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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 6

ΓΕΝΕΣΙΣ ζ'

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 in the LXX is widely regarded as a relatively free, idiomatic translation — considerably less mechanical than the later kaige or Aquila revisions — and chapter 6 exhibits that character: the translator renders the Hebrew with good Greek sense while remaining close to the consonantal Vorlage.

Translation & textual notes

The Greek text of Genesis 6 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 in the LXX is widely regarded as a relatively free, idiomatic translation — considerably less mechanical than the later kaige or Aquila revisions — and chapter 6 exhibits that character: the translator renders the Hebrew with good Greek sense while remaining close to the consonantal Vorlage. Several translation decisions in this chapter became momentous for the history of biblical interpretation. At 6:2 the phrase οἱ υἱοὶ τοῦ θεοῦ ('the sons of God') renders בְּנֵי הָאֱלֹהִים; a significant body of

manuscripts and early patristic witnesses read instead ἄγγελοι τοῦ θεοῦ ('angels of God') — the angelic interpretation that underpins 1 Enoch 6–16, is presupposed by Jude 6 and 2 Peter 2:4, and exercised enormous influence on early Jewish and Christian exegesis of the Watcher myth; the Rahlfs–Hanhart main text follows the Alexandrinus/Vaticanus tradition with υἱοί, but the variant must be flagged as exegetically decisive. At 6:3 the LXX renders the notoriously obscure Hebrew verb נִדָּן with οὐ μὴ καταμείνῃ ('shall by no means remain'), taking the verb as related to נִדָּן or נִדָּן ('to abide / contend'); the resulting promise — 'my spirit shall by no means remain in these humans' — differs from many modern translations ('my spirit shall not strive with man') and from Targum interpretations; the Greek limits human life to 120 years (εἰ δὲ μὴ, ἔσονται αἱ ἡμέραι αὐτῶν ἑκατὸν εἴκοσι ἔτη). At 6:4 the LXX renders נִפְּלִיִּם as οἱ γίγαντες ('the giants') — a momentous choice that identifies the pre-diluvian warriors with the mythological race of Titans/giants and profoundly shapes the LXX's cosmological imagination; the same rendering appears in Numbers 13:33 (the spies' report). At 6:9 Νωε ἄνθρωπος δίκαιος, τέλειος ὢν ἐν τῇ γενεᾷ αὐτοῦ renders the Hebrew עָלָ-כֵן תָּמִים הָיָה בְּדֶרְתּוֹ; the LXX adds τέλειος ('perfect, blameless') alongside δίκαιος ('righteous'), and the verb εὐηρέστησεν (from εὐαρεστέω) renders הִתְהַלֵּךְ ('walked with') — the same verb used of Enoch at 5:22, 24; this becomes a key term for pleasing God (cf. Heb 11:5–7, which quotes this tradition of Noah). The ark is rendered κιβωτός — the same Greek word used in the NT at Heb 11:7 and 1 Pet 3:20, and also for the ark of the covenant (Exod 25:10 LXX); the LXX's measurements (6:15–16) follow the Hebrew cubits. At 6:18 the word διαθήκη appears for the first time in the entire LXX — this is the covenant's first occurrence in biblical Greek, rendering בְּרִית; the theological significance can hardly be overstated: the whole vocabulary of covenant that runs through the Prophets, the Psalms, and ultimately into the NT (διαθήκη in Luke 22:20; 1 Cor 11:25; Heb 8–9) is coined here in this

verse, in the context of God's promise to preserve Noah through the waters.

Discourse structure of the chapter

A · 6:1–4

The sons of God, the daughters of men, and the Nephilim

The unit opens with a demographic note — the multiplication of humanity and the birth of daughters (6:1) — that immediately precipitates a crisis: the sons of God see the daughters of men as beautiful and take wives from them (6:2). The divine response is a limit on human life-span to 120 years, grounded in the withdrawal of the divine spirit (6:3). A parenthetical note (6:4) identifies the offspring of these unions as the γίγαντες ('the giants'), men of ancient renown, already present before and after this event. The unit functions as a mythological etiology explaining the pre-diluvian moral catastrophe that will motivate the flood; its interpretation — whether the 'sons of God' are divine beings or Seth's line — was the most contested exegetical crux of early Judaism and Christianity.

B · 6:5–8

The LORD sees universal wickedness; grieves; resolves to wipe out all flesh

The LORD sees that the wickedness of humanity is great on the earth and that every inclination of the heart's thoughts is only evil at all times (6:5). This total moral diagnosis prompts the LORD to repent of having made humanity — an anthropomorphic statement of divine grief (ἐνεθυμήθη, 6:6) — and to purpose to blot out from the earth the humans he has made, along with animals, reptiles, and birds (6:7). The unit closes with the pivot-verse that saves the narrative: Noah found grace (χάρις) before the LORD (6:8). This divine sorrow-and-resolve forms the theological warrant for all that follows.

C · 6:9–12

Noah's character introduced; universal corruption diagnosed

A second toledoth-formula introduces Νωε: he is righteous, blameless in his generation, and he pleased God (εὐηρέστησεν τῷ θεῷ, 6:9), the same verb used of Enoch. His three sons are named: Σημ, Χαμ, Ιαφεθ (6:10). The earth is then described as φθαρεῖσα ('corrupted / destroyed') before God and full of ἀδικία ('injustice / lawlessness'), and God sees that it is corrupted, for all flesh has corrupted its way on the earth (6:11–12). The juxtaposition of Noah's righteousness against universal corruption prepares for the divine commission that follows.

D · 6:13–16

God commands Noah to build the ark: dimensions and design

God speaks directly to Noah, announcing the imminent end of all flesh because the earth is filled with injustice, and commands him to make (ποιήσεις) an ark of squared timbers (κιβωτὸν ἐκ ξύλων τετραγώνων, 6:14). Detailed specifications follow: pitch the ark inside and out with asphalt (ἄσφαλτον, 6:14), dimensions of 300 × 50 × 30 cubits (6:15), a roof with a cubit of clearance (ἐπισυνάγων, 6:16a), a door in the side, a lower and upper and third story (6:16b). The architectural precision grounds the narrative in the practical and signals that God's plan of salvation is ordered, not improvised.

The covenant announced; Noah commanded to enter; total obedience

God announces the flood itself (ἐγὼ δὲ ἰδοὺ ἄγω τὸν κατακλυσμὸν, 6:17) and then, in one of the most theologically charged sentences in the Torah, promises to establish his διαθήκη ('covenant') with Noah — the first occurrence of the word in the entire LXX (6:18). Noah is commanded to bring his family and representatives of every species of living creature into the ark, with provisions (6:18–21). The chapter closes with the summative obedience formula: Noah did everything that the Lord God commanded him, thus he did (οὕτως ἐποίησεν, 6:22). The completion formula anticipates — and ultimately validates — every divine command in this passage.

1 Καὶ ἐγένετο ἡνίκα ἤρξαντο οἱ ἄνθρωποι πολλοὶ γίνεσθαι ἐπὶ τῆς γῆς, καὶ θυγατέρες ἐγεννήθησαν αὐτοῖς.

And it came to pass, when humans began to multiply on the earth, that daughters were born to them.

Narrative frame / temporal setting

Καὶ ἐγένετο

The classic καὶ ἐγένετο formula (calquing יְהִי) opens a new narrative section. The temporal clause ἡνίκα ... γίνεσθαι introduces the demographic condition (human multiplication) that precipitates the crisis of vv.2–4. The birth of daughters specifically — not sons — is the detail that triggers the following episode.

Καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

καί: direct calque of י in the narrative formula יְהִי; marks the onset of a new episode.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (framing formula)

→ constative aorist (inaugurating the narrative episode)

γίνομαι: in the formula καὶ ἐγένετο, renders יְהִי; a standard LXX narrative opener. Here it heads a temporal construction with ἡνίκα.

ἡνίκα

when

temporal conjunction (introducing subordinate clause)

→ discourse linkage or contrast

ἡνίκα: 'when, at the time that'; a temporal connective, rendering כִּי or כַּשְׁכֵּשֶׁת; less common than ὅτε but used in the Pentateuch LXX.

ἤρξαντο

began

Aor Mid Indic 3 Pl · ἄρχω

main verb of temporal clause (ingressive)

→ ingressive aorist (onset of the process of multiplication)

ἄρχω: middle 'begin'; the aorist middle is the standard form for 'began to'; renders Hebrew בָּרָא. The onset of multiplication is the narrative trigger.

οἱ

the

Nominative

article with subject

→ noun-phrase marking

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

ἄνθρωποι

humans / people

Nominative

subject of ἤρξαντο

→ participant prominence

ἄνθρωπος: 'human being'; renders אָדָמָה with the article (generic: 'humanity'); the LXX uses the generic noun, not ἀνήρ (adult male), indicating the whole species.

πολλοί

many / greatly

Nominative

predicate adjective / adverbial (with infinitive: 'to become many')

→ participant prominence

πολύς: 'many, much'; here predicative with γίνεσθαι, rendering בָּרַךְ ('to become many'); the quantitative growth sets the ecological-demographic stage for the marriage crisis.

γίνεσθαι

to multiply / to become

Pres Mid Inf · γίνομαι

infinitive complement of ἤρξαντο

→ progressive infinitive (ongoing process of multiplication)

γίνομαι: complement of 'began'; the present tense marks the ongoing, iterative character of population growth.

ἐπὶ

upon / on

preposition + genitive (spatial: on the surface of)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (spatial: on the surface of).

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth / land

Genitive

genitive after ἐπὶ (locative: on the earth)

→ relational specification

γῆ: 'earth, land'; renders הָאָרֶץ ('the ground/earth'); the cosmic scope — the whole earth — contrasts with the created goodness of Gen 1 and anticipates its destruction.

καὶ

and

narrative conjunction (apodosis of ἐγένετο ... ἡνίκα)

→ discourse linkage or contrast

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

θυγατέρες

daughters

Nominative

subject of ἐγεννήθησαν

→ participant prominence

θυγάτηρ: 'daughter'; renders בָּתָּה; the birth of daughters specifically, set against the background of human multiplication, provides the occasion for the 'sons of God' episode of v.2.

ἐγεννήθησαν

were born

Aor Pass Indic 3 Pl · γεννάω

main verb (apodosis: existential fact)

→ constative aorist (summarizing the births as a class of events)

γεννάω: 'beget, bear, be born'; passive 'were born'; renders יָלְדוּ (Pual of יָלַד). The passive removes the fathers from view, foregrounding the daughters as the narrative object.

αὐτοῖς

to them

Dative

dative of advantage / indirect object (born to them)

→ participant reference or interest

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

2 ἰδόντες δὲ οἱ υἱοὶ τοῦ θεοῦ τὰς θυγατέρας τῶν ἀνθρώπων ὅτι καλαὶ εἰσιν, ἔλαβον ἑαυτοῖς γυναῖκας ἀπὸ πασῶν ὧν ἐξελέξαντο.

And the sons of God, seeing that the daughters of men were beautiful, took for themselves wives from all those whom they chose.

Narrative development (consequential action) **δέ**

The δέ marks narrative continuation-with-contrast: the daughters born to mankind (v.1) now attract the attention of the 'sons of God.' The participial structure (ἰδόντες ... ὅτι καλαὶ εἰσιν) makes the visual perception and its evaluative judgment the immediate cause of the wives-taking — a pattern reminiscent of Eve's visual perception in Gen 3:6 (εἶδεν ... ὅτι καλόν).

ἰδόντες

seeing / having seen

Aor Act Ptc Nom Pl Masc · ὁράω

adverbial participle (causal: 'because they saw')

→ constative aorist participle (single decisive act of perception)

ὁράω: 'see, perceive'; the aorist participle precedes the main verb ἔλαβον — a causal sequence. The verb of seeing as the trigger for sin echoes Gen 3:6 and 13:10 (Lot looks up and sees the Jordan plain).

δὲ

and / but

post-positive particle (narrative continuation)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article with subject

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of ἔλαβον

→ participant prominence

υἱός: 'son'; renders יָהּ; in the phrase οἱ υἱοὶ τοῦ θεοῦ ('the sons of God') the LXX follows one tradition of the Hebrew. A major textual variant — reflected in many MSS, Justin Martyr, Clement of Alexandria, and the tradition behind 1 Enoch — reads ἄγγελοι τοῦ θεοῦ ('angels of God'), the angelic interpretation presupposed by Jude 6, 2 Pet 2:4, and the whole Watcher tradition. The Rahlfs-Hanhart critical text follows the leading uncials (Vaticanus, Alexandrinus) with υἱοί.

τοῦ

of

Genitive

article (genitive phrase: sons of God)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of relationship / source

→ relational specification

θεός: renders יְהוָה; the genitive defines the identity of this group — whether divine beings, angelic beings, or the line of Seth (the patristic alternative reading) has been debated for two millennia.

τὰς

the

Accusative

article with direct object

→ noun-phrase marking

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

θυγατέρας

daughters

Accusative

direct object of ἰδόντες

→ object specification

θυγάτηρ: links back to v.1; the daughters born to humanity become the object of the sons of God's desire.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἀνθρώπων

humans / men

Genitive

genitive of relationship ('daughters of humans')

→ relational specification

ἄνθρωπος: picks up v.1; the contrast with υἱοὶ τοῦ θεοῦ — divine/angelic beings on one side, human women on the other — is the crux of the cosmological mythology here.

ὅτι

that

complementary conjunction (indirect perception: 'seeing that')

→ discourse linkage or contrast

ὅτι: here introduces the content of their perception after the verb of seeing; renders יְכִי.

καλαί

beautiful / good

Nominative

predicate adjective

→ participant prominence

καλός: 'beautiful, good'; renders טוֹב; in the Hebrew the same word is used in the creation refrain ('and God saw that it was good,' Gen 1:4 etc.); here the 'goodness' of the women is perceived by the divine beings — a tragic inversion of divine sight in the creation narrative.

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

copula (predicate of ὅτι-clause)

→ stative present

εἰμί: see v.11.

ἔλαβον

they took

Aor Act Indic 3 Pl · λαμβάνω

main verb (decisive narrative action)

→ constative aorist (summarizing the wife-taking as a completed category of act)

λαμβάνω: 'take'; renders יָקַח; the unqualified taking without divine sanction — from any they chose — signals transgression of proper boundaries.

ἑαυτοῖς

for themselves

Dative

dative of advantage (reflexive: for themselves)

→ sphere or reference

ἑαυτός: the reflexive dative 'for themselves' (ἑαυτοῖς) underscores the self-serving nature of the act; no divine consent or social legitimacy is invoked.

γυναῖκας

wives / women

Accusative

direct object of ἔλαβον

→ object specification

γυνή: 'woman / wife'; renders אִשָּׁה; the formal marriage term underlines that this is a permanent relational claim, not a momentary encounter.

ἀπὸ

from

preposition + genitive (partitive: from among all)

→ spatial or relational framing

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

πασῶν

all

Genitive

partitive genitive (from all those whom)

→ relational specification

πᾶς: 'all, every'; renders παντα; the universal scope of selection — from every woman they chose — magnifies the transgression: no restriction of lineage or propriety governed their choice.

