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G R E E K T E X T · T R A N S L A T I O N · I N T E R L I N E A R · D I S C O U R S E S T R U C T U R E

The Book of Genesis, Chapter 7

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

The LXX of Genesis belongs to a translation tradition that is moderately free in its renderings while remaining close to a Hebrew Vorlage broadly consonant with the MT; chapter 7 is largely in agreement with the MT, though several chronological divergences and lexical choices are of special interest.

Translation & textual notes

The Greek text of Genesis 7 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The LXX of Genesis belongs to a translation tradition that is moderately free in its renderings while remaining close to a Hebrew Vorlage broadly consonant with the MT; chapter 7 is largely in agreement with the MT, though several chronological divergences and lexical choices are of special interest. The chapter opens with the divine command to Noah to enter the κιβωτός ('ark') with his whole household (7:1), the first use in the LXX of κιβωτός in its technical sense for the ark — a word the

NT inherits directly (Matt 24:38; Luke 17:27; Heb 11:7; 1 Pet 3:20). The distributive doubling ἐπὶ ἑπτὰ (7:2–3) — seven by seven of every clean animal and bird — is a calque of the Hebrew שִׁבְעָה שִׁבְעָה, a Hebraism whose distributive force Greek normally expresses through reduplication of the numeral; the LXX preserves the idiom without a Greek gloss. The key term for the flood event, κατακλυσμός (7:6, 10, 17), renders Hebrew מַבּוּל and is the word the NT and patristic tradition inherit; Matt 24:38–39, Luke 17:27, and 2 Pet 2:5 all use κατακλυσμός, and it becomes the standard Greek for Noah's flood. The chapter's most visually dramatic verse is 7:11, where the heavens and the depths burst open simultaneously: ἐρράγησαν πᾶσαι αἱ πηγαὶ τῆς ἀβύσσου, καὶ οἱ καταρράκται τοῦ οὐρανοῦ ἠνεώχθησαν ('all the fountains of the great deep burst open and the floodgates of heaven were opened'). The verb ἐρράγη is from ῥήγνυμι ('burst, rupture'), expressing violent cosmic rupture; καταρράκτης ('floodgate, cataract') renders Hebrew תַּרְסֵן and conveys both a physical sluice and cosmic collapse. A significant LXX–MT divergence occurs at the date formula in 7:11: the LXX reads ἐβδόμη καὶ εἰκάδι (the twenty-seventh day) of the second month, whereas the MT reads בַּשְּׁבַע־עָשָׂר (the seventeenth day). The LXX translator appears to have read כז (twenty-seven) where the MT has יז (seventeen), a graphically similar confusion in the Hebrew script; the discrepancy is noted in the critical tradition and affects the chronological harmonisation attempted by readers of both traditions. At 7:16 the divine sealing of the ark is expressed by the striking phrase ἔκλεισεν κύριος ὁ θεὸς τὴν κιβωτὸν ἔξωθεν αὐτοῦ — 'the LORD God shut the ark from outside him (Noah)' — which LXX renders with the pronoun αὐτοῦ where MT simply says God shut it behind him; the pronoun underscores God's sovereign enclosure of Noah while Noah is within. The chapter's rhetorical climax is the fourfold rising of the waters in vv.17–20: ἠὺξήθη (increased), ἐπεκράτει (prevailed), ὑψώθη (was raised, vv.18, 20), with the waters rising fifteen cubits above the mountains (v.20) — the verb ὑψόω giving the Hebrew וָשָׁא a distinctly exaltation-register colouring in

Greek. The chapter closes with the summary statement that the waters prevailed upon the earth one hundred and fifty days (v.24), using ὑψώθη again as a frame.

Discourse structure of the chapter

A · 7:1–5

The divine command: enter the ark with household, animals, and provisions

God addresses Noah directly with the command to enter the κιβωτός, grounding it in a covenant-righteousness declaration (7:1). The distinction between clean and unclean animals is drawn for the first time in narrative detail: seven pairs of clean, one pair of unclean, seven pairs of birds — the distributive Hebraism ἐπτά ἐπτά underscores the precision of divine ordering (7:2–3). The purpose clause is eschatological: to preserve seed upon all the earth (7:3). The flood is announced as seven days away and will last forty days and nights, wiping out all living things (7:4). The unit closes with the obedience notice: Noah did all as God commanded (7:5).

B · 7:6–10

Noah enters the ark; the seven-day threshold

Noah's age at the flood's onset — six hundred years — is noted, anchoring the event in the genealogical chronology (7:6). Noah and all his household enter the ark ahead of the flood waters (7:7). The clean/unclean distinction of vv.2–3 is re-enacted in the boarding narrative (7:8–9), with the repeated formula 'two by two' (δύο δύο) marking orderly entry. The seven-day waiting period specified in v.4 is explicitly fulfilled (7:10), creating a satisfying narrative frame between command and execution.

C · 7:11–16

The cosmic rupture: floodgates open; all life boards; God seals the ark

The date formula — second month, twenty-seventh day of Noah's six-hundredth year — marks the flood's onset as a calendrical event of cosmic importance, with the LXX reading twenty-seventh where MT reads seventeenth (7:11). The dual eruption of the deep and the heaven's cataracts (7:11–12) enacts a reversal of creation's separation of waters. All categories of living creature enter the ark in pairs (7:13–15), recapitulating the creation taxonomy (birds, cattle, wild animals, creeping things). The unit reaches its dramatic apex when God himself seals the ark from outside (7:16), marking Noah's enclosure in divine protection.

D · 7:17–24

The rising waters and the annihilation of all life

The flood's escalation is rendered in three ascending stages: the waters increase for forty days and lift the ark (7:17), the waters prevail and the ark floats high (7:18), and the waters prevail still more, covering all high mountains under heaven by fifteen cubits (7:19–20). The annihilation is then catalogued: all flesh that moved on the earth — birds, animals, wild beasts, all swarming things, and all humanity — perished (7:21–22); everything with the breath of life in its nostrils died, and every living thing on the face of the dry land was blotted out (7:22–23). Only Noah and those with him survived (7:23). The chapter closes with the formulaic summary: the waters prevailed upon the earth for one hundred and fifty days (7:24).

1 Καὶ εἶπεν κύριος ὁ θεὸς πρὸς Νωε· Εἴσελθε σὺ καὶ πᾶς ὁ οἶκός σου εἰς τὴν κιβωτόν, ὅτι σὲ εἶδον δίκαιον ἐναντίον μου ἐν τῇ γενεᾷ ταύτῃ.

And the LORD God said to Noah: 'Enter, you and all your house, into the ark, for I have seen you righteous before me in this generation.'

Divine address / commissioning

Καὶ εἶπεν

The καὶ-parataxis opens the unit with the standard LXX narrative formula; the divine speaker is identified as κύριος ὁ θεός — Rahlfs' LXX has the double title here calquing Hebrew יְהוָה אֱלֹהִים. The command εἴσελθε is the narrative hinge of the entire flood account: the ark is named κιβωτός (first occurrence in direct address), and the motivation clause ὅτι σὲ εἶδον δίκαιον grounds the salvation-command in divine moral assessment.

Καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ 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: standard LXX verb of divine speech; renders אָמַר; the aorist punctuates a new narrative moment.

κύριος

Lord

Nominative

subject (divine name)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; here combined with ὁ θεός to give the full title κύριος ὁ θεός.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject (appositive to κύριος)

→ participant prominence

θεός: renders יְהוָה; the double title κύριος ὁ θεός appears in LXX Genesis at key covenant-speech moments (cf. Gen 2:4ff).

πρὸς

to

preposition + accusative (directional: address toward)

→ spatial or relational framing

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

Νωε

Noah

Accusative

object of πρὸς (addressee)

→ participant identification

Νωε: indeclinable Hebrew name נֹחַ transliterated; the patriarch of the flood narrative.

Εἰσελθε

enter

Aor Act Impv 2 Sg · εἰσερχομαι

main verb (divine command)

→ ingressive aorist imperative (command to begin entering)

εἰσερχομαι: 'enter, go into'; the aorist imperative has ingressive force — the command initiates a new state. Renders Hebrew קָל (qal impv). The entry into the ark is the pivot of the entire flood narrative.

σύ

you

Nominative

subject (emphatic pronoun with imperative)

→ participant reference

σύ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as subject (emphatic pronoun with imperative).

καὶ

and

additive conjunction (expanding the subject)

→ discourse linkage or contrast

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

πᾶς

all

Nominative

adjective attributive (modifying ὁ οἶκός σου)

→ participant prominence

πᾶς: 'all, every, whole'; the comprehensive inclusivity — 'all your household' — stresses that salvation extends to the entire family unit.

ὁ

the

Nominative

article (with οἶκός)

→ noun-phrase marking

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

οἶκος

house

Nominative

subject (coordinated with σύ)

→ participant prominence

οἶκος: 'house, household'; renders Hebrew בֵּית; here in the sense of extended family/household, a common LXX idiom. The phrase 'you and all your house' is a standard salvation-unit formula (cf. Acts 16:31 — the NT echo is direct).

σου

your

Genitive

genitive of possession (modifying οἶκος)

→ relational specification

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

εἰς

into

preposition + accusative (directional)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with κιβωτόν)

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

object of εἰς (goal of movement)

→ object specification

κιβωτός: 'ark, chest, coffer'; originally a chest or box (cf. the ark of the covenant, Ex 25:10ff); here becomes the technical term for Noah's vessel, rendering Hebrew תִּבְנִית. The NT uses κιβωτός for both Noah's ark (Matt 24:38; Heb 11:7; 1 Pet 3:20) and the heavenly ark of the covenant (Rev 11:19) — a semantic link the church exploited typologically.

ὅτι

for / because

causal conjunction (motivation for the command)

→ discourse linkage or contrast

ὅτι: here causal, introducing the divine rationale for Noah's election to salvation. The ground for the command is Noah's moral character, not ritual status.

σέ

you

Accusative

object of εἶδον (proleptic/fronted for emphasis)

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of εἶδον (proleptic/fronted for emphasis).

εἶδον

I have seen

Aor Act Indic 1 Sg · ὁράω

main verb of motivation clause

→ constative aorist (summary of divine scrutiny)

ὁράω: 'see, perceive'; divine seeing in the OT/LXX is not merely visual but evaluative — God 'sees' Noah as righteous, a judicial verdict. Renders Hebrew יָרָא.

δίκαιον

righteous

Accusative

predicate accusative (complement of εἶδον: object + complement construction)

→ object specification

δίκαιος: 'righteous, just'; renders Hebrew דָּיָק; the term is the LXX's primary covenant-ethics adjective. The predication 'I saw you righteous' echoes 6:9 (Νωε ἄνθρωπος δίκαιος) and grounds the rescue in judicial righteousness, not merely sentiment.

ἐναντίον

before

preposition + genitive (sphere of evaluation: 'in my sight')

→ spatial or relational framing

ἐναντίον: 'before, in the presence of'; a common LXX prepositional phrase rendering יְנִיטִי; indicates the divine perspective as the only relevant moral standard.

μου

me

Genitive

genitive with ἐναντίον (object of the preposition)

→ spatial or relational framing

μου: meaning 'me'; here it marks the relation signaled by genitive with ἐναντίον (object of the preposition).

ἐν

in

preposition + dative (locative sphere)

→ spatial or relational framing

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

τῇ

the

Dative

article (with γενεᾱ)

→ noun-phrase marking

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

γενεᾱ

generation

Dative

dative of sphere (locative: within this generation)

→ sphere or reference

γενεά: 'generation, age'; renders Hebrew גִּיל; the specification 'in this generation' contrasts Noah's righteousness with the universal corruption of his contemporaries (cf. 6:5, 11–12).

ταύτη

this

Dative

dative demonstrative adjective (attributive to γενεᾱ)

→ participant reference or interest

ταύτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as dative demonstrative adjective (attributive to γενεᾱ).

2 Ἀπὸ δὲ τῶν κτηνῶν τῶν καθαρῶν εἴσαγε πρὸς σε ἑπτὰ ἑπτὰ, ἄρσεν καὶ θῆλυ, καὶ ἀπὸ τῶν κτηνῶν τῶν μὴ καθαρῶν δύο δύο, ἄρσεν καὶ θῆλυ.

And of the clean animals bring to yourself seven by seven, male and female, and of the animals that are not clean two by two, male and female.

Elaboration (specifying the clean/unclean animal classification)

Ἀπὸ δέ

The δέ marks a continuation-with-contrast from v.1's household command to the animal-boarding instructions. The distributive doubling ἑπτὰ ἑπτὰ is a Hebraism (הַשְׁבַּע הַשְׁבַּע) rendered as simple reduplication in Greek; no article or preposition bridges the two numerals, preserving the idiom's starkness. The clean/unclean distinction anticipates Levitical legislation and is unique in the LXX flood account to this section.

Ἄπὸ

from / of

preposition + genitive (partitive: 'of the animals')

→ spatial or relational framing

Ἄπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (partitive: 'of the animals').

