

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Book of Genesis, Chapter 8

ΓΕΝΕΣΙΣ Η΄

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

Chapter 8 brings the flood narrative to its resolution through a careful sequence of divine remembrance, receding waters, the testing of the earth by birds, Noah's disembarkation, the first post-diluvian altar and sacrifice, and the divine promise of cosmic order.

## Translation & textual notes

The Greek text of Genesis 8 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. Chapter 8 brings the flood narrative to its resolution through a careful sequence of divine remembrance, receding waters, the testing of the earth by birds, Noah's disembarkation, the first post-diluvian altar and sacrifice, and the divine promise of cosmic order. The chapter's opening verb, ἐμνήσθη (8:1), is the theological hinge of the entire flood account: 'God remembered Noah.' The verb μιμνήσκομαι in the LXX renders זָכַר and almost always denotes not mere mental recall but active, covenant-

faithful intervention — the same verb appears at Exod 2:24 (God remembers his covenant with Abraham, Isaac, and Jacob, launching the Exodus), at Ps 104(105):8 LXX (God remembers his covenant forever), and at Luke 1:54 (God has remembered his servant Israel). The 'remembering' of Noah is thus an act of covenant faithfulness, not a forgetfulness overcome. Simultaneously at 8:1 God sends a πνεῦμα ('wind / spirit') over the earth: the LXX uses the same word as Gen 1:2, where πνεῦμα θεοῦ 'hovered over the face of the waters' at creation — the wind that drives back the flood thus consciously echoes the creative breath of God at the world's first ordering, announcing a new creation. The restraining of the sources of the deep and of the heavenly floodgates in 8:2 reverses 7:11's cosmic opening, and the waters decrease by the formula ὑφίζανεν (8:3, 5, 'abated') over a measured chronological sequence: the ark rests on the mountains of Αραρατ on the seventeenth day of the seventh month (8:4), a date that the LXX shares with the MT. The chapter contains one notable LXX/MT date divergence: at 8:5 the LXX reads that the tops of the mountains were seen on the first day of the tenth month, matching the MT. The bird-sequence — a κόραξ (raven) sent first (8:7), then a περιστέρα (dove) on three successive missions (8:8, 10, 12) — is narrated in precise incremental stages; the dove's return with a φύλλον ἐλαίας κάρφος ('olive leaf, a cutting/twig') at 8:11 is the chapter's first sign of renewed life and the ancient symbol of peace that Jewish and Christian tradition inherits. The LXX phrase φύλλον ἐλαίας κάρφος renders Hebrew קָרַף הַיַּלֵּף; κάρφος means a small piece or chip, here used of a freshly-plucked shoot. At 8:20 Noah builds an altar (θυσιαστήριον) — the first altar in Scripture — and offers burnt offerings (όλοκαυτώματα) from every clean bird and beast; the resulting ὁσμὴν εὐωδίας ('odor of sweet savor,' 8:21) is the cultic formula that the NT reuses at Eph 5:2 (Christ's self-offering as ὁσμὴ εὐωδίας) and Phil 4:18 (the Philippians' gift as ὁσμὴν εὐωδίας). The divine response in 8:21 introduces a further translation crux: the LXX renders the Hebrew idiom 'said in his heart' (וַיֹּאמֶר אֱלֹהִים בְּלִבּוֹ) as καὶ διανοηθεὶς ὁ θεός,

'and God, having reflected / having considered' — a participle of διανοέομαι rather than a speech formula, and a notably interior rendering that softens the anthropomorphism. God's resolve in 8:21b not to curse the ground again is grounded in an anthropology that acknowledges human sin ('the disposition of the human mind is intent upon evil from youth') yet resolves toward mercy rather than judgment. The chapter closes with the cosmic-order promise of 8:22: so long as the earth endures, seedtime and harvest, cold and heat, summer and spring, day and night shall not cease — οὐ καταπαύσουσιν. This is an unconditional guarantee of natural regularity, undergirding the created order as the framework within which covenant history continues.

## Discourse structure of the chapter

A · 8:1–5

### God remembers Noah: the wind, the abating waters, and the ark's grounding

The unit opens with the covenant-remembrance verb ἐμνήσθη (8:1a) and the corresponding divine act: a πνεῦμα sent across the earth, reversing the primordial waters. The sources of the deep and the floodgates of heaven are stopped and the rain is restrained (8:2), and the waters begin to decrease over 150 days (8:3). The ark rests on the mountains of Αραράτ on the seventeenth day of the seventh month (8:4), and the waters continue to abate through the tenth month until the mountain-tops are visible (8:5). The movement is one of reversal and restoration: what chapters 6–7 loosed, God now begins to close.

B · 8:6–12

### The raven and the three missions of the dove

After forty days Noah opens the window of the ark (8:6) and releases first a κόραξ (raven), which flies to and fro until the waters dry (8:7), then a περιστέρα (dove) to probe the earth's surface (8:8). Finding no foothold the dove returns; Noah waits seven days and sends her again (8:10); she returns with a freshly-plucked φύλλον ἐλαίας κάρφος (olive leaf/shoot), the first tangible sign of renewed vegetation (8:11). Seven more days elapse; at the third sending the dove does not return, signaling the earth is dry (8:12). The incremental three-stage structure builds suspense and marks the return of life in ascending confirmation.

C · 8:13–19

### The earth is dry; God commands the disembarkation of all life

On the first day of the first month of Noah's six-hundred-and-first year the surface of the earth is dry (8:13); on the twenty-seventh day of the second month the earth is completely dry (8:14). God speaks to Noah (8:15), commanding him, his wife, his sons, and their wives to exit the ark (8:16), and commanding that every living thing — birds, animals, creeping things — go out, to be fruitful and multiply upon the earth (8:17). Noah obeys with his household (8:18), and every animal departs by its kinds (8:19). The section is framed by divine speech and human obedience, mirroring the ark-entry sequence in chapter 7.

### The first altar, the pleasing sacrifice, and the promise of cosmic order

Noah builds an altar (θυσιαστήριον), the first in Scripture, and offers burnt offerings from every clean animal and bird (8:20). The ὁσμὴ εὐωδίας ('odor of sweet savor') — the cultic formula inherited by the NT — elicits a divine resolve: God, reflecting (διανοηθείς, not 'saying in his heart' as in MT), determines not to curse the ground again on account of human works or to strike down all living things, acknowledging that the human mind is disposed toward evil from youth (8:21). The chapter's final verse (8:22) anchors the post-diluvian world in the unconditional promise of natural regularity — seedtime and harvest, cold and heat, summer and spring, day and night shall not cease — οὐ καταπαύουσιν — as long as the earth endures.

1 Καὶ ἐμνήσθη ὁ θεὸς τοῦ Νωε καὶ πάντων τῶν θηρίων καὶ πάντων τῶν κτηνῶν καὶ πάντων τῶν πετεινῶν καὶ πάντων τῶν ἑρπετῶν, ὅσα ἦν μετ' αὐτοῦ ἐν τῇ κιβωτῷ· καὶ ἐπήγαγεν ὁ θεὸς πνεῦμα ἐπὶ τὴν γῆν, καὶ ἐκόπασεν τὸ ὕδωρ.

And God remembered Noah and all the wild beasts and all the cattle and all the birds and all the reptiles, as many as were with him in the ark; and God brought a wind upon the earth, and the water subsided.

Narrative turning-point / divine action Καὶ ἐμνήσθη

The aorist ἐμνήσθη is the theological pivot of the entire flood narrative; it parallels Exod 2:24 LXX (God 'remembering' the Abrahamic covenant as the Exodus begins). The simultaneous dispatch of a πνεῦμα echoes Gen 1:2 (πνεῦμα θεοῦ over the primordial waters), marking this as a new-creation act. The fourfold enumeration of creatures recalls the taxonomies of Gen 1 and the boarding narrative of Gen 7.

Καὶ

and

*narrative conjunction (Hebraizing καί-parataxis)*

→ discourse linkage or contrast

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

ἐμνήσθη

remembered

Aor Pass Indic 3 Sg · μνησκόμαι

*main verb (divine covenant-action)*

→ constative aorist (single decisive act of covenantal attention)

μνησκόμαι: 'remember / be mindful of'; renders Hebrew זָכַר; in LXX theological usage the verb denotes not passive recollection but active covenant-faithful intervention — see Exod 2:24 (God remembers the patriarchal covenant, inaugurating the Exodus); Ps 104(105):8 LXX; Luke 1:54. The 'remembering' of Noah is the turning-point of the flood narrative.

ὁ

the

Nominative

*article with subject*

→ noun-phrase marking

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

θεός

God

Nominative

*subject*

→ participant prominence

θεός: LXX uses ὁ θεός (= אֱלֹהִים) here rather than κύριος ὁ θεός; the Elohim-strand of the flood narrative is reflected in the Greek translation.

τοῦ

of

Genitive

*article*

→ noun-phrase marking

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

Νωε

Noah

*indeclinable proper noun, object of ἐμνήσθη (genitive of person remembered)*

→ participant identification

Νωε: LXX transliteration of נֹחַ (Nōaḥ); indeclinable in Greek; the name derives from a root נָח ('rest') which the narrator plays on in Gen 5:29 and which resonates with the ark's 'resting' (κατέπαυσεν, 8:4) on Αραράτ.

καὶ

and

*connective (extending the object list)*

→ discourse linkage or contrast

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

πάντων

all

Genitive

*genitive of totality (modifying τῶν θηρίων)*

→ relational specification

πάντων: meaning 'all'; it serves as genitive of totality (modifying τῶν θηρίων).

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, object of ἐμνήσθη (first of four creature categories)

→ relational specification

θηρίον: 'wild beast / animal'; renders תַּיִם; the fourfold taxonomy (wild beasts, cattle, birds, reptiles) echoes Gen 1 and the boarding narrative of Gen 7.