ὧν

whom

Genitive

relative pronoun (genitive by attraction; antecedent: πασῶν)

→ relational specification

ὧν: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (genitive by attraction; antecedent: πασῶν).

ἐξελέξαντο

they chose / selected

Aor Mid Indic 3 Pl · ἐκλέγω

main verb of relative clause

→ constative aorist (selection as completed decision)

ἐκλέγω: 'choose, select'; renders ἐκλεξατο; the verb is used in the LXX for divine election (Deut 7:6 'the LORD has chosen you') — its use here for the divine beings' self-directed choosing is a pointed irony.

3 καὶ εἶπεν κύριος ὁ θεός· Οὐ μὴ καταμείνη τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις εἰς τὸν αἰῶνα διὰ τὸ εἶναι αὐτοὺς σάρκας· ἔσονται δὲ αἱ ἡμέραι αὐτῶν ἑκατὸν εἴκοσι ἔτη.

And the Lord God said: 'My spirit shall by no means remain in these humans forever, because they are flesh; and their days shall be one hundred and twenty years.'

Divine speech (responsive judgment)

καὶ εἶπεν κύριος ὁ θεός

The divine speech formula introduces God's responsive word to the crisis of v.2. The double negative οὐ μὴ with the aorist subjunctive is the strongest Greek construction for emphatic denial. The verse contains two clauses: a withdrawal of the divine spirit from humanity and a limitation of human life to 120 years — though whether the 120 years refers to the remaining time before the flood or a new cap on human lifespan has been debated since antiquity.

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist (single speech-act)

λέγω: the speech-introduction formula; renders נִאֲמַר.

κύριος
Lord

Nominative

subject of εἶπεν

→ participant prominence

κύριος: renders יהוה; the Tetragrammaton is consistently rendered κύριος in the LXX — the standard convention adopted from early in the translation tradition.

ὁ
the

Nominative

article with appositive title

→ noun-phrase marking

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

θεός
God

Nominative

appositive to κύριος (double divine title: Lord God)

→ participant prominence

θεός: renders אֱלֹהִים; the compound κύριος ὁ θεός renders יהוה אֱלֹהִים, the standard Genesis formula (cf. Gen 2:4ff.).

οὐ
not

first element of emphatic double negation (οὐ μή + subj.)

→ participant reference

οὐ: the first element of the emphatic οὐ μή + aorist subjunctive construction; one of the strongest negations in Greek.

μή
not

second element of emphatic double negation

→ clausal qualification or emphasis

μή: together with οὐ forms the double negative that emphatically denies the proposition; renders אֵל (Hebrew simple negative, but Greek strengthens it).

καταμείνη
remain / abide

Aor Act Subj 3 Sg · καταμένω

verb of double-negation clause (aorist subjunctive in strong prohibition)

→ strong denial (οὐ μή + aorist subj. = categorical future denial)

καταμένω: 'remain, stay, abide'; renders the Hebrew (6:3) נִדּוֹן, one of the most debated words in the MT — possibly related to נִדַּן ('judge/contend') or דוּן ('dwell'). The LXX translator renders it as 'remain/abide,' understanding the verse as God's withdrawal of the life-giving spirit from flesh (cf. Gen 2:7). The Vulgate chose iudicabit ('will not judge') — a different reading. The LXX reading profoundly shaped the Fathers.

τὸ

the

Nominative

article with subject

→ noun-phrase marking

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

πνεῦμά

spirit

Nominative

subject of καταμείνει

→ participant prominence

πνεῦμα: 'spirit, breath, wind'; renders יְהוָה ('my spirit/breath'); in Gen 2:7 God breathed the breath of life (πνοήν ζωῆς) into the human; here God threatens to withdraw this animating principle. NT resonance: the flesh-spirit antithesis of Rom 8:3–9; Gal 5:17.

μου

my

Genitive

genitive of possession ('my spirit')

→ relational specification

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

ἐν

in

preposition + dative (locative: within these humans)

→ spatial or relational framing

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

τοῖς

the

Dative

article with object of ἐν

→ noun-phrase marking

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

ἀνθρώποις

humans

Dative

dative of location (within these humans)

→ sphere or reference

ἄνθρωπος: the generic human; with τούτοις ('these'), the demonstrative narrows to the specific generation under judgment.

τούτοις

these

Dative

demonstrative adjective (attributive with ἀνθρώποις)

→ sphere or reference

οὗτος: 'this, these'; the demonstrative marks the contemporary generation as the object of the divine word — a temporal limitation.

εἰς

unto / for

preposition + accusative (temporal extent: forever)

→ spatial or relational framing

εἰς: meaning 'unto'; here it marks the relation signaled by preposition + accusative (temporal extent: forever).

τὸν

the

Accusative

article

→ noun-phrase marking

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

αἰῶνα

age / forever

Accusative

accusative of extent of time (εἰς τὸν αἰῶνα = forever)

→ object specification

αἰών: 'age, eternity'; εἰς τὸν αἰῶνα = 'forever, for ever and ever'; renders עַלְעָלָה. The irony: God will not remain with them forever — he sets a term.

διὰ

because / on account of

preposition + accusative (causal: because they are flesh)

→ spatial or relational framing

διὰ + accusative: causal 'because of'; introduces the ground for the divine withdrawal.

τὸ

the

Accusative

article with articular infinitive (causal phrase)

→ noun-phrase marking

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

εἶναι

to be

Pres Act Inf · εἰμί

articular infinitive (cause: 'because of their being flesh')

→ stative infinitive

εἰμί: in the construction διὰ τὸ + inf., the infinitive carries the causal force; renders **כִּי** ('because also they are flesh') — a crux in the Hebrew.

αὐτούς

them

Accusative

accusative subject of infinitive

→ participant reference

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

σάρκας

flesh

Accusative

predicate accusative (with εἶναι: 'because they are flesh')

→ object specification

σάρξ: 'flesh'; renders **רֶשֶׁת**; the term denotes mortal, creaturely, frail humanity as opposed to the divine — God's spirit will not permanently abide in mere flesh. Paul uses the same antithesis (Rom 7:14; 8:3–9); the LXX use here is the conceptual root.

ἔσονται

shall be

Fut Mid Indic 3 Pl · εἰμί

main verb of second divine declaration

→ predictive future (settled divine decree)

εἰμί future: announces the fixed limit on human lifespan that follows.

δὲ

and / but

post-positive particle (continuation of divine speech)

→ discourse linkage or contrast

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

αἱ

the

Nominative

article with subject

→ noun-phrase marking

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

ἡμέραι

days

Nominative

subject of ἔσονται

→ participant prominence

ἡμέρα: 'day'; pl. ἡμέραι αὐτῶν = 'their days' = the span of human life; renders **יָמֵי**.

αὐτῶν

of them / their

Genitive

genitive of possession ('their days')

→ relational specification

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

ἑκατὸν

one hundred

numeral (predicate of ἔσονται)

→ measure or count

ἑκατόν: '100'; indeclinable numeral.

εἴκοσι

twenty

numeral (part of compound number 120)

→ measure or count

εἴκοσι: '20'; indeclinable. The 120-year limit (**מֵאָה וְעֶשְׂרִים שָׁנָה**) has been interpreted as (a) the remaining time before the flood, or (b) a new cap on human lifespan replacing the antediluvian centuries of Gen 5; both interpretations have ancient support.

ἔτη

years

Nominative

predicate nominative (with ἔσονται)

→ participant prominence

ἔτος: 'year'; neuter plural; renders **שָׁנָה**.

4 οἱ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις· καὶ μετ' ἐκεῖνο, ὥς ἂν εἰσεπορεύοντο οἱ υἱοὶ τοῦ θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων καὶ ἐγεννῶσαν ἑαυτοῖς ἐκεῖνοι ἦσαν οἱ γίγαντες οἱ ἀπ' αἰῶνος, οἱ ἄνθρωποι οἱ ὀνομαστοί.

Now the giants were on the earth in those days; and after that also, whenever the sons of God came in to the daughters of men and they bore children to them — those were the giants, the ones of old, the men of renown.

Explanatory parenthesis (synchronic note) δέ

The verse is a parenthetical gloss identifying the γίγαντες (the Nephilim of the MT) as pre-existing in 'those days' and also as the offspring of the divine-human unions — the syntax is slightly compressed. The note 'the ones of old, the men of renown' (οἱ ἀπ' αἰῶνος, οἱ ἄνθρωποι οἱ ὀνομαστοί) functions as a narrative etiology explaining the mythological race.

οἱ

the

Nominative

article with subject

→ noun-phrase marking

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

δὲ

now / and

post-positive particle (introducing explanatory aside)

→ discourse linkage or contrast

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

γίγαντες

giants

Nominative

subject of ἦσαν

→ participant prominence

γίγας: 'giant'; plural γίγαντες; renders נִפְלִיִּם (Nephilim, from נָפַל 'fall'). The translation choice 'giants' is momentous: the LXX equates the Nephilim with the race of giants (Titans) known from Greek mythology, making this one of the most dramatically interpretive translations in the entire LXX Pentateuch. The same rendering appears at Num 13:33 (the spies' report). In the MT and later tradition the Nephilim are simply the pre-flood mighty ones; in the LXX they become literally physical giants. This feeds the tradition of the Watchers and giants in 1 Enoch 6–16, and the reference in Num 13:33 to 'the sons of Anak from the Nephilim' — a tradition that NT texts like Jude 6 and 2 Pet 2:4 assume.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

main verb (existential: the giants existed)

→ progressive imperfect (ongoing existence in those days)

εἰμί imperfect: the imperfect marks their continued presence in the antediluvian era — they were a persistent feature of the pre-flood world.

ἐπὶ

upon / on

preposition + genitive (locative: on the earth)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive after ἐπὶ (locative)

→ relational specification

γῆ: 'earth'; with ἐπὶ marks the worldwide scope of the giants' presence.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ταῖς

the

Dative

article with temporal dative

→ noun-phrase marking

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

ἡμέραις

days

Dative

dative of time (in those days)

→ sphere or reference

ἡμέρα: 'day'; the phrase ἐν ταῖς ἡμέραις ἐκείναις ('in those days') places the giants specifically in the pre-flood period; echoed in Matt 24:37 ('as the days of Noah').

ἐκείναις

those

Dative

demonstrative adjective (attributive: 'those days')

→ sphere or reference

ἐκείναις: meaning 'those'; it serves as demonstrative adjective (attributive: 'those days').

καὶ

and

narrative conjunction (adding temporal extension)

→ discourse linkage or contrast

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

μετ'

after

preposition + accusative (temporal: after that)

→ spatial or relational framing

μετά + accusative: temporal 'after'; the phrase καὶ μετ' ἐκεῖνο ('and after that') indicates the unions continued beyond the original episode.

ἐκεῖνο

that

Accusative

accusative object of μετά (after that event)

→ object specification

ἐκεῖνο: meaning 'that'; it serves as accusative object of μετά (after that event).

ὥς

whenever / as

temporal conjunction (iterative: 'whenever')

→ discourse linkage or contrast

ὥς ἄν: 'whenever'; iterative temporal clause with imperfect indicating repeated action.

ἄν

ever

modal particle (making the clause indefinite/iterative with ὥς)

→ discourse linkage or contrast

ἄν: meaning 'ever'; conjunction or particle linking this unit with the surrounding discourse.

εἰσεπορεύοντο

were coming in to / went into

Impf Mid Indic 3 Pl · εἰσπορεύομαι

verb of iterative clause (iterative imperfect)

→ iterative imperfect (repeatedly entering, on each occasion)

εἰσπορεύομαι: 'enter, go in to'; the imperfect with ὥς ἄν marks the iterative character — not once but repeatedly; the euphemistic phrase 'go in to' (εἰσπορεύεσθαι πρὸς) renders לָךְ נָכַב, the standard biblical idiom for sexual union.

οἱ

the

Nominative

article with subject

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of εἰσεπορεύοντο

→ participant prominence

υἱός: picking up v.2; the same phrase 'sons of God' recurs.

τοῦ

of

Genitive

article (genitive phrase)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of relationship

→ relational specification

θεοῦ: meaning 'God'; it serves as genitive of relationship.

πρὸς

to / toward

preposition + accusative (directional: going in to)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (directional: going in to).

τὰς

the

Accusative

article

→ noun-phrase marking

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

θυγατέρας

daughters

Accusative

accusative object of πρὸς (direction of entry)

→ object specification

θυγάτηρ: picks up vv.1–2.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἀνθρώπων

humans

Genitive

genitive of relationship

→ relational specification

ἀνθρώπων: meaning 'humans'; it serves as genitive of relationship.

καὶ

and

narrative conjunction (sequential in iterative clause)

→ discourse linkage or contrast

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

ἐγεννῶσαν

were bearing / begot

Impf Act Indic 3 Pl · γεννάω

verb of result (iterative: and they were bearing children)

→ iterative imperfect (repeated bearing of children from repeated unions)

γεννάω: 'beget, bear'; the imperfect parallels εἰσπορεύοντο — repeated unions, repeated offspring. The subject shifts to the daughters (or possibly both parties together).

ἐαυτοῖς

for themselves / to themselves

Dative

dative of advantage (reflexive)

→ sphere or reference

ἐαυτοῖς: as in v.2, the reflexive underscores that the offspring accrued to them personally.

ἐκεῖνοι

those

Nominative

demonstrative pronoun, subject of identificatory clause

→ participant reference

ἐκεῖνος: 'those (ones)'; with strong demonstrative force, identifies the offspring just described as the famous giants: 'those were the giants.'

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

copula (identificatory: those = the giants)

→ imperfect of ongoing identity

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

οἱ

the

Nominative

article with predicate noun

→ noun-phrase marking

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

γίγαντες giants Nominative <i>predicate nominative (identificatory)</i> → participant prominence γίγας: second occurrence in the verse; the repetition makes the identification emphatic.	οἱ the Nominative <i>article with appositional phrase</i> → noun-phrase marking οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἀπ' from <i>preposition + genitive (temporal: 'from of old')</i> → spatial or relational framing ἀπό: temporal 'from, since'; ἀπ' αἰῶνος = 'from of old, from ancient times'; renders עַל־יְמֵי.	αἰῶνος of old / of the age Genitive <i>genitive after ἀπό (temporal: 'from ancient time')</i> → relational specification αἰών: 'age, antiquity'; ἀπ' αἰῶνος ('from of old') renders עַל־יְמֵי; the phrase frames these figures as the archetypes of pre-diluvian heroic mythology.
οἱ the Nominative <i>article with second appositional noun phrase</i> → noun-phrase marking οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἄνθρωποι men / people Nominative <i>appositive to γίγαντες (further identification)</i> → participant prominence ἄνθρωπος: here 'men of renown' — a humanizing designation despite the supernatural origin; the paradox (divine-human offspring who are yet 'men') is theologically significant.	οἱ the Nominative <i>article with attributive adjective</i> → noun-phrase marking οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.	ὀνομαστοί renowned / named Nominative <i>attributive adjective (the men of renown)</i> → participant prominence ὀνομαστός: 'famous, renowned, of great name'; renders עַל־שֵׁם ('men of name/renown!'); the LXX translates rather than calques the Hebrew idiom. These are the culture heroes of the antediluvian era.