δὲ

and / but

postpositive particle (continuation-contrast from v.1)

→ discourse linkage or contrast

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

τῶν

the

Genitive

article (with κτηνῶν)

→ noun-phrase marking

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

κτηνῶν

animals / livestock

Genitive

genitive (object of ἀπό, partitive source)

→ relational specification

κτηῖνος: 'livestock, beast, domestic animal'; renders Hebrew חַיָּה; a general term covering all land animals used for labor, food, or sacrifice.

τῶν

the

Genitive

article (with καθαρῶν)

→ noun-phrase marking

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

καθαρῶν

clean

Genitive

genitive adjective (attributive to κτηνῶν: 'of the clean animals')

→ relational specification

καθαρός: 'clean, pure'; renders Hebrew כָּטֹר; in this context the ritual-purity distinction that underlies Levitical sacrifice (clean animals are suitable for offering) — the distinction's appearance here before Sinai is a pre-legal anticipation of the later Torah categories.

εἰσαγε

bring in

Pres Act Impv 2 Sg · εἰσάγω

main verb (divine command, continuous aspect)

→ progressive present imperative (ongoing process of bringing in)

εἰσάγω: 'bring in, lead in'; the present imperative stresses the ongoing, processual nature of the leading operation rather than a single act.

πρός

to

preposition + accusative (directional: bring toward yourself)

→ spatial or relational framing

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

σε

yourself

Accusative

reflexive object of *πρός* (bring to yourself / take along)

→ participant reference

σε: meaning 'yourself'; pronoun marking person, possession, or reference within the clause; here it functions as reflexive object of *πρός* (bring to yourself / take along).

ἐπτά

seven

distributive numeral (first member of reduplicated pair)

→ measure or count

ἐπτά: the numeral 'seven'; when reduplicated (ἐπτά ἐπτά) it calques the Hebrew distributive *שִׁבְעָה שִׁבְעָה*, meaning 'seven apiece / seven by seven'. This Hebraism is not standard Greek usage — Greek normally would use *ἀνὰ ἐπτά* — making the LXX phrasing a conspicuous Hebraism that later scribes sometimes attempted to smooth.

ἐπτά

seven

distributive numeral (second member of reduplicated pair — Hebraism for 'seven by seven')

→ measure or count

ἐπτά: meaning 'seven'; numeral expression contributing count or measure in context.

ἄρσεν

male

Accusative

accusative (in apposition to the seven-by-seven: specifying sex)

→ object specification

ἄρσεν: 'male'; renders Hebrew *זָכָר*; here neuter form of *ἄρσεν* used as a noun-adjective, paired with *θῆλυ*.

καὶ

and

additive conjunction (pairing male and female)

→ discourse linkage or contrast

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

θῆλυ

female

Accusative

accusative (coordinated with *ἄρσεν*: pair specification)

→ object specification

θῆλυ: 'female'; renders Hebrew *זֵכֶּה*; the male-female pairing ensures reproductive viability — preserving 'seed upon the earth' (v.3).

καὶ

and

adversative/additive conjunction (introducing unclean animals in contrast)

→ discourse linkage or contrast

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

ἀπὸ

of

preposition + genitive (partitive, as above)

→ spatial or relational framing

ἀπὸ: meaning 'of'; here it marks the relation signaled by preposition + genitive (partitive, as above).

τῶν

the

Genitive

article (with *κτηνῶν*)

→ noun-phrase marking

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

κτηνῶν

animals

Genitive

genitive (partitive object of *ἀπό*)

→ relational specification

κτηνῶν: meaning 'animals'; it serves as genitive (partitive object of *ἀπό*).

τῶν

the

Genitive

article (with *μὴ καθαῶν*)

→ noun-phrase marking

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

μὴ

not

negation particle (with *καθαῶν*)

→ discourse linkage or contrast

μὴ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

καθαρῶν

clean

Genitive

genitive adjective negated by μή (the unclean animals)

→ relational specification

καθαρός: negated — 'not clean'; the LXX phrases the unclean animals negatively (τῶν μὴ καθαρῶν) rather than using the positive term ἀκάθαρτος, which is also available; the negative phrasing softens the category.

δύο

two

distributive numeral (first of reduplicated pair)

→ measure or count

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

δύο

two

distributive numeral (second of reduplicated pair — 'two by two' Hebraism)

→ measure or count

δύο δύο: calques the Hebrew שְׁנַיִם שְׁנַיִם; contrasts with the clean animals' seven by seven, establishing the quantitative asymmetry that privileges the clean.

ἄρσεν

male

Accusative

accusative (sex specification, as in first clause)

→ object specification

ἄρσεν: meaning 'male'; it serves as accusative (sex specification, as in first clause).

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

θῆλυ

female

Accusative

accusative (coordinated sex specification)

→ object specification

θῆλυ: meaning 'female'; it serves as accusative (coordinated sex specification).

3 καὶ ἀπὸ τῶν πετεινῶν τοῦ οὐρανοῦ τῶν καθαρῶν ἑπτὰ ἑπτὰ, ἄρσεν καὶ θῆλυ, καὶ ἀπὸ πάντων τῶν πετεινῶν τῶν μὴ καθαρῶν δύο δύο, ἄρσεν καὶ θῆλυ, διαθρέψαι σπέρμα ἐπὶ πᾶσαν τὴν γῆν.

And of the birds of heaven that are clean, seven by seven, male and female, and of all the birds that are not clean two by two, male and female, to preserve seed upon all the earth.

Continuation (extending the animal classification to birds)

καὶ ἀπὸ

The verse parallels v.2 exactly in structure, applying the same clean/unclean distinction to birds (τὰ πετεινά). The purpose clause διαθρέψαι σπέρμα ('to preserve/nourish seed') provides the telos of the entire loading operation — preservation of life's categories through the cataclysm. The infinitive of purpose is a compact Greek rendering of the Hebrew purpose clause.

καὶ

and

additive conjunction (continuing the list of animals)

→ discourse linkage or contrast

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

ἀπὸ

of

preposition + genitive (partitive)

→ spatial or relational framing

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

τῶν

the

Genitive

article (with πετεινῶν)

→ noun-phrase marking

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

πετεινῶν

birds

Genitive

genitive (partitive object of ἀπό)

→ relational specification

πετεινόν: 'bird, winged creature'; renders Hebrew *gay*; the broader category includes all flying creatures of the sky.

τοῦ

the

Genitive

article (with οὐρανοῦ)

→ noun-phrase marking

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

οὐρανοῦ

heaven / sky

Genitive

genitive of origin/sphere (birds of the sky)

→ relational specification

οὐρανός: 'sky, heaven'; renders Hebrew *gym*; 'birds of the sky/heaven' is a standard creation-narrative phrase (Gen 1:26, 28).

τῶν

the

Genitive

article (with καθαρῶν)

→ noun-phrase marking

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

καθαρῶν

clean

Genitive

genitive adjective (attributive to πετεινῶν)

→ relational specification

καθαρῶν: meaning 'clean'; it serves as genitive adjective (attributive to πετεινῶν).

ἐπτὰ

seven

distributive numeral (first member)

→ measure or count

ἐπτὰ: meaning 'seven'; numeral expression contributing count or measure in context.

ἐπτὰ

seven

distributive numeral (second member — Hebraism: 'seven by seven')

→ measure or count

ἐπτὰ: meaning 'seven'; numeral expression contributing count or measure in context.

ἄρσεν

male

Accusative

accusative (sex specification)

→ object specification

ἄρσεν: meaning 'male'; it serves as accusative (sex specification).

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

θηλυ

female

Accusative

accusative (coordinated sex specification)

→ object specification

θηλυ: meaning 'female'; it serves as accusative (coordinated sex specification).

καὶ

and

additive conjunction (introducing unclean bird category)

→ discourse linkage or contrast

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

ἀπὸ

of

preposition + genitive (partitive)

→ spatial or relational framing

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

πάντων

all

Genitive

genitive adjective (substantial: 'of all the birds...')

→ relational specification

πᾶς: the addition of πάντων to the unclean bird category (absent in the clean category's formulation) may stress comprehensiveness — no unclean bird is left behind.

τῶν

the

Genitive

article

→ noun-phrase marking

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

πετεινῶν

birds

Genitive

genitive (partitive object of ἀπό)

→ relational specification

πετεινῶν: meaning 'birds'; it serves as genitive (partitive object of ἀπό).

τῶν

the

Genitive

article

→ noun-phrase marking

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

μή

not

negation particle

→ discourse linkage or contrast

μή: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

καθαρῶν

clean

Genitive

genitive adjective negated (= unclean birds)

→ relational specification

καθαρῶν: meaning 'clean'; it serves as genitive adjective negated (= unclean birds).

δύο

two

distributive numeral (first)

→ measure or count

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

δύο

two

distributive numeral (second — 'two by two')

→ measure or count

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

ἄρσεν

male

Accusative

accusative (sex specification)

→ object specification

ἄρσεν: meaning 'male'; it serves as accusative (sex specification).

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

θῆλυ

female

Accusative

accusative (sex specification)

→ object specification

θῆλυ: meaning 'female'; it serves as accusative (sex specification).

διαθρέψαι

to preserve / to nourish seed

Aor Act Inf · διατρέφω

infinitive of purpose (telic: the goal of the whole loading operation)

→ telic aorist infinitive (purpose clause)

διατρέφω: 'to feed, nourish, sustain'; renders Hebrew תִּיַּחֲיֶה ('to keep alive'); the purpose clause grounds the entire animal-loading in the goal of post-flood re-creation. The aorist infinitive of purpose is a condensed rendering of the Hebrew infinitive construct.

σπέρμα

seed

Accusative

object of διαθρέψαι

→ object specification

σπέρμα: 'seed, offspring, progeny'; renders Hebrew זָרַע; used here in the comprehensive sense of all living seed to be preserved — both animal and implicit human seed — anticipating the covenant re-establishment of ch. 9.

ἐπὶ

upon

preposition + accusative (distributive scope: 'upon all the earth')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (distributive scope: 'upon all the earth').

πᾶσαν

all

Accusative

accusative adjective (attributive to γῆν: 'all the earth')

→ object specification

πᾶσαν: meaning 'all'; it serves as accusative adjective (attributive to γῆν: 'all the earth').

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

earth

Accusative

object of ἐπὶ (scope of seed-preservation)

→ object specification

γῆ: 'earth, land'; the universal scope ('all the earth') makes explicit that the preservation is for the whole post-flood world, not merely one region.

4 ἔτι γὰρ ἡμερῶν ἑπτὰ ἐγὼ ἐπάγω ὑετὸν ἐπὶ τὴν γῆν τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας, καὶ ἐξαλείψω πᾶν τὸ ἀνάστημα ὃ ἐποίησα ἀπὸ προσώπου τῆς γῆς.

For yet seven days I will bring rain upon the earth forty days and forty nights, and I will blot out every living thing that I made from the face of the earth.

Grounding (divine rationale: imminent judgment)

ἔτι γάρ

The γάρ introduces the causal-explanatory elaboration of the command: why Noah must enter now. The temporal notice 'yet seven days' (ἑπτὰ ἡμέρων) creates narrative urgency. The first-person ἐγὼ ἐπάγω (emphatic 'I myself will bring') marks the flood as direct divine action, not natural disaster. The forty-day/night formula will become emblematic (cf. Moses at Sinai, Elijah, Jesus in the wilderness).

ἔτι

yet / still

temporal adverb (limiting the remaining time)

→ clausal contribution

ἔτι: 'still, yet, remaining'; creates urgency
— the window is closing. Renders Hebrew תֵּן.

γάρ

for

postpositive causal particle (grounding the command of vv.1-3)

→ discourse linkage or contrast

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

ἡμερῶν

days

Genitive

genitive of time within which ('within seven days')

→ relational specification

ἡμέρα: 'day'; the genitive of time within which specifies the interval before the flood begins. The seven-day period has covenantal resonance (sabbatical structure).

ἑπτὰ

seven

numeral modifying ἡμερῶν

→ measure or count

ἑπτὰ: meaning 'seven'; numeral expression contributing count or measure in context.

ἐγώ

I

Nominative

subject (emphatic pronoun — God as direct agent of the flood)

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as subject (emphatic pronoun — God as direct agent of the flood).

ἐπάγω

bring upon

Pres Act Indic 1 Sg · ἐπάγω

main verb (futuristic present: imminent divine action)

→ futuristic present (certainty of impending action)

ἐπάγω: 'bring upon, bring against'; renders Hebrew רַיַּטְמָה; 'I bring rain upon' frames the flood as deliberate divine judgment rather than natural event. The futuristic present expresses the certainty of the imminent action.

ὕετὸν

rain

Accusative

object of ἐπάγω

→ object specification

ὕετός: 'rain, rainfall'; renders Hebrew מַשָּׁל; the rain from heaven is one channel of the flood (the other being the burst fountains of the deep, v.11).

