic present ('I am about to die' — process in motion)

ἀποθνήσκω: 'die'; the present tense ἀποθνήσκω as a futuristic present ('I am dying / I am about to die') is the standard deathbed formula in the patriarchal narratives (cf. Gen 48:21 ἰδοὺ ἐγὼ ἀποθνήσκω); it signals that what follows is a last will and testament of theological weight.

## ἐπισκοπή

by visitation

Dative

*dative cognate with ἐπισκέπεται (cognate absolute construction: figura etymologica)*

→ sphere or reference

ἐπισκοπή: 'visitation / inspection / oversight'; the dative ἐπισκοπῇ with the cognate verb ἐπισκέπεται creates a figura etymologica calquing Hebrew **תָּרַב תָּרַב** ('visiting he will visit'). FLAGGED — the cognate absolute is a Hebraism expressing certainty and emphasis: 'God will SURELY visit you.' The same construction recurs at Exod 3:16 and 13:19.

## δὲ

but

*postpositive adversative (contrasting Joseph's death with God's future intervention)*

→ discourse linkage or contrast

δέ: mild adversative — 'I am dying, but God will visit you'; the contrast is between Joseph's ending and God's continuing work.

## ἐπισκέπεται

will visit

Fut Mid Indic 3 Sg · ἐπισκέπτομαι

*main verb (God's promised salvific visitation)*

→ futuristic indicative (a certain future intervention declared as prophetic promise)

ἐπισκέπτομαι: 'visit / come to the aid of / muster'; the LXX verb for God's decisive salvific intervention (cf. Exod 3:16; 4:31; Luke 1:68, 78: ἐπεσκέψατο ... ὁ θεός — Zechariah's canticle uses this same Exodus-visitation verb). The cognate absolute ἐπισκοπῇ ἐπισκέπεται is the highest form of divine-promise rhetoric in the OT.

## ὕμᾱς

you

Accusative

*accusative direct object of ἐπισκέπεται*

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of ἐπισκέπεται.

## ὁ

the

Nominative

*article*

→ noun-phrase marking

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

## θεός

God

Nominative

*subject of ἐπισκέπεται and ἀνάξει*

→ participant prominence

θεός: the subject of both actions (visit and bring up) — God, not Joseph or any human leader, is the agent of the coming deliverance. Joseph's prophecy looks entirely beyond himself to divine action.

## καὶ

and

*conjunction (coordinating the second promised action: the exodus)*

→ discourse linkage or contrast

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

## ἀνάξει

will bring up

Fut Act Indic 3 Sg · ἀνάγω

*main verb (the promised exodus from Egypt to Canaan)*

→ futuristic indicative (the certain future event of the Exodus)

ἀνάγω: 'lead up / bring up'; the ἀνά- prefix marks the upward direction from Egypt to Canaan; the same verb used at Exod 3:17 (ἀνάξω ὑμᾶς ἐκ τῆς κακώσεως Αἰγύπτου) — God promises to bring Israel up from Egypt; Joseph here anticipates Exod 3 exactly.

ὕμᾱς

you

Accusative

*accusative direct object of ἀνάξει*

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of ἀνάξει.

ἐκ

from

*preposition + genitive (ablative: from Egypt)*

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: from Egypt).

τῆς

the

Genitive

*article*

→ noun-phrase marking

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

γῆς

land

Genitive

*genitive after ἐκ (Egypt, the land of sojourn)*

→ relational specification

γῆς: meaning 'land'; it serves as genitive after ἐκ (Egypt, the land of sojourn).

ταύτης

this

Genitive

*demonstrative pronoun modifying γῆς (deictically pointing to Egypt)*

→ relational specification

ταύτης: 'this' (gen.); the deictic 'this land' points to Egypt as the current location from which departure is promised — Joseph speaks from within Egypt about leaving Egypt.

εἰς

to

*preposition + accusative (direction: to the promised land)*

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction: to the promised land).

τὴν

the

Accusative

*article*

→ noun-phrase marking

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

γῆν

land

Accusative

*accusative object of εἰς (the promised land as destination)*

→ object specification

γῆ: 'land'; ἡ γῆ ... ἣν ὤμοσεν ('the land which he swore') is the standard formula for the land of the Abrahamic promise (cf. Gen 15:7, 18; 17:8; 26:3; 28:13).

ἣν

which

Accusative

*relative pronoun (accusative, antecedent: τὴν γῆν)*

→ participant reference

ἣν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative, antecedent: τὴν γῆν).