5 Ἰδὼν δὲ κύριος ὁ θεὸς ὅτι ἐπληθύνθησαν αἱ κακίαι τῶν ἀνθρώπων ἐπὶ τῆς γῆς καὶ πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ αὐτοῦ ἐπιμελῶς ἐπὶ τὰ πονηρὰ πάσας τὰς ἡμέρας,

And the Lord God, seeing that the evil deeds of humans had multiplied upon the earth, and that everyone was intent in his heart upon evil things continually,

Grounds / divine perception (leading to the judgment of vv.6–7)

Ἰδὼν δέ

The participial construction Ἰδὼν ... κύριος ὁ θεός mirrors the human perception of v.2 (ιδόντες ... οἱ υἱοὶ τοῦ θεοῦ) but with tragic irony — now God sees, and what he sees is universal wickedness. The verse is a participial protasis whose apodosis comes in v.6 (ἐνεθυμήθη). The phrase 'everyone was intent upon evil continually' is a totalizing moral diagnosis comparable to Ps 14:1–3 and Rom 3:10–12.

Ἰδὼν

seeing / having seen

Aor Act Ptc Nom Sg Masc · ὁράω

adverbial participle (causal/temporal: 'when/because the Lord saw')

→ constative aorist participle (decisive act of divine perception)

ὁράω: picks up ἰδόντες of v.2 — the same verb, now with God as subject. The divine gaze answers the human gaze that triggered the crisis; God's seeing is judicial, not lustful.

δὲ

and / now

post-positive particle (narrative continuation, slight contrast with vv.1–4)

→ discourse linkage or contrast

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

κύριος

Lord

Nominative

subject of Ἰδὼν (and of the main verb in v.6)

→ participant prominence

κύριος: renders יהוה.

ὁ

the

Nominative

article with appositive

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριος

→ participant prominence

θεός: renders אֱלֹהִים; double divine title κύριος ὁ θεός = יהוה אֱלֹהִים.

ὅτι

that

complementary conjunction (content of divine perception: 'seeing that')

→ discourse linkage or contrast

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

ἐπληθύνθησαν

had multiplied / were multiplied

Aor Pass Indic 3 Pl · πληθύνω

main verb of ὅτι-clause (what God saw)

→ constative aorist (summarizing the accumulated buildup of wickedness)

πληθύνω: 'multiply, increase'; passive 'were multiplied'; renders הִרְבָּה; the irony is sharp — human multiplication in v.1 produces daughters; wickedness has multiplied even more.

αἱ

the

Nominative

article with subject

→ noun-phrase marking

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

κακία

evil deeds / wickedness

Nominative

subject of ἐπληθύνθησαν

→ participant prominence

κακία: 'wickedness, vice, evil'; plural 'evil deeds'; renders רָעָה; the quantification of moral evil — it has multiplied — is the judicial warrant for the flood.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἀνθρώπων

humans

Genitive

genitive of origin/source ('the wickedness of/from humans')

→ relational specification

ἄνθρωπος: the human race generally; the wickedness is identified as belonging to humans, not the 'sons of God.'

ἐπὶ

upon

preposition + genitive (locative: on the earth)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive after ἐπί (locative)

→ relational specification

γῆ: the cosmic scope recurs — wickedness covers the whole earth.

καὶ

and

coordinating conjunction (adding second element of what God saw)

→ discourse linkage or contrast

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

πᾶς

everyone / all

Nominative

subject of διανοεῖται (indefinite-universal: every person)

→ participant prominence

πᾶς: 'all, every'; with τις makes a distributive-universal ('everyone without exception'); renders לְכָל — the scope of the indictment is absolute.

τις

someone / a person

Nominative

indefinite pronoun (distributive with πᾶς: each one)

→ participant reference

τις: the indefinite pronoun with πᾶς creates the totalizing expression 'every single person'; a Hebraism of כָּל.

διανοεῖται

thinks / is intent on

Pres Mid Indic 3 Sg · διανοέομαι

main verb of second ὅτι-clause

→ progressive present (continuous habitual orientation)

διανοέομαι: 'think intently, plan, devise'; renders יִצָּר (the 'inclination/impulse' of the heart, לֵב יִצָּר); the LXX verb emphasizes intentional mental orientation. The Hebrew יִצָּר becomes the rabbinic concept of the yetzer ha-ra ('evil inclination') — this very verse is the ground of the rabbinic doctrine.

ἐν

in

preposition + dative (locative: within the heart)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

καρδία

heart

Dative

dative of location (in his heart)

→ sphere or reference

καρδία: 'heart'; the seat of thought and will in Hebrew anthropology (לב); renders לבו. Paul's moral diagnosis of humanity in Rom 1:21 ('their heart was darkened') and 1:24 echoes this verse.

αὐτοῦ

of him / his

Genitive

genitive of possession (his heart)

→ relational specification

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

ἐπιμελῶς

carefully / diligently / continually

adverb (manner: with deliberate intent, 'carefully' = continually toward evil)

→ clausal contribution

ἐπιμελῶς: 'diligently, carefully, with care'; renders עֲרֵךְ ('only evil'); the LXX captures the total orientation of the will toward evil with the adverb of deliberate attention rather than the Hebrew exclusivity particle.

ἐπὶ

upon / toward

preposition + accusative (directional: oriented toward evil things)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (directional: oriented toward evil things).

τὰ

the

Accusative

article (substantivizing adjective)

→ noun-phrase marking

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

πονηρὰ

evil things

Accusative

accusative object of ἐπὶ (substantival adjective: evil things)

→ object specification

πονηρός: 'evil, wicked, harmful'; substantival neuter plural 'evil things'; renders עָרָא; the word anticipates the divine grief and decision in v.6.

πάσας

all

Accusative

attributive adjective (all the days: temporal scope)

→ object specification

πᾶς: 'all'; πάσας τὰς ἡμέρας ('all the days') renders כָּל הַיּוֹם ('all the day, continually'); total temporal scope of the evil orientation.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of time (duration: all his days = continually)

→ object specification

ἡμέρα: the accusative of time gives the temporal extent — every day, without exception.

6 καὶ ἐνεθυμήθη ὁ θεὸς ὅτι ἐποίησεν τὸν ἄνθρωπον ἐπὶ τῆς γῆς, καὶ διενόηθη.

And God repented / was grieved that he had made humanity upon the earth, and he deliberated.

Consequence of divine perception (apodosis to v.5) καὶ ἐνεθυμήθη

This is the apodosis to the long participial protasis of v.5. The two verbs ἐνεθυμήθη and διενόηθη describe the inner divine response to the observation of universal wickedness. Both are anthropomorphic expressions — among the most daring in the Torah. The LXX renders the Hebrew נָחַם ('was sorry, repented') with ἐνθυμέομαι ('reflect, consider deeply, be troubled in mind') rather than the more common μεταμέλομαι — a nuanced choice suggesting pondering rather than simple regret.

καὶ

and

narrative conjunction (apodosis)

→ discourse linkage or contrast

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

ἐνεθυμήθη

repented / was grieved / reflected deeply

Aor Pass Indic 3 Sg · ἐνθυμέομαι

main verb (divine emotional-cognitive response)

→ constative aorist (onset of the divine inner change)

ἐνθυμέομαι: 'reflect on, consider, be troubled in mind'; renders נָחַם (Niphal of נָחַם , 'to be sorry, repent, grieve'). The LXX avoids μεταμέλομαι (simple 'regret') and chooses a verb of deep deliberation — a theologically significant nuance. The verse became a classic locus for the discussion of divine impassibility: can God 'repent'? 1 Sam 15:11, 35 uses the same Hebrew root. The NT does not apply this language directly to God, but the divine responsiveness tradition it reflects informs passages like Luke 15:10.

ὁ

the

Nominative

article with subject

→ noun-phrase marking

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

θεός

God

Nominative

subject of ἐνεθυμήθη

→ participant prominence

θεός: renders יְהוָה ; notably the text now says simply θεός without κύριος; the alternation of divine names within the chapter reflects the Hebrew's Yahwistic source material.

ὅτι

that

complementary conjunction (content of the deliberation: 'that he had made')

→ discourse linkage or contrast

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

ἐποίησεν

he had made

Aor Act Indic 3 Sg · ποιέω

main verb of ὅτι-clause (content of divine reflection)

→ constative aorist (referring back to the creation act of Gen 1)

ποιέω: 'make, create'; refers back to the creation of humanity in Gen 1:26–27 (also ποιέω in the LXX); the creative act that was pronounced 'very good' (1:31) is now the occasion of deep sorrow.

τὸν

the

Accusative

article with object

→ noun-phrase marking

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

ἄνθρωπον

humanity / the human

Accusative

direct object of ἐποίησεν

→ object specification

ἄνθρωπος: the generic human of Gen 1:26–27; the article makes it the specific creature already introduced.

ἐπὶ

upon

preposition + genitive (locative: on the earth)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive after ἐπὶ (locative)

→ relational specification

γῆ: 'earth'; God created humanity on the earth — now that earth is filled with wickedness.

καὶ

and

narrative conjunction (adding the second divine action)

→ discourse linkage or contrast

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

διενοήθη

he deliberated / pondered

Aor Pass Indic 3 Sg · διανοέομαι

main verb (second divine cognitive action)

→ ingressive aorist (entry into a state of deliberation leading to the decree of v.7)

διανοέομαι: 'think through, deliberate'; the same root as in v.5 for human mental orientation — now God's orientation is toward resolution of the crisis. The verse ends here — abruptly — leaving the content of God's deliberation to v.7.

7 καὶ εἶπεν ὁ θεός· Ἀπαλείψω τὸν ἄνθρωπον, ὃν ἐποίησα, ἀπὸ προσώπου τῆς γῆς, ἀπὸ ἀνθρώπου ἕως κτήνους καὶ ἀπὸ ἑρπετῶν ἕως τῶν πετεινῶν τοῦ οὐρανοῦ, ὅτι ἔθυμώθην ὅτι ἐποίησα αὐτούς.

And God said: 'I will blot out humanity, whom I made, from the face of the earth — from human to cattle and from creeping things to the birds of the sky — for I am angered that I made them.'

Divine decree (announcement of judgment) καὶ εἶπεν ὁ θεός

The divine speech of v.7 announces the flood decision with comprehensive scope: the list 'from human to cattle, from creeping things to birds' echoes the creation sequence in reverse (Gen 1:20–28), suggesting an un-creation or de-creation. The motivation clause ὅτι ἔθυμώθην ('for I was angered') is a frank anthropomorphic statement of divine wrath, providing the emotional ground for the action. The verse functions as the rhetorical peak of the judgment section (vv.5–7) before the pivot of v.8.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

ὁ

the

Nominative

article with subject

→ noun-phrase marking

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

θεός

God

Nominative

subject of εἶπεν

→ participant prominence

θεός: again θεός alone without κύριος; in the J-source underlying Gen 6, the divine name is יהוה, but the LXX here reads θεός — a possible scribal variation or the LXX translator's harmonization.

Ἀπαλείψω

I will blot out / wipe out

Fut Act Indic 1 Sg · ἀπαλείψω

main verb of divine decree (first person predictive future)

→ predictive future (sovereign divine decision)

ἀπαλείψω: 'wipe away, blot out, erase'; renders קח (Qal impf. of חק, 'erase, wipe out'); a vivid image — humanity will be erased from the earth as one would wipe a writing tablet clean. The same verb is used for erasing sin in Ps 50:3 LXX (ἀπάλειψον τὴν ἀνομίαν μου). NT: Rev 3:5 ('I will not blot out his name') and 21:4 ('he will wipe away every tear') use ἐξαλείψω, a synonym.

τὸν

the

Accusative

article with direct object

→ noun-phrase marking

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

ἄνθρωπον

humanity

Accusative

direct object of Ἀπαλείψω

→ object specification

ἄνθρωπος: the specific article — 'the human' = humanity as a class, the created being of vv.5–6.

ὃν

whom

Accusative

relative pronoun (accusative direct object of ἐποίησα)

→ participant reference

ὃν: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative direct object of ἐποίησα).

ἐποίησα

I made

Aor Act Indic 1 Sg · ποιέω

main verb of relative clause (referring to the creation act)

→ constative aorist (referring back to the original creative act)

ποιέω: the same word as in vv.6 and 7b; the repetition of 'whom I made ... because I made them' creates an agonizing self-implication: God must destroy what God made.

ἀπὸ

from

preposition + genitive (ablative: from the face of)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: from the face of).

προσώπου

face / surface

Genitive

genitive after ἀπὸ (ἀπὸ προσώπου = from the face of)

→ relational specification

πρόσωπον: 'face'; ἀπὸ προσώπου τῆς γῆς = 'from the face of the earth'; renders לְפָנֵי הָאֲדָמָה; the idiom is standard biblical Hebrew for 'from the earth.'

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of location (face of the earth)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive of location (face of the earth).

ἀπὸ

from

preposition (first of merism: from ... to ...)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition (first of merism: from ... to ...).

ἀνθρώπου

human being

Genitive

genitive after ἀπό (first term of merism: human)

→ relational specification

ἄνθρωπος: the merism 'from human to beast, from creeping things to birds' reverses the creation order — an anti-creation decree. Cf. Jer 4:25 LXX (identical language for the desolation of the land).

ἕως

to / until

preposition (to, marking the extent of merism)

→ spatial or relational framing

ἕως: 'until, up to'; in ἀπὸ ... ἕως constructions renders the Hebrew טַל ... יָמָה, indicating the full range.

κτῆνους

cattle / livestock

Genitive

genitive after ἕως (second term of merism: livestock)

→ relational specification

κτῆνος: 'cattle, beast, livestock'; renders חַיָּה; the merism extends the destruction to the animal kingdom — all land-dwelling creatures.

καὶ

and

coordinating conjunction (extending the merism)

→ discourse linkage or contrast

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

ἀπὸ

from

preposition (second merism: creeping things to birds)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition (second merism: creeping things to birds).

ἐρπετῶν

creeping things / reptiles

Genitive

genitive after ἀπό (first term of second merism)

→ relational specification

ἐρπετόν: 'creeping thing, reptile'; renders שָׂרָף; appears in the creation account at Gen 1:24–26.

ἕως

to

preposition (extent of second merism)

→ spatial or relational framing

ἕως: meaning 'to'; here it marks the relation signaled by preposition (extent of second merism).

τῶν

the

Genitive

article

→ noun-phrase marking

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

πτεινῶν

birds

Genitive

genitive after ἕως (second term of second merism: birds)

→ relational specification

πτεινόν: 'bird, winged creature'; renders עֶוֹף; the four-category merism (humans, livestock, reptiles, birds) matches the creation categories of Gen 1.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

sky / heaven

Genitive

genitive of location (birds of the sky)

→ relational specification

οὐρανός: 'sky, heaven'; renders שָׁמַיִם.

ὅτι

because / for

causal conjunction (ground for the decree)

→ discourse linkage or contrast

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

ἐθυμώθην

I was angered / wrathful

Aor Pass Indic 1 Sg · θυμώω

main verb of causal clause (divine emotion as warrant)

→ ingressive aorist (onset of divine wrath)

θυμώω: passive 'be angered, be wrathful'; renders the Hebrew יָתַחַח יְיָ (lit. 'for I repented / was grieved'), but the LXX renders with a wrath-term (θυμόομαι) rather than a grief or repentance term at this point — a significant divergence from the MT that shifts the emotional register from sorrow to anger.