ἐπὶ

upon

preposition + accusative (directional: upon the earth)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (directional: 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

object of ἐπὶ (recipient of rain)

→ object specification

γῆν: meaning 'earth'; it serves as object of ἐπὶ (recipient of rain).

τεσσαράκοντα

forty

accusative of time how long (modifying ἡμέρας)

→ measure or count

τεσσαράκοντα: 'forty'; the forty-day period becomes one of the Bible's archetypal durations of trial/testing — Moses (Ex 24:18; 34:28), Elijah (1 Kgs 19:8), Jesus (Matt 4:2).

ἡμέρας

days

Accusative

accusative of duration

→ object specification

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

καὶ

and

additive conjunction (pairing day and night)

→ discourse linkage or contrast

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

τεσσαράκοντα

forty

accusative of duration (with νύκτας)

→ measure or count

τεσσαράκοντα: meaning 'forty'; numeral expression contributing count or measure in context.

νύκτας

nights

Accusative

accusative of duration (coordinated with ἡμέρας)

→ object specification

νύξ: 'night'; the merism 'forty days and forty nights' expresses an unbroken duration — the rain falls continuously, day and night, without respite.

καὶ

and

sequential conjunction (introducing the result clause)

→ discourse linkage or contrast

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

ἐξαλείψω

I will blot out

Fut Act Indic 1 Sg · ἐξαλείψω

main verb (future: announced divine judgment)

→ predictive future (certain future action)

ἐξαλείψω: 'blot out, wipe away, obliterate'; renders Hebrew **חָמַח** (from **חָמַח**, 'wipe/blot out'); a strong word for utter annihilation — used of wiping out a name, a people, or a stain. The image of creation being 'unmade' by divine erasure is vivid.

πᾶν

every

Accusative

accusative adjective (attributive to ἀνάστημα: 'every living thing')

→ object specification

πᾶν: meaning 'every'; it serves as accusative adjective (attributive to ἀνάστημα: 'every living thing').

τὸ

the

Accusative

article (with ἀνάστημα)

→ noun-phrase marking

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

ἀνάστημα

living thing / creature standing upright

Accusative

object of ἐξαλείψω

→ object specification

ἀνάστημα: 'stature, upright form, living creature'; renders Hebrew **כָּל־חַי** ('all that exists / all living substance'); a somewhat unusual LXX choice — the word emphasises the physical standing existence of creatures. Some scholars suggest the LXX translator read a variant or chose a word capturing 'all that has risen up / come into existence!'

ὃ

which

Accusative

relative pronoun (antecedent: ἀνάστημα)

→ participant reference

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

ἐποίησα

I made

Aor Act Indic 1 Sg · ποιέω

verb of relative clause (describing divine creation)

→ constative aorist (summarising the whole creation act)

ποιέω: 'make, create'; the relative clause 'which I made' recalls Gen 1's repeated 'God made' and makes the flood a deliberate reversal of creation — the Creator blots out what he made. The emotional weight is significant.

ἀπὸ

from

preposition + genitive (separation: 'from off the face')

→ spatial or relational framing

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

προσώπου

face

Genitive

genitive (object of ἀπό, idiom: 'from the face of')

→ relational specification

πρόσωπον: 'face'; ἀπὸ προσώπου τῆς γῆς renders Hebrew **מִפְּנֵי הָאָרֶץ** ('from the face/surface of the ground'); a standard idiom for total removal from existence.

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive (object of the idiomatic preposition phrase)

→ spatial or relational framing

γῆς: meaning 'earth'; here it marks the relation signaled by genitive (object of the idiomatic preposition phrase).

5 καὶ ἐποίησεν Νωε πάντα ὅσα ἐνετείλατο αὐτῷ κύριος ὁ θεός.

And Noah did all things as the LORD God commanded him.

Compliance report (closing the command-obedience unit) καὶ ἐποίησεν

The obedience formula 'Noah did all things as the LORD God commanded him' is a standard Pentateuchal compliance notice (cf. Ex 7:6; 39:32; 40:16). It closes the command unit of vv.1–4 with formal completeness. The brevity is intentional — no commentary on Noah's inner state, only the bare fact of total obedience (πάντα ὅσα, 'everything whatsoever'). The subject Νωε is placed after the verb, resuming paratactic flow.

καὶ

and

narrative conjunction (sequential: obedience follows command)

→ discourse linkage or contrast

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

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (compliance verb)

→ constative aorist (complete act of obedience)

ποιέω: 'do, perform, make'; in the compliance formula renders Hebrew עָשָׂה; the same verb used of God's creative acts (v.4) is now used of Noah's obedient acts, making the obedience a creative-order-restoring action.

Νωε

Noah

Nominative

subject (proper name, post-verbal for paratactic flow)

→ participant identification

Νωε: transliterated proper name rendered in Greek letters; here it functions as subject (proper name, post-verbal for paratactic flow).

πάντα

all things

Accusative

accusative object (proleptic antecedent of ὅσα: 'all things, whatever...')

→ object specification

πᾶς: the comprehensive πάντα ὅσα ('all things, as many as') signals total, ungrudging compliance — the standard Pentateuchal obedience formula leaves no room for partial compliance.

ὅσα

as many as / whatever

Accusative

relative pronoun (correlative with πάντα)

→ participant reference

ὅσος: 'as many as, as great as'; correlative pronoun picking up πάντα — 'all things, whatever he commanded.'

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλω

verb of relative clause (divine command)

→ constative aorist (completed divine charge)

ἐντέλλω: 'command, charge, give orders'; the middle form ἐνετείλατο is the standard LXX verb for divine commanding; renders Hebrew נִצַּח. The correlation of command (ἐνετείλατο) and obedience (ἐποίησεν) using the same aorist aspect creates a tight obedience-compliance ring.

αὐτῷ

him

Dative

dative indirect object of ἐνετείλατο (the one commanded)

→ 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 (the one commanded).

κύριος

Lord

Nominative

subject of relative clause

→ participant prominence

κύριος: meaning 'Lord'; it serves as subject of relative clause.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject (appositive to κύριος)

→ participant prominence

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

6 Νωε δὲ ἦν ἐτῶν ἑξακοσίων, καὶ ὁ κατακλυσμὸς τοῦ ὕδατος ἐγένετο ἐπὶ τῆς γῆς.

Now Noah was six hundred years old, and the flood of water came upon the earth.

Temporal frame / narrative pivot

Νωε δέ

The δέ marks a narrative shift from command (vv.1–5) to fulfilment. Noah's age — ἐτῶν ἑξακοσίων — is a genitive of age characteristic of the Priestly genealogical style. The word κατακλυσμός appears here for the first time in Genesis 7, naming the flood event with the Greek term the NT will inherit wholesale (Matt 24:38–39; 2 Pet 2:5; Luke 17:27).

Νωε

Noah

Nominative

subject (fronted for topic shift)

→ participant identification

Νωε: transliterated proper name rendered in Greek letters; here it functions as subject (fronted for topic shift).

δὲ

now / and

postpositive particle (narrative transition from command to event)

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (stative: age note)

→ progressive imperfect (continuous state at the time)

εἰμί: 'be'; the imperfect ἦν frames Noah's age as the background state at the moment the flood began.

ἐτῶν

years

Genitive

genitive of age (with ἑξακοσίων: 'of six hundred years')

→ relational specification

ἔτος: 'year'; the genitive of age construction (ἐτῶν + numeral) is the standard Priestly genealogical formula in LXX Genesis.

ἑξακοσίων

six hundred

Genitive

genitive numeral (age: 'six hundred years')

→ relational specification

ἑξακόσιοι: the six-hundredth year anchors the flood in the Priestly chronological system; its fulfilment at 8:13 ('first year, first month, first day') traces the flood from 600th to 601st year of Noah's life.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with κατακλυσμός)

→ noun-phrase marking

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

κατακλυσμός

flood

Nominative

subject (flood as new protagonist of the narrative)

→ participant prominence

κατακλυσμός: 'flood, deluge, inundation'; from κατακλύζω ('flood over, overwhelm'); renders Hebrew **וַיַּבֶּחַ**; this is the word the NT inherits: Matt 24:38–39 (κατακλυσμοῦ), Luke 17:27, 2 Pet 2:5. The word carries the sense of a catastrophic, all-covering inundation — not merely heavy rain — and became the technical term for Noah's flood in both Greek-Jewish and Christian tradition.

τοῦ

the

Genitive

article (with ὕδατος)

→ noun-phrase marking

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

ὑδατος

water

Genitive

genitive of content / specification (flood of water)

→ relational specification

ὑδωρ: 'water'; the genitive specifies the material of the κατακλυσμός; perhaps also an echo of the primordial waters of Gen 1:2 (ἐπάνω τοῦ ὕδατος) — the flood undoes creation.

ἐγένετο

came to pass / came

Aor Mid Indic 3 Sg · γίνομαι

main verb (event inception)

→ ingressive aorist (onset of the flood)

γίνομαι: the ἐγένετο formula marks the flood's arrival as a narrative event of cosmic significance; the same formula used for creation events in Gen 1 ('and it was so') here marks the great uncreation.

ἐπὶ

upon

preposition + genitive (upon the earth)

→ spatial or relational framing

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

→ relational specification

γῆς: meaning 'earth'; it serves as genitive (object of ἐπὶ: upon the earth).

7 εἰσῆλθεν δὲ Νωε καὶ οἱ υἱοὶ αὐτοῦ καὶ ἡ γυνὴ αὐτοῦ καὶ αἱ γυναῖκες τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ εἰς τὴν κιβωτὸν διὰ τὸ ὕδωρ τοῦ κατακλυσμοῦ.

And Noah entered, and his sons and his wife and the wives of his sons with him, into the ark, because of the water of the flood.

Narrative action (fulfilment of the command of v.1)

εἰσῆλθεν δέ

The compliance with the command of v.1 is narrated in the same vocabulary: εἰσῆλθεν (cf. Εἴσελθε, v.1), τὴν κιβωτόν. The household enumeration — Noah, his sons, his wife, his sons' wives — expands the compact 'you and all your house' of v.1. The causal phrase διὰ τὸ ὕδωρ τοῦ κατακλυσμοῦ gives the motive: the flood water is the immediate cause of entry.

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (narrative action: entering the ark)

→ constative aorist (completed act of entry)

εἰσέρχομαι: the aorist εἰσῆλθεν fulfils the imperative Εἴσελθε of v.1 — command and compliance mirror each other lexically.

δὲ

and / now

postpositive particle (narrative continuation)

→ discourse linkage or contrast

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

Νωε

Noah

Nominative

subject (head of the household list)

→ participant identification

Νωε: transliterated proper name rendered in Greek letters; here it functions as subject (head of the household list).

καὶ

and

additive conjunction (listing household members)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject (coordinated with Νωε)

→ participant prominence

υἱός: 'son'; the three sons Shem, Ham, and Japheth are collectively referenced.

αὐτοῦ

his

Genitive

genitive of possession (modifying υἱοί)

→ relational specification

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

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with γυναῖκα)

→ noun-phrase marking

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

γυνή

wife

Nominative

subject (coordinated: Noah's wife)

→ participant prominence

γυνή: 'woman, wife'; Noah's wife is unnamed in the LXX (as in MT); patristic tradition assigned her various names.

αὐτοῦ

his

Genitive

genitive of possession (his wife)

→ relational specification

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

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

αἱ

the

Nominative

article (with γυναῖκες)

→ noun-phrase marking

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

γυναῖκες

wives

Nominative

subject (coordinated: the sons' wives)

→ participant prominence

γυναῖκες: meaning 'wives'; it serves as subject (coordinated: the sons' wives).

τῶν

the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of possession (sons' wives)

→ relational specification

υἱῶν: meaning 'sons'; it serves as genitive of possession (sons' wives).

αὐτοῦ

his

Genitive

genitive of possession (his sons)

→ relational specification

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

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά: 'with, together with'; the phrase μετ' αὐτοῦ ('with him') sums up the whole household as entering together with Noah.

αὐτοῦ

him

Genitive

genitive of accompaniment (with Noah)

→ relational specification

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

εἰς

into

preposition + accusative (directional goal)

→ spatial or relational framing

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

τήν

the

Accusative

article

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

object of εἰς (destination)

→ object specification

κιβωτὸν: meaning 'ark'; it serves as object of εἰς (destination).

διὰ

because of

preposition + accusative (causal: on account of the flood water)

→ spatial or relational framing

διὰ: here with accusative, causal sense ('on account of').