ὥμοσεν

swore

Aor Act Indic 3 Sg · ὁμνύω

*verb of relative clause (God's oath to the patriarchs)*

→ constative aorist (the completed past oath as the foundation of the promise)

ὁμνύω: 'swear / take an oath'; God's sworn oath to the patriarchs is the ultimate ground of the exodus-hope — not a new promise but the fulfilment of an ancient commitment; cf. Gen 15:7–21; 22:16–18; 26:3; 28:13; Heb 6:13–18.

τοῖς

the

Dative

*article*

→ noun-phrase marking

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

πατράσιν

fathers

Dative

*dative indirect object of ὥμοσεν (those to whom God swore)*

→ sphere or reference

πατήρ: 'father / ancestor'; the plural οἱ πατέρες ('the fathers') is the standard LXX designation for the patriarchal generation — Abraham, Isaac, Jacob — whose names follow immediately.

ἡμῶν

our

Genitive

*genitive pronoun (possessive: our fathers — Joseph includes himself in the covenant community)*

→ relational specification

ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive pronoun (possessive: our fathers — Joseph includes himself in the covenant community).

Αβρααμ

Abraham

*indeclinable proper noun (first patriarch named)*

→ participant identification

Αβρααμ: the covenant-founding patriarch; to swear to Abraham is to invoke the Abrahamic covenant of Gen 15 and 22.

Ισαακ

Isaac

*indeclinable proper noun (second patriarch)*

→ participant identification

Ισαακ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (second patriarch).

καὶ

and

*conjunction (completing the threefold patriarchal formula)*

→ discourse linkage or contrast

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

Ιακωβ

Jacob

*indeclinable proper noun (third patriarch; Jacob's name closes the invocation, connecting to the burial of the previous section)*

→ participant identification

Ιακωβ: the last patriarch named — whose burial has just been narrated (vv.1–14); ending the promise-formula with Jacob links the bones-oath of v.25 back to Jacob's own burial-oath in Gen 47:29. The three names together are the formula of the covenant (cf. Exod 3:6, 15, 16; Acts 3:13).

25 Καὶ ὥρκισεν Ἰωσηφ τοὺς υἱοὺς Ἰσραὴλ λέγων· Ἐν τῇ ἐπισκοπῇ ἣ ἐπισκέπεται ὑμᾶς ὁ θεός, καὶ συνανοίσετε τὰ ὀστέα μου ἐντεῦθεν μεθ' ὑμῶν.

And Joseph bound the sons of Israel by oath, saying: 'At the visitation when God visits you, you shall carry my bones with you from here.'

The bones-oath (deathbed binding of the exodus-generation) Καὶ

FLAGGED — Heb 11:22 cites this verse explicitly as the paradigm of Josephine faith: 'by faith Joseph, dying, made mention of the exodus of the sons of Israel and gave orders about his bones.' The cognate construction ἐν τῇ ἐπισκοπῇ ἣ ἐπισκέπεται ('in the visitation in which God visits') repeats and intensifies the ἐπισκοπῇ ἐπισκέπεται of v.24, now used as the temporal marker for the oath-condition. The bones-oath is fulfilled at Exod 13:19 (Moses carries up the bones of Joseph) and at Josh 24:32 (they bury him at Shechem). The verb ὀρκίζω ('bind by oath') recurs from vv.5, 6 — Joseph ends his life performing the same oath-act that Jacob performed over him.

Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ὥρκισεν

bound by oath

Aor Act Indic 3 Sg· ὀρκίζω

*main verb (Joseph administering an oath to the sons of Israel)*

→ constative aorist

ὀρκίζω: 'put under oath / adjure / make swear'; the same verb as Jacob's oath over Joseph (vv.5, 6) — Joseph now mirrors his father's deathbed act, placing the same binding obligation upon the next generation. The chain: Jacob binds Joseph → Joseph binds Israel.

Ἰωσηφ

Joseph

*subject*

→ participant identification

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

τοὺς

the

*Accusative*

*article*

→ noun-phrase marking

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

## υἱοὺς

sons

Accusative

accusative direct object of ὥρκισεν (those placed under oath)

→ object specification

υἱοὺς: meaning 'sons'; it serves as accusative direct object of ὥρκισεν (those placed under oath).

## Ἰσραηλ

Israel

indeclinable proper noun, genitive with υἱοὺς (the sons of Israel = the tribal ancestors)

→ participant identification

Ἰσραηλ: 'Israel'; the addressees are designated as 'sons of Israel' (not 'his brothers') — a shift from family to nation; the oath is no longer fraternal but covenantal, binding the entire future people of Israel to carry Joseph's bones.

## λέγων

saying

Pres Act Ptcp Nom Sg M · λέγω

participle of manner (introducing the oath-content)

→ simultaneous action

λέγω: meaning 'saying'; it contributes descriptive or attendant verbal force; here it functions as participle of manner (introducing the oath-content).