ὅτι

that

complementary conjunction (content of the wrath/grief; 'that I made them')

→ discourse linkage or contrast

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

ἐποίησα

I made

Aor Act Indic 1 Sg · ποιέω

main verb of ὅτι-clause (third use of ποιέω in this context)

→ constative aorist

ποιέω: the third occurrence in vv.6–7 — the word 'made' reverberates: God made humans (v.6), made them (v.7a), now regrets making them (v.7b). The repetition builds rhetorical pathos.

αὐτούς

them

Accusative

direct object of ἐποίησα

→ participant reference

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

8 Νωε δὲ εὗρεν χάριν ἐναντίον κυρίου τοῦ θεοῦ.

But Noah found grace in the sight of the Lord God.

Contrast / narrative pivot (turning point of the whole chapter) **δέ**

The narrative pivot: after the totalizing indictment of vv.5–7, δέ marks a sharp contrast (adversative: 'but'). The verse is brief — only six Greek words — and its brevity is emphatic. The first occurrence of the name Νωε in the chapter. The phrase εὗρεν χάριν ἐναντίον ('found grace before') introduces the key term χάρις ('grace') into the biblical narrative for the first time in this context; it renders יְיָ נָחַדּ ('found favor in the eyes of'). This is also the first use of χάρις in the sense of divine favor in the LXX Pentateuch.

Νωε

Noah

indeclinable proper noun, subject of εὗρεν

→ participant identification

Νωε: LXX transliteration of נֹחַ (Noah); indeclinable in Greek (no case ending). The name is connected in Gen 5:29 with the root נָח ('comfort/rest'); the LXX does not translate the name. NT: Matt 24:37–38; Luke 17:26–27; Heb 11:7; 1 Pet 3:20; 2 Pet 2:5 all mention Νωε.

δὲ

but

post-positive particle (adversative contrast: 'but Noah')

→ discourse linkage or contrast

δέ: adversative here — the single exception to the universal condemnation of vv.5–7.

εὗρεν

found

Aor Act Indic 3 Sg · εὕρισκω

main verb

→ constative aorist (single fact of divine favor)

εὕρισκω: 'find, discover'; renders נָחַדּ; the idiom 'find grace/favor' is idiomatic Hebrew (יְיָ נָחַדּ) rendered literally by the LXX; not 'obtain' (as if Noah earned it) but 'find' — grace is given, received, encountered.

χάριν

grace / favor

Accusative

direct object of εὗρεν

→ object specification

χάρις: 'grace, favor, goodwill'; renders יְיָ ('favor, grace'); one of the great theological words of the NT (John 1:14–17; Rom 3:24; Eph 2:8–9) appears here in the OT in its simplest form: Noah found favor with God. The LXX χάρις and the Hebrew יְיָ both derive from roots meaning 'to be gracious, to bend toward.' Heb 11:7: 'By faith Noah ... became an heir of the righteousness that is according to faith.'

ἐναντίον

before / in the sight of

preposition + genitive (spatial-relational: in the presence/sight of)

→ spatial or relational framing

ἐναντίον: 'before, in front of, in the sight of'; renders עֵינַי ('in the eyes of') — the Hebrew idiom for 'in the estimation of'; the LXX substitutes the spatial-relational ἐναντίον for a more literal 'in the eyes of'.

κυρίου

of the Lord

Genitive

genitive after ἐναντίον (the Lord's sight/presence)

→ relational specification

κύριος; renders יהוה; the Tetragrammaton reappears here after θεός in vv.6–7, consistent with the underlying source material.

τοῦ

the

Genitive

article with appositive divine title

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive appositive to κυρίου (compound divine title)

→ relational specification

θεός: κυρίου τοῦ θεοῦ = 'of the Lord God' — the compound title יהוה אלהים.

9 Αὐται δὲ αἱ γενέσεις Νωε. Νωε ἄνθρωπος δίκαιος, τέλειος ὢν ἐν τῇ γενεᾷ αὐτοῦ· τῷ θεῷ εὐηρέστησεν Νωε.

Now these are the generations of Noah. Noah was a righteous man, being blameless in his generation; Noah pleased God.

Toledoth heading / character introduction

Αὐται δὲ αἱ γενέσεις

The toledoth formula (αἱ γενέσεις = תּוֹלְדוֹת, 'generations/offspring') marks a new section in the Genesis narrative structure. It is followed immediately by Noah's character description — righteous (δίκαιος) and blameless (τέλειος) — establishing his fitness as the survivor. The climactic verb εὐηρέστησεν τῷ θεῷ Νωε ('Noah pleased God') uses εὐαρεστέω, the same verb used of Enoch at Gen 5:22, 24, where it renders the Hebrew הֵלַךְ אֶת הָאֱלֹהִים ('walked with God'); Heb 11:5–7 explicitly links Enoch's and Noah's εὐαρέστησις.

Αὗται

these

Nominative

demonstrative pronoun (subject of the toledoth formula)

→ participant reference

οὗτος; demonstrative 'these'; the toledoth formula αὗται αἱ γενέσεις is a structural marker in Genesis (cf. 2:4; 5:1; 10:1; 11:10 etc.).

δὲ

now

post-positive particle (transitional: introducing new section)

→ discourse linkage or contrast

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

αἱ

the

Nominative

article with subject noun

→ noun-phrase marking

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

γενέσεις

generations / offspring

Nominative

subject of implied copula (toledoth formula)

→ participant prominence

γένεσις; plural 'generations, offspring, account of origins'; renders תולדות; the word gives the book of Genesis its Greek title (Γένεσις). This is the structural heading for the Noah narrative.

Νωε

Noah

indeclinable proper noun, genitive of relationship (generations of Noah)

→ participant identification

Νωε: picking up v.8; now formally introduced with his toledoth.

Νωε

Noah

indeclinable proper noun, subject of character description

→ participant identification

Νωε: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject of character description.

ἄνθρωπος

a man / person

Nominative

predicate nominative (Noah was a man — anarthrous, characterizing)

→ participant prominence

ἄνθρωπος: anarthrous — characterizing predicate, not identifying; renders שׂרָא ('man').

δίκαιος

righteous

Nominative

predicate adjective (characterizing Noah)

→ participant prominence

δίκαιος: 'righteous, just'; renders צַדִּיק; one of the central ethical terms in the LXX and NT (cf. Rom 1:17 'the righteous shall live by faith'; 3:10 'there is none righteous'). Noah's righteousness is the explicit basis for his being spared — contra the Reformation debate over whether this is earned or given.

τέλειος

perfect / blameless

Nominative

predicate adjective (second characterization)

→ participant prominence

τέλειος: 'perfect, complete, blameless'; renders **טָמִיִּם** ('blameless, complete'); the same word is used of the unblemished sacrificial animal. The dual characterization **δίκαιος + τέλειος** is unique to the LXX here; MT has only **טָמִיִּם יְדִידִים**. NT: Matt 5:48 'be τέλειοι as your heavenly Father is τέλειος.'

ὢν

being

Pres Act Ptc Nom Sg Masc · εἰμί

circumstantial participle (concurrent: while being in his generation)

→ progressive/stative participle (ongoing condition of blamelessness)

εἰμί: the participle ὢν emphasizes the ongoing quality of Noah's character — not a momentary achievement but his settled state of being.

ἐν

in

preposition + dative (locative: within his generation)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

γενεᾷ

generation

Dative

dative of reference (blameless within his generation — contrast with all others)

→ sphere or reference

γενεά: 'generation, contemporaries'; renders **בְּדֹרֹתָיו** ('in his generations/age'). The phrase 'in his generation' has been read either positively (even among such wicked people Noah was blameless) or faintly damning (only by the standards of his corrupt generation). Rabbinic exegesis split on this.

αὐτοῦ

his / of him

Genitive

genitive of possession (his generation)

→ relational specification

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

τῷ

to / with

Dative

article + dative object of εὐηρέστησεν (dative of advantage/relationship)

→ noun-phrase marking

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

θεῷ

God

Dative

dative object of εὐηρέστησεν ('pleased God')

→ sphere or reference

θεός: the dative with εὐαρεστέω renders the Hebrew construction **אֶת־יְהוָה** ('walked with God'); in the LXX translation this Hebrew idiom of intimate covenant walking is rendered by the Greek concept of 'pleasing' God.

εὐηρέστησεν

pleased / was well-pleasing

Aor Act Indic 3 Sg · εὐαρεστέω

main verb (climactic characterization: Noah pleased God)

→ constative aorist (characterizing the whole of Noah's life as God-pleasing)

εὐαρεστέω: 'please, be pleasing to'; the compound εὐ + ἀρεστέω. In the LXX this verb renders וַיִּתְּנָה לַיהוָה ('walked with God') — notably also for Enoch in Gen 5:22, 24. Heb 11:5 says 'Enoch was well-pleasing (εὐηρέστηκεν) to God,' and v.7 implies Noah's faith similarly pleased God. The NT inherits this exact vocabulary.

Νωε

Noah

indeclinable proper noun, subject (emphatic final position)

→ participant identification

Νωε: placed at the end for emphasis — the sentence ends on the name that has been characterized throughout the verse, producing a ring structure: Νωε ... Νωε.

10 ἐγέννησεν δὲ Νωε τρεῖς υἱούς, τὸν Σημ, τὸν Χαμ, τὸν Ιαφεθ.

And Noah fathered three sons: Shem, Ham, and Japheth.

Narrative continuation (genealogical expansion of toledoth) ἐγέννησεν δέ

The toledoth formula of v.9 is immediately followed by the genealogical data it implies: Noah's three sons. The names Σημ, Χαμ, Ιαφεθ set up the post-flood table of nations in Genesis 10. The verse is a brief but structurally necessary note before the divine commission of vv.13ff.

ἐγέννησεν

fathered / begot

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical)

→ constative aorist (summarizing fact of fatherhood)

γεννάω: 'beget, father'; renders וַיֵּלֶד (Hiphil of לָדַעַת); the standard genealogical verb in Genesis.

δὲ

and

post-positive particle (narrative continuation)

→ discourse linkage or contrast

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

Νωε

Noah

indeclinable proper noun, subject of ἐγέννησεν

→ participant identification

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

τρεῖς

three

Accusative

accusative numeral (modifying υἱούς)

→ measure or count

τρεῖς: 'three'; renders שְׁלֹשָׁה; the number is significant — three sons will become the three branches of humanity in Gen 10.

υἱούς sons Accusative <i>direct object of ἐγέννησεν</i> → object specification υἱός: 'son'; the three sons named immediately set up the table of nations (Gen 10) and the Noahic covenant extension.	τὸν the Accusative <i>article (specifying the first son by name)</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	Σημ Shem <i>indeclinable proper noun, first son named (in apposition to τρεῖς υἱούς)</i> → participant identification Σημ: LXX transliteration of שֵׁם ('name' / Shem); first-born, ancestor of the Semitic peoples; his line leads to Abraham (Gen 11:10–26). NT: Luke 3:36.	τὸν the Accusative <i>article (specifying second son)</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.
Χαμ Ham <i>indeclinable proper noun, second son named</i> → participant identification Χαμ: LXX transliteration of חָם; ancestor of the Hamitic peoples (Egypt, Canaan, Cush, Put, Gen 10:6). The Curse of Ham in Gen 9:20–27 is an important subsequent narrative.	τὸν the Accusative <i>article (specifying third son)</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	Ιαφεθ Japheth <i>indeclinable proper noun, third son named</i> → participant identification Ιαφεθ: LXX transliteration of יָפֶֿתֿ (possibly 'may he extend/enlarge'); ancestor of the Indo-European peoples in Gen 10:2–5. The three brothers together structure the post-flood world.	

11 ἐφθάρη δὲ ἡ γῆ ἐναντίον τοῦ θεοῦ καὶ ἐπλήσθη ἡ γῆ ἀδικίας.

Now the earth was corrupted before God, and the earth was filled with lawlessness.

Grounds for divine action (narrating the state of the earth) ἐφθάρη δέ

The two clauses of v.11 provide the narrator's perspective on the situation that God will pronounce upon in v.12. The key word φθείρω ('corrupt, destroy') is introduced here; it recurs in vv.12 and 13, creating a verbal chain that links the earth's corruption to God's announcement of its coming destruction (φθαρεῖσα, ἔφθειρεν, καταφείρω). The parallel phrase 'before God / filled with lawlessness' is a chiastic intensification.

ἐφθάρη

was corrupted / destroyed

Aor Pass Indic 3 Sg · φθείρω

main verb (divine-perspective description of the earth's state)

→ ingressive aorist (the earth reached the state of corruption)

φθείρω: 'corrupt, ruin, destroy'; passive 'was corrupted'; renders נִפְּשָׁה (Niphal of נָפַשׁ , 'be destroyed/corrupted'). The same root (נָפַשׁ /φθείρω) creates a verbal irony: the earth 'corrupted itself,' and God will 'destroy' it in return (v.13 καταφθερῶ). The word carries both moral and physical senses simultaneously.

δὲ

now / and

post-positive particle (narrative continuation after character description)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article with subject

→ noun-phrase marking

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

γῆ

earth

Nominative

subject of ἐφθάρη

→ participant prominence

γῆ: the good earth of Gen 1 is now corrupted; the earth is the subject of the corruption, treated as a moral entity before God.

ἐναντίον

before / in the sight of

preposition + genitive (relational: before God)

→ spatial or relational framing

ἐναντίον: 'before, in the presence of'; as in v.8 (Noah found grace ἐναντίον κυρίου); now the earth's corruption is visible ἐναντίον τοῦ θεοῦ — the same divine gaze that sees Noah's grace also sees the earth's corruption.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive after ἐναντίον (before God)

→ relational specification

θεός: θεός alone again; the earth's moral state is measured before the divine standard.

καὶ

and

coordinating conjunction (adding second characterization)

→ discourse linkage or contrast

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

ἐπλήσθη

was filled

Aor Pass Indic 3 Sg · πίμπλημι

main verb of second clause (completion of filling)

→ constative aorist (the filling is complete)

πίμπλημι: 'fill'; passive 'was filled'; renders נִלְמַל (Niphal of נָלַם); the contrast with the good creation ('fill the earth,' Gen 1:28) is stark — the earth was to be filled with God-imaging humanity; it is now filled with lawlessness.

ἡ

the

Nominative

article (repeated subject: the earth)

→ noun-phrase marking

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

γῆ

earth

Nominative

subject repeated (chiastic emphasis)

→ participant prominence

γῆ: repeated subject for emphasis — both halves of the verse focus on the earth as the locus of corruption.

ἀδικίας

of lawlessness / injustice

Genitive

genitive of content (filled with lawlessness)

→ relational specification

ἀδικία: 'injustice, unrighteousness, lawlessness'; renders דָּמָא ('violence, wrong'); the LXX translates דָּמָא as ἀδικία throughout, a slightly weakened rendering — דָּמָא in Hebrew connotes brutal, oppressive violence; ἀδικία is more general injustice. The word picks up the indictment of v.5 and grounds the flood decision.