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὕδωρ water Accusative <i>object of διά (the immediate cause of entry)</i> → object specification ὕδωρ: meaning 'water'; it serves as object of διά (the immediate cause of entry).	τοῦ the Genitive <i>article (with κατακλυσμοῦ)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	κατακλυσμοῦ flood Genitive <i>genitive of apposition / definition (the flood water = the κατακλυσμός)</i> → relational specification κατακλυσμοῦ: meaning 'flood'; it serves as genitive of apposition / definition (the flood water = the κατακλυσμός).
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8 καὶ ἀπὸ τῶν πετεινῶν τῶν καθαρῶν καὶ ἀπὸ τῶν πετεινῶν τῶν μὴ καθαρῶν καὶ ἀπὸ τῶν κτηνῶν τῶν καθαρῶν καὶ ἀπὸ τῶν κτηνῶν τῶν μὴ καθαρῶν

And of the birds that are clean and of the birds that are not clean and of the animals that are clean and of the animals that are not clean,

Elaboration (re-enumeration of the animal categories in compliance narrative) καὶ ἀπὸ

Verse 8 is a syntactically suspended list — a long series of ἀπὸ + genitive phrases — that is completed only in v.9. The sentence spans both verses, with v.8 providing the categorical list and v.9 providing the predicate (εἰσῆλθεν). This suspended syntax is a mark of the Priestly source's exhaustive, taxonomic style.

καὶ and <i>narrative conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἀπὸ of <i>preposition + genitive (partitive, first in a fourfold list)</i> → spatial or relational framing ἀπὸ: meaning 'of'; here it marks the relation signaled by preposition + genitive (partitive, first in a fourfold list).	τῶν the Genitive <i>article</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	πετεινῶν birds Genitive <i>genitive (object of ἀπὸ)</i> → relational specification πετεινῶν: meaning 'birds'; it serves as genitive (object of ἀπὸ).
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τῶν

the

Genitive

article (with καθαῶν)

→ noun-phrase marking

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

καθαῶν

clean

Genitive

attributive genitive adjective

→ relational specification

καθαῶν: meaning 'clean'; it serves as attributive genitive adjective.

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

ἀπὸ

of

preposition + genitive (second category)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

πετεινῶν

birds

Genitive

genitive (object of ἀπό)

→ relational specification

πετεινῶν: meaning 'birds'; it serves as genitive (object of ἀπό).

τῶν

the

Genitive

article (with negated καθαῶν)

→ noun-phrase marking

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

μὴ

not

negation particle

→ discourse linkage or contrast

μὴ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

καθαῶν

clean

Genitive

negated adjective (unclean birds)

→ relational specification

καθαῶν: meaning 'clean'; it serves as negated adjective (unclean birds).

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

ἀπὸ

of

preposition + genitive (third category)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

κτηνῶν

animals

Genitive

genitive (object of ἀπό)

→ relational specification

κτηνῶν: meaning 'animals'; it serves as genitive (object of ἀπό).

τῶν

the

Genitive

article

→ noun-phrase marking

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

καθαρῶν

clean

Genitive

attributive adjective

→ relational specification

καθαρῶν: meaning 'clean'; it serves as attributive adjective.

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

ἀπὸ

of

preposition + genitive (fourth category)

→ spatial or relational framing

ἀπὸ: meaning 'of'; here it marks the relation signaled by preposition + genitive (fourth category).

τῶν

the

Genitive

article

→ noun-phrase marking

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

κτηνῶν

animals

Genitive

genitive (object of ἀπό)

→ relational specification

κτηνῶν: meaning 'animals'; it serves as genitive (object of ἀπό).

τῶν

the

Genitive

article

→ noun-phrase marking

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

μή

not

negation particle

→ discourse linkage or contrast

μή: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

καθαρῶν

clean

Genitive

negated adjective (unclean animals — sentence suspended, completed in v.9)

→ relational specification

καθαρῶν: meaning 'clean'; it serves as negated adjective (unclean animals — sentence suspended, completed in v.9).

9 δύο δύο εἰσῆλθον πρὸς Νωε εἰς τὴν κιβωτόν, ἄρσεν καὶ θῆλυ, καθὰ ἐνετείλατο κύριος ὁ θεὸς τῷ Νωε.

Two by two they entered to Noah into the ark, male and female, just as the LORD God had commanded Noah.

Compliance completion (completes the suspended sentence of v.8) **δύο δύο εἰσῆλθον**

Verse 9 supplies the predicate for the long participial list of v.8. The distributive δύο δύο is placed emphatically at the start, resuming the motif of orderly pairing. The compliance formula καθὰ ἐνετείλατο κύριος ὁ θεός closes the boarding narration, mirroring the compliance notice of v.5 and creating a bracket around the animal-loading unit.

δύο

two

distributive numeral (first of pair — fronted for emphasis)

→ **measure or count**

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

δύο

two

distributive numeral (second — 'two by two')

→ **measure or count**

δύο δύο: the distributive Hebraism is the same as in v.2; here completing the suspended sentence of v.8 with orderly, pair-by-pair entry.

εἰσῆλθον

they entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (completing the suspended syntax of v.8)

→ **constative aorist (completed act of entry)**

εἰσέρχομαι: third plural — the animals (from v.8's fourfold list) are the implicit subject. Their orderly entry is the fulfilment of the divine command.

πρὸς

to

preposition + accusative (directional: toward Noah)

→ **spatial or relational framing**

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

Νωε

Noah

Accusative

object of πρὸς (the animals go to Noah)

→ **participant identification**

Νωε: transliterated proper name rendered in Greek letters; here it functions as object of πρὸς (the animals go to Noah).

εἰς

into

preposition + accusative (directional goal)

→ **spatial or relational framing**

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

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 (destination of entry)

→ **object specification**

κιβωτόν: meaning 'ark'; it serves as object of εἰς (destination of entry).

ἄρσεν

male

Accusative

accusative (sex specification in apposition)

→ object specification

ἄρσεν: meaning 'male'; it serves as accusative (sex specification in apposition).

καὶ

and

additive conjunction (pairing male and female)

→ discourse linkage or contrast

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

θῆλυ

female

Accusative

accusative (coordinated sex specification)

→ object specification

θῆλυ: meaning 'female'; it serves as accusative (coordinated sex specification).

καθὰ

just as

comparative particle (compliance formula: 'just as he commanded')

→ discourse linkage or contrast

καθὰ: 'just as, according as'; introduces the compliance formula; renders Hebrew גַּם־כִּי; the καθὰ + ἐνετείλατο formula is the standard Pentateuchal obedience marker.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλω

verb of compliance clause

→ constative aorist (completed divine charge)

ἐντέλλω: 'command, charge'; the middle voice with dative (αὐτοῖς) = 'charged them'; this is the recurrent verb of divine commissioning (cf. v.2).

κύριος

Lord

Nominative

subject of compliance clause

→ participant prominence

κύριος: meaning 'Lord'; it serves as subject of compliance clause.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεὸς

God

Nominative

subject (appositive to κύριος)

→ participant prominence

θεὸς: meaning 'God'; it serves as subject (appositive to κύριος).

τῷ

to

Dative

article (with Νωε as dative indirect object)

→ noun-phrase marking

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

Νωε

Noah

Dative

dative indirect object of ἐνετείλατο (the one commanded)

→ participant identification

Νωε: transliterated proper name rendered in Greek letters; here it functions as dative indirect object of ἐνετείλατο (the one commanded).

10 ἐγένετο δὲ μετὰ τὰς ἑπτὰ ἡμέρας καὶ τὸ ὕδωρ τοῦ κατακλυσμοῦ ἐγένετο ἐπὶ τῆς γῆς.

And it came to pass after the seven days that the water of the flood came upon the earth.

Temporal fulfilment (the seven-day countdown of v.4 is completed) ἐγένετο δέ

The formula ἐγένετο ... καί introduces the fulfilment of the seven-day countdown announced in v.4.

The double ἐγένετο (framing formula + event announcement) mirrors the double ἐγένετο of Ruth 1:1

and other LXX narrative openings, here marking a cosmic threshold: after seven days, the flood arrives. The phrase τὸ ὕδωρ τοῦ κατακλυσμοῦ recaps v.6's language.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg· γίνομαι

main verb (temporal framing formula)

→ constative aorist (inaugurating a new narrative event)

γίνομαι: the formula ἐγένετο δὲ μετὰ introduces a fulfilled-time event; renders Hebrew יָהָיָה + temporal phrase.

δὲ

and / now

postpositive particle (temporal narrative continuation)

→ discourse linkage or contrast

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

μετὰ

after

preposition + accusative (temporal: after the seven days)

→ spatial or relational framing

μετά: with accusative, 'after'; the seven-day waiting period of v.4 is now expired.

τὰς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἑπτὰ

seven

numeral (modifying ἡμέρας)

→ measure or count

ἑπτὰ: meaning 'seven'; numeral expression contributing count or measure in context.

ἡμέρας

days

Accusative

accusative of time (object of μετὰ)

→ object specification

ἡμέρα: the seven days recall the seven of creation; the flood begins on the 'eighth day' — a suggestive number in later theological reading.

καὶ

and

continuation conjunction (completing the double-ἐγένετο formula)

→ discourse linkage or contrast

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

τὸ

the

Nominative

article (with ὕδωρ)

→ noun-phrase marking

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

ὕδωρ water Nominative <i>subject of second ἐγένετο</i> → participant prominence ὕδωρ: meaning 'water'; it serves as subject of second ἐγένετο.	τοῦ the Genitive <i>article (with κατακλυσμοῦ)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	κατακλυσμοῦ flood Genitive <i>genitive of apposition (the flood water)</i> → relational specification κατακλυσμοῦ: meaning 'flood'; it serves as genitive of apposition (the flood water).	ἐγένετο came Aor Mid Indic 3 Sg · γίνομαι <i>main verb (event: the flood comes upon the earth)</i> → ingressive aorist (onset of the flood waters) γίνομαι: the second ἐγένετο is the event itself; the double use marks the fulfilment of an earlier notice (cf. v.6), a LXX narrative structuring device.
ἐπὶ upon <i>preposition + genitive (upon the earth)</i> → spatial or relational framing ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (upon 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 (object of ἐπὶ)</i> → relational specification γῆς: meaning 'earth'; it serves as genitive (object of ἐπὶ).	

11 ἐν τῷ ἑξακοσιοστῷ ἔτει ἐν τῇ ζωῇ τοῦ Νωε, τοῦ δευτέρου μηνός, ἑβδόμη καὶ εἰκάδι τοῦ μηνός, τῇ ἡμέρᾳ ταύτῃ ἐρράγησαν πᾶσαι αἱ πηγαὶ τῆς ἀβύσσου καὶ οἱ καταρράκται τοῦ οὐρανοῦ ἠνεώχθησαν.

In the six-hundredth year of Noah's life, in the second month, on the twenty-seventh day of the month — on that day all the fountains of the great deep burst open and the floodgates of heaven were opened.

Temporal specification (precise date of the cosmic rupture)

ἐν τῷ ... ἔτει

The verse opens with the Priestly date formula: year 600, second month, twenty-seventh day. The LXX reads ἑβδόμη καὶ εἰκάδι (twenty-seventh) where the MT has רַשְׁעֵי הַגְּבֻהִם (seventeenth) — a significant divergence explained by graphical confusion of (27) כז and (17) יז in the Hebrew Vorlage. The verse then delivers the flood's dual origin: ἐρράγησαν ... αἱ πηγαί ('the fountains burst open') and οἱ καταρράκται ἠνεώχθησαν ('the floodgates were opened') — cosmic rupture from below and above simultaneously.

ἐν

in

preposition + dative (temporal locative: in the year)

→ spatial or relational framing

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

τῷ

the

Dative

article (with ἑξακοσιοστῷ ἔτει)

→ noun-phrase marking

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

ἑξακοσιοστῷ

six-hundredth

Dative

dative ordinal numeral

→ sphere or reference

ἑξακοσιοστός: 'six-hundredth'; Priestly chronological precision anchors the flood in Noah's biographical timeline.

ἔτει

year

Dative

dative of time when

→ sphere or reference

ἔτει: meaning 'year'; it serves as dative of time when.

ἐν

in

preposition + dative (in Noah's life)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ζωῇ

life

Dative

dative of sphere (in the life of Noah)

→ sphere or reference

ζωή: 'life'; the phrase 'in the life of Noah' is the Priestly dating formula.

τοῦ

of

Genitive

article (with Νωε)

→ noun-phrase marking

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

Νωε

Noah

Genitive

genitive of possession (Noah's life)

→ participant identification

Νωε: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (Noah's life).

τοῦ

the

Genitive

article (with δευτέρου μηνός)

→ noun-phrase marking

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

δευτέρου

second

Genitive

genitive ordinal (second month)

→ relational specification

δεύτερος: 'second'; the second month is roughly April–May in the later Israelite calendar.

μηνός

month

Genitive

genitive of time (in the second month)

→ relational specification

μηνός: meaning 'month'; it serves as genitive of time (in the second month).

ἐβδόμη

seventh

Dative

dative ordinal (first component of compound date: 'twenty-seventh')

→ sphere or reference

ἐβδόμη: 'seventh'; part of ἐβδόμη καὶ εἰκάδι, 'twenty-seventh'. LXX reads 27th; MT reads 17th. Critical divergence: graphical confusion of (27) טז and (17) טז in the Vorlage — a known LXX–MT discrepancy affecting flood chronology.