## ἐν

at

preposition + dative (temporal: 'at the visitation')

→ spatial or relational framing

ἐν + dative of time: temporal use, 'in / at the time of'; the construction ἐν τῇ ἐπισκοπῇ ('at the visitation') creates the temporal condition for the oath-obligation.

## τῇ

the

Dative

article

→ noun-phrase marking

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

## ἐπισκοπῇ

visitation

Dative

dative of time with ἐν (the divine visitation as the moment for the oath-condition)

→ sphere or reference

ἐπισκοπή: 'visitation / divine oversight'; the same word as the cognate-absolute formula in v.24; here it is the temporal frame — 'when the visitation comes, you shall carry my bones.' The noun anchors the bones-oath to the exodus-promise of v.24.

## ᾧ

in which

Dative

relative pronoun (dative, agreeing with ἐπισκοπῇ)

→ participant reference or interest

ᾧ: meaning 'in which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (dative, agreeing with ἐπισκοπῇ).

## ἐπισκέπεται

will visit

Fut Mid Indic 3 Sg · ἐπισκέπτομαι

verb of relative clause (repeating the visitation-promise of v.24)

→ futuristic indicative (the certain divine visit)

ἐπισκέπτομαι: the repetition from v.24 is exact and deliberate — the bones-oath is tied directly to the exodus-visitation; when that event happens, the oath activates. This creates a verbal interlocking of the two verses.

## ὕμᾱς

you

Accusative

accusative direct object of ἐπισκέπεται

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of ἐπισκέπεται.

## ὁ

the

Nominative

article

→ noun-phrase marking

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

## θεός

God

Nominative

subject of ἐπισκέπεται

→ participant prominence

θεός: meaning 'God'; it serves as subject of ἐπισκέπεται.

## καὶ

and

narrative conjunction (introducing the content of the oath-obligation)

→ discourse linkage or contrast

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

## συνανοίσετε

you shall carry up

Fut Act Indic 2 Pl · συναναφέρω

*main verb of the oath-content (the obligation binding on the sons of Israel)*

→ futuristic indicative with oath-force ('you are bound to carry up')

συναναφέρω: 'carry up together / bring up with'; double compound σύν + ἀνά + φέρω — 'carry upward together with you'; the σύν- prefix ensures the bones travel with Israel rather than being transported separately. Fulfilled at Exod 13:19 (Μωυσῆς ... ἀνέλαβεν τὰ ὀστᾶ Ἰωσηφ). FLAGGED — Heb 11:22 (ἐντειλάμενος περὶ τῶν ὀστέων αὐτοῦ).

## τὰ

the

Accusative

article

→ noun-phrase marking

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

## ὀστᾶ

bones

Accusative

*accusative direct object of συνανοίσετε*

→ object specification

ὀστούν: 'bone'; τὰ ὀστᾶ μου ('my bones') is the object of the oath — Joseph's embalmed body, to be carried up at the Exodus. The bones are the physical promise that Joseph's personal participation in the land-inheritance is not forfeited by dying in Egypt. Cf. Ezek 37 (the valley of dry bones) where Israel's bones become the vehicle of national resurrection.

## μου

my

Genitive

*genitive pronoun (possessive: Joseph's bones)*

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive pronoun (possessive: Joseph's bones).

## ἐντεῦθεν

from here

*adverb of place (Egypt, the place of current sojourn — deictically pointed)*

→ clausal contribution

ἐντεῦθεν: 'from here / from this place'; the deictic 'from here' points emphatically to Egypt as the place of temporary sojourn; the bones must leave here — Egypt is not the final home.

## μεθ'

with

*preposition + genitive (accompaniment: the bones travel with the people)*

→ spatial or relational framing

μετά + genitive: 'together with / in company with'; the bones are to travel with the people — not in a separate cortège but as part of the corporate body of Israel on the march.

## ὕμῶν

you

Genitive

*genitive object of μετά*

→ relational specification

ὕμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά.

## 26 Ἀπέθανεν δὲ Ἰωσήφ ἐτῶν ἑκατὸν δέκα· καὶ ἔθαψαν αὐτὸν καὶ ἔθηκαν αὐτὸν ἐν τῇ σορῶ ἐν Αἰγύπτῳ.

And Joseph died at a hundred and ten years; and they embalmed him and placed him in the coffin in Egypt.