καὶ

and

connective

→ discourse linkage or contrast

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

πάντων

all

Genitive

genitive of totality

→ relational specification

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

κτηνῶν

cattle / livestock

Genitive

genitive, object of ἐμνήσθη (second creature category)

→ relational specification

κτηῖνος: 'livestock / domestic beast'; renders הַבְּהֵמָה; the domestic/wild distinction mirrors the clean/unclean taxonomy.

καὶ

and

connective

→ discourse linkage or contrast

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

πάντων

all

Genitive

genitive of totality

→ relational specification

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

πετεινῶν

birds

Genitive

genitive, object of ἐμνήσθη (third creature category)

→ relational specification

πετεινόν: 'bird / winged creature'; renders הָעוֹף; birds will play a key role in the reconnaissance sequence of 8:7–12.

καὶ

and

connective

→ discourse linkage or contrast

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

πάντων

all

Genitive

genitive of totality

→ relational specification

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἐρπετῶν

reptiles / creeping things

Genitive

genitive, object of ἐμνήσθη (fourth creature category)

→ relational specification

ἐρπετόν: 'creeping thing / reptile'; renders שָׂרָף; the fourfold list closes the Rahmung, recalling the entry enumeration of chapter 7.

ὅσα

as many as

relative pronoun / quantifier (restrictive clause)

→ participant reference

ὅσα: meaning 'as many as'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun / quantifier (restrictive clause).

ἦν

were

Impf Act Indic 3 Sg · εἰμί

main verb of relative clause (existential)

→ imperfect (ongoing state during the flood period)

εἰμί: descriptive imperfect denoting the sustained condition of the creatures sheltered in the ark throughout the flood.

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 (referent: Noah)

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

κιβωτῶ

ark

Dative

dative of place (locative)

→ sphere or reference

κιβωτός: 'ark / chest'; renders תִּבְיָה; the NT inherits this technical term directly (Matt 24:38; Luke 17:27; Heb 11:7; 1 Pet 3:20); related to κιβώτιον (small box/chest) — the LXX uses the word also for the ark of the covenant (κιβωτὸς τῆς διαθήκης), a rich semantic overlap.

καὶ

and

narrative conjunction (paratactic continuation — second main clause)

→ discourse linkage or contrast

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

ἐπήγαγεν

brought

Aor Act Indic 3 Sg · ἐπάγω

main verb (divine action)

→ constative aorist (single purposive act)

ἐπάγω: 'bring upon / lead over'; renders וַיַּעֲבֹר ('caused to pass over'); God's directing of the wind is a sovereign act recalling the creation narrative (Gen 1:2 — πνεῦμα θεοῦ ἐπεφέρετο).

ὁ

the

Nominative

article with subject

→ noun-phrase marking

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

θεός

God

Nominative

*subject*

→ participant prominence

θεός: meaning 'God'; it serves as subject.

πνεῦμα

wind / spirit

Accusative

*direct object (of ἐπήγαγεν)*

→ object specification

πνεῦμα: 'wind / breath / spirit'; renders Πῶ; the deliberate echo of Gen 1:2 (πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος) marks the receding of the flood as a new-creation act; the ambiguity between 'wind' and 'spirit' (both senses of Πῶ/πνεῦμα) enriches the theological resonance.

ἐπὶ

upon

*preposition + accusative (direction/sphere)*

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (direction/sphere).

τὴν

the

Accusative

*article*

→ noun-phrase marking

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

γῆν

earth

Accusative

*accusative, object of ἐπὶ (sphere of the wind's action)*

→ object specification

γῆ: 'earth / land'; the wind acts upon the whole earth — a cosmic, not merely local, reversal.

καὶ

and

*narrative conjunction (result)*

→ discourse linkage or contrast

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

ἐκόπασεν

subsided

Aor Act Indic 3 Sg · κοπάζω

*main verb (resultant action — the water's response)*

→ ingressive aorist (onset of subsiding)

κοπάζω: 'abate / cease / be quiet'; renders יָבֹשׁ; the word is used in classical Greek of storms abating (cf. LXX Jonah 1:11, 12 — the sea 'abating' after Jonah is thrown in; Matt 14:32 — the wind 'ceased').

τὸ

the

Nominative

*article with subject*

→ noun-phrase marking

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

ὕδωρ

water

Nominative

*subject of ἐκόπασεν*

→ participant prominence

ὕδωρ: 'water'; the singular collective gathers the flood into one image; the verb (wind causes water to subside) echoes Exod 14:21 LXX (God drives back the Red Sea with an east wind).

## 2 Καὶ ἐπεκαλύφθησαν αἱ πηγαὶ τῆς ἀβύσσου καὶ οἱ καταρράκται τοῦ οὐρανοῦ, καὶ ἀνεσχέθη ὁ ὑετὸς ἀπὸ τοῦ οὐρανοῦ.

And the fountains of the deep were covered over and the floodgates of heaven were stopped, and the rain from heaven was restrained.

Consequence / reversal of 7:11 Καὶ ἐπεκαλύφθησαν

This verse precisely reverses Gen 7:11 (the rupture of the deep's springs and the opening of heaven's cataracts). The passive verbs (ἐπεκαλύφθησαν, ἀνεσχέθη) present the cosmic closure as a divine passive — God acting through the created order. The verse functions as a closing bracket to the 7:11 opening bracket.

Καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐπεκαλύφθησαν  
were covered / closed

Aor Pass Indic 3 Pl · ἐπικαλύπτω

*main verb (divine passive — reversal of 7:11)*

→ constative aorist (single act of closure)

ἐπικαλύπτω: 'cover over / close up'; renders נִסְתַּמְּרוּ ('were stopped up / sealed'); the passive implies divine agency — God closes what he opened; the verb choice differs from the active rupture verb of 7:11 (ἐρράγησαν), signaling a gentler, ordered closure.

αἱ  
the

Nominative

*article with subject*

→ noun-phrase marking

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

πηγαὶ  
fountains / springs

Nominative

*subject of ἐπεκαλύφθησαν*

→ participant prominence

πηγή: 'spring / fountain / source'; renders תַּיִם; at 7:11 these burst open violently; their closing here signals the reversal of the cosmic catastrophe.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ἄβυσσου

deep / abyss

Genitive

genitive of source (springs of the deep)

→ relational specification

ἄβυσσος: 'abyss / deep'; renders אֲבִסְסָא; a primordial term echoing Gen 1:2 (πνεῦμα ἐπεφέρετο ἐπάνω τοῦ ὕδατος with ἄβυσσος in the preceding phrase); the NT inherits the term for the underworld (Luke 8:31; Rev 9:1; 20:1–3).

καὶ

and

connective (coordinating second subject)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article with second subject

→ noun-phrase marking

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

καταρράκται

floodgates / cataracts

Nominative

second subject (of ἐπεκαλύφθησαν)

→ participant prominence

καταρράκτης: 'floodgate / sluice / cataract'; renders תַּבְרָא; at 7:11 these 'opened' (ἡνεώχθησαν); here 'covered' — the verb change (covering vs. opening) reflects the Hebrew sealings.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive of location (floodgates of heaven)

→ relational specification

οὐρανός: 'heaven / sky'; the two cosmic zones — above and below — that simultaneously opened at 7:11 are simultaneously closed here.

καὶ

and

narrative conjunction (additional consequence)

→ discourse linkage or contrast

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

ἀνεσχέθη

was restrained / held back

Aor Pass Indic 3 Sg · ἀνέχω

main verb (divine passive — cessation of rain)

→ constative aorist (single act of restraint)

ἀνέχω: 'hold back / restrain / withhold'; renders נָחַל ('was restrained / withheld'); the passive again implies God's sovereign control over the meteorological order.

ὁ

the

Nominative

article with subject

→ noun-phrase marking

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

ὕετός

rain

Nominative

subject of ἀνεσχέθη

→ participant prominence

ὕετός: 'rain'; renders דָּשָׁל; a specific term for rain as precipitation (vs. generic ὕδωρ); the restraint of rain marks the third reversal of 7:12's forty-day downpour.

ἀπὸ

from

preposition + genitive (source/separation)

→ spatial or relational framing

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

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 source (rain from heaven)

→ relational specification

οὐρανός; second occurrence in the verse, closing the spatial frame: both from above (heaven) and below (abyss) the waters are stopped.

### 3 Καὶ ἐπορεύετο τὸ ὕδωρ καὶ ἐκόπαζεν ἀπὸ τῆς γῆς, ἐπορεύετο δὲ ὑφιζάνων καὶ ἐλαττούμενον μετὰ ἑκατὸν πεντήκοντα ἡμέρας.

And the water was going and subsiding from the earth, and it was going on, diminishing and decreasing, after a hundred and fifty days.

Continuation / gradual reversal

Καὶ ἐπορεύετο

The imperfects (ἐπορεύετο, ἐκόπαζεν, ἐπορεύετο) and the two predicative participles (ὑφιζάνων, ἐλαττούμενον) collectively render the gradual, ongoing recession of the waters — a carefully sustained progression contrasted with the catastrophic suddenness of the flood's onset. The 150-day figure matches 7:24, closing that temporal bracket.

Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐπορεύετο

was going / receding

Impf Mid Indic 3 Sg · πορεύομαι

*main verb (progressive action)*

→ progressive imperfect (ongoing gradual recession)

πορεύομαι: 'go / proceed / move'; used idiomatically of the water's slow retreat; the imperfect emphasizes continuousness — not a sudden abating but a gradual withdrawal; the same verb describes journeys throughout Genesis.

τὸ

the

Nominative

*article with subject*

→ noun-phrase marking

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

ὕδωρ

water

Nominative

*subject*

→ participant prominence

ὕδωρ: the collective singular frames the entire flood as one body of water in retreat.