καὶ

and

additive conjunction (combining ordinal components)

→ discourse linkage or contrast

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

εἰκάδι

twentieth

Dative

dative ordinal (second component: 20, giving 'twenty-seventh' with ἐβδόμη)

→ sphere or reference

εἰκάς: 'the twentieth day'; combined with ἐβδόμη καὶ = 'the twenty-seventh day'.

τοῦ

the

Genitive

article (with μηνός)

→ noun-phrase marking

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

μηνός

month

Genitive

genitive (of the month)

→ relational specification

μηνός: meaning 'month'; it serves as genitive (of the month).

τῇ

the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time when (on that day — anaphoric summary of the full date)

→ sphere or reference

ἡμέρα: meaning 'day'; it serves as dative of time when (on that day — anaphoric summary of the full date).

ταύτη

this

Dative

dative demonstrative (anaphoric)

→ participant reference or interest

ταύτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as dative demonstrative (anaphoric).

ἐρράγησαν

burst open

Aor Pass Indic 3 Pl · ῥήγνυμι

main verb (cosmic rupture from below)

→ ingressive aorist (sudden violent rupture)

ῥήγνυμι: 'burst, rupture'; aorist passive ἐρράγησαν renders Hebrew נִקְרַךְ ('were split open'). The imagery is of the earth's crust violently tearing to release subterranean waters — cosmic rather than merely meteorological.

πᾶσαι

all

Nominative

nominative adjective (with πηγαί)

→ participant prominence

πᾶσαι: meaning 'all'; it serves as nominative adjective (with πηγαί).

αἱ

the

Nominative

article

→ noun-phrase marking

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

πηγαί

fountains / springs

Nominative

subject of ἐρράγησαν

→ participant prominence

πηγή: 'spring, fountain'; renders Hebrew תַּיִם; πηγαί τῆς ἀβύσσου = the subterranean cosmic ocean of ancient cosmology (cf. Gen 1:2; Prov 8:28).

τῆς the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	ἀβύσσου deep / abyss Genitive <i>genitive of source (the fountains of the deep)</i> → relational specification ἄβυσσος: 'deep, abyss'; renders Hebrew דִּימָת (Gen 1:2 'the deep'); the flood reverses creation's separation of waters. The word becomes significant in apocalyptic (Rev 9:1–2; 20:1–3).	καὶ and <i>additive conjunction (second cosmic event)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	οἱ the Nominative <i>article (with καταρράκται)</i> → noun-phrase marking οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.
καταρράκται floodgates / cataracts Nominative <i>subject of ἠνεώχθησαν</i> → participant prominence καταρράκτης: 'floodgate, cataract'; renders Hebrew תַּבְּרִיךְ ('windows/sluices'); the firmament's sluices open to release the waters above it (cf. Gen 1:6–7). The dual eruption from below and above visualises a total reversal of the second day of creation.	τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	οὐρανοῦ heaven Genitive <i>genitive of belonging (floodgates of heaven)</i> → relational specification οὐρανοῦ: meaning 'heaven'; it serves as genitive of belonging (floodgates of heaven).	ἠνεώχθησαν were opened Aor Pass Indic 3 Pl · ἀνοίγω <i>main verb (second cosmic event: floodgates opened)</i> → ingressive aorist passive (gates thrown open at once) ἀνοίγω: 'open'; passive renders Hebrew יִתְּקַן; the divine passive implies God as opener. Contrasts with ἔκλεισεν ('shut') of v.16.

12 καὶ ἐγένετο ὁ ὑετὸς ἐπὶ τῆς γῆς τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας.

And the rain fell upon the earth forty days and forty nights.

Event fulfilment (the forty-day rain of v.4 begins) καὶ ἐγένετο

The exact language of v.4 is echoed verbatim — τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας — marking the fulfilment of the divine word. The ἐγένετο formula signals a completed event. The forty-day period is the rain's active phase; the total flood duration (v.24) is 150 days.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔγένετο

fell / came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (event of rain)

→ constative aorist (the 40-day rain as a unified event)

γίνομαι: ἔγένετο ὁ ὑετός = 'the rain fell'; fulfils v.4.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ὑετός

rain

Nominative

subject of ἔγένετο

→ participant prominence

ὑετός: echoes v.4's ὑετόν — prediction-fulfilment lexical ring.

ἐπὶ

upon

preposition + genitive

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive (object of ἐπὶ)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive (object of ἐπὶ).

τεσσαράκοντα

forty

accusative of duration

→ measure or count

τεσσαράκοντα: meaning 'forty'; numeral expression contributing count or measure in context.

ἡμέρας

days

Accusative

accusative of time how long

→ object specification

ἡμέρας: meaning 'days'; it serves as accusative of time how long.

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

τεσσαράκοντα

forty

accusative of duration

→ measure or count

τεσσαράκοντα: meaning 'forty'; numeral expression contributing count or measure in context.

νύκτας

nights

Accusative

accusative of duration (merism: unbroken continuity)

→ object specification

νύκτας: meaning 'nights'; it serves as accusative of duration (merism: unbroken continuity).

13 ἐν τῇ ἡμέρᾳ ταύτῃ εἰσῆλθεν Νωε, Σημ, Χαμ, Ιαφεθ, οἱ υἱοὶ Νωε, καὶ ἡ γυνὴ Νωε καὶ αἱ τρεῖς γυναῖκες τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ εἰς τὴν κιβωτόν.

On that same day Noah entered, Shem, Ham, Japheth — the sons of Noah — and Noah's wife and the three wives of his sons with him into the ark.

Recapitulation (re-narrating the entry on the date of v.11) ἐν τῇ ἡμέρᾳ ταύτῃ

The phrase ἐν τῇ ἡμέρᾳ ταύτῃ links back to v.11's date formula. The sons are named individually for the first time in the chapter: Σημ, Χαμ, Ιαφεθ. The three wives are counted — making eight souls total (cf. 1 Pet 3:20).

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρᾳ

day

Dative

dative of time when

→ sphere or reference

ἡμέρᾳ: meaning 'day'; it serves as dative of time when.

ταύτῃ

this

Dative

dative demonstrative (anaphoric to v.11)

→ participant reference or interest

ταύτῃ: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as dative demonstrative (anaphoric to v.11).

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (dated entry)

→ constative aorist

εἰσέρχομαι: 'go in / enter'; renders כָּיָא ; the subject is Bathsheba ('she came in to him'); the idiom εἰσέρχομαι πρὸς can carry sexual overtones (cf. Gen 6:4; 16:2 LXX), preparing for ἐκοιμήθη.

Νωε

Noah

Nominative

subject (head of household list)

→ participant identification

Νωε: transliterated proper name rendered in Greek letters; here it functions as subject (head of household list).

Σημ

Shem

Nominative

subject (first son named)

→ participant identification

Σημ: renders Hebrew שֵׁם ; ancestor of Semitic peoples.

Χαμ

Ham

Nominative

subject (second son named)

→ participant identification

Χαμ: renders Hebrew חָם .

Ἰαφεθ

Japheth

Nominative

subject (third son named)

→ participant identification

Ἰαφεθ: renders Hebrew יָפֶֿתֿ.

οἱ

the

Nominative

article (with υἱοί — apposition to the three names)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

appositive to Σημ, Χαμ, Ἰαφεθ

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as appositive to Σημ, Χαμ, Ἰαφεθ.

Νωε

Noah

Genitive

genitive of possession

→ participant identification

Νωε: transliterated proper name rendered in Greek letters; here it functions as genitive of possession.

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

wife

Nominative

subject (Noah's wife)

→ participant prominence

γυνή: meaning 'wife'; it serves as subject (Noah's wife).

Νωε

Noah

Genitive

genitive of possession

→ participant identification

Νωε: transliterated proper name rendered in Greek letters; here it functions as genitive of possession.

καὶ

and

additive 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.

τρῆς

three

Nominative

numeral (three wives — total = 8 persons, cf. 1 Pet 3:20)

→ measure or count

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

γυναῖκες

wives

Nominative

subject (sons' wives)

→ participant prominence

γυναῖκες: meaning 'wives'; it serves as subject (sons' wives).

τῶν the Genitive article → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	υἱῶν sons Genitive genitive of possession → relational specification υἱῶν: meaning 'sons'; it serves as genitive of possession.	αὐτοῦ his Genitive genitive of possession → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	μετ' with preposition + genitive (accompaniment) → spatial or relational framing μετ' meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment).
αὐτοῦ him Genitive genitive of accompaniment (with Noah) → relational specification αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of accompaniment (with Noah).	εἰς into preposition + accusative (goal) → spatial or relational framing εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (goal).	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 κιβωτόν: meaning 'ark'; it serves as object of εἰς.

14 καὶ πάντα τὰ θηρία κατὰ γένος καὶ πάντα τὰ κτήνη κατὰ γένος καὶ πᾶν ἑρπετὸν κινούμενον ἐπὶ τῆς γῆς κατὰ γένος καὶ πᾶν πετεινὸν κατὰ γένος,

And all the wild beasts according to kind, and all the livestock according to kind, and every creeping thing that moves upon the earth according to kind, and every bird according to kind,

Elaboration (taxonomic catalogue, suspended; completed by v.15) καὶ πάντα

Four categories — θηρία, κτήνη, ἑρπετά, πετεινά — each marked κατὰ γένος, recalling the creation taxonomy of Gen 1. The fourfold κατὰ γένος insists that creation's order is preserved through the flood. The sentence is syntactically suspended, completed in v.15.

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

πάντα

all

Nominative

attributive adjective (with τὰ θηρία)

→ participant prominence

πάντα: meaning 'all'; it serves as attributive adjective (with τὰ θηρία).

τὰ

the

Nominative

article

→ noun-phrase marking

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

θηρία

wild beasts

Nominative

subject (first category, suspended)

→ participant prominence

θηρίον: 'wild animal'; renders Hebrew תַּיִם.

κατὰ

according to

preposition + accusative (distributive: by kind)

→ spatial or relational framing

κατὰ + γένος = 'according to its kind'; recalling Gen 1's creation taxonomy (לַמִּינֵהֶן, κατὰ γένος).

γένος

kind

Accusative

object of κατὰ

→ object specification

γένος: meaning 'kind'; it serves as object of κατὰ.

καὶ

and

additive conjunction (second category)

→ discourse linkage or contrast

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

πάντα

all

Nominative

attributive adjective

→ participant prominence

πάντα: meaning 'all'; it serves as attributive adjective.

τὰ

the

Nominative

article

→ noun-phrase marking

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

κτήνη

livestock

Nominative

subject (second category, suspended)

→ participant prominence

κτήνη: meaning 'livestock'; it serves as subject (second category, suspended).

κατὰ

according to

preposition + accusative (distributive)

→ spatial or relational framing

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

γένος

kind

Accusative

object of κατὰ

→ object specification

γένος: meaning 'kind'; it serves as object of κατὰ.

καὶ

and

additive conjunction (third category)

→ discourse linkage or contrast

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

πᾶν

every

Nominative

attributive adjective

→ participant prominence

πᾶν: meaning 'every'; it serves as attributive adjective.

έρπετόν

creeping thing

Nominative

subject (third category, suspended)

→ participant prominence

έρπετόν: 'creeping creature'; renders Hebrew שֶׂרֶפ.׀

κινούμενον

moving

Pres Mid/Pass Ptcp Nom Sg Neut · κινέω

attributive participle (modifying έρπετόν)

→ progressive (ongoing locomotion as defining trait)

κινέω: 'move'; motion is the defining characteristic of creeping things.

ἐπὶ

upon

preposition + genitive

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive (surface: upon the earth)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive (surface: upon the earth).

κατὰ

according to

preposition + accusative (distributive)

→ spatial or relational framing

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

γένος

kind

Accusative

object of κατά

→ object specification

γένος: meaning 'kind'; it serves as object of κατά.

καὶ

and

additive conjunction (fourth category)

→ discourse linkage or contrast

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

πᾶν

every

Nominative

attributive adjective

→ participant prominence

πᾶν: meaning 'every'; it serves as attributive adjective.

πετεινόν

bird

Nominative

subject (fourth category, suspended)

→ participant prominence

πετεινόν: meaning 'bird'; it serves as subject (fourth category, suspended).

κατὰ

according to

preposition + accusative (distributive)

→ spatial or relational framing

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

γένος

kind

Accusative

object of κατά (sentence suspended, completed in v.15)

→ object specification

γένος: meaning 'kind'; it serves as object of κατά (sentence suspended, completed in v.15).

15 εἰσῆλθον πρὸς Νωε εἰς τὴν κιβωτόν, δύο δύο ἀπὸ πάσης σαρκός, ἐν ᾧ ἔστιν πνεῦμα ζωῆς.

They entered to Noah into the ark, two by two of all flesh in which there is the breath of life.

Completion (predicate for suspended sentence of vv.13–14) εἰσῆλθον

The verb εἰσῆλθον completes the compound suspended subject of vv.13–14. The phrase ἀπὸ πάσης σαρκός ('of all flesh') is comprehensive. The relative clause ἐν ᾧ ἔστιν πνεῦμα ζωῆς recalls Gen 2:7 — the breath of life defines the scope of what is preserved.