Death notice and final word: ἡ σορός δέ

FLAGGED — the book's final verse and its final word. ἡ σορός ('the coffin') is the last word of the LXX text of Genesis. Joseph is embalmed and coffined in Egypt — the embalming mentioned echoes the ἐνταφιάζω of v.2 (and the Gospels' burial-preparation language), while the coffin itself is the image of deferred hope. Jacob was buried in Canaan; Joseph's coffin stays in Egypt, waiting. The MT equally ends with 'in a coffin in Egypt' (יָמָא בְּמִצְרַיִם). The book opens with creation and closes with a coffin — from the garden to the grave; but the coffin is not a symbol of defeat: it is a time capsule of the exodus-promise, the physical guarantee that Joseph's bones will be carried home. The sorrow-note of ἡ σορός is inseparable from the faith-note of v.25.

### Ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

*main verb (the death-notice: the completed event of Joseph's death)*

→ constative aorist (the death as a single completed event)

ἀποθνήσκω: 'die'; the compound ἀπο- marks finality (contrast with the futuristic present ἀποθνήσκω in v.24); ἀπέθανεν is the simple past-completed death. Joseph himself used the futuristic present 'I am dying' in v.24; now the narrator records the accomplished fact.

### δὲ

and

*postpositive narrative connective*

→ discourse linkage or contrast

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

### Ἰωσήφ

Joseph

*subject*

→ participant identification

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

### ἐτῶν

of years

*Genitive*

*genitive of age (Joseph's age at death: 110 years)*

→ relational specification

ἔτος: 'year'; the genitive of age (ἐτῶν ἑκατὸν δέκα = 'of one hundred and ten years') is the standard LXX death-notice formula (cf. Gen 23:1 Σαρρα ἐτῶν ἑκατὸν εἴκοσι ἑπτὰ; Gen 25:7); it mirrors v.22's ἔτη ἑκατὸν δέκα in the lifespan-summary, creating a bracket around the final years.

ἑκατὸν

hundred

numeral (first element: 100)

→ measure or count

ἑκατὸν: meaning 'hundred'; numeral expression contributing count or measure in context.

δέκα

ten

numeral (second element: 10; total = 110 — the Egyptian ideal lifespan)

→ measure or count

δέκα: meaning 'ten'; numeral expression contributing count or measure in context.

καὶ

and

narrative conjunction (introducing the burial actions)

→ discourse linkage or contrast

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

ἔθαψαν

buried

Aor Act Indic 3 Pl · θάπτω

main verb (the first act after death: burial preparation)

→ constative aorist

θάπτω: 'bury'; here likely in the sense of embalming / preparing the body for burial (cf. the ἐνταφιάζω of v.2 for Jacob); the verb is the chapter's repeated burial-word now applied to Joseph himself — the one who buried his father is himself buried.

αὐτὸν

him

Accusative

accusative direct object

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object.

καὶ

and

narrative conjunction (second act: placing in the coffin)

→ discourse linkage or contrast

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

ἔθηκαν

placed

Aor Act Indic 3 Pl · τίθημι

main verb (the final act: placing in the coffin)

→ constative aorist (the completed placement — the book's final action)

τίθημι: 'place / put / lay'; the combination ἔθηκαν ἐν τῇ σορῶ ('placed in the coffin') is the book's closing gesture; τίθημι of laying a body in a tomb recurs in the NT crucifixion narratives (Matt 27:60 ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ).

αὐτὸν

him

Accusative

accusative direct object

→ participant reference

αὐτὸν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object.

ἐν

in

*preposition + dative (locative: in the coffin)*

→ spatial or relational framing

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

τῇ

the

Dative

*article*

→ noun-phrase marking

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

σορός

coffin

Dative

*dative of place (the coffin as the locus of the body's rest)*

→ sphere or reference

σορός: 'coffin / bier / urn'; the book's FINAL WORD. FLAGGED — ἡ σορός ('the coffin') is the last word of Genesis in the LXX (and in the MT: נִרְאָה, 'in the coffin'). The word σορός properly denotes an Egyptian mummification-chest or sarcophagus. Genesis opens with God creating heaven and earth (Gen 1:1); it closes with a coffin in Egypt. The trajectory from garden to coffin is the story of human mortality — yet the coffin is not the final word theologically: the bones-oath of v.25 (Heb 11:22) has already made it a vessel of hope and promised resurrection. The coffin waits for the exodus.

ἐν

in

*preposition + dative (locative: in Egypt — the final place-marker)*

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: in Egypt — the final place-marker).

Αἰγύπτῳ

Egypt

Dative

*dative of place (Egypt as the final location of the coffin — the book's last word in context)*

→ sphere or reference

Αἰγύπτῳ: 'Egypt'; the final geographical word of Genesis confirms that the patriarchal story ends not in Canaan but in Egypt — the place of sojourn, the place of the promise's delay. It is the setting for the next book, Exodus. Genesis ends looking forward to an escape it cannot yet narrate.

**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.