καὶ

and

*connective (coordinating second predicate)*

→ discourse linkage or contrast

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

ἐκόπαζεν

was subsiding

Impf Act Indic 3 Sg · κοπάζω

*main verb (progressive — repeated from v.1 as imperfect)*

→ progressive imperfect (continued subsiding)

κοπάζω: cognate with κόπος ('labor / toil') in classical usage; here 'abate / cease'; the imperfect of v.1's aorist ἐκόπασεν stretches the action into an ongoing process.

ἀπὸ

from

*preposition + genitive (separation)*

→ spatial or relational framing

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

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 separation (receding from the earth)*

→ relational specification

γῆ: the ground re-emerges as the water retreats — the same word that the flood covered; now the earth reasserts itself as the domain of life.

ἐπορεύετο

was going on

Impf Mid Indic 3 Sg · πορεύομαι

*main verb (pleonastic resumptive — Hebraism: 'going on doing X')*

→ progressive imperfect (sustained continuance)

πορεύομαι: repeated for the second time in the verse, rendering a Hebrew idiom (הלך) — 'going and diminishing') in which the verb of motion + participle expresses gradual, sustained action — a recognized Hebraism in LXX style.

δὲ

and / now

*postpositive particle (mild continuative)*

→ discourse linkage or contrast

δὲ: here a mild continuative, helping to advance the narrative clause; the shift from καί-parataxis to δὲ is rare in this LXX context and may soften the transition to the participial expansion.

ὕφζάνων

sinking / settling down

Pres Act Ptc Nom Sg Masc · ὑφζάνω

*predicative participle (manner/means: how the water was going)*

→ progressive participle (ongoing settling)

ὕφζάνω: 'sink down / settle / subside'; a compound of ὑπό + ἵζω; rare in classical Greek; the LXX uses it here and at v.5 for the gradual sinking of flood waters; renders חסר הלך as participial complement.

καὶ

and

*connective (coordinating second participle)*

→ discourse linkage or contrast

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

ἐλαττούμενον

diminishing / decreasing

Pres Pass Ptc Nom Sg Neut · ἐλαττώω

*predicative participle (coordinated with ὑφζάνων — manner)*

→ progressive participle (ongoing decrease)

ἐλαττώω: 'make less / diminish'; the passive 'being diminished' implies divine agency even in the natural process; the word recurs in a very different register at John 3:30 (ἐμὲ δεῖ ἐλαττοῦσθαι — 'I must decrease').

μετὰ

after

*preposition + accusative (temporal: after the period)*

→ spatial or relational framing

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

ἑκατὸν

a hundred

Accusative

*numeral modifier (temporal measure)*

→ measure or count

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

## πεντήκοντα

fifty

Accusative

*numeral modifier (temporal measure)*

→ *measure or count*

ἑκατὸν πενήκοντα ἡμέρας: '150 days'; this matches Gen 7:24's statement that the waters prevailed 150 days — the verse thus closes the bracket opened there and marks the exact turning-point of the flood narrative.

## ἡμέρας

days

Accusative

*accusative of duration (temporal measure with μετά)*

→ *object specification*

ἡμέρα: 'day'; the 150-day marker is the chronological skeleton of the flood story; it aligns with the 5-month period between the 17th of the 2nd month (7:11) and the 17th of the 7th month (8:4).

## 4 Καὶ ἐκάθισεν ἡ κιβωτὸς ἐν μηνὶ τῷ ἑβδόμῳ, ἑβδόμῃ καὶ εἰκάδι τοῦ μηνός, ἐπὶ τὰ ὄρη τὰ Αραρατ.

And the ark came to rest in the seventh month, on the twenty-seventh day of the month, upon the mountains of Ararat.

**Narrative event (the ark grounds)**

Καὶ ἐκάθισεν

The grounding of the ark is the first concrete sign that the flood tide has turned. The calendrical precision (seventh month, twenty-seventh day) reflects the narrator's interest in chronology as theological structure; the LXX reads the twenty-seventh day where the MT has the seventeenth — a significant textual divergence. Αραρατ is the LXX transliteration of 𐎶𐎵𐎺𐎠 (Urartu).

Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐκάθισεν

came to rest / settled

Aor Act Indic 3 Sg · καθίζω

*main verb (narrative event — the ark grounds)*

→ ingressive aorist (the onset of resting)

καθίζω: 'sit / settle / come to rest'; renders קָנַח (from קָנָה, 'rest'); the Hebrew root plays on Noah's name (קַיִן / קֵן); the same root underlies the covenant name Noah (Gen 5:29: 'this one will give us rest [קַיִן/קֵן]'). The LXX uses καθίζω rather than ἀναπαύω, which would have made the etymological connection explicit.

ἡ

the

Nominative

*article with subject*

→ noun-phrase marking

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

κιβωτὸς

ark

Nominative

*subject*

→ participant prominence

κιβωτὸς: the ark as grammatical subject — the vessel itself is the agent of grounding, passively driven by the retreating waters; the ark's 'resting' carries theological weight, anticipating the Sabbath-rest typology the patristic tradition will draw from this narrative.

ἐν

in

*preposition + dative (temporal)*

→ spatial or relational framing

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

μηνὶ

month

Dative

*dative of time (within the seventh month)*

→ sphere or reference

μὴν: 'month'; renders שָׁנָה; the calendrical framework is integral to the flood chronology — the narrator tracks the event with near-ritual precision.

τῷ

the

Dative

*article*

→ noun-phrase marking

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

ἐβδόμῳ

seventh

Dative

*dative ordinal modifier (seventh month)*

→ attributive qualification

ἑβδόμος: 'seventh'; the seventh month is theologically loaded in the OT calendar — the month of the Day of Atonement (Lev 23) and Tabernacles; whether the LXX narrator intends a calendrical resonance is debated.

## ἐβδόμη

twenty-seventh (on the twenty-seventh)

Dative

*dative of time (day within the month)*

→ sphere or reference

ἐβδόμη καὶ εἰκάδι: '(on the) twenty-seventh'; LXX reads the 27th day of the 7th month, while MT reads the 17th (הַשְּׁבַעִימֵאֲדָנִי); the LXX translator apparently read (27) זכ where MT has (17) יז — a graphically similar Hebrew numeral confusion. This is one of the most discussed LXX/MT divergences in the flood chronology.

## καὶ

and

*connective within date formula*

→ discourse linkage or contrast

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

## εἰκάδι

twentieth (part of twenty-seventh)

Dative

*dative of time (part of compound date: seven + twenty = twenty-seventh)*

→ sphere or reference

εἰκάς: 'the twentieth'; in Greek date formulae ἐβδόμη καὶ εἰκάδι = 'on the twenty-seventh day' (7 + 20); this compositional form is standard in LXX date notation.

## τοῦ

of the

Genitive

*article*

→ noun-phrase marking

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

## μηνός

month

Genitive

*genitive of reference (the twenty-seventh of the month)*

→ relational specification

μήν: repeated for the second time in the verse, closing the date formula.

## ἐπὶ

upon

*preposition + accusative (resting upon)*

→ spatial or relational framing

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

## τὰ

the

Accusative

*article with object*

→ noun-phrase marking

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

## ὄρη

mountains

Accusative

*accusative, object of ἐπὶ (location of grounding)*

→ object specification

ὄρος: 'mountain'; the plural indicates the mountain range of Ararat, not a single peak; the ark rests in the highlands of ancient Urartu.

τὰ

the

Accusative

article (identifying specific mountains)

→ noun-phrase marking

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

Αραρατ

Ararat

indeclinable proper noun, in apposition to τὰ ὄρη (identifying the mountain range)

→ participant identification

Αραρατ: LXX transliteration of ܐܪܪܬ; corresponds to the Assyrian Urartu, the mountainous region of modern eastern Turkey/Armenia; the site became a locus of Jewish, Christian, and Islamic tradition as the resting-place of the ark.

## 5 Τὸ δὲ ὕδωρ ὑφίζάνων ἐπορεύετο ἕως τοῦ δεκάτου μηνός· ἐν δὲ τῷ δεκάτῳ μηνί, τῇ πρώτῃ τοῦ μηνός, ὤφθησαν αἱ κεφαλὰὶ τῶν ὀρέων.

And the water continued sinking and diminishing until the tenth month; and in the tenth month, on the first of the month, the tops of the mountains were seen.

Continuation / milestone (mountain-tops visible)

Τὸ δὲ ὕδωρ

The δέ continues the gradual recession, and the aorist ὤφθησαν marks a new perceptual milestone — the first visible sign of the land's return. The passive ὤφθησαν ('were seen') implies both objective fact and Noah's point of view from within the ark. The tenth-month date is shared by LXX and MT.

Τὸ

the

Nominative

article with subject (fronted for continuity)

→ noun-phrase marking

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

δὲ

and / now

postpositive particle (mild continuative — topic continuation)

→ discourse linkage or contrast

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

ὕδωρ

water

Nominative

subject

→ participant prominence

ὕδωρ: the water again the grammatical subject of the recession narrative.

ὑφίζάνων

settling / sinking

Pres Act Ptc Nom Sg Masc · ὑφίζάνω

predicative participle (manner: how the water went)

→ progressive participle (ongoing subsiding)

ὑφίζάνω: repeated from v.3 — the repeated participle mirrors the iterative Hebrew idiom and sustains the sense of graduated recession over months.

## ἐπορεύετο

was going on / continuing

Impf Mid Indic 3 Sg · πορεύομαι

*main verb (progressive — Hebraizing motion-verb idiom)*

→ progressive imperfect (sustained continuing action)

πορεύομαι: third recurrence of this verb in the water-recession description (vv.3, 3, 5); the repeated imperfect conveys the drawn-out, gradual nature of the flood's retreat.

## ἕως

until

*preposition + genitive (temporal limit)*

→ spatial or relational framing

ἕως: 'until'; marks the temporal boundary of the recession — the process continues up to the point when the tenth month arrives.

## τοῦ

the

Genitive

*article*

→ noun-phrase marking

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

## δεκάτου

tenth

Genitive

*genitive ordinal modifier*

→ attributive qualification

δεκάτου: meaning 'tenth'; it serves as genitive ordinal modifier.