εἰσῆλθον

they entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (completing suspended sentence)

→ constative aorist (comprehensive entry)

εἰσέρχομαι: third plural — the creatures and household enter together.

πρὸς

to

preposition + accusative (toward Noah)

→ spatial or relational framing

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

Νωε

Noah

Accusative

object of πρὸς

→ participant identification

Νωε: transliterated proper name rendered in Greek letters; here it functions as object of πρὸς.

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

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

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

κιβωτόν: meaning 'ark'; it serves as object of εἰς.

δύο

two

distributive numeral (first)

→ measure or count

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

δύο

two

distributive numeral (second — 'two by two')

→ measure or count

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

ἀπὸ of <i>preposition + genitive (partitive)</i> → spatial or relational framing ἀπὸ: meaning 'of'; here it marks the relation signaled by preposition + genitive (partitive).	πάσης all Genitive <i>genitive adjective (with σαρκός: 'of all flesh')</i> → relational specification πάσης: meaning 'all'; it serves as genitive adjective (with σαρκός: 'of all flesh').	σαρκός flesh Genitive <i>genitive (object of ἀπό: comprehensive scope)</i> → relational specification σάρξ: 'flesh, living creature'; renders Hebrew רֶשֶׁת; 'all flesh' is the chapter's comprehensive term for embodied life.	ἐν in <i>preposition + dative (location of life-breath)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location of life-breath).
ὧ which Dative <i>relative pronoun (antecedent: πάσης σαρκός)</i> → participant reference or interest ὧ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (antecedent: πάσης σαρκός).	ἔστιν there is Pres Act Indic 3 Sg · εἰμί <i>verb of relative clause (existential)</i> → gnomic present (defining characteristic of living flesh) εἰμί: present tense marks the ongoing characteristic — living flesh always has the breath of life.	πνεῦμα breath / spirit Nominative <i>subject of ἔστιν</i> → participant prominence πνεῦμα: 'breath, spirit'; πνεῦμα ζωῆς = 'breath of life' echoes Gen 2:7 (ἐνεφύσησεν πνοὴν ζωῆς) — the Adamic breath.	ζωῆς of life Genitive <i>genitive of content (life-breath)</i> → relational specification ζωῆς: meaning 'of life'; it serves as genitive of content (life-breath).

16 καὶ τὰ εἰσπορευόμενα ἄρσεν καὶ θῆλυ ἀπὸ πάσης σαρκὸς εἰσῆλθεν, καθὰ ἐνετείλατο κύριος ὁ θεὸς τῷ Νωε. καὶ ἔκλεισεν κύριος ὁ θεὸς τὴν κιβωτὸν ἔξωθεν αὐτοῦ.

And those entering, male and female from all flesh, entered just as the LORD God commanded Noah.
And the LORD God shut the ark from outside him.

Compliance summary + divine act (closing the boarding scene) καὶ τὰ εἰσπορευόμενα

The verse has two distinct parts: (1) a compliance formula mirroring v.9 — καθὰ ἐνετείλατο κύριος ὁ θεός — closing the boarding narration; (2) the climactic divine sealing: ἔκλεισεν κύριος ὁ θεὸς τὴν κιβωτὸν ἔξωθεν αὐτοῦ ('the LORD God shut the ark from outside him'). The pronoun αὐτοῦ — 'outside him/it' — is ambiguous: it may mean 'outside Noah' (from Noah's perspective) or simply 'shut it from outside.' The phrase underscores God as the sovereign agent of Noah's enclosure and protection.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

τὰ
those

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

εἰσπορευόμενα
entering

Pres Mid/Pass Ptcp Nom Pl Neut ·

εἰσπορεύομαι

substantival participle (subject: those entering / the ones who entered)

→ progressive present (the act of entering as ongoing action)

εἰσπορεύομαι: 'enter, go in'; the substantival participle sums up all the entrants of vv.13–15 in a collective noun phrase.

ἄρσεν
male

Nominative

nominative (sex specification in apposition)

→ participant prominence

ἄρσεν: meaning 'male'; it serves as nominative (sex specification in apposition).

καὶ
and

additive conjunction

→ discourse linkage or contrast

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

θῆλυ
female

Nominative

nominative (sex specification)

→ participant prominence

θῆλυ: meaning 'female'; it serves as nominative (sex specification).

ἀπὸ
of

preposition + genitive (partitive)

→ spatial or relational framing

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

πάσης
all

Genitive

genitive adjective (comprehensive)

→ relational specification

πάσης: meaning 'all'; it serves as genitive adjective (comprehensive).

σαρκὸς
flesh

Genitive

genitive (object of ἀπό: 'of all flesh')

→ relational specification

σαρκὸς: meaning 'flesh'; it serves as genitive (object of ἀπό: 'of all flesh').

εἰσῆλθεν
entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (compliance summary)

→ constative aorist (completed boarding)

εἰσέρχομαι: the singular agrees with the neuter plural subject τὰ εἰσπορευόμενα (a standard Greek rule: neuter plural subject takes singular verb).

καθὰ
just as

comparative particle (compliance formula)

→ discourse linkage or contrast

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

ἐνετείλατο
commanded

Aor Mid Indic 3 Sg · ἐντέλλω

verb of compliance clause

→ constative aorist

ἐντέλλω: 'command, charge'; the middle voice with dative (αὐτοῖς) = 'charged them'; this is the recurrent verb of divine commissioning (cf. v.2).

κύριος

Lord

Nominative

subject

→ participant prominence

κύριος: meaning 'Lord'; it serves as subject.

ὁ

the

Nominative

article

→ 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 (dative with Νωε)

→ noun-phrase marking

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

Νωε

Noah

Dative

dative indirect object of ἐνετείλατο

→ participant identification

Νωε: transliterated proper name rendered in Greek letters; here it functions as dative indirect object of ἐνετείλατο.

καὶ

and

narrative conjunction (introducing the divine sealing act)

→ discourse linkage or contrast

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

ἔκλεισεν

shut

Aor Act Indic 3 Sg · κλείω

main verb (divine act: sealing the ark)

→ constative aorist (single definitive act of closure)

κλείω: 'shut, close, lock'; the act of divine closure is the chapter's dramatic apex — God himself seals Noah in. Contrasts with ἠνεώχθησαν ('were opened') of v.11; the heavens open and the ark is shut. The same word appears in Rev 3:7 (the one who shuts and no one opens).

κύριος

Lord

Nominative

subject (God as agent of the sealing)

→ participant prominence

κύριος: meaning 'Lord'; it serves as subject (God as agent of the sealing).

ὁ

the

Nominative

article

→ 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.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

object of ἔκλεισεν

→ object specification

κιβωτὸν: meaning 'ark'; it serves as object of ἔκλεισεν.

ἔξωθεν

from outside

adverb (manner/direction: shut from the outside)

→ clausal contribution

ἔξωθεν: 'from outside, from without'; the divine sealing is done from outside — Noah cannot open the ark himself; only God can.

αὐτοῦ

him / it

Genitive

genitive with ἔξωθεν (ambiguous: from outside him [Noah] / from outside it [the ark])

→ relational specification

αὐτός: the genitive αὐτοῦ with ἔξωθεν may refer to Noah ('from outside him') or the ark ('from outside it'); both readings stress the same theological point — God encloses Noah from without. The MT's יָרִיחַ ('behind him') supports 'from behind/outside him' = Noah is enclosed inside.

17 καὶ ἐγένετο ὁ κατακλυσμὸς τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας ἐπὶ τῆς γῆς, καὶ ἠύξθη τὸ ὕδωρ καὶ ἐπῆρεν τὴν κιβωτόν, καὶ ὑψώθη ἀπὸ τῆς γῆς.

And the flood lasted forty days and forty nights upon the earth, and the water increased and lifted the ark, and it was raised above the earth.

Escalation (first stage: waters rise and lift the ark)

καὶ ἐγένετο

The narrative enters a new phase: the flood's duration is stated (forty days) and the water's first dynamic action described — ἠύξθη ('increased/grew'), ἐπῆρεν ('lifted'), ὑψώθη ('was raised'). The three verbs in ascending register describe the progressive exaltation of the ark. ὑψώθη — from ὑψόω ('raise high, exalt') — gives the rising of the waters a quasi-exaltation quality; the same verb recurs in vv.18 and 20.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

lasted / came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (durative event frame)

→ constative aorist (the entire 40-day flood as a unit)

γίνομαι: καὶ ἐγένετο, narrative time-marker.

ὁ

the

Nominative

article

→ noun-phrase marking

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

κατακλυσμός

flood

Nominative

subject of ἐγένετο

→ participant prominence

κατακλυσμός: meaning 'flood'; it serves as subject of ἐγένετο.

τεσσαράκοντα

forty

accusative of duration

→ measure or count

τεσσαράκοντα: meaning 'forty'; numeral expression contributing count or measure in context.

ἡμέρας

days

Accusative

accusative of time how long

→ object specification

ἡμέρας: meaning 'days'; it serves as accusative of time how long.

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

τεσσαράκοντα

forty

accusative of duration

→ measure or count

τεσσαράκοντα: meaning 'forty'; numeral expression contributing count or measure in context.

νύκτας

nights

Accusative

accusative of duration

→ object specification

νύκτας: meaning 'nights'; it serves as accusative of duration.

ἐπὶ

upon

preposition + genitive

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive (object of ἐπὶ)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive (object of ἐπὶ).

καὶ

and

sequential conjunction (first result clause)

→ discourse linkage or contrast

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

ηὐξήθη

increased / grew

Aor Pass Indic 3 Sg · αὐξάνω

main verb (first stage: water growth)

→ ingressive aorist (onset of water increase)

αὐξάνω: 'grow, increase, multiply'; renders Hebrew נִבְרַךְ ('multiplied/increased'); the water's growth is the first of a three-verb ascending sequence.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὕδωρ

water

Nominative

subject of ηὐξήθη and ἐπῆρεν

→ participant prominence

ὕδωρ: meaning 'water'; it serves as subject of ηὐξήθη and ἐπῆρεν.

καὶ

and

sequential conjunction (second action)

→ discourse linkage or contrast

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

ἐπῆρεν

lifted / bore up

Aor Act Indic 3 Sg · ἐπαίρω

main verb (second stage: water lifts the ark)

→ constative aorist (the lifting act)

ἐπαίρω: 'lift up, raise'; renders Hebrew נִשָּׂא ('and it bore/lifted'); the water becomes the ark's buoyancy — from earthly grounding to floating.

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 ἐπῆρεν (the ark is lifted)

→ object specification

κιβωτόν: meaning 'ark'; it serves as object of ἐπῆρεν (the ark is lifted).

καὶ

and

sequential conjunction (third action)

→ discourse linkage or contrast

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

ὕψωθη

was raised / rose high

Aor Pass Indic 3 Sg · ὑψόω

main verb (third stage: the ark is raised above the earth)

→ ingressive aorist (onset of exaltation)

ὕψωω: 'raise high, exalt'; the passive ὑψώθη renders Hebrew נִרְבָּה ('and it was lifted'); the verb has exaltation-register connotations (cf. Isa 52:13 LXX 'my servant shall be exalted'; John 3:14 NT echo). The three verbs ηὐξήθη / ἐπῆρεν / ὑψώθη form an ascending rhetorical sequence tracking the ark's elevation.

ἀπὸ

from

preposition + genitive (separation from the earth)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (separation 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 (object of ἀπό: raised above the earth)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive (object of ἀπό: raised above the earth).

18 καὶ ἐπεκράτει τὸ ὕδωρ καὶ ἐπληθύνετο σφόδρα ἐπὶ τῆς γῆς, καὶ ἐπεφέρετο ἡ κιβωτὸς ἐπάνω τοῦ ὕδατος.

And the water prevailed and multiplied greatly upon the earth, and the ark was carried upon the surface of the water.

Escalation (second stage: waters prevail greatly)

καὶ ἐπεκράτει

The imperfects ἐπεκράτει and ἐπληθύνετο shift from aorist to imperfect, marking the sustained, ongoing nature of the flood's prevailing force. ἐπεκράτει ('was prevailing') renders Hebrew וַיִּגְבֹּהּ, expressing the water's growing dominance. The ark's floating is described by ἐπεφέρετο ('was carried/borne'), an imperfect passive, suggesting the ark's serene buoyancy amid the catastrophe.

καὶ

and

sequential conjunction

→ discourse linkage or contrast

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

ἐπεκράτει

prevailed

Impf Act Indic 3 Sg · ἐπικρατέω

main verb (durative: ongoing prevailing)

→ progressive imperfect (sustained dominance of the water)

ἐπικρατέω: 'prevail over, be master of, dominate'; renders Hebrew גָּבַהּ ('be strong, prevail'); the imperfect signals ongoing, unrelenting domination — the waters are now in control.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὕδωρ

water

Nominative

subject

→ participant prominence

ὕδωρ: meaning 'water'; it serves as subject.