12 καὶ εἶδεν κύριος ὁ θεὸς τὴν γῆν, καὶ ἦν κατεφθαρμένη· ὅτι κατέφθειρεν πᾶσα σὰρξ τὴν ὁδὸν αὐτοῦ ἐπὶ τῆς γῆς.

And the Lord God looked upon the earth, and it was corrupted; for all flesh had corrupted its way upon the earth.

Divine perception (confirming the narrator's report of v.11)

καὶ εἶδεν κύριος ὁ θεός

The divine perception formula (εἶδεν κύριος ὁ θεός) echoes Gen 1:4, 10, 12 etc. ('God saw that it was good'), now inverted: God sees that the earth is corrupted. The perfect passive κατεφθαρμένη ('had been thoroughly corrupted') intensifies φθείρω with the κατα- prefix. The motivation clause ('for all flesh had corrupted its way') universalizes the indictment — πᾶσα σὰρξ, 'all flesh,' includes everything.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν

saw / looked upon

Aor Act Indic 3 Sg · ὁράω

main verb (divine visual inspection)

→ constative aorist (single act of divine observation)

ὁράω: the fourth instance of a form of 'seeing' in the chapter (vv.2 ἰδόντες, 5 Ἰδών, 12 εἶδεν); the pattern of seeing drives the narrative — human desire, then divine indictment, then divine inspection.

κύριος

Lord

Nominative

subject of εἶδεν

→ participant prominence

κύριος: renders יהוה.

ὁ

the

Nominative

article with appositive

→ noun-phrase marking

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

θεὸς

God

Nominative

appositive to κύριος

→ participant prominence

θεός: meaning 'God'; it serves as appositive to κύριος.

τὴν

the

Accusative

article with direct object

→ noun-phrase marking

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

γῆν

earth

Accusative

direct object of εἶδεν

→ object specification

γῆ: the earth that God made (v.6), now inspected and found corrupted.

καὶ

and

narrative conjunction (introducing the result of the divine inspection)

→ discourse linkage or contrast

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

ἦν

it was

Impf Act Indic 3 Sg · εἰμί

copula (linking the result: 'and it was corrupted')

→ imperfect (ongoing state at the time of inspection)

εἰμί: the imperfect ἦν + periphrastic perfect participle κατεφθαρμένη creates a pluperfect-like construction: 'it had been thoroughly corrupted (and the state persisted).'

κατεφθαρμένη

corrupted / thoroughly ruined

Pf Pass Ptc Nom Sg Fem · καταφθείρω

predicate participle (periphrastic: 'it was corrupted')

→ perfect participle (state resulting from completed action of corruption)

καταφθείρω: 'utterly corrupt, destroy completely'; the κατα- prefix intensifies φθείρω; the perfect passive participle emphasizes the thoroughness and settled state of the corruption.

ὅτι

because / for

causal conjunction (explaining why the earth was corrupted)

→ discourse linkage or contrast

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

κατέφθειρεν

had corrupted

Aor Act Indic 3 Sg · καταφθείρω

main verb of causal clause

→ constative aorist (the universal corruption as a completed fact)

καταφθείρω: active now — 'all flesh had corrupted...'; the switch from passive (v.11–12a: earth was corrupted) to active (all flesh corrupted its way) identifies the moral agent.

πᾶσα all / every Nominative <i>attributive adjective with subject (every / all flesh)</i> → participant prominence πᾶς: total universality of the moral failure; πᾶσα σὰρξ echoes v.3 (σάρκας) and anticipates its NT development (Matt 24:22: 'no flesh would be saved'; 1 Pet 1:24 'all flesh is as grass').	σὰρξ flesh Nominative <i>subject of κατέφθειρεν</i> → participant prominence σὰρξ: 'flesh'; here a synecdoche for all living creatures — the entire created order of living beings. πᾶσα σὰρξ ('all flesh') is a common LXX universalizing expression (cf. Isa 40:5–6).	τὴν the Accusative <i>article with direct object</i> → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.	ὁδὸν way / path Accusative <i>direct object of κατέφθειρεν ('corrupted its way')</i> → object specification ὁδός: 'way, road, path'; renders ὁδὸν ('his/its way'); the 'way' here is the ethical or creaturely path — the way in which flesh was meant to walk before God. Corrupting 'the way' = departing from the created moral order.
αὐτοῦ its / his Genitive <i>genitive of possession (its own way)</i> → relational specification αὐτοῦ: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (its own way).	ἐπὶ upon <i>preposition + genitive (locative: on the earth)</i> → spatial or relational framing ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (locative: on the earth).	τῆς the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	γῆς earth Genitive <i>genitive after ἐπὶ (locative)</i> → relational specification γῆ: the fourth occurrence of γῆ in three verses (11–12); the word becomes an obsessive focus — the earth that was good is now wholly corrupted.

13 καὶ εἶπεν κύριος ὁ θεὸς τῷ Νωε· Καιρὸς παντὸς ἀνθρώπου ἦκει ἐναντίον μου, ὅτι ἐπλήσθη ἡ γῆ ἀδικίας ἀπ' αὐτῶν· καὶ ἰδοὺ ἐγὼ καταφθείρω αὐτοὺς καὶ τὴν γῆν.

And the Lord God said to Noah: 'The time of every human has come before me, because the earth has been filled with lawlessness from them; and behold, I am about to destroy them and the earth.'

Divine commission speech (opening address to Noah)

καὶ εἶπεν κύριος ὁ θεός

The direct speech to Noah begins in v.13 and runs through v.21. The address opens with a formal pronouncement of judgment: the 'time' (καιρός) of all humanity has arrived before God — a legal-forensic formula declaring that the sentence is now due. The ἰδοὺ ἐγὼ with the futuristic present καταφθείρω ('I am about to destroy') is emphatic divine self-identification as the agent of destruction.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

κύριος

Lord

Nominative

subject

→ participant prominence

κύριος: renders יהוה.

ὁ

the

Nominative

article with appositive

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριος

→ participant prominence

θεός: meaning 'God'; it serves as appositive to κύριος.

τῷ

to

Dative

article with indirect object

→ noun-phrase marking

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

Νωε

Noah

indeclinable proper noun, indirect object of εἶπεν (dative of recipient)

→ participant identification

Νωε: the first divine speech directly addressed to Noah; God's saving purpose is enacted through this word.

Καιρός

time / moment / appointed time

Nominative

subject of ἦκει (nominative)

→ participant prominence

καιρός: 'appointed time, critical moment'; renders γκ ('end'); the LXX renders γκ (which usually means 'end') as καιρός ('appointed time/moment') — a slightly different nuance; 'the time of all humanity has come' = the end-time for each person has arrived. NT: καιρός is the word for 'the appointed time' of eschatological fulfillment (Mark 1:15; Gal 4:4; Rev 1:3).

παντός

of every / of all

Genitive

attributive genitive (every human's time)

→ relational specification

πᾶς: universal scope — no human is exempt.

ἀνθρώπου

human / person

Genitive

genitive of possession / source ('the time belonging to every human')

→ relational specification

ἄνθρωπος: the human being facing the divine judgment; the same word that opened the chapter (v.1).

ἦκει

has come / has arrived

Pres Act Indic 3 Sg · ἵκω

main verb of divine pronouncement

→ present with perfect force ('has come and is here')

ἵκω: 'have come, be present'; this verb characteristically has a perfect sense in Greek ('I have arrived') even in the present tense; renders נָצַד ('has come'); the time of reckoning has arrived and is present.

ἐναντίον

before / in front of

preposition + genitive (divine tribunal: 'before me')

→ spatial or relational framing

ἐναντίον: 'before me' — the legal image of the case coming before the judge; renders נִפְגַּח ('before me').

μου

of me / before me

Genitive

genitive after ἐναντίον (before me = in my presence as judge)

→ relational specification

μου: meaning 'of me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after ἐναντίον (before me = in my presence as judge).

ὅτι

because

causal conjunction (ground for the pronouncement)

→ discourse linkage or contrast

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

ἐπλήσθη

has been filled

Aor Pass Indic 3 Sg · πίμπλημι

main verb of causal clause (repeating v.11b)

→ constative aorist (the filling is complete)

πίμπλημι: 'fill'; passive 'was filled'; repeats the verb of v.11 — the verbal echo confirms the connection between the narrator's report and the divine speech.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γῆ

earth

Nominative

subject of ἐπλήσθη

→ participant prominence

γῆ: the earth whose corruption was just observed (v.12) is now cited as the basis for the decree.

ἀδικίας

of lawlessness / injustice

Genitive

genitive of content (filled with lawlessness)

→ relational specification

ἀδικία: repeating v.11; the double indictment (narrated by the author in v.11, quoted by God in v.13) is a standard biblical legal pattern: the charge is presented twice for confirmation.

ἀπ'

from / because of

preposition + genitive (causal: because of them)

→ spatial or relational framing

ἀπό: causal 'because of / from'; renders **מִלִּפְנֵיהֶם** ('from before them / because of them'); the lawlessness originates from humanity.

αὐτῶν

them

Genitive

genitive after ἀπό (source of the lawlessness: them = humans)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after ἀπό (source of the lawlessness: them = humans).

καὶ
and

narrative conjunction (introducing the divine announcement)

→ discourse linkage or contrast

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

ἰδοὺ
behold / look

attention particle (introducing decisive divine announcement)

→ discourse linkage or contrast

ἰδοὺ: 'behold, look!'; renders יְהִי (‘here I am / behold I’); the particle introduces a momentous announcement; typical of divine commissioning speeches.

ἐγὼ
I

Nominative

personal pronoun subject (emphatic: 'I myself')

→ participant reference

ἐγὼ: emphatic first-person pronoun — God as the sole agent of the coming destruction.

καταφθείρω
am destroying / will destroy

Pres Act Indic 1 Sg · καταφθείρω

main verb (futuristic present: imminent divine action)

→ futuristic present (the decision is taken, the action is imminent)

καταφθείρω: intensive form of φθείρω; 'utterly destroy'; renders מְהִיטֵם (Hiphil ptc. of מִיָּטַשׁ, 'destroying them'); the verb picks up καταφθαμένῃ of v.12 — a pointed irony: the corrupted earth will be destroyed by the one before whom it was corrupted.

αὐτούς
them

Accusative

direct object of καταφθείρω (humanity)

→ participant reference

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

καὶ
and

coordinating conjunction (extending destruction to the earth itself)

→ discourse linkage or contrast

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

τὴν
the

Accusative

article with second direct object

→ noun-phrase marking

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

γῆν
earth

Accusative

second direct object of καταφθείρω (the earth itself)

→ object specification

γῆ: the earth too will be destroyed — not just the humans. The solidarity of the earth with human sin (cf. Gen 3:17 'cursed is the ground because of you') reaches its climax here.

14 ποίησον οὖν σεαυτῷ κιβωτὸν ἐκ ξύλων τετραγώνων· νοσσιὰς ποιήσεις τὴν κιβωτόν, καὶ ἀσφαλτώσεις αὐτὴν ἔσωθεν καὶ ἔξωθεν τῇ ἀσφάλτῳ.

Make yourself, therefore, an ark of squared timbers; you shall make the ark with compartments, and you shall pitch it inside and outside with pitch.

Divine command (the commissioning; begin building) ποίησον οὖν

The inferential οὖν ('therefore') connects the announcement of destruction (v.13) to the saving commission: because destruction is coming, make the ark. The imperative ποίησον signals the beginning of the specific divine commands that will run through v.21. The word κιβωτός ('ark, chest') is introduced here — the same word used for the ark of the covenant in Exodus 25:10 LXX and for Noah's ark in Heb 11:7 and 1 Pet 3:20.

ποίησον

make

Aor Act Imper 2 Sg · ποιέω

main verb (imperative: the first divine command to build)

→ constative aorist imperative (begin and complete the action)

ποιέω: 'make, do'; renders תַּעֲשֶׂה; the aorist imperative summons a decisive action; the same verb used throughout the creation account for God's own making — now the human is commanded to make.

οὖν

therefore / then

inferential conjunction (therefore: connecting the commission to the announcement of v.13)

→ discourse linkage or contrast

οὖν: 'therefore'; introduces the logical consequence; not in the Hebrew but added by the LXX translator to make the logical connection explicit.

σεαυτῷ

for yourself

Dative

dative of advantage (reflexive: for your own sake)

→ sphere or reference

σεαυτοῦ: reflexive pronoun 'for yourself'; renders לְךָ; the ark is for Noah's own preservation — the reflexive emphasizes his personal stake in the commission.

κιβωτὸν

ark / chest

Accusative

direct object of ποίησον

→ object specification

κιβωτός: 'chest, box, ark'; renders תַּבָּתָּה, a term used only here and in Exod 2:3, 5 (Moses' basket). The LXX translation κιβωτός is also the word for the ark of the covenant (Exod 25:10 LXX), creating a theological resonance: the vessel of salvation in the flood shares its name with the vessel of covenant presence. NT: Heb 11:7; 1 Pet 3:20 both use κιβωτός for Noah's ark.

ἐκ

from / of

preposition + genitive (material: made of/from)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (material: made of/from).

ξύλων

timbers / wood

Genitive

genitive of material (made of wood)

→ relational specification

ξύλον: 'wood, timber, tree'; renders יָצַל (pl. of יָצַל); the LXX specifies the material as 'squared timbers' (ξύλων τετραγώνων) rather than the Hebrew's gopher wood (יָצַל רָצִל), whose exact identification remains uncertain.

τετραγώνων

squared / four-cornered

Genitive

genitive adjective (attributive: squared timbers)

→ relational specification

τετράγωνος: 'four-angled, square, rectangular'; renders רָצִל, whose meaning is unknown; the LXX translator apparently derived or guessed a meaning related to squared-off timber; the word appears nowhere else in the LXX with this sense. This is a notable interpretive translation of a hapax legomenon.

νοσσιᾶς

compartments / nests / rooms

Accusative

direct object of ποιήσεις (second command: the internal structure)

→ object specification

νοσσιᾶ: 'nest, compartment, room'; renders נִסְיָא ('cells, rooms, compartments', from נִי 'nest'); the LXX renders literally from the Hebrew 'nest' word — a charming image: the ark's internal structure imagined as cells or nesting compartments for the animals.

ποιήσεις

you shall make

Fut Act Indic 2 Sg · ποιέω

main verb (imperative future: command for the ark's internal structure)

→ imperative future (command given as future indicative)

ποιέω: future used as command; renders פָּעַל; the shift from aorist imperative to future indicative is a common LXX rendering of the Hebrew imperfect with command force.

τὴν

the

Accusative

article with direct object

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

direct object of ποιήσεις (the ark as the referent of the compartments)

→ object specification

κιβωτός: second occurrence; the ark is fully in view as the thing being specified.

καὶ

and

coordinating conjunction (adding pitching command)

→ discourse linkage or contrast

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

ἀσφαλτώσεις

you shall pitch / coat with asphalt

Fut Act Indic 2 Sg · ἀσφαλτόω

main verb (imperative future: command to waterproof the ark)

→ **imperative future**

ἀσφαλτόω: 'coat with asphalt'; a denominative verb from ἄσφαλτος ('bitumen, asphalt'); renders תַּרְפֹּחַ ('you shall cover/coat with pitch', from תַּרְפֹּחַ 'pitch/bitumen'). The use of 'asphalt' recalls Gen 11:3 (the tower of Babel also built with ἄσφαλτος), a thematic echo.