## μηνός

month

Genitive

*genitive of time (tenth month as limit)*

→ relational specification

μῆν: the tenth month, matched by the MT, is the first calendrical marker where LXX and MT agree in chapter 8.

## ἐν

in

*preposition + dative (temporal)*

→ spatial or relational framing

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

## δὲ

and

*postpositive particle (introducing new time clause)*

→ discourse linkage or contrast

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

## τῷ

the

Dative

*article*

→ noun-phrase marking

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

## δεκάτῳ

tenth

Dative

*dative ordinal modifier (temporal frame)*

→ attributive qualification

δεκάτῳ: meaning 'tenth'; it serves as dative ordinal modifier (temporal frame).

## μηνί

month

Dative

*dative of time (in the tenth month)*

→ sphere or reference

μηνί: meaning 'month'; it serves as dative of time (in the tenth month).

## τῇ

the

Dative

*article*

→ noun-phrase marking

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

## πρώτῃ

first

Dative

*dative ordinal (on the first day)*

→ sphere or reference

πρώτῃ: 'first'; the first of the tenth month — a New Year's Day resonance within the cultic calendar; the first day of the first month will recur at 8:13.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μηνός

month

Genitive

genitive of reference (first of the month)

→ relational specification

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

ὤφθησαν

were seen / appeared

Aor Pass Indic 3 Pl · ὀράω

main verb (narrative event — perceptual milestone)

→ ingressive aorist (the moment of first becoming visible)

ὀράω: 'see'; the passive ὤφθησαν is both impersonal ('the mountain-tops came into view') and subtly theological — the same passive is used of divine epiphanies (ὤφθη κύριος = 'the LORD appeared'); here the reappearing earth-tips echo a kind of epiphany of the world.

αἱ

the

Nominative

article with subject

→ noun-phrase marking

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

κεφαλαὶ

tops / heads

Nominative

subject of ὤφθησαν

→ participant prominence

κεφαλή: 'head / top'; renders ἡνίκα; used metaphorically of mountain peaks — 'the heads of the mountains'; the word carries its full literal weight: the earth re-emerges head-first from the retreating waters.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ὄρέων

mountains

Genitive

genitive of possession / whole (tops of the mountains)

→ relational specification

ὄρος: 'mountain'; the plural matches v.4's τὰ ὄρη — a progression: the ark rested on mountains (v.4), and now the mountains' peaks emerge from the subsiding waters (v.5).

## 6 Καὶ ἐγένετο μετὰ τεσσαράκοντα ἡμέρας ἠνέωξεν Νωε τὴν θυρίδα τῆς κιβωτοῦ, ἣν ἐποίησεν.

And it came to pass after forty days that Noah opened the window of the ark which he had made.

Narrative transition (Noah acts)

Καὶ ἐγένετο

The formula καὶ ἐγένετο introduces a new sub-episode after the 40-day marker (presumably 40 days after the mountain-tops were seen at v.5). Noah's opening of the window is the first human initiative in the chapter — until now, God has acted and Noah has waited.

Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἔγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

*main verb (framing formula — episode opener)*

→ constative aorist (inaugural narrative formula)

γίνομαι: καὶ ἔγένετο calques the Hebrew יָרָא; used throughout Genesis to introduce temporal transitions; here it marks the shift from passive waiting to Noah's first active step.

μετὰ

after

*preposition + accusative (temporal: after the 40-day period)*

→ spatial or relational framing

μετὰ: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal: after the 40-day period).

τεσσαράκοντα

forty

*Accusative*

*numeral modifier (temporal measure)*

→ measure or count

τεσσαράκοντα: 'forty'; the number 40 in biblical narrative marks a significant waiting period: 40 years in the wilderness (Num 14:33); 40 days of Moses on Sinai (Exod 24:18); 40 days of Elijah's journey (1 Kgs 19:8); 40 days of Jesus's temptation (Matt 4:2); now 40 days of Noah's waiting.

ἡμέρας

days

*Accusative*

*accusative of duration*

→ object specification

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

ἠνέωξεν

opened

Aor Act Indic 3 Sg · ἀνοίγω

*main verb of the narrated action*

→ constative aorist (single completed act)

ἀνοίγω: 'open'; renders ΠΤΗΞΙ; the opening of the θυρίδα (window/hatch) is Noah's first deliberate act of environmental probing — the precursor to the bird missions.

Νωε

Noah

*indeclinable proper noun, subject of ἠνέωξεν*

→ participant identification

Νωε: Noah reasserts his narrative agency — the chapter's first named human action.

τὴν

the

*Accusative*

*article with direct object*

→ noun-phrase marking

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

θυρίδα

window / hatch

*Accusative*

*direct object of ἠνέωξεν*

→ object specification

θυρίς: 'window / small door / hatch'; renders ἰλιך; a diminutive of θύρα ('door'); the ark's single window or hatch through which the birds will be released and through which Noah will observe the earth.

τῆς

of the

*Genitive*

*article*

→ noun-phrase marking

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

κιβωτοῦ

ark

*Genitive*

*genitive of possession (the ark's window)*

→ relational specification

κιβωτός: the ark — here in the genitive, specifying whose window is opened.

ἣν

which

*Accusative*

*relative pronoun (direct object of ἐποίησεν)*

→ participant reference

ἣν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (direct object of ἐποίησεν).

## ἐποίησεν

he had made

Aor Act Indic 3 Sg · ποιέω

*verb of relative clause (relative clause of description)*

→ constative aorist (prior completed construction)

ποιέω: 'make / do'; the relative clause recalls Noah's obedient construction of the ark per God's specifications (Gen 6:14–16); it grounds the present action in Noah's craftsmanship and covenant faithfulness.

## 7 Καὶ ἀπέστειλεν τὸν κόρακα τοῦ ἰδεῖν εἰ κεκόπακεν τὸ ὕδωρ· καὶ ἐξελθὼν οὐχ ὑπέστρεψεν ἕως τοῦ ξηρανθῆναι τὸ ὕδωρ ἀπὸ τῆς γῆς.

And he sent out the raven to see if the water had abated; and it went out and did not return until the water was dried from the earth.

**Narrative action (the raven sent)** Καὶ ἀπέστειλεν

The raven (κόραξ) is sent first — it departs and never returns, providing a negative but inconclusive datum: the water is not yet gone, or the raven is feeding on carrion. The raven's non-return contrasts with the dove's returning in vv.9, 11, creating the literary tension of the bird-sequence.

Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἀπέστειλεν

sent out

Aor Act Indic 3 Sg · ἀποστέλλω

*main verb (narrative action)*

→ constative aorist (single dispatch)

ἀποστέλλω: 'send away / dispatch'; renders **נִשְׁלַח**; the same verb will be used for the dove-missions (vv.8, 10, 12); the sending of birds as scouts has resonances with Num 13 (the spy mission) — probing an unknown land.

τὸν

the

Accusative

*article with direct object*

→ noun-phrase marking

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

κόρακα

raven

Accusative

*direct object (the bird sent)*

→ object specification

κόραξ: 'raven'; renders **רָעַב**; an unclean bird under the Levitical code (Lev 11:15; Deut 14:14); its non-return has been variously interpreted: the waters were still too high, or the raven found carrion among the flood-wreckage and fed without returning. The raven reappears in 1 Kgs 17:4–6 (feeding Elijah in the wilderness).

τοῦ

to

Genitive

*article with infinitive (genitive of purpose)*

→ noun-phrase marking

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

ἰδεῖν

see

Aor Act Inf · ὁράω

*infinitive of purpose (to see whether the waters had subsided)*

→ constative aorist infinitive (purpose of the mission)

ὁράω: 'see / observe'; the infinitive of purpose frames the bird-mission as a reconnaissance — visual surveillance of the earth's condition.

εἰ

whether / if

*indirect question particle (introducing indirect question)*

→ discourse linkage or contrast

εἰ: in indirect questions renders the Hebrew **אִם**; the indirect question is the content of the 'seeing': the bird is sent to determine whether the water has subsided.

κεκόπακεν

has abated

Pf Act Indic 3 Sg · κοπάζω

*verb of indirect question (perfect indicating current state from past action)*

→ intensive perfect (the abating as a present state resulting from a completed process)

κοπάζω: perfect form here — the question is not whether the water abated at some point (aorist) but whether its abating is now complete (perfect state); the perfect tense is theologically significant: Noah needs to know the current condition of the earth, not merely whether the water was once less.

τὸ

the

Nominative

article with subject

→ noun-phrase marking

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

ὕδωρ

water

Nominative

subject of κεκόπακεν

→ participant prominence

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

καὶ

and

narrative conjunction (introducing result clause)

→ discourse linkage or contrast

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

ἐξελθὼν

having gone out

Aor Act Ptc Nom Sg Masc · ἐξέρχομαι

attendant-circumstance participle (the raven's departure)

→ constative aorist participle (prior completed exit)

ἐξέρχομαι: 'go out'; the raven exits the ark — the participial construction captures the sequence: it went out, and then did not return.

οὐχ

not

negation

→ clausal qualification or emphasis

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

ὑπέστρεψεν

returned

Aor Act Indic 3 Sg · ὑποστρέφω

main verb (narrative: the raven's non-return)

→ constative aorist (the non-return as a completed state of affairs)

ὑποστρέφω: 'return / turn back'; the raven's failure to return contrasts sharply with the dove's returns at vv.9 and 11; ὑποστρέφω is a Lukan favorite (occurs 32 times in Luke-Acts) but here carries narrative significance.

ἕως

until

temporal conjunction (limiting the non-return)

→ discourse linkage or contrast

ἕως: meaning 'until'; conjunction or particle linking this unit with the surrounding discourse.