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

ἐπληθύνετο

multiplied / increased

Impf Pass Indic 3 Sg · πληθύνω

main verb (durative: ongoing multiplication)

→ progressive imperfect (continuous increase)

πληθύνω: 'multiply, increase greatly'; the irony is sharp — the verb used in Gen 1:28 for the blessing 'be fruitful and multiply' (πληθύνεσθε) is now used for the water's catastrophic multiplication.

σφόδρα

greatly / exceedingly

adverb (intensifying ἐπληθύνετο)

→ clausal contribution

σφόδρα: 'very much, exceedingly'; renders Hebrew **טַחַח**; a standard LXX intensifier often translating **טַחַח טַחַח** ('very greatly').

ἐπὶ

upon

preposition + genitive

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive (upon the earth)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive (upon the earth).

καὶ

and

sequential conjunction (ark's response to the prevailing water)

→ discourse linkage or contrast

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

ἐπεφέρετο

was carried / floated

Impf Pass Indic 3 Sg · ἐπιφέρω

main verb (durative: sustained floating)

→ progressive imperfect (the ark's continuous buoyancy)

ἐπιφέρω: 'carry upon, bear along'; the imperfect passive renders the ark as borne along by the water — passive, serene, sustained. Recalls Gen 1:2 LXX (πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος, 'the Spirit of God was hovering over the water') — an intentional verbal echo: what was above the waters at creation now rides them in the flood's reversal.

ἡ

the

Nominative

article

→ noun-phrase marking

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

κιβωτός

ark

Nominative

subject of ἐπεφέρετο

→ participant prominence

κιβωτός: meaning 'ark'; it serves as subject of ἐπεφέρετο.

ἐπάνω

above / upon

preposition + genitive (upon the surface of the water)

→ spatial or relational framing

ἐπάνω: 'above, on top of'; echoes Gen 1:2 (ἐπάνω τοῦ ὕδατος) — the verbal echo is significant.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ὕδατος

water

Genitive

genitive (object of ἐπάνω)

→ relational specification

ὕδατος: meaning 'water'; it serves as genitive (object of ἐπάνω).

19 τὸ δὲ ὕδωρ ἐπεκράτει σφόδρα σφόδρα ἐπὶ τῆς γῆς, καὶ ἐπεκαλύφθη πάντα τὰ ὄρη τὰ ὑψηλά, ἃ ἦν ὑποκάτω τοῦ οὐρανοῦ.

And the water prevailed exceedingly, exceedingly upon the earth, and all the high mountains under heaven were covered.

Escalation (third stage: all high mountains covered) τὸ δὲ ὕδωρ

The double adverb σφόδρα σφόδρα ('exceedingly, exceedingly') is an intensifying Hebraism — a doubly reduplicated adverb for superlative emphasis, rendering Hebrew **טַחַח טַחַח**. The flood's reach is now cosmic: 'all the high mountains under heaven' — a total geographical scope. The relative clause ἃ ἦν ὑποκάτω τοῦ οὐρανοῦ anchors the claim in observable geography.

τὸ

the

Nominative

article (with ὕδωρ — topic resumed with δέ)

→ noun-phrase marking

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

δὲ

and / now

postpositive particle (topic continuity with slight intensification)

→ discourse linkage or contrast

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

ὕδωρ

water

Nominative

subject (resumed protagonist)

→ participant prominence

ὕδωρ: meaning 'water'; it serves as subject (resumed protagonist).

ἐπεκράτει

prevailed

Impf Act Indic 3 Sg · ἐπικρατέω

main verb (durative: ongoing prevailing)

→ progressive imperfect

ἐπικρατέω: repeating v.18's verb, now intensified by double σφόδρα — the escalation is rhetorical as well as physical.

σφόδρα
exceedingly

adverb (first of doubled intensifier)

→ clausal contribution

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

σφόδρα
exceedingly

*adverb (second of doubled intensifier —
Hebraism: superlative by reduplication)*

→ clausal contribution

σφόδρα σφόδρα: the doubled adverb renders Hebrew **תַּנְה תַּנְה**, a Hebraism for superlative intensification; the LXX preserves the idiom without smoothing it.

ἐπὶ
upon

preposition + genitive

→ spatial or relational framing

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

τῆς
the

Genitive

article

→ noun-phrase marking

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

γῆς
earth

Genitive

genitive (upon the earth)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive (upon the earth).

καὶ
and

*sequential conjunction (result of the prevailing
water)*

→ discourse linkage or contrast

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

ἐπεκαλύφθη
were covered

Aor Pass Indic 3 Sg · ἐπικαλύπτω

main verb (result: mountains covered)

→ constative aorist (complete covering of all mountains)

ἐπικαλύπτω: 'cover over, veil'; renders Hebrew **יִכָּסְיוּ** ('were covered'); the divine passive — God as implicit agent of the covering — emphasises the totality of the judgment.

πάντα
all

Nominative

*nominative adjective (with τὰ ὄρη — subject of
ἐπεκαλύφθη)*

→ participant prominence

πάντα: meaning 'all'; it serves as nominative adjective (with τὰ ὄρη — subject of ἐπεκαλύφθη).

τὰ
the

Nominative

article

→ noun-phrase marking

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

ὄρη
mountains

Nominative

*subject of ἐπεκαλύφθη (neuter plural, singular
verb)*

→ participant prominence

ὄρος: 'mountain'; the mountains were the highest known geographical features — 'all the high mountains' states the flood's universal scope unambiguously.

τὰ
the

Nominative

article (with ὑψηλά)

→ noun-phrase marking

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

ὑψηλά
high

Nominative

attributive adjective (modifying ὄρη)

→ participant prominence

ὑψηλός: 'high, lofty'; shares the ὑψ- root with ὑψώθη (vv.17, 18, 20) — a verbal network linking the rising of waters to the submersion of heights.

ὅ

which

Nominative

relative pronoun (antecedent: τὰ ὄρη τὰ ὑψηλά)

→ participant reference

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

ἦν

were

Impf Act Indic 3 Sg · εἰμί

verb of relative clause (stative: describing the mountains' position)

→ progressive imperfect (continuous state)

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

ὑποκάτω

under / beneath

preposition + genitive (spatial: under heaven = visible from earth)

→ spatial or relational framing

ὑποκάτω: 'under, beneath'; 'under heaven' is an idiom for 'in the whole world' (cf. Eccl 1:13; Acts 2:5 — 'under heaven' = universal scope).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive (object of ὑποκάτω: under heaven)

→ relational specification

οὐρανοῦ: meaning 'heaven'; it serves as genitive (object of ὑποκάτω: under heaven).

20 πεντεκαίδεκα πήχεις ὑψηλὸν ὑψώθη τὸ ὕδωρ, καὶ ἐπεκαλύφθη πάντα τὰ ὄρη.

The water rose fifteen cubits high, and all the mountains were covered.

Specification (exact measure of flood height above the mountains) πεντεκαίδεκα πήχεις

The fronted measurement — fifteen cubits — gives a precise depth of water above the mountains, specifying how the coverage of v.19 was achieved. ὑψώθη appears again, completing the ὑψ- word-network of vv.17–20. The measurement (roughly 6–7 metres / 22 feet) is traditionally understood as sufficient to float the ark over any mountain — the depth above, not merely the total water level.

πεντεκαίδεκα

fifteen

accusative of measure (fronted for emphasis: 'fifteen cubits high')

→ clausal contribution

πεντεκαίδεκα: 'fifteen'; the number is precise — 15 cubits above the mountain peaks ensures the ark clears them.

πήχεις

cubits

Accusative

accusative of measure (standard unit of length)

→ object specification

πήχυς: 'cubit' (forearm length, roughly 45–50 cm); renders Hebrew 15 ;**πῆχ** cubits = approximately 6.75–7.5 metres.

ὕψηλόν

high

Accusative

adverbial accusative (manner/degree: 'rose high')

→ object specification

ὕψηλός: 'high'; adverbial accusative qualifying the manner of rising.

ὕψωθη

was raised

Aor Pass Indic 3 Sg · ὕψω

main verb (climax of the rising-water sequence)

→ constative aorist (the maximum height reached)

ὕψω: 'raise high'; the same verb as in v.17; its fourth occurrence in the chapter — the waters' rising is rendered as 'exaltation,' with ironic inversion: that which exalts (ὕψω) life (in its normal use) here exalts the destruction of life.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὕδωρ

water

Nominative

subject of ὕψωθη

→ participant prominence

ὕδωρ: meaning 'water'; it serves as subject of ὕψωθη.

καὶ

and

sequential conjunction (result: mountains covered)

→ discourse linkage or contrast

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

ἐπεκαλύφθη

were covered

Aor Pass Indic 3 Sg · ἐπικαλύπτω

main verb (result clause: coverage confirmed)

→ constative aorist (complete coverage)

ἐπικαλύπτω: repeats v.19's verb — the coverage claim is now measured (15 cubits above).

πάντα

all

Nominative

attributive adjective (with τὰ ὄρη)

→ participant prominence

πάντα: meaning 'all'; it serves as attributive adjective (with τὰ ὄρη).

τὰ

the

Nominative

article

→ noun-phrase marking

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

ὄρη

mountains

Nominative

subject of ἐπεκαλύφθη

→ participant prominence

ὄρη: meaning 'mountains'; it serves as subject of ἐπεκαλύφθη.

21 καὶ ἀπέθανεν πᾶσα σὰρξ κινουμένη ἐπὶ τῆς γῆς, τῶν πετεινῶν καὶ τῶν κτηνῶν καὶ τῶν θηρίων καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς καὶ πᾶς ἄνθρωπος.

And all flesh that moved upon the earth died — the birds and the livestock and the wild beasts and all the creeping things that creep upon the earth, and every human being.

Catastrophe report (annihilation of all flesh) καὶ ἀπέθανεν

The annihilation catalogue mirrors the creation taxonomy of Gen 1 in reverse order: birds, livestock, wild beasts, creeping things — and then, climactically, πᾶς ἄνθρωπος ('every human being') added last for emphasis. The verb ἀπέθανεν is singular, with the collective πᾶσα σὰρξ as subject, expressing the unity and totality of the death. The list ends with humanity — the creature for whose sake the earth was made, and whose corruption (Gen 6:5) provoked the flood.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέθανεν
died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (catastrophe: death of all flesh)

→ constative aorist (the totality of death as a unified event)

ἀποθνήσκω: 'die'; singular with collective subject πᾶσα σὰρξ, expressing the unity of mass death. Renders Hebrew מָלַךְ ('and expired'); the aorist views the entire annihilation as a single completed act.

πᾶσα
all

Nominative

nominative adjective (with σὰρξ)

→ participant prominence

πᾶσα: meaning 'all'; it serves as nominative adjective (with σὰρξ).

σὰρξ
flesh

Nominative

subject of ἀπέθανεν

→ participant prominence

σὰρξ: 'flesh, living creature'; πᾶσα σὰρξ ('all flesh') mirrors v.15's ἀπὸ πάσης σαρκός — what was preserved in pairs there is now destroyed en masse.

κινουμένη

moving

Pres Mid/Pass Ptcp Nom Sg Fem · κινέω

attributive participle (modifying σάρξ: 'that moved upon the earth')

→ progressive (ongoing motion as defining trait of living flesh)

κινέω: 'move'; the same root as κινούμενον in v.14 — the creeping/moving creatures defined by their movement are now dead, motionless.

ἐπὶ

upon

preposition + genitive

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive (upon the earth)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive (upon the earth).

τῶν

the

Genitive

article (with πετεινῶν — genitive of apposition to σάρξ)

→ noun-phrase marking

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

πετεινῶν

birds

Genitive

genitive (partitive apposition: specifying 'all flesh')

→ relational specification

πετεινῶν: meaning 'birds'; it serves as genitive (partitive apposition: specifying 'all flesh').

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

κτηνῶν

livestock

Genitive

genitive (second category in the death catalogue)

→ relational specification

κτηνῶν: meaning 'livestock'; it serves as genitive (second category in the death catalogue).

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

θηρίων

wild beasts

Genitive

genitive (third category)

→ relational specification

θηρίων: meaning 'wild beasts'; it serves as genitive (third category).

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

πάντων

all

Genitive

genitive adjective (comprehensive: all creeping things)

→ relational specification

πάντων: meaning 'all'; it serves as genitive adjective (comprehensive: all creeping things).

τῶν

the

Genitive

article

→ noun-phrase marking

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

έρπετῶν

creeping things

Genitive

genitive (fourth category)

→ relational specification

έρπετῶν: meaning 'creeping things'; it serves as genitive (fourth category).

τῶν

the

Genitive

article (with έρπόντων)

→ noun-phrase marking

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

έρπόντων

creeping

Pres Act Ptcp Gen Pl Neut · έρπω

attributive participle (identifying the creeping things by their activity)

→ progressive (their defining action — now stilled)

έρπω: 'creep, crawl'; the figura etymologica έρπετῶν ... έρπόντων ('creeping creatures ... that creep') is a stylistic intensifier; in LXX the verb cognate with the noun reinforces the category.