αὐτήν

it

Accusative

direct object of ἀσφαλτώσεις (the ark)

→ **participant reference**

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

ἔσωθεν

from within / inside

adverb of location (inside the ark)

→ **clausal contribution**

ἔσωθεν: 'from within, on the inside'; renders תִּיִּמ ('from inside').

καὶ

and

coordinating conjunction

→ **discourse linkage or contrast**

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

ἔξωθεν

from without / outside

adverb of location (outside the ark)

→ **clausal contribution**

ἔξωθεν: 'from without, on the outside'; renders יוֹתָנִי; the inside-outside pair ensures total waterproofing.

τῇ

with the

Dative

article with dative of instrument

→ **noun-phrase marking**

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

ἀσφάλτῳ

asphalt / bitumen / pitch

Dative

dative of instrument (with pitch: the material used for waterproofing)

→ **sphere or reference**

ἄσφαλτος: 'bitumen, asphalt'; renders תַּרְפֹּחַ ('the pitch'); the same material used at Gen 11:3 (Babel) and Exod 2:3 (Moses' basket) — a thematic thread of vessels sealed against hostile waters.

15 καὶ οὕτως ποιήσεις τὴν κιβωτόν· τριακοσίων πηχῶν τὸ μῆκος τῆς κιβωτοῦ καὶ πεντήκοντα πηχῶν τὸ εὖρος καὶ τριάκοντα πηχῶν τὸ ὕψος αὐτῆς.

And thus you shall make the ark: three hundred cubits the length of the ark, and fifty cubits its width, and thirty cubits its height.

Specification (dimensions of the ark) καὶ οὕτως

The conjunction οὕτως ('thus, in this manner') introduces the formal dimensional specification. The three dimensions — length 300, width 50, height 30 cubits — follow Hebrew rhetorical convention (length first, then transverse dimensions). An Egyptian royal cubit is approximately 52.5 cm; on this measure the ark would be approximately 157.5 m × 26.25 m × 15.75 m — comparable in scale to a large modern cargo vessel. The dimensions have attracted extensive ancient and modern calculation.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

οὕτως
thus / in this way

adverb of manner (introducing the formal specification)

→ adverbial qualification

οὕτως: 'thus, in this manner'; renders הַכֵּן ('this'); the LXX translates freely here to indicate the manner of construction rather than just 'this'; echoes the closure formula of v.22 (οὕτως ἐποίησεν).

ποιήσεις
you shall make

Fut Act Indic 2 Sg · ποιέω

main verb (imperative future: dimensional specification follows)

→ imperative future

ποιέω: the same imperative future form as in v.14; the specification governs this command.

τὴν
the

Accusative

article with direct object

→ noun-phrase marking

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

κιβωτόν
ark

Accusative

direct object of ποιήσεις

→ object specification

κιβωτός: third occurrence in two verses; the ark is the central focus.

τριακοσίων
of three hundred

Genitive

genitive of measure (with πηχῶν: 300 cubits of length)

→ relational specification

τριακοσίοι: 'three hundred'; renders שלש מאות.

πηχῶν
cubits

Genitive

genitive of measure (the unit of length)

→ relational specification

πήχυς: 'cubit'; renders קַמַּח; the standard ancient unit of length (forearm: approx. 44–52 cm).

τὸ
the

Nominative

article with subject (articular noun)

→ noun-phrase marking

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

μήκος

length

Nominative

subject of implied copula (length = 300 cubits)

→ participant prominence

μήκος: 'length'; renders מֶלֶךְ; a verbless clause typical of Hebrew specification lists.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

κιβωτοῦ

of the ark

Genitive

genitive of possession (the ark's length)

→ relational specification

κιβωτός: the ark's length specified.

καὶ

and

coordinating conjunction (adding width)

→ discourse linkage or contrast

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

πεντήκοντα

fifty

numeral (width: 50 cubits)

→ measure or count

πεντήκοντα: 'fifty'; indeclinable; renders חֲמִשָּּׁ.

πηχῶν

cubits

Genitive

genitive of measure

→ relational specification

πηχῶν: meaning 'cubits'; it serves as genitive of measure.

τὸ

the

Nominative

article with subject

→ noun-phrase marking

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

εὖρος

width / breadth

Nominative

subject of implied copula (width = 50 cubits)

→ participant prominence

εὖρος: 'width, breadth'; renders רָחֵב.

καὶ

and

coordinating conjunction (adding height)

→ discourse linkage or contrast

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

τριάκοντα

thirty

numeral (height: 30 cubits)

→ measure or count

τριάκοντα: 'thirty'; indeclinable; renders חֲמִשָּּׁ.

πηχῶν

cubits

Genitive

genitive of measure

→ relational specification

πηχῶν: meaning 'cubits'; it serves as genitive of measure.

τὸ

the

Nominative

article with subject

→ noun-phrase marking

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

ὑψος

height

Nominative

subject of implied copula (height = 30 cubits)

→ participant prominence

ὑψος: 'height'; renders תַּקִּיף; the three dimensions (300 × 50 × 30) give a length-to-beam ratio of 6:1, a realistic naval proportion.

αὐτῆς

of it / its

Genitive

genitive of possession (its height)

→ relational specification

αὐτῆς: meaning 'of it'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (its height).

16 ἐπισυνάγων ποιήσεις τὴν κιβωτόν, καὶ εἰς πῆχυν συντελέσεις αὐτὴν ἄνωθεν· τὴν δὲ θύραν τῆς κιβωτοῦ ποιήσεις ἐκ πλαγίων· κατάγια διώροφα καὶ τριώροφα ποιήσεις αὐτήν.

You shall make the ark with a converging roof, and you shall finish it to a cubit from above; and the door of the ark you shall make on the side; you shall make it with a lower, second, and third story.

Continuation of specification (roof and story details)

ἐπισυνάγων ποιήσεις

The verse specifies three further architectural features: the roof (converging to a cubit at the top — a sloping roof?), the door placement (on the side), and the three stories. The vocabulary is technical and partly unique in the LXX; ἐπισυνάγων as a participle describing the manner of making the roof is unusual. The three-story structure (κατάγια διώροφα καὶ τριώροφα) mirrors ancient Near Eastern building conventions.

ἐπισυνάγων

gathering together / converging

Pres Act Ptc Nom Sg Masc · ἐπισυνάγω

adverbial participle of manner ('making it converging')

→ progressive participle (manner of construction)

ἐπισυνάγω: 'gather together, converge'; renders רִצָּצ, a word of uncertain meaning (perhaps 'window, roof, or light-source'); the LXX translator understood it as 'converging' — a sloping or pitched roof tapering to a cubit at the apex.

ποιήσεις

you shall make

Fut Act Indic 2 Sg · ποιέω

main verb (imperative future)

→ imperative future

ποιέω (fut. ποιήσεις): 'make'; she shall prepare food for herself and her children afterward — the promise being that the supply will suffice.

τὴν

the

Accusative

article with direct object

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

direct object of ποιήσεις

→ object specification

κιβωτός: fourth occurrence.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

εἰς

to / up to

preposition + accusative (measure: to a cubit from above)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (measure: to a cubit from above).

πῆχυν

a cubit

Accusative

accusative of measure (the dimension to which it converges)

→ object specification

πῆχυν: 'cubit'; the roof converges to one cubit at the top.

συντελέσεις

you shall complete / finish

Fut Act Indic 2 Sg · συντελέω

main verb (imperative future: specifying the finish of the roof)

→ imperative future

συντελέω: 'complete, finish'; renders הֲלֵכָה ('complete'); the roof is completed ('finished') to one cubit from above — indicating the peak of the sloping roof.

αὐτήν

it

Accusative

direct object of συντελέσεις (the ark)

→ participant reference

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

ἀνωθεν

from above / at the top

adverb of place (at the top, from above)

→ clausal contribution

ἀνωθεν: 'from above, from the top'; renders הֲלֵכָה ('from above'); in the NT ἀνωθεν also means 'from the beginning / again' (John 3:3, 7; Gal 4:9).

τὴν

the

Accusative

article with fronted direct object (emphatic topicalization)

→ noun-phrase marking

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

δὲ

and

post-positive particle (continuing specification)

→ discourse linkage or contrast

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

θύραν

door

Accusative

fronted direct object of ποιήσεις (emphatic position)

→ object specification

θύρα: 'door, gate'; renders תַּיָּרָה ('opening, doorway'); the door placement 'on the side' is a practical specification — the door is in the hull, not at a gable end.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

κιβωτοῦ

of the ark

Genitive

genitive of possession (the ark's door)

→ relational specification

κιβωτοῦ: meaning 'of the ark'; it serves as genitive of possession (the ark's door).

ποιήσεις

you shall make

Fut Act Indic 2 Sg · ποιέω

main verb (imperative future)

→ imperative future

ποιέω (fut. ποιήσεις): 'make'; she shall prepare food for herself and her children afterward — the promise being that the supply will suffice.

ἐκ

from / on

preposition + genitive (locative: on the side)

→ spatial or relational framing

ἐκ: meaning 'from!'; here it marks the relation signaled by preposition + genitive (locative: on the side).

πλαγίων

the sides

Genitive

genitive after ἐκ (locative: on/from the side of the ark)

→ relational specification

πλάγιος: 'side, lateral'; renders תַּיָּצֵד ('its side'); ἐκ πλαγίων = 'on the side' — a lateral door, presumably near waterline level.

κατάγαια

lower story / ground floor

Accusative

direct object of ποιήσεις (first of three-story specification)

→ object specification

κατάγαιος: 'below-ground level, lower story'; renders דִּלְתָּוִי ('lower ones'); the three-story structure of the ark.

διώροφα

two-storied / second story

Accusative

direct object (second story)

→ object specification

διώροφος: 'two-storied, on two levels'; renders דִּשְׁנֵי ('second ones'); the second floor of the ark.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τριώροφα

three-storied / third story

Accusative

direct object (third story)

→ object specification

τριώροφος: 'three-storied, on three levels'; renders דִּשְׁלֹשֵׁ ('third ones'); the ark has three stories — lower, middle, upper.

ποιήσεις

you shall make

Fut Act Indic 2 Sg · ποιέω

main verb (imperative future: third-story specification)

→ imperative future

ποιέω (fut. ποιήσεις): 'make'; she shall prepare food for herself and her children afterward — the promise being that the supply will suffice.

αὐτήν

it

Accusative

direct object of ποιήσεις (the ark)

→ participant reference

αὐτήν: meaning 'it!'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ποιήσεις (the ark).

17 ἐγὼ δὲ ἰδοὺ ἄγω τὸν κατακλυσμὸν ὕδωρ ἐπὶ τὴν γῆν κατακλύσαι πᾶσαν σάρκα, ἐν ᾗ ἐστὶν πνεῦμα ζωῆς, ὑποκάτω τοῦ οὐρανοῦ· καὶ ὅσα ἐστὶν ἐπὶ τῆς γῆς τελευτήσκει.

And as for me, behold, I am bringing the flood — water upon the earth — to destroy all flesh in which there is the breath of life, under heaven; and everything that is on the earth shall die.

Divine announcement (the flood declared; counterpoint to the ark command) ἐγὼ δὲ ἰδοὺ

The emphatic ἐγὼ δὲ ἰδοὺ places God himself at center stage as the agent of the coming flood. The word κατακλυσμός ('flood, deluge') appears for the first time here — the term the NT uses for the flood in Matt 24:38–39 and Luke 17:27, and also in 2 Pet 2:5 (κατακλυσμὸν κόσμου). The verse announces the comprehensiveness of the destruction (πᾶσα σὰρξ under heaven) while implying the exception that will follow in v.18 (the covenant with Noah).

ἐγὼ

I

Nominative

emphatic personal pronoun (subject: 'I myself')

→ participant reference

ἐγὼ: emphatic first-person; the contrast ἐγὼ δὲ marks God's action as the counterpoint to Noah's building task. Renders יְהוָה אֲנִי.

δὲ

and / but

post-positive particle (adversative contrast: while you build, I am bringing...)

→ discourse linkage or contrast

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

ἰδοὺ

behold

attention particle (introducing the solemn announcement)

→ discourse linkage or contrast

ἰδοὺ: renders יְהוָה אֲנִי ('here I am / behold me'); the particle commands attention for what God is about to do personally.

ἄγω

I am bringing

Pres Act Indic 1 Sg · ἄγω

main verb (futuristic present: the flood is as good as coming)

→ futuristic present (vivid immediacy of the coming event)

ἄγω: 'lead, bring'; futuristic present renders אָנֹכִי (Hiphil ptc. of אָנָה, 'bringing'); the present tense vividly narrates the imminent event as already in motion. The same construction in NT: John 14:3 ('I am coming again').

τὸν

the

Accusative

article with direct object

→ noun-phrase marking

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

κατακλυσμὸν

flood / deluge

Accusative

direct object of ἄγω

→ object specification

κατακλυσμός: 'flood, inundation'; from κατακλύζω ('flood over'); renders לַבַּיַח ('the flood', the specific Hebrew term for Noah's flood — not a general word for inundation); the LXX term becomes the standard Greek word for the Noahic flood and is used in Matt 24:38–39; Luke 17:27; 2 Pet 2:5. The κατα- prefix intensifies the idea of overwhelming flood.

ὕδωρ

water

Accusative

accusative in apposition to τὸν κατακλυσμὸν (the flood — water — upon the earth)

→ object specification

ὕδωρ: 'water'; placed appositionally to specify what kind of flood — water (as opposed to fire or other forms of judgment). Renders מַיִם.

ἐπὶ

upon / over

preposition + accusative (directional: water coming upon the earth)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (directional: water coming upon the earth).

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

earth

Accusative

accusative after ἐπὶ (the earth as target of the flood)

→ object specification

γῆ: the earth — repeatedly named throughout the chapter — is now the target of divine judgment.

κατακλύσαι

to flood / inundate

Aor Act Inf · κατακλύζω

infinitive of purpose (in order to destroy all flesh)

→ purposive aorist infinitive (the goal of bringing the flood)

κατακλύζω: 'flood over, inundate'; the verb from which κατακλυσμός is derived; renders תַּהַשׁ (Hiphil of תַּהַשׁ, 'to destroy'); the LXX renders 'to destroy' with a flood-specific verb — 'to inundate/overwhelm.'

πᾶσαν

all

Accusative

attributive adjective (all flesh)

→ object specification

πᾶς: universal scope — the destruction will be total.

σάρκα

flesh

Accusative

direct object of κατακλύσαι (all flesh to be flooded/destroyed)

→ object specification

σάρξ: 'flesh'; πᾶσα σάρξ is the comprehensive term for all living beings; in v.12 'all flesh had corrupted its way'; now all flesh will be destroyed — direct moral retribution.

ἐν

in

preposition + dative (locative: within which there is spirit)

→ spatial or relational framing

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

ἣ

which

Dative

relative pronoun (dative, referring to σάρκα: 'flesh in which')

→ participant reference or interest

ἣ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (dative, referring to σάρκα: 'flesh in which').

ἐστίν

is / there is

Pres Act Indic 3 Sg · εἰμί

existential verb in relative clause

→ stative present

εἰμί: copula.