τοῦ

the

Genitive

article with articular infinitive

→ noun-phrase marking

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

ξηρανθῆναι

to be dried up

Aor Pass Inf · ξηραίνω

articular infinitive of time (until the drying of the water)

→ constative aorist infinitive (the eventual completion of drying)

ξηραίνω: 'dry / parch'; the passive infinitive implies divine agency in the earth's drying; the same root (ξηρός) is used in 8:13–14 for the dried earth.

τὸ

the

Accusative

article with subject of infinitive

→ noun-phrase marking

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

ὕδωρ

water

Accusative

accusative subject of infinitive

→ object specification

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

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

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 separation (drying from the earth)

→ relational specification

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

## 8 Καὶ ἀπέστειλεν τὴν περιστερὰν ὀπίσω αὐτοῦ ἰδεῖν εἰ κεκόπακεν τὸ ὕδωρ ἀπὸ προσώπου τῆς γῆς.

And he sent the dove after it to see if the water had abated from the face of the earth.

Narrative action (the dove's first mission)

Καὶ ἀπέστειλεν

The dove's first dispatch follows the same purpose-infinitive structure as v.7's raven-mission, but the dove is specifically said to go 'after it' (ὀπίσω αὐτοῦ) — after the raven, distinguishing this as a second probe. The dove becomes the chapter's key animal figure.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν

sent out

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist (single dispatch)

ἀποστέλλω: repeated from v.7 — the same verb for both bird-missions; the parallelism is deliberate.

τὴν

the

Accusative

article with direct object

→ noun-phrase marking

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

περιστερὰν

dove

Accusative

direct object (the second bird)

→ object specification

περιστέρα: 'dove / pigeon'; renders  $\pi\epsilon\pi\epsilon\rho\alpha$ ; a clean bird; in the NT the dove is the form of the Holy Spirit at Jesus's baptism (Matt 3:16; Mark 1:10; Luke 3:22; John 1:32) — the LXX's use of  $\pi\epsilon\pi\epsilon\rho\alpha$  in the new-creation flood narrative enriches that typological connection. The dove also symbolizes Israel in Hos 7:11; 11:11 and the beloved in Cant 2:14.

## ὀπίσω

after / behind

adverb / preposition + genitive (sequential  
temporal-positional: after the raven)

→ spatial or relational framing

ὀπίσω: 'behind / after'; renders יַדְיָא; the dove is sent after (following) the raven — a sequence that marks an escalating series of reconnaissance missions.

## αὐτοῦ

it (the raven)

Genitive

genitive after ὀπίσω (referent: the raven of v.7)

→ relational specification

αὐτοῦ: meaning 'it (the raven)'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after ὀπίσω (referent: the raven of v.7).

## ἰδεῖν

to see

Aor Act Inf · ὁράω

infinitive of purpose

→ constative aorist infinitive (purpose of the mission)

ὁράω: the same purpose-construction as v.7 — sending birds to see (ἰδεῖν) the state of the earth.

## εἰ

whether

indirect question particle

→ discourse linkage or contrast

εἰ: meaning 'whether'; conjunction or particle linking this unit with the surrounding discourse.

## κεκόπακεν

has abated

Pf Act Indic 3 Sg · κοπάζω

verb of indirect question (perfect of resultant state)

→ intensive perfect (current state: has the water now abated?)

κοπάζω: perfect repeated from v.7; the same question drives both bird-missions.

## τὸ

the

Nominative

article with subject

→ noun-phrase marking

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

## ὕδωρ

water

Nominative

subject of κεκόπακεν

→ participant prominence

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

## ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

## προσώπου

face / surface

Genitive

genitive of location (from the face/surface of the earth)

→ relational specification

πρόσωπον: 'face / surface'; renders פָּנֶיךָ; the phrase ἀπὸ προσώπου τῆς γῆς ('from the face of the earth') is a LXX idiom for the earth's surface (also at Gen 4:14; 7:4); it will recur at 8:13.

## 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 reference (the earth's surface)

→ relational specification

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

- 9 Καὶ οὐχ εὗρεν ἡ περιστερὰ ἀνάπαυσιν τοῖς ποσὶν αὐτῆς καὶ ὑπέστρεψεν πρὸς αὐτὸν εἰς τὴν κιβωτόν, ὅτι ὕδωρ ἦν ἐπὶ παντὸς προσώπου τῆς γῆς· καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἔλαβεν αὐτὴν καὶ εἰσήγαγεν αὐτὴν πρὸς ἑαυτὸν εἰς τὴν κιβωτόν.

And the dove found no resting place for her feet and returned to him into the ark, because water was upon the whole face of the earth; and he stretched out his hand and took her and brought her in to himself into the ark.

Narrative result (the dove returns — earth not yet ready) Καὶ οὐχ εὗρεν

The dove's return is the negative report: no ἀνάπαυσις ('resting place') for her feet signals that the earth's surface remains flooded. Noah's tender reception — stretching out his hand, taking the dove, bringing her in — is a moment of paternal care that anticipates the dove's role as comfort-bearer in v.11. The same verb ἀνάπαυσις ('rest') will echo in Matt 11:29 (Christ offering ἀνάπαυσις to the burdened).

Καὶ  
and

*narrative conjunction*

→ discourse linkage or contrast

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

οὐχ  
not

*negation*

→ clausal qualification or emphasis

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

εὗρεν  
found

Aor Act Indic 3 Sg · εὕρισκω

*main verb (narrative: the dove's failure to find rest)*

→ constative aorist (completed search with negative result)

εὕρισκω: 'find'; the dove's not-finding is the narrative's pivot — the earth is not yet ready; the same verb drives the search imagery of Luke 15 (lost sheep, coin, son).

ἡ  
the

*Nominative*

*article with subject*

→ noun-phrase marking

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

## περιστερὰ

dove

Nominative

*subject*

→ participant prominence

περιστερὰ: meaning 'dove'; it serves as subject.

## ἀνάπαυσιν

resting place / rest

Accusative

*direct object (of εὔρεν — the thing not found)*

→ object specification

ἀνάπαυσις: 'rest / resting place'; renders Πῶς ('resting place for foot'); the word carries theological weight throughout the LXX — the Promised Land as God's 'rest' (κατάπαυσις / ἀνάπαυσις) for Israel (Deut 12:9; Ps 94(95):11 LXX); here the dove finds no rest because the world is not yet a habitable place; Matt 11:29 (Jesus offers ἀνάπαυσιν for your souls) may echo this image.

## τοῖς

for the

Dative

*article*

→ noun-phrase marking

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

## ποσὶν

feet

Dative

*dative of advantage (rest for her feet)*

→ sphere or reference

πούς: 'foot'; the physical image is precise — the dove cannot find solid ground to land on; ποσὶν is the dative plural of πούς.

## αὐτῆς

her

Genitive

*genitive of possession (her feet)*

→ relational specification

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

## καὶ

and

*narrative conjunction (result)*

→ discourse linkage or contrast

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

## ὑπέστρεψεν

returned

Aor Act Indic 3 Sg · ὑποστρέφω

*main verb (the dove's return — contrast with raven's non-return)*

→ constative aorist (completed return)

ὑποστρέφω: the dove's return (ὑπέστρεψεν) contrasts with the raven's non-return (οὐχ ὑπέστρεψεν, v.7); the verbal echo marks the dove as the bird of relationship, not the raven.

## πρὸς

to

*preposition + accusative (direction toward person)*

→ spatial or relational framing

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

αὐτόν

him (Noah)

Accusative

accusative of direction (to Noah)

→ participant reference

αὐτόν: meaning 'him (Noah)'; pronoun marking person, possession, or reference within the clause; here it functions as accusative of direction (to Noah).

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

accusative of destination (into the ark)

→ object specification

κιβωτόν: meaning 'ark'; it serves as accusative of destination (into the ark).

ὅτι

because

causal conjunction (explaining the return)

→ discourse linkage or contrast

ὅτι: causal — the narrator explains the dove's return by the ground's condition.

ὕδωρ

water

Nominative

subject of the causal clause (anarthrous — predicate focus)

→ participant prominence

ὕδωρ: meaning 'water'; it serves as subject of the causal clause (anarthrous — predicate focus).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (existential: water still covered the earth)

→ imperfect (ongoing state)

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

ἐπὶ

upon

preposition + genitive (surface covering)

→ spatial or relational framing

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

παντός

all / whole

Genitive

genitive modifier (quantifying the extent)

→ attributive qualification

παντός: meaning 'all'; it serves as genitive modifier (quantifying the extent).

προσώπου

face / surface

Genitive

genitive of location

→ relational specification

προσώπου: meaning 'face'; it serves as genitive of location.

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 reference

→ relational specification

γῆ: the whole face of the earth still covered — confirming the dove's inability to land.

καὶ

and

*narrative conjunction (Noah's response)*

→ discourse linkage or contrast

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

ἐκτείνας

stretching out

Aor Act Ptc Nom Sg Masc · ἐκτείνω

*attendant-circumstance participle (prior action before ἔλαβεν)*

→ constative aorist participle (prior gesture)

ἐκτείνω: 'stretch out'; the extended hand reaching out for the dove is the narrative's most tender gesture; the same verb is used for Moses stretching out his hand over the sea (Exod 14:21, 26, 27) — an echo-image of God's power exercised through human hands.

τὴν

the

Accusative

*article*

→ noun-phrase marking

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

χεῖρα

hand

Accusative

*direct object of ἐκτείνας*

→ object specification

χείρ: 'hand'; the tactile, physical detail humanizes Noah and gives the bird-narrative its intimacy.

αὐτοῦ

his

Genitive

*genitive of possession (his hand)*

→ relational specification

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

*main verb (Noah receives the dove)*

→ constative aorist

λαμβάνω: 'take / receive'; the act of taking the dove into his hand before bringing it inside is a small narrative detail that slows the pace and emphasizes care.