ἐπὶ

upon

preposition + genitive

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive (upon the earth)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive (upon the earth).

καὶ

and

additive conjunction (climactic addition: humanity)

→ discourse linkage or contrast

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

πᾶς

every

Nominative

nominative adjective (with ἄνθρωπος — final climactic item)

→ participant prominence

πᾶς: meaning 'every'; it serves as nominative adjective (with ἄνθρωπος — final climactic item).

ἄνθρωπος

human being / person

Nominative

subject (climactic: humanity listed last, most significant)

→ participant prominence

ἄνθρωπος: 'human being, person'; renders Hebrew אָדָם; the placement of humanity last — after all the animal categories — gives the human death the rhetorical weight of a culminating statement. The flood was provoked by human evil (Gen 6:5); humanity is therefore the last named in the death roll.

22 καὶ πάντα ὅσα ἔχει πνοὴν ζωῆς καὶ πᾶς ὃς ἦν ἐπὶ τῆς ξηρᾶς ἀπέθανεν.

And everything that has the breath of life and all who were upon the dry land died.

Completion (comprehensive summary of what died: all breath-of-life creatures on dry land)

καὶ πάντα ὅσα

The verse provides a second, more comprehensive summary clause, using two criteria: (1) having πνοὴν ζωῆς ('breath of life') — recall v.15 — and (2) being ἐπὶ τῆς ξηρᾶς ('upon the dry land'), distinguishing land creatures from sea life (which is not destroyed). The word ξηρά ('dry land') is itself charged — it is the Genesis 1:9–10 term for the land God separated from the waters; now the waters reclaim it.

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

πάντα

all / everything

Nominative

nominative subject (with relative clause ὅσα ἔχει)

→ participant prominence

πάντα: meaning 'all'; it serves as nominative subject (with relative clause ὅσα ἔχει).

ὅσα

as many as / whatever

Nominative

relative pronoun (correlative with πάντα)

→ participant reference

ὅσος: 'as many as'; the correlative πάντα ὅσα = 'everything that'; a comprehensive relative clause.

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

verb of relative clause (defining characteristic: having breath of life)

→ gnomic present (any creature that has breath of life)

ἔχω: 'have, possess'; gnomic present defines the class — any living creature possessing the breath of life.

πνοήν

breath

Accusative

object of ἔχει

→ object specification

πνοή: 'breath, blow of wind'; renders Hebrew נְשָׁמָה; in Gen 2:7 the LORD breathed πνοήν ζωῆς into Adam; here its presence defines what dies.

ζωῆς

of life

Genitive

genitive of content (breath of life)

→ relational specification

ζωῆς: meaning 'of life'; it serves as genitive of content (breath of life).

καὶ

and

additive conjunction (second criterion)

→ discourse linkage or contrast

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

πᾶς

all / everyone

Nominative

nominative subject (with ὅς ἦν: everyone who was on dry land)

→ participant prominence

πᾶς: meaning 'all'; it serves as nominative subject (with ὅς ἦν: everyone who was on dry land).

ὅς

who / which

Nominative

relative pronoun (with πᾶς: 'all who were...')

→ participant reference

ὅς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (with πᾶς: 'all who were...').

ἦν

was

Impf Act Indic 3 Sg · εἰμί

verb of relative clause (stative: location on dry land)

→ progressive imperfect (continuous state prior to death)

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

ἐπὶ

upon

preposition + genitive (upon the dry land)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with ξηρᾶς)

→ noun-phrase marking

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

ξηρᾶς

dry land

Genitive

genitive (object of ἐπὶ: the dry land)

→ relational specification

ξηρά: 'dry land' (sc. γῆ, 'dry ground'); the technical creation term from Gen 1:9–10 (ξηρά was separated from the sea); the flood covers what creation distinguished.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (repeating v.21's death statement comprehensively)

→ constative aorist (total, completed death)

ἀποθνήσκω: repeats v.21's verb; the two death statements (v.21 by category, v.22 by criterion) frame the annihilation comprehensively.

23 καὶ ἐξήλειψεν πᾶν τὸ ἀνάστημα ὃ ἦν ἐπὶ προσώπου τῆς γῆς, ἀπὸ ἀνθρώπου ἕως κτήνους καὶ ἔρπετῶν καὶ τῶν πετεινῶν τοῦ οὐρανοῦ, καὶ ἐξηλείφθησαν ἀπὸ τῆς γῆς· καὶ κατελείφθη μόνος Νωε καὶ οἱ μετ' αὐτοῦ ἐν τῇ κιβωτῷ.

And he blotted out every living thing that was on the face of the earth, from human being to livestock and to creeping things and to the birds of heaven, and they were blotted out from the earth; and Noah alone was left, and those with him in the ark.

Divine summary (God blots out; survival notice for Noah)

καὶ ἐξήλειψεν

The verb ἐξήλειψεν ('blotted out') is the active form fulfilling the divine promise of v.4 (ἐξαλείψω). God is the implicit subject — the verb brings the theological point home: this was divine action. The verse then pivots with the survival notice: καὶ κατελείφθη μόνος Νωε ('and Noah alone was left'), with the ark as the locus of survival. The contrast between total annihilation and single preservation is the theological heart of the chapter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξήλειψεν

blotted out

Aor Act Indic 3 Sg · ἐξαλείφω

main verb (divine action: fulfilment of v.4's ἐξαλείψω)

→ constative aorist (completed annihilation)

ἐξαλείφω: 'blot out, wipe away'; the active form here (3 Sg, God as implied subject) fulfils the first-person future ἐξαλείψω of v.4 — the flood as the execution of the announced divine judgment.

πᾶν

every

Accusative

accusative adjective (with ἀνάστημα)

→ object specification

πᾶν: meaning 'every'; it serves as accusative adjective (with ἀνάστημα).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἀνάστημα

living thing / creature

Accusative

object of ἐξήλειψεν

→ object specification

ἀνάστημα: repeats v.4 — 'every standing creature'; the same word God used in announcing the coming destruction is now used in describing its execution.

ὃ

which

Nominative

relative pronoun (antecedent: ἀνάστημα)

→ participant reference

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

verb of relative clause (location on the face of the earth)

→ progressive imperfect (prior continuous existence)

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

ἐπὶ

on

preposition + genitive (on the face of the earth)

→ spatial or relational framing

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

προσώπου

face

Genitive

genitive (ἐπὶ προσώπου = 'on the face/surface of')

→ relational specification

πρόσωπον: echoes v.4's ἀπὸ προσώπου τῆς γῆς — the creatures are blotted out from the very surface mentioned in the announcement.

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 the earth)

→ relational specification

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

ἀπὸ

from

preposition + genitive (scope: from ... to)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (scope: from ... to).

ἄνθρωπου

human being

Genitive

genitive (first limit of the ἀπό ... ἕως range)

→ relational specification

ἄνθρωπος: listed first in the range — from human to beast — as the most culpable; reverses the creation taxonomy.

ἕως

to / until

preposition + genitive (second limit of range: 'from ... to')

→ spatial or relational framing

ἕως: 'until, as far as'; in the ἀπό ... ἕως construction marks the lower end of the scope (from human down to the smallest creature).

κτῆνους

livestock

Genitive

genitive (second term in range)

→ relational specification

κτῆνους: meaning 'livestock'; it serves as genitive (second term in range).

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

ἐρπετῶν

creeping things

Genitive

genitive (third term in range)

→ relational specification

ἐρπετῶν: meaning 'creeping things'; it serves as genitive (third term in range).

καὶ

and

additive conjunction

→ discourse linkage or contrast

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

πετεινῶν

birds

Genitive

genitive (fourth term in range)

→ relational specification

πετεινῶν: meaning 'birds'; it serves as genitive (fourth term in range).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive of sphere (birds of heaven)

→ relational specification

οὐρανοῦ: meaning 'heaven'; it serves as genitive of sphere (birds of heaven).

καὶ

and

sequential conjunction (passive re-statement of the blotting out)

→ discourse linkage or contrast

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

ἐξηλείφθησαν

they were blotted out

Aor Pass Indic 3 Pl · ἐξαλείφω

main verb (passive summary: they were erased)

→ constative aorist (total erasure)

ἐξαλείφω: the passive reinforces the completeness — they were blotted out, removed, as if they had never existed.

ἀπὸ

from

preposition + genitive (from the earth)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (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 (from the earth)

→ relational specification

γῆς: meaning 'earth'; it serves as genitive (from the earth).

καὶ

and

adversative/contrastive conjunction (pivot to the survival notice)

→ discourse linkage or contrast

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

κατελείφθη

was left / remained

Aor Pass Indic 3 Sg · καταλείπω

main verb (survival: Noah alone left)

→ constative aorist (a single survivor event)

καταλείπω: 'leave behind, leave remaining'; the passive κατελείφθη renders Hebrew רָשָׁׁׁ (‘and there remained’); the theological term for a ‘remnant’ — the single survivor who will become the new Adam.

μόνος

alone

Nominative

predicate adjective (modifying Νωε: Noah alone)

→ participant prominence

μόνος: ‘alone, only’; the isolation is total — the entire world wiped out, Noah alone remaining. The word carries emotional as well as theological weight.

Νωε

Noah

Nominative

subject of κατελείφθη

→ participant identification

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

καὶ

and

additive conjunction (Noah + those with him)

→ discourse linkage or contrast

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

οἱ

those

Nominative

article (substantivizing μετ’ αὐτοῦ)

→ noun-phrase marking

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

μετ’

with

preposition + genitive (those with Noah = household and animals in the ark)

→ spatial or relational framing

μετ’: meaning ‘with’; here it marks the relation signaled by preposition + genitive (those with Noah = household and animals in the ark).

αὐτοῦ

him

Genitive

genitive of accompaniment (with Noah)

→ relational specification

αὐτοῦ: meaning ‘him’; pronoun marking person, possession, or reference within the clause; here it functions as genitive of accompaniment (with Noah).

ἐν

in

preposition + dative (location of survival)

→ spatial or relational framing

ἐν: meaning ‘in’; here it marks the relation signaled by preposition + dative (location of survival).

τῇ

the

Dative

article

→ noun-phrase marking

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

κιβωτῷ

ark

Dative

dative of location (in the ark)

→ sphere or reference

κιβωτός: the ark returns as the locus of salvation — it is what separates the living from the dead. The chapter began with God saying 'enter the ark'; it ends with the ark as the sole boundary between life and annihilation.

24 καὶ ὑψώθη τὸ ὕδωρ ἐπὶ τῆς γῆς ἡμέρας ἑκατὸν πενήκοντα.

And the water was raised upon the earth one hundred and fifty days.

Temporal summary (closing frame: the full duration of prevailing waters) καὶ ὑψώθη

The chapter closes with a formulaic summary giving the total duration of the flood's dominance: 150 days. ὑψώθη resumes the verb of v.17 and v.20, forming a frame around the whole water-rising narrative (vv.17–24). The 150 days is the time until the waters begin to recede (Gen 8:3–4), marking the chapter's narrative limit. The verse is metrically compact — six Greek words — giving the chapter a spare, definitive close.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὑψώθη

was raised / prevailed

Aor Pass Indic 3 Sg · ὑψόω

main verb (summary frame: the flood's exaltation over the earth)

→ constative aorist (the total period of high water viewed as a whole)

ὑψόω: 'raise high'; the final occurrence of the ὑψ- word cluster (vv.17, 18, 20, 24), forming the chapter's water-rising leitmotif. The aorist passive summarises the 150-day period in a single act — the waters stood raised. Renders Hebrew וַיִּגְבֹּהׁ ('prevailed / remained dominant').

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὕδωρ

water

Nominative

subject of ὑψώθη

→ participant prominence

ὕδωρ: 'water'; the chapter's dominant protagonist — water — closes as subject and remains raised for 150 days before beginning to recede (Gen 8:3).

ἐπὶ

upon

preposition + genitive (upon the earth)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (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 (upon the earth — the flood's scope)

→ relational specification

γῆ: 'earth'; its ninth occurrence in the chapter as the surface over which the waters reign — the earth is now entirely submerged.

ἡμέρας

days

Accusative

accusative of time how long (150 days)

→ object specification

ἡμέρα: 'day'; the 150-day total is the duration of the flood's peak before the waters begin subsiding (cf. Gen 8:3: 'at the end of 150 days the waters abated').

ἑκατὸν

a hundred

numeral (first component of 150)

→ measure or count

ἑκατόν: 'one hundred'; with πενήκοντα ('fifty') = 150 days total.

πεντήκοντα

fifty

numeral (second component of 150 — closing the chapter)

→ measure or count

πεντήκοντα: 'fifty'; the 150-day figure forms the chapter's final, definitive number — echoing the 7-day countdown (v.4), the 40-day rain (vv.4, 12, 17), and providing the total duration that will be referred back to in Gen 8:3.

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.