πνεῦμα

breath / spirit

Nominative

subject of ἐστίν (the breath of life within flesh)

→ participant prominence

πνεῦμα: 'spirit, breath'; here πνεῦμα ζωῆς = 'breath of life'; renders יְיָ חַי רִי; recalls Gen 2:7 (God breathed the breath of life into the human); v.3 above threatened to remove πνεῦμα from humanity; now all flesh bearing this breath will be destroyed.

ζωῆς

of life

Genitive

genitive of attribute (the life-giving breath)

→ relational specification

ζωή: 'life'; πνεῦμα ζωῆς = the animating principle of life given in creation (Gen 2:7); the flood will extinguish this in all creatures.

ὑποκάτω

under / beneath

preposition + genitive (locative: under heaven = everywhere on earth)

→ spatial or relational framing

ὑποκάτω: 'under, beneath'; renders תַּחַת; ὑποκάτω τοῦ οὐρανοῦ ('under heaven') is a merism for 'on the whole earth' — wherever sky is above, the flood will cover.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven / sky

Genitive

genitive after ὑποκάτω (under the sky = everywhere on earth)

→ relational specification

οὐρανός: 'sky, heaven'; renders שָׁמַיִם; the scope is cosmic — under the entire dome of the sky.

καὶ

and

coordinating conjunction (adding a second declaration)

→ discourse linkage or contrast

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

ὅσα

all that / everything that

Nominative

indefinite relative pronoun (subject of τελευτήσῃ: 'everything that is on the earth')

→ participant reference

ὅσος: 'as much as, all that, everything that'; renders כָּל אֲשֶׁר; comprehensive universality.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula within relative clause

→ stative present

εἰμί: copula.

ἐπὶ

upon / on

preposition + genitive (locative)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive after ἐπὶ (locative: on the earth)

→ relational specification

γῆ: the earth — again.

τελευτήσει

shall die / shall end

Fut Act Indic 3 Sg · τελευτάω

main verb (predictive future: the death of everything on earth)

→ predictive future (divine decree of death)

τελευτάω: 'die, come to an end'; renders נָחַל ('expire, perish'); the future is declarative — everything on the earth will die. This totalizing statement prepares for the exception of v.18 (the covenant) and vv.19–21 (the animals taken aboard).

18 καὶ στήσω τὴν διαθήκην μου πρὸς σέ· εἰσελεύσῃ δὲ εἰς τὴν κιβωτόν, σὺ καὶ οἱ υἱοί σου καὶ ἡ γυνή σου καὶ αἱ γυναῖκες τῶν υἱῶν σου μετὰ σου.

But I will establish my covenant with you; and you shall enter the ark, you and your sons and your wife and your sons' wives with you.

Contrast / divine promise (the covenant as exception to universal destruction)

καὶ στήσω τὴν διαθήκην μου

The most theologically weighty sentence in the chapter: στήσω τὴν διαθήκην μου introduces the word διαθήκη ('covenant') for the first time in the entire LXX. This is the founding moment of the biblical covenant vocabulary. The Hebrew בְּרִית had appeared before in the OT (e.g., Gen 2:16–17 is sometimes read as a covenant of works, but the word is absent), but as a technical term, 6:18 is its explicit debut — and the Greek διαθήκη here sets the entire NT covenant-theology vocabulary (Luke 22:20; 1 Cor 11:25; 2 Cor 3:6; Heb 8–9; 12:24). The command to enter the ark follows immediately, specifying Noah's family as the covenant community.

καὶ

and / but

narrative conjunction (with implicit adversative force: 'but — in contrast to the destruction')

→ discourse linkage or contrast

καί: the simple conjunction here carries the weight of the turn — against universal destruction, the covenant.

στήσω

I will establish / I will make stand

Fut Act Indic 1 Sg · ἵστημι

main verb (first-person future: divine self-commitment)

→ predictive future (divine promise — the most solemn form of commitment)

ἵστημι: 'set up, establish, make stand'; future ἀνα/στήσω; here στήσω renders ἰקח (Hiphil of קח, 'confirm, establish'); the idiom 'establish my covenant' (στήσαι διαθήκην) becomes the standard LXX phrase for covenant-inauguration. The Hiphil of קח connotes confirming or ratifying what is already implicitly intended; the divine commitment is personal and formal.

τὴν

the

Accusative

article with direct object

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of στήσω (the covenant as the object established)

→ object specification

διαθήκη: 'covenant; testament, disposition'; first occurrence in the entire LXX (and in the Bible) — rendering תּוֹרַת, the Hebrew covenant-word. The Greek word's primary sense is 'disposition, will, testament' (cf. its use for a legal will — Gal 3:15–17; Heb 9:16–17), but in the LXX it renders the Hebrew covenantal relationship. This single occurrence in Gen 6:18 launches one of the most consequential theological vocabularies in Western history: the two διαθήκαι — the old and new covenants — of 2 Cor 3:6, 14 and Heb 8:6–13; the new covenant in Jesus' blood (Luke 22:20; 1 Cor 11:25); the covenant with Abraham (Gal 3:17; Rom 4); the covenant theology of the Reformation. All of this flows from the first use of the word here.

μου

my

Genitive

genitive of possession (my covenant)

→ relational specification

The possessive μου ('my') indicates that the covenant originates entirely from divine initiative — God's covenant, given freely to Noah, not a mutual treaty negotiated between equals.

πρός

with / toward

preposition + accusative (directional-relational: covenant with you)

→ spatial or relational framing

πρός + accusative: 'with, toward'; renders אִתְּךָ ('with you'); the covenant is directed to Noah personally — the specific individual who has found grace (v.8).

σέ

you

Accusative

accusative after πρὸς (the covenant partner: Noah)

→ participant reference

σύ: second-person singular — the covenant is with Noah individually before it is extended to his family or to all creation.

εἰσελεύσῃ

you shall enter

Fut Mid Indic 2 Sg · εἰσέρχομαι

main verb (imperative future: command to enter the ark)

→ imperative future (command)

εἰσέρχομαι: 'enter, go in'; renders אֵין־אֵין; the entering of the ark is the physical implementation of the covenant relationship — the promise of preservation enacted in obedient entry.

δὲ

and

post-positive particle (linking the covenant promise to its practical enactment)

→ discourse linkage or contrast

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

εἰς

into

preposition + accusative (directional: into the ark)

→ spatial or relational framing

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

τὴν

the

Accusative

article with object of εἰς

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

object of εἰς (the ark as the place of covenant preservation)

→ object specification

κιβωτός: the ark now becomes the physical space of the covenant community — those who enter are those with whom God has his διαθήκη.

σύ

you

Nominative

subject (Noah: emphatic personal subject with family listed)

→ participant reference

σύ: emphatic personal pronoun; Noah listed first, then his sons, his wife, his daughters-in-law — the nuclear covenant family.

καὶ

and

coordinating conjunction (listing the family members)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article with subject noun

→ noun-phrase marking

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

υἱοί

sons

Nominative

second subject (your sons enter with you)

→ participant prominence

υἱός: the sons named in v.10 (Σημ, Χάμ, Ιαφεθ).

σου

your

Genitive

genitive of possession (your sons)

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article with subject

→ noun-phrase marking

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

γυνή

wife

Nominative

third subject (your wife enters with you)

→ participant prominence

γυνή: Noah's wife — unnamed throughout the chapter (and indeed throughout Genesis).

σου

your

Genitive

genitive of possession (your wife)

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

αἱ

the

Nominative

article

→ noun-phrase marking

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

γυναῖκες

wives

Nominative

fourth subject (daughters-in-law enter with you)

→ participant prominence

γυνή: the wives of the sons — unnamed; the covenant family is eight persons total (cf. 1 Pet 3:20: eight people were saved through water).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of relationship (wives of your sons = daughters-in-law)

→ relational specification

υἱός: the sons of v.10; the entire household enters together as the covenant community.

σου

your

Genitive

genitive of possession (your sons' wives)

→ relational specification

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

μετά

with

preposition + genitive (accompaniment: with you)

→ spatial or relational framing

μετά + genitive: 'with, together with'; renders נִתְּנָה; the family is gathered with Noah — united by the covenant in the ark.

σου

you

Genitive

genitive after μετά (with you: Noah as center of the covenant family)

→ relational specification

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after μετά (with you: Noah as center of the covenant family).

19 καὶ ἀπὸ πάντων τῶν κτηνῶν καὶ ἀπὸ πάντων τῶν ἑρπετῶν καὶ ἀπὸ πάντων τῶν θηρίων καὶ ἀπὸ πάσης σαρκός, δύο δύο ἀπὸ πάντων εἰσάξεις εἰς τὴν κιβωτόν, ἵνα τρέφῃς μετὰ σεαυτοῦ· ἄρσεν καὶ θῆλυ ἔσονται.

And from all the livestock and from all the creeping things and from all the wild animals and from all flesh, two by two from all, you shall bring into the ark to keep them with you; they shall be male and female.

Expansion of the covenant community (the animals)

καὶ ἀπό

The command to bring the animals extends the scope of covenant preservation beyond Noah's family to the entire animal world. The fourfold enumeration (livestock, creeping things, wild animals, all flesh) mirrors the creation taxonomy of Gen 1, emphasizing that creation itself — not just humanity — will be preserved. The phrase δύο δύο ('two by two') is a Hebraism (דִּבְלִיבִּי דִּבְלִיבִּי), a distributive reduplication meaning 'two from each kind.'

καὶ
and

narrative conjunction (extending the command to animals)

→ discourse linkage or contrast

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

ἀπὸ
from

preposition + genitive (partitive: from among all)

→ spatial or relational framing

ἀπό: used four times in quick succession — a Hebraizing enumeration style.

πάντων
all

Genitive

genitive of totality (from all the livestock)

→ relational specification

πᾶς: universal scope; each category is prefixed with 'all' — every species must be represented.

τῶν
the

Genitive

article with noun

→ noun-phrase marking

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

κτηνῶν

livestock / cattle

Genitive

first category (livestock)

→ relational specification

κτηῖνος: 'cattle, livestock, domesticated animals'; renders חַיָּהּ; picks up the same word from v.7.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀπὸ

from

preposition (second category)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition (second category).

πάντων

all

Genitive

genitive of totality

→ relational specification

πάντων: meaning 'all'; it serves as genitive of totality.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἐρπετῶν

creeping things / reptiles

Genitive

second category (creeping things)

→ relational specification

ἐρπετόν: picks up v.7.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀπὸ

from

preposition (third category)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition (third category).

πάντων

all

Genitive

genitive of totality

→ relational specification

πάντων: meaning 'all'; it serves as genitive of totality.

τῶν

the

Genitive

article

→ noun-phrase marking

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

θηρίων

wild animals / beasts

Genitive

third category (wild animals)

→ relational specification

θηρίον: 'wild animal, beast'; renders חַיָּהּ אֲדָמָה ('the living creatures of the earth'); the wild animals are distinct from domesticated livestock.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀπὸ

from

preposition (fourth, summarizing category)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition (fourth, summarizing category).

πάσης

all

Genitive

genitive of totality (all flesh — summary category)

→ relational specification

πάσης: meaning 'all'; it serves as genitive of totality (all flesh — summary category).

σαρκός

flesh

Genitive

fourth, summary category (all flesh)

→ relational specification

σάρξ: 'all flesh' as the comprehensive term including everything previously mentioned; the same phrase used in the destruction decree (vv.12, 17) — everything that was to be destroyed must now be preserved.

δύο

two

numeral (first of distributive repetition: two by two)

→ measure or count

δύο: 'two'; the reduplication δύο δύο renders $\text{דָּוָוּךְ דָּוָוּךְ}$, a Hebraism for distributive 'two at a time, two from each kind.'

δύο

two

numeral (second of distributive repetition: two by two)

→ measure or count

δύο: the reduplication is a Hebraism carried directly into Greek — an unusual but transparent syntactic feature.

ἀπὸ

from

preposition (from all — summing up the range of species)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition (from all — summing up the range of species).

πάντων

all

Genitive

genitive of totality (final universal summary: from all)

→ relational specification

πᾶς: the final πάντων closes the ring — from all categories, two from each.

εἰσάξεις

you shall bring in / lead in

Fut Act Indic 2 Sg · εἰσάγω

main verb (imperative future: the command to Noah to gather the animals)

→ imperative future

εἰσάγω: 'lead in, bring in'; renders נִבְרַח (Hiphil of נָבַח); Noah is the agent who brings the animals — an extraordinary act of stewardship and obedience.

εἰς

into

preposition + accusative (directional: into the ark)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

object of εἰς

→ object specification

κιβωτός: the ark as the universal vessel of preservation.

ἵνα

in order that / so that

final conjunction (purpose: 'so that you may keep them')

→ discourse linkage or contrast

ἵνα: purpose clause — the purpose of the gathering is nourishment and preservation.

τρέφης

you may keep / nourish

Pres Act Subj 2 Sg · τρέφω

verb of purpose clause

→ progressive subjunctive (ongoing care and nourishment)

τρέφω: 'nourish, rear, feed, keep'; renders תִּחְיֶה (Hiphil of חיה, 'to keep alive'); the LXX renders the purpose of preservation as 'feeding / nourishing' rather than simply 'keeping alive.'

μετὰ

with

preposition + genitive (accompaniment: with yourself)

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment: with yourself).

σεαυτοῦ

yourself

Genitive

genitive after μετά (reflexive: with you, as part of your community)

→ relational specification

σεαυτοῦ: reflexive 'yourself'; the animals are kept with Noah — he is their shepherd within the ark.

ἄρσεν

male

Nominative

predicate adjective (male — first of the pair)

→ participant prominence

ἄρσεν: 'male'; renders אָרָם; the male-female pair ensures reproductive continuity after the flood.

καὶ

and

coordinating conjunction (male and female)

→ discourse linkage or contrast

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

θῆλυ

female

Nominative

predicate adjective (female — second of the pair)

→ participant prominence

θῆλυς: 'female'; renders אִמָּה; ἄρσεν καὶ θῆλυ ('male and female') echoes Gen 1:27 (God created humanity male and female) — the same pair is preserved through the flood.

ἔσονται

they shall be

Fut Mid Indic 3 Pl · εἰμί

main verb (declarative: they shall be male and female)

→ predictive future (the shape of what will be brought)

εἰμί: the future asserts the requirement — every pair shall consist of male and female.

20 ἀπὸ πάντων τῶν πετεινῶν τῶν πτερωτῶν κατὰ γένος καὶ ἀπὸ πάντων τῶν κτηνῶν κατὰ γένος καὶ ἀπὸ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς κατὰ γένος αὐτῶν, δύο δύο ἀπὸ πάντων εἰσελεύσονται πρὸς σέ, ἄρσεν καὶ θῆλυ, τρέφεσθαι μετὰ σοῦ.

From all the winged birds according to their kind, and from all the livestock according to their kind, and from all the creeping things that creep on the earth according to their kind, two by two from all shall come in to you, male and female, to be kept with you.