αὐτήν

her (the dove)

Accusative

*direct object (the dove)*

→ participant reference

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

καὶ

and

*connective*

→ discourse linkage or contrast

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

εἰσήγαγεν

brought in

Aor Act Indic 3 Sg · εἰσάγω

*main verb (completion of the reception)*

→ constative aorist

εἰσάγω: 'bring in / lead in'; brings the dove back into the ark — the place of safety; the verb completes the three-action sequence: ἐκτείνας (stretched), ἔλαβεν (took), εἰσήγαγεν (brought in).

αὐτήν

her

Accusative

*direct object*

→ participant reference

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

πρὸς

to

*preposition + accusative (direction toward self)*

→ spatial or relational framing

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

ἑαυτὸν

himself

Accusative

*reflexive pronoun, accusative (toward himself — intimate reception)*

→ participant reference

ἑαυτόν: the reflexive emphasizes the personal, protective quality of Noah's action — he brings her to himself, not merely into an enclosure.

εἰς

into

*preposition + accusative (destination)*

→ spatial or relational framing

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

τὴν

the

Accusative

*article*

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

*accusative of destination*

→ object specification

κιβωτόν: meaning 'ark'; it serves as accusative of destination.

## 10 Καὶ ἐπισχὼν ἔτι ἡμέρας ἑπτὰ ἐτέρας πάλιν ἐξαπέστειλεν τὴν περιστερὰν ἐκ τῆς κιβωτοῦ.

And he waited yet another seven days and again sent the dove out from the ark.

**Narrative continuation (seven-day interval)**

Καὶ ἐπισχὼν

The second seven-day interval parallels the first (v.12 will add a third). The triple seven-day structure gives the dove-missions a liturgical, Sabbath-like rhythm. The verb ἐπισχὼν ('having held back / waited') depicts Noah's patient, disciplined waiting — he does not rush.

Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐπισχὼν

having waited / held back

Aor Act Ptc Nom Sg Masc · ἐπέχω

*attendant-circumstance participle (prior waiting before the dispatch)*

→ constative aorist participle (prior completed waiting)

ἐπέχω: 'hold back / restrain / wait'; renders ἔστη ('he waited'); the aorist participle places the waiting before the sending — Noah deliberately holds himself back for the full seven days before acting again.

ἔτι

still / yet

*adverb (temporal: yet another period)*

→ clausal contribution

ἔτι: 'still / yet'; marks this as a continuation of an ongoing pattern — the first seven days are assumed (from v.9's return), and now another seven.

ἡμέρας

days

Accusative

*accusative of duration*

→ object specification

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

## ἐπτά

seven

Accusative

*numeral modifier (seven days)*

→ **measure or count**

ἐπτά: 'seven'; the seven-day waiting periods match the pre-flood seven-day notice of Gen 7:4, 10; the septenary rhythm is deeply embedded in the flood chronology.

## έτερας

other / another

Accusative

*attributive adjective (another seven days — distinguishing this from the previous)*

→ **object specification**

έτερος: 'other / another (of a different kind or additional)'; the use of έτερος rather than άλλος is a minor stylistic feature; here simply 'another' period of seven days.

## πάλιν

again

*adverb (resumptive: again as before)*

→ **adverbial qualification**

πάλιν: 'again'; marks repetition — this is the second sending of the dove; πάλιν + έτερας έπτά together build the incremental rhythm of the narrative.

## έξαπέστειλεν

sent out

Aor Act Indic 3 Sg · έξαποστέλλω

*main verb (the second dove-dispatch)*

→ **constative aorist**

έξαποστέλλω: a compound strengthening of άποστέλλω (έξ + άπο + στέλλω) — 'send out / dispatch completely'; the compound may add a nuance of finality or completeness to the sending; common in Luke-Acts (e.g. Luke 1:53; Acts 7:12; 9:30; 12:11; 13:26).

## τήν

the

Accusative

*article with direct object*

→ **noun-phrase marking**

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

## περιστεράν

dove

Accusative

*direct object*

→ **object specification**

περιστερά: the same dove, retrieved in v.9, now sent a second time.

## ἐκ

from / out of

*preposition + genitive (source: from the ark)*

→ **spatial or relational framing**

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

## τῆς

the

Genitive

*article*

→ **noun-phrase marking**

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

## κιβωτοῦ

ark

Genitive

*genitive of source*

→ **relational specification**

κιβωτοῦ: meaning 'ark'; it serves as genitive of source.

# 11 Καὶ ἦλθεν πρὸς αὐτὸν ἡ περιστερὰ τὸ πρὸς ἑσπέραν, καὶ εἶχεν φύλλον ἐλαίας κάρφος ἐν τῷ στόματι αὐτῆς· καὶ ἔγνω Νωε ὅτι κεκόπακεν τὸ ὕδωρ ἀπὸ τῆς γῆς.

And the dove came to him at evening, and it had an olive leaf, a shoot, in its mouth; and Noah knew that the water had abated from the earth.

Narrative climax of the bird-sequence (the olive leaf) Καὶ ἦλθεν

The dove's return with the φύλλον ἐλαίας κάρφος (olive leaf, a cutting/twig) at evening is the chapter's most iconic moment — the first tangible sign of renewed vegetation and the classic symbol of peace and hope. Noah draws the correct inference: the water has abated. The olive leaf will become a cultural symbol of peace throughout Western tradition.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (the dove's return — narrative event)

→ constative aorist (single completed return)

ἔρχομαι: 'come / arrive'; the dove's return is structurally parallel to but far more significant than the first (v.9) — this time she brings evidence.

πρὸς

to

preposition + accusative (direction toward Noah)

→ spatial or relational framing

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

αὐτὸν

him (Noah)

Accusative

accusative of direction

→ participant reference

αὐτόν: meaning 'him (Noah)'; pronoun marking person, possession, or reference within the clause; here it functions as accusative of direction.

ἡ

the

Nominative

article with subject

→ noun-phrase marking

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

περιστερὰ

dove

Nominative

subject

→ participant prominence

περιστερὰ: meaning 'dove'; it serves as subject.

τὸ

in the (time of)

Accusative

article with adverbial accusative (temporal)

→ noun-phrase marking

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

πρὸς

toward

preposition + accusative (temporal idiom: toward evening)

→ spatial or relational framing

πρὸς ἑσπέραν: 'toward evening / at evening'; a standard temporal idiom in Greek (also Luke 24:29 — πρὸς ἑσπέραν ἐστίν); renders עַרְבַּת לַיְלָה; the timing at evening adds to the lyrical quality of the scene.

## ἑσπέραν

evening

Accusative

*accusative of temporal reference (in the evening idiom)*

→ object specification

ἑσπέρα: 'evening'; the return at evening balances the creation-narrative's 'evening and morning' structure — the first day of new creation begins with an evening report.

## καὶ

and

*narrative conjunction (introducing the detail of what she carried)*

→ discourse linkage or contrast

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

## εἶχεν

had / was carrying

Impf Act Indic 3 Sg · ἔχω

*main verb (circumstantial — the dove's cargo)*

→ imperfect (ongoing state: she was carrying it in her mouth as she came)

ἔχω: 'have / hold / carry'; the imperfect describes the dove's condition at the moment of arrival — she had it in her mouth; the imperfect is a circumstantial detail concurrent with ἦλθεν.

## φύλλον

leaf

Accusative

*direct object (of εἶχεν — what she carried)*

→ object specification

φύλλον: 'leaf / foliage'; renders הַעֵלֶף; a green leaf is the first vegetation to appear in the new-creation narrative; the choice of the olive will become the universally recognized symbol of peace.

## ἐλαίας

of an olive (tree)

Genitive

*genitive of source / species (olive leaf)*

→ relational specification

ἐλαία: 'olive tree / olive'; renders ἔλαια; the olive was the most economically and symbolically significant tree in the ancient Near East and Mediterranean — oil for anointing, light, and food; the olive leaf signals not merely that trees survive but that the richest of trees has put forth new growth.

## κάρφος

twig / shoot / cutting

Accusative

*direct object in apposition to φύλλον (or adverbial accusative: leaf, a fresh twig)*

→ object specification

κάρφος: 'dry fragment / twig / chip'; renders קָרֶפֶת ('freshly torn off'); in classical Greek κάρφος normally denotes a dry splinter or straw (cf. Matt 7:3–5 — the speck / κάρφος in your brother's eye); here the LXX uses it to render the Hebrew participle meaning 'freshly plucked' — a somewhat paradoxical choice that may indicate a freshly broken twig rather than a dried one; the emphasis is on the leaf as recently severed from a living tree.

## ἐν

in

*preposition + dative (locative)*

→ spatial or relational framing

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

## τῷ

the

Dative

*article*

→ noun-phrase marking

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

## στόματι

mouth

Dative

*dative of place (in her mouth)*

→ sphere or reference

στόμα: 'mouth'; the dove carries the leaf in its mouth — a detail that makes the image concrete and paintable; the beak-borne leaf becomes one of the most recognizable images in Western iconography.

## αὐτῆς

her

Genitive

*genitive of possession (her mouth)*

→ relational specification

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

## καὶ

and

*narrative conjunction (Noah's inference)*

→ discourse linkage or contrast

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

## ἔγνω

knew / understood

Aor Act Indic 3 Sg · γινώσκω

*main verb (Noah draws the inference)*

→ ingressive aorist (the moment of recognition)

γινώσκω: 'know / perceive / come to understand'; renders γινῶ; the ingressive aorist captures the moment of realization — Noah comes to know. This is observational, inferential knowledge (the leaf proves the water has gone), not revealed knowledge.

## Νωε

Noah

*indeclinable proper noun, subject of ἔγνω*

→ participant identification

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

## ὅτι

that

*complementizer (introducing indirect statement: what Noah came to know)*

→ clausal contribution

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

## κεκόπακεν

has abated

Pf Act Indic 3 Sg · κοπάζω

*verb of indirect statement (perfect: the water's abating as a present fact)*

→ intensive perfect (the abating is now an accomplished, persisting state)

κοπάζω: the perfect form here confirms what the dove's olive leaf demonstrates: the water has abated and this abating is now a stable condition; the same perfect-tense question was asked (though not yet answerable) in vv.7 and 8.

## τὸ

the

Nominative

*article with subject*

→ noun-phrase marking

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

## ὕδωρ

water

Nominative

*subject of κεκόπακεν*

→ participant prominence

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

## ἀπὸ

from

*preposition + genitive (separation)*

→ spatial or relational framing

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

## 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 separation*

→ relational specification

γῆς: meaning 'earth'; it serves as genitive of separation.

## 12 Καὶ ἐπισχὼν ἔτι ἡμέρας ἑπτὰ ἑτέρας πάλιν ἐξαπέστειλεν τὴν περιστερὰν, καὶ οὐ προσέθετο τοῦ ἐπιστρέψαι πρὸς αὐτὸν ἔτι.

And he waited yet another seven days and again sent the dove, and she did not return to him anymore.

**Narrative climax (third dove-mission: the dove does not return)** Καὶ ἐπισχὼν

The third seven-day interval closes the bird-sequence. The dove's non-return is the definitive sign: the earth is dry enough to sustain life. The Hebraism οὐ προσέθετο τοῦ ἐπιστρέψαι ('she did not add to return') renders שׁוּבָהּ לֹא־יָצְאָהּ — a LXX calque of the Hebrew idiom 'ceased to do X.'

Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐπισχὼν

having waited

Aor Act Ptc Nom Sg Masc · ἐπέχω

*attendant-circumstance participle (waiting before the third dispatch)*

→ constative aorist participle

ἐπέχω: repeated from v.10 — the same verb marks the identical waiting structure.

ἔτι

still / yet

*adverb (yet another interval)*

→ clausal contribution

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

ἡμέρας

days

*Accusative*

*accusative of duration*

→ object specification

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

ἑπτὰ

seven

*Accusative*

*numeral modifier*

→ measure or count

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

ἑτέρας

other

*Accusative*

*attributive adjective (the third seven-day period)*

→ object specification

ἑτέρας: meaning 'other'; it serves as attributive adjective (the third seven-day period).

πάλιν

again

*adverb (for the third time)*

→ adverbial qualification

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

ἐξαπέστειλεν

sent out

Aor Act Indic 3 Sg · ἐξαποστέλλω

*main verb (third dove-dispatch)*

→ constative aorist

ἐξαποστέλλω: same compound as v.10 — the systematic parallelism across the three missions is deliberate.

τὴν

the

Accusative

article

→ noun-phrase marking

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

περιστερὰν

dove

Accusative

direct object

→ object specification

περιστερὰν: meaning 'dove'; it serves as direct object.

καὶ

and

narrative conjunction (result: the decisive outcome)

→ discourse linkage or contrast

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

οὐ

not

negation

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation.

προσέθετο

added / continued

Aor Mid Indic 3 Sg · προστίθημι

main verb (Hebraizing idiom: she did not add to return)

→ constative aorist (the completed cessation)

προστίθημι: 'add / add again'; the idiom οὐ προσέθετο + infinitive directly calques the Hebrew הֵצִיטָה לֹא ('she did not add to / ceased to'); a recognized Hebraism in LXX Greek — 'did not add to returning' = 'returned no more.' The same construction appears at Gen 4:2 LXX; Luke 20:40 uses the cognate form.

τοῦ

to

Genitive

article with articular infinitive (genitive of content of the Hebraizing idiom)

→ noun-phrase marking

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

ἐπιστρέψαι

to return

Aor Act Inf · ἐπιστρέφω

genitive articular infinitive (content of the idiom: she did not add to returning)

→ constative aorist infinitive

ἐπιστρέφω: 'return / turn back'; the dove's not-returning here is the positive signal — the earth is now inhabitable. The same verb with religious weight = repentance/conversion throughout the NT (Acts 3:19; 26:20).

πρὸς

to

preposition + accusative (direction: to Noah)

→ spatial or relational framing

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

αὐτὸν

him (Noah)

Accusative

accusative of direction

→ participant reference

αὐτὸν: meaning 'him (Noah)'; pronoun marking person, possession, or reference within the clause; here it functions as accusative of direction.

ἔτι

anymore

adverb (negative finality: no longer)

→ clausal contribution

ἔτι: in negative clauses 'any longer / anymore'; the dove is gone — the earth is open and habitable.

13 Καὶ ἐγένετο ἐν τῷ ἐνὶ καὶ ἑξακοσιοστῷ ἔτει τῆς ζωῆς Νωε, τοῦ πρώτου μηνός, μιᾷ τοῦ μηνός, ἐξέλιπεν τὸ ὕδωρ ἀπὸ τῆς γῆς· καὶ ἀπεκάλυψεν Νωε τὴν στέγην τῆς κιβωτοῦ καὶ εἶδεν ὅτι ἐξέλιπεν τὸ ὕδωρ ἀπὸ προσώπου τῆς γῆς.

And it came to pass in the six-hundred-and-first year of the life of Noah, in the first month, on the first of the month, the water had departed from the earth; and Noah removed the covering of the ark and saw that the water had departed from the face of the earth.

Calendrical milestone (first month, first day: the earth is dry)

Καὶ ἐγένετο

The date — first month, first day of Noah's 601st year — has a New Year's Day resonance within the sacred calendar. Noah's physical act of removing the roof-covering marks his first direct visual engagement with the restored world. The repetition of ἐξέλιπεν τὸ ὕδωρ (twice in the verse) is a rhetorical double-confirmation.

Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

*framing formula (temporal episode marker)*

→ constative aorist

γίνομαι: καὶ ἐγένετο episode-opener, calquing יָהִי.

ἐν

in

*preposition + dative (temporal setting)*

→ spatial or relational framing

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

τῷ

the

Dative

*article with temporal phrase*

→ noun-phrase marking

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

ἐνὶ

one

Dative

*numeral (part of compound ordinal: six-hundred-and-first)*

→ sphere or reference

ἐνὶ: meaning 'one'; it serves as numeral (part of compound ordinal: six-hundred-and-first).

καὶ

and

*connective within compound numeral*

→ discourse linkage or contrast

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

ἑξακοσιοστῷ

six-hundredth

Dative

*dative ordinal (compound: 601st year)*

→ sphere or reference

ἑξακοσιοστός: 'six-hundredth'; ἐνὶ καὶ ἑξακοσιοστῷ = 'the six-hundred-and-first' — the year after Noah's six-hundredth, when the flood began (Gen 7:6, 11).

ἔτει

year

Dative

*dative of time (in the 601st year)*

→ sphere or reference

ἔτος: 'year'; the chronological precision throughout the chapter reflects an underlying calendrical system that later interpreters attempted to harmonize.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ζωῆς

life

Genitive

genitive of reference (years of the life of Noah)

→ relational specification

ζωή: 'life'; the genitive phrase renders תַּנְשָׁא  
חַיֵּי נֹחַ — Noah's life-span as the  
chronological reference frame.

Νωε

Noah

indeclinable proper noun, genitive of possession  
(life of Noah)

→ participant identification

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

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πρώτου

first

Genitive

genitive ordinal (in the first month)

→ relational specification

πρῶτος: 'first'; the first month of the first  
day of a new year — a resonance with the  
creation calendar and with later Jewish  
observance of the New Year (Rosh  
HaShanah).

μηνός

month

Genitive

genitive of time (the first month)

→ relational specification

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

μιᾶ

one / first

Dative

dative of time (on the first day)

→ measure or count

μία: 'one / first'; in LXX date notation μιᾶ  
τοῦ μηνός = 'on the first of the month'; a  
New Year's Day date.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

μηνός

month

Genitive

genitive of reference (the month's first day)

→ relational specification

μηνός: meaning 'month'; it serves as  
genitive of reference (the month's first  
day).

ἐξέλιπεν

had gone / departed

Aor Act Indic 3 Sg· ἐκλείπω

main verb (the water's departure — first  
occurrence)

→ constative aorist (completed action)

ἐκλείπω: 'fail / give out / depart /  
disappear'; renders רַבִּדּוּ ('were dried up');  
the verb will be repeated at the verse's  
close for rhetorical emphasis; it is used of  
the sun failing at Luke 23:45 — the same  
register of cosmic event.

τὸ

the

Nominative

article with subject

→ 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.

ἀπὸ

from

*preposition + genitive (separation)*

→ spatial or relational framing

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

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 separation*

→ relational specification

γῆς: meaning 'earth'; it serves as genitive of separation.

καὶ

and

*narrative conjunction (Noah's responsive action)*

→ discourse linkage or contrast

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

ἀπεκάλυψεν

uncovered / removed

Aor Act Indic 3 Sg · ἀποκαλύπτω

*main verb (Noah's action — opening the roof)*

→ constative aorist (single decisive act)

ἀποκαλύπτω: 'uncover / reveal / remove (a covering)'; renders רָצַח ('removed'); the compound ἀπο- suggests full removal; the verb is the standard LXX/NT word for divine revelation (ἀποκάλυψις) — here applied to Noah's act of uncovering the ark, which simultaneously reveals the restored world.

Νωε

Noah

*indeclinable proper noun, subject of ἀπεκάλυψεν*

→ participant identification

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

τὴν

the

Accusative

*article with direct object*

→ noun-phrase marking

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

στέγην

roof / covering

Accusative

*direct object (of ἀπεκάλυψεν — the ark's covering)*

→ object specification

στέγη: 'roof / covering'; renders סֹכֶת ('covering'); the removal of the ark's roof/hatch marks the first moment of direct visual contact between Noah and the restored world.

τῆς

of the

Genitive

*article*

→ noun-phrase marking

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

κιβωτοῦ

ark

Genitive

*genitive of possession*

→ relational specification

κιβωτοῦ: meaning 'ark'; it serves as genitive of possession.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

*main verb (Noah's visual confirmation)*

→ constative aorist (single act of seeing)

ὁράω: 'see'; Noah's visual perception confirms the dove's report; the act of seeing climaxes the chapter's epistemological arc from the question of v.7 (will the water have abated?) to ἔγνω of v.11 (Noah knew) to εἶδεν (Noah saw directly).

|                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                                                                                                                                                                       |                                                                                                                                                                                |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>ὅτι</p> <p>that</p> <p><i>complementizer (indirect statement: what Noah saw)</i></p> <p>→ clausal contribution</p> <p>ὅτι: meaning 'that'; it shapes the local clause or phrase relation in this passage.</p> | <p>ἐξέλιπεν</p> <p>had departed</p> <p>Aor Act Indic 3 Sg · ἐκλείπω</p> <p><i>verb of indirect statement (second occurrence — rhetorical repetition confirming the fact)</i></p> <p>→ constative aorist</p> <p>ἐκλείπω: the repetition of ἐξέλιπεν τὸ ὕδωρ ἀπὸ προσώπου τῆς γῆς within one verse is a rhetorical double-confirmation: first the narrator states it, then Noah sees it; the pattern mirrors 7:11's double opening of the cosmic floodgates.</p> | <p>τὸ</p> <p>the</p> <p>Nominative</p> <p><i>article</i></p> <p>→ noun-phrase marking</p> <p>τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.</p> | <p>ὕδωρ</p> <p>water</p> <p>Nominative</p> <p><i>subject</i></p> <p>→ participant prominence</p> <p>ὕδωρ: meaning 'water'; it serves as subject.</p>                           |
| <p>ἀπὸ</p> <p>from</p> <p><i>preposition + genitive</i></p> <p>→ spatial or relational framing</p> <p>ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive.</p>                    | <p>προσώπου</p> <p>face / surface</p> <p>Genitive</p> <p><i>genitive of reference</i></p> <p>→ relational specification</p> <p>πρόσωπον: 'face / surface'; ἀπὸ προσώπου τῆς γῆς repeated from v.8 — the search-question is now answered by direct observation.</p>                                                                                                                                                                                             | <p>τῆς</p> <p>the</p> <p>Genitive</p> <p><i>article</i></p> <p>→ noun-phrase marking</p> <p>τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.</p> | <p>γῆς</p> <p>earth</p> <p>Genitive</p> <p><i>genitive of reference</i></p> <p>→ relational specification</p> <p>γῆς: meaning 'earth'; it serves as genitive of reference.</p> |

## 14 Ἐν δὲ τῷ μηνὶ τῷ δευτέρῳ, ἑβδόμη καὶ εἰκάδι τοῦ μηνός, ἐξηράνθη ἡ γῆ.

And in the second month, on the twenty-seventh of the month, the earth was dried.

**Calendrical notation (completion of drying)** Ἐν δὲ τῷ μηνί

The earth is completely dry on the twenty-seventh of the second month. The LXX and MT agree on this date. The passive ἐξηράνθη ('was dried') presents the earth's drying as a divine act — God's creative work reaching completion. The date closes the flood chronology: the narrative has moved from 7:11 (the flood opens: second month, seventeenth day per MT) through to complete dryness.

Ἐν

in

*preposition + dative (temporal setting)*

→ spatial or relational framing

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

δὲ

and / now

*postpositive particle (advancing the narrative)*

→ discourse linkage or contrast

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

τῷ

the

Dative

*article*

→ noun-phrase marking

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

μηνὶ

month

Dative

*dative of time*

→ sphere or reference

μηνὶ: meaning 'month'; it serves as dative of time.

τῷ

the

Dative

*article (attributive position with ordinal)*

→ noun-phrase marking

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

δευτέρῳ

second

Dative

*dative ordinal (the second month)*

→ sphere or reference

δεύτερος: 'second'; the flood began in the second month per both LXX and MT (Gen 7:11); the final drying is completed in the same second month — a full calendar-year circle.

ἐβδόμη

on the twenty-seventh

Dative

*dative of time (compound date: twenty-seventh)*

→ sphere or reference

ἐβδόμη καὶ εἰκάδι: 'on the twenty-seventh day'; LXX and MT agree here (contrast 8:4 where they diverge); the parallel date formulae across the chapter create a structural calendar-framework.

καὶ

and

*connective within date formula*

→ discourse linkage or contrast

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

εἰκάδι

twentieth

Dative

*dative (part of compound date: 7 + 20 = 27th)*

→ sphere or reference

εἰκάδι: meaning 'twentieth'; it serves as dative (part of compound date: 7 + 20 = 27th).

τοῦ

of the

Genitive

*article*

→ noun-phrase marking

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

μηνός

month

Genitive

*genitive of reference (day of the month)*

→ relational specification

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

ἐξηράνθη

was dried up

Aor Pass Indic 3 Sg · ξηραίνω

*main verb (the earth's complete drying — divine passive)*

→ constative aorist (completed drying)

ξηραίνω: 'dry / parch'; the passive divine passive — God's action through natural process; the verb contrasts with the description of the flood's onset and echoes the creation separation of dry land from waters (Gen 1:9–10 LXX).

ἡ

the

Nominative

article with subject

→ noun-phrase marking

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

γῆ

earth

Nominative

subject of ἐξηράνθη

→ participant prominence

γῆ: the earth itself is the subject — the passive verb makes the earth the recipient of God's drying action; the same earth that was covered returns to its proper condition as the habitable sphere.

## 15 Καὶ ἐλάλησεν κύριος ὁ θεὸς πρὸς Νωε λέγων·

And the LORD God spoke to Noah, saying:

Divine address (speech introduction) Καὶ ἐλάλησεν

The divine speech formula κύριος ὁ θεὸς — the full double title — marks this as a solemn communication. This is the first divine speech since the flood began. The λέγων ('saying') formula introduces a direct command that will span vv.16–17, structurally paralleling the ark-entry command of Gen 7:1.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg· λαλέω

main verb (divine speech introduction)

→ constative aorist (single speech event)

λαλέω: 'speak / talk'; renders  $\text{ἔλεγεν}$ ; used with formal speech contexts; the LXX differentiates λαλέω (speaking, communicating) and λέγω (saying, content of speech) — λαλέω introduces the act, λέγων introduces the content.

κύριος

the LORD

Nominative

subject (part of double title)

→ participant prominence

κύριος: 'Lord'; renders  $\text{ἰηϋ}$ ; the covenant name of God — the same title used throughout the LXX flood narrative for the personal, covenant God who judges (Gen 7:1, 5) and now speaks to restore.

ὁ

the

Nominative

article

→ noun-phrase marking

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

## θεός

God

Nominative

subject (in apposition — double title κύριος ὁ θεός)

→ participant prominence

θεός: the double title κύριος ὁ θεός (= יהוה ייִ אֱלֹהִים) is used in Genesis 2–3 and again at key redemptive-historical moments; its use here for the disembarkation command elevates the act to a covenantal reordering of creation.

## πρὸς

to

preposition + accusative (addressee: to Noah)

→ spatial or relational framing

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

## Νωε

Noah

indeclinable proper noun, accusative (addressee of the divine speech)

→ participant identification

Νωε: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, accusative (addressee of the divine speech).

## λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

redundant participle of saying (Hebraism calquing לֵּמַנְּךָ — the standard Hebrew speech-introduction participle)

→ progressive participle (simultaneous with the speaking)

λέγω: λέγων as a redundant participle calquing לֵּמַנְּךָ is a characteristic LXX Hebraism — the phrase ἐλάλησεν ... λέγων is a direct translation of לֵּמַנְּךָ ... דִּבֶּר־יְיָ; in classical Greek the participle would be unnecessary, but the LXX preserves it as a faithful calque.

## 16 Ἔξελθε ἐκ τῆς κιβωτοῦ, σὺ καὶ ἡ γυνή σου καὶ οἱ υἱοί σου καὶ αἱ γυναῖκες τῶν υἱῶν σου μετὰ σου.

Go out of the ark, you and your wife and your sons and the wives of your sons with you.

Divine command (disembarkation — main clause of the speech begun in v.15)

Ἔξελθε

The command mirrors in reverse the entry command of Gen 7:1 (Ἔἵσελθε σὺ καὶ πᾶς ὁ οἶκός σου). The four-part enumeration of Noah, wife, sons, and daughters-in-law is the same as 7:13 — the ark's entry roster exits together, in order.

## Ἔξελθε

go out

Aor Act Impv 2 Sg · ἐξέρχομαι

*main verb (divine command — the disembarkation imperative)*

→ constative aorist imperative (single decisive act commanded)

ἐξέρχομαι: 'go out / come out'; renders נֹאחַ; the exact antonym of Gen 7:1's εἰσελθε ('enter') — together they frame the whole flood narrative as a going-in and a going-out; the same verb is used of the Exodus (Exod 3:10 — ἐξάγαγε) and of Christ's 'going out' to the sheep (John 10:3–4).

## ἐκ

from / out of

*preposition + genitive (separation: out of the ark)*

→ spatial or relational framing

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

## τῆς

the

Genitive

*article*

→ noun-phrase marking

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

## κιβωτοῦ

ark

Genitive

*genitive of separation (out of the ark)*

→ relational specification

κιβωτός: the ark — which has sheltered all life through the flood — now releases its cargo.

## σύ

you

*nominative subject (head of the list — Noah himself)*

→ participant reference

σύ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as nominative subject (head of the list — Noah himself).

## καὶ

and

*connective (extending the list)*

→ discourse linkage or contrast

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

## ἡ

the

Nominative

*article with next member of list*

→ noun-phrase marking

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

## γυνή

wife

Nominative

*nominative (second member of exit list — Noah's wife)*

→ participant prominence

γυνή: 'wife / woman'; renders נִחְשָׁא; Noah's wife, unnamed throughout Genesis, is consistently paired with Noah in the ark's entry and exit formulae.

## σου

your

Genitive

*genitive of possession*

→ relational specification

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