Elaboration (species-by-species specification with the 'according to kind' formula)

ἀπό

This verse repeats the animal categories of v.19 but adds the crucial phrase κατὰ γένος ('according to kind') — the same phrase from the creation account (Gen 1:11–12, 21–25 LXX), linking the ark's cargo directly back to the created order. The passive εἰσελεύσονται ('shall come in to you') shifts the agency — the animals come to Noah; God will bring them.

ἀπὸ

from

preposition + genitive (partitive: from all the birds)

→ spatial or relational framing

ἀπό: meaning 'from'; here it marks the relation signaled by preposition + genitive (partitive: from all the birds).

πάντων

all

Genitive

genitive of totality

→ relational specification

πάντων: meaning 'all'; it serves as genitive of totality.

τῶν

the

Genitive

article

→ noun-phrase marking

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

πετεινῶν

birds

Genitive

first category (birds)

→ relational specification

πετεινόν: 'bird, flying creature'; picks up v.7; the birds are specified as 'winged' in the next word.

τῶν

the

Genitive

article with attributive participle

→ noun-phrase marking

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

πτερωτῶν

winged

Genitive

attributive adjective (winged birds)

→ relational specification

πτερωτός: 'winged, having wings'; renders ἡγεῖ ('the bird/flying thing'); an LXX specification making explicit what is already implied.

κατὰ

according to

preposition + accusative (standard of category: according to kind)

→ spatial or relational framing

κατά: distributive 'according to, by'; renders כַּ/לְּ in the classification phrase.

γένος

kind / species

Accusative

accusative after κατά (the basis of classification: kind/species)

→ object specification

γένος: 'kind, type, species'; renders מִין ('kind, species'); κατὰ γένος = 'according to kind' — the same phrase used in the creation account (Gen 1:11–12, 21–25 LXX), linking ark and creation.

καὶ

and

coordinating conjunction (second category)

→ discourse linkage or contrast

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

ἀπὸ

from

preposition (second category: livestock)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition (second category: livestock).

πάντων

all

Genitive

genitive of totality

→ relational specification

πάντων: meaning 'all'; it serves as genitive of totality.

τῶν

the

Genitive

article

→ noun-phrase marking

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

κτηνῶν

livestock

Genitive

second category (livestock)

→ relational specification

κτηῖνος: 'livestock'.

κατὰ

according to

preposition (classification formula)

→ spatial or relational framing

κατά: meaning 'according to'; here it marks the relation signaled by preposition (classification formula).

γένος

kind

Accusative

accusative after κατά (according to their kind)

→ object specification

γένος: meaning 'kind'; it serves as accusative after κατά (according to their kind).

καὶ

and

coordinating conjunction (third category)

→ discourse linkage or contrast

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

ἀπὸ

from

preposition (third category: creeping things)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition (third category: creeping things).

πάντων

all

Genitive

genitive of totality

→ relational specification

πάντων: meaning 'all'; it serves as genitive of totality.

τῶν

the

Genitive

article

→ noun-phrase marking

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

έρπετῶν

creeping things

Genitive

third category (creeping things)

→ relational specification

έρπετόν: 'creeping thing'; third occurrence in the chapter.

τῶν

the

Genitive

article with attributive participle

→ noun-phrase marking

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

έρπόντων

that creep / creeping

Pres Act Ptc Gen Pl Neut · έρω

attributive participle (the creeping things that creep — tautological but Hebraizing)

→ progressive participle (ongoing creeping)

έρρω: 'creep, crawl'; a figura etymologica — 'the creepers that creep' renders עֲרֹמְשׁוֹת הָאֲדָמָה ('the things that swarm on the ground'); the Hebraizing tautology is preserved in the LXX.

ἐπὶ

upon

preposition + genitive (locative: upon the earth)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (locative: upon the earth).

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive after ἐπί (locative)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive after ἐπί (locative).

κατὰ

according to

preposition (classification formula, third use)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition (classification formula, third use).

γένος

kind

Accusative

accusative after κατά

→ object specification

γένος: meaning 'kind'; it serves as accusative after κατά.

αὐτῶν

their

Genitive

genitive of possession (their kind — clarifying that each species preserves its own type)

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (their kind — clarifying that each species preserves its own type).

δύο

two

numeral (distributive repetition)

→ measure or count

δύο: meaning 'two'; numeral expression contributing count or measure in context.

δύο

two

numeral (second element: two by two)

→ measure or count

δύο δύο: repeating v.19's distributive Hebraism.

ἀπὸ

from

preposition (summary: from all)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition (summary: from all).

πάντων

all

Genitive

genitive of totality (final summary)

→ relational specification

πάντων: meaning 'all'; it serves as genitive of totality (final summary).

εἰσελεύσονται

shall enter / shall come in

Fut Mid Indic 3 Pl · εἰσέρχομαι

main verb (predictive future: the animals will come to Noah)

→ predictive future (God will providentially bring them)

εἰσέρχομαι: in v.18 Noah enters (εἰσελεύσῃ); here the animals enter on their own (εἰσελεύσονται) — the shift from active (Noah brings) to middle/intransitive (they come in) implies divine providential guidance of the animals to the ark.

πρὸς

to / toward

preposition + accusative (directional: to you)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (directional: to you).

σέ

you

Accusative

accusative after πρὸς (the animals come to Noah)

→ participant reference

σύ: Noah as the recipient; the animals come to him as Adam named them — a restoration of Adamic stewardship.

ἄρσεν

male

Nominative

predicate adjective (male)

→ participant prominence

ἄρσεν: meaning 'male'; it serves as predicate adjective (male).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

θῆλυ

female

Nominative

predicate adjective (female)

→ participant prominence

θῆλυς: repeating v.19; male and female — creation's binary is preserved.

τρέφεσθαι

to be nourished / to be kept

Pres Pass Inf · τρέφω

infinitive of purpose (passive: to be kept/nourished with you)

→ progressive passive infinitive (ongoing nourishment)

τρέφω passive: 'be nourished, be kept'; cf. v.19 ἵνα τρέφῃς — there Noah nourishes them (active); here they come τρέφεσθαι (to be nourished, passive) — Noah as nourisher is the link.

μετὰ

with

preposition + genitive (accompaniment: with you)

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment: with you).

σοῦ

you

Genitive

genitive after *μετά* (with you — Noah)

→ relational specification

σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after *μετά* (with you — Noah).

21 σὺ δὲ λήμψη σεαυτῷ ἀπὸ πάντων τῶν βρωμάτων ὧν ἔδεσθε, καὶ συνάξεις πρὸς σεαυτόν· καὶ ἔσται σοί τε καὶ ἐκείνοις φαγεῖν.

And you shall take for yourself from all the foods which you eat, and you shall gather them to yourself; and it shall be for you and for them to eat.

Practical instruction (provisions for the voyage)

σὺ δέ

The practical provision command — take and gather food — completes the commissioning speech. The σὺ δέ ('and you') returns focus to Noah after the animal provisions of vv.19–20. The food is specified broadly: 'all foods which you eat' suggests the pre-flood human diet (cf. Gen 1:29–30 — plant-based; meat-eating comes after the flood in Gen 9:3). The phrase ἔσται ... φαγεῖν ('it shall be [for] eating') is an articular infinitive used as a virtual noun, a Hebraism.

σύ

you

Nominative

emphatic personal pronoun, subject (returning to Noah as agent)

→ participant reference

σύ: emphatic subject — Noah personally responsible for gathering provisions.

δὲ

and

post-positive particle (resuming the address to Noah after the animal passage)

→ discourse linkage or contrast

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

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb (imperative future: take provisions)

→ imperative future

λαμβάνω: 'take, receive'; future middle as command; renders לִקְחָה ('you shall take'); the taking of food echoes Noah's earlier taking of family and animals into the ark — everything needed for the preservation of life.

σεαυτῷ

for yourself

Dative

dative of advantage (reflexive: for yourself and those with you)

→ sphere or reference

σεαυτοῦ: the reflexive dative — Noah takes on behalf of himself and the community he will shelter.

ἀπὸ

from

preposition + genitive (partitive: from all the foods)

→ spatial or relational framing

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

πάντων

all

Genitive

genitive of totality

→ relational specification

πάντων: meaning 'all'; it serves as genitive of totality.

τῶν

the

Genitive

article

→ noun-phrase marking

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

βρωμάτων

foods

Genitive

genitive after ἀπό (from all the foods)

→ relational specification

βρῶμα: 'food, victuals'; renders לֶחֶם ('food'); the general term encompasses all plant-based provisions appropriate to the pre-flood diet (Gen 1:29–30 LXX).

ὧν

which

Genitive

relative pronoun (genitive by attraction; antecedent: βρωμάτων)

→ relational specification

ὧν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (genitive by attraction; antecedent: βρωμάτων).

ἔδεσθε

you eat

Pres Mid Indic 2 Pl · ἐσθίω

main verb of relative clause ('foods which you eat')

→ habitual present (what you normally eat)

ἐσθίω: 'eat'; the plural ἔδεσθε ('you [all] eat') includes Noah and all aboard the ark; the food gathered is what they normally eat — no special dietary instructions, simply their usual provisions stored up.

καὶ

and

coordinating conjunction (second command: gather)

→ discourse linkage or contrast

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

συνάξεις

you shall gather

Fut Act Indic 2 Sg · συνάγω

main verb (imperative future: gather provisions)

→ imperative future

συνάγω: 'gather, collect'; renders $\text{וְאַתָּה תִּקְבְּצֵם}$ ('and you shall gather'); the gathering of provisions parallels the gathering of the animals — Noah is the faithful steward who assembles everything needed.

πρὸς

to / toward

preposition + accusative (directional: to yourself)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (directional: to yourself).

σεαυτόν

yourself

Accusative

accusative after πρὸς (gather to yourself = gather into your store)

→ object specification

σεαυτοῦ: reflexive; the gathering is centered on Noah's stewardship of the ark's community.

καὶ

and

coordinating conjunction (result/purpose: it shall be for eating)

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (predictive future: the provisions will serve as food)

→ predictive future

εἰμί future: the provisions will be available as food for the voyage.

σοί

for you

Dative

dative of advantage (for you — Noah)

→ participant reference or interest

σοί: meaning 'for you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (for you — Noah).

τε

both ... and

correlative particle (τε ... καί = 'both ... and')

→ discourse linkage or contrast

τε: the τε ... καί construction creates an inclusive pair: both for you and for them.

καὶ

and

correlative conjunction (paired with τε: and for them)

→ discourse linkage or contrast

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

ἐκείνοις

for those / for them

Dative

dative of advantage (for them — the animals)

→ sphere or reference

ἐκεῖνος: 'those ones'; refers to all the animals loaded on the ark; the same provisions must feed humans and animals alike.

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

infinitive as subject complement of ἔσται ('it shall be for eating')

→ constative aorist infinitive (the eating in view as a complete provision)

ἐσθίω: 'eat'; the infinitive of purpose/result; renders לֶאֱכֹל ('to eat'); the provisions gathered will function as food for the duration of the flood.

22 καὶ ἐποίησεν Νωε πάντα ὅσα ἐνετείλατο αὐτῷ κύριος ὁ θεός, οὕτως ἐποίησεν.

And Noah did all things that the Lord God commanded him; thus he did.

Obedience formula (closing the chapter with total compliance)

καὶ ἐποίησεν Νωε

The chapter closes with the classic obedience formula that appears throughout the Pentateuch to mark complete, willing compliance with divine commands (cf. Exod 39:32, 43; 40:16). The repetition ἐποίησεν ... οὕτως ἐποίησεν ('did ... thus he did') is emphatic and formal — a double affirmation of total obedience. The word πάντα ('all things') is crucial: Noah did not merely do some of what was commanded, but all of it. This formula picks up the οὕτως ποιήσεις of v.15 and closes the commissioning speech of vv.13–21 with its corresponding act. Heb 11:7 cites this obedience: 'By faith Noah, warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world and became an heir of the righteousness that is according to faith.'

καὶ

and

narrative conjunction (closing the chapter)

→ discourse linkage or contrast

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

ἐποίησεν

did / made

Aor Act Indic 3 Sg · ποιέω

main verb (the key obedience verb of the formula)

→ constative aorist (summarizing the complete act of obedience)

ποιέω: 'do, make, perform'; the culminating use of this verb in a chapter where ποιέω has been used for God's creation of humanity (vv.6–7), God's command to build (vv.14–16), and now Noah's execution of those commands. The circle is complete: God made (ἐποίησα) humanity; commanded Noah to make (ποιήσον) the ark; Noah did (ἐποίησεν) all that was commanded.

Νωε

Noah

indeclinable proper noun, subject of ἐποίησεν (emphatic fronted position)

→ participant identification

Νωε: fronted before the verb for emphasis — Noah is the obedient servant around whom the entire chapter has pivoted.

πάντα

all things / everything

Accusative

direct object of ἐποίησεν (totality of compliance)

→ object specification

πᾶς: 'all, everything'; the πάντα ὅσα construction ('everything that') is the comprehensive obedience formula — nothing was omitted, no command ignored. The same formula appears at Exod 39:32 LXX for the completion of the tabernacle: 'the children of Israel did everything the LORD commanded Moses, thus they did' — the exact parallel shows that Noah-as-obedient-builder is a type for Israel building the tabernacle.

ὅσα

which / whatever

Accusative

indefinite relative pronoun (accusative, referring to πάντα: 'all that')

→ participant reference

ὅσος: 'as much as, all that, whatever'; renders וְכָל־אֲשֶׁר; the relative specifies the comprehensive scope — all that was commanded.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλω

main verb of relative clause (what God commanded)

→ constative aorist (the entire commissioning speech of vv.13–21 as a single command event)

ἐντέλλω: 'command, give instructions'; middle 'charge someone'; renders וְצִוָּה (Piel of צִוָּה, 'command'); this is the standard LXX verb for divine commands; it appears at the close of every major Pentateuchal commission (Exod 7:6, 10; Num 1:54 etc.).

αὐτῷ

him

Dative

dative indirect object of ἐνετείλατο (commanded to him = Noah)

→ participant reference or interest

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

κύριος

Lord

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: renders יְהוָה; the full compound divine title appears again at the chapter's close, forming an inclusion with v.13 (the opening of the divine speech to Noah).

ὁ

the

Nominative

article with appositive title

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριος (Lord God)

→ participant prominence

θεός: renders אֱלֹהִים; the compound κύριος ὁ θεός closes the chapter as it opened it (v.13); the one who commanded is identified fully.

οὕτως

thus / in this way

adverb of manner (the confirmatory formula: thus/in this manner)

→ adverbial qualification

οὕτως: 'thus, in this manner'; renders כֵּן ('so, thus'); the word echoes v.15 (οὕτως ποιήσεις) and forms a perfect closure — what God said 'thus you shall make,' Noah performed 'thus he did.' The closing formula οὕτως ἐποίησεν is the obedience-confirmation stamp on the entire chapter.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb repeated (closing double affirmation of obedience)

→ constative aorist (emphatic repetition — the deed is done, completely and as commanded)

ποιέω: the tenth use of ποιέω in the chapter (vv.6, 7, 14[×2], 15, 16[×3], 22[×2]) — the word that God used for his own creative act is now used for Noah's obedient act; human obedience mirrors divine creative purpose. The doubling of ἐποίησεν in a single sentence is the chapter's final emphasis: he did it, exactly as commanded.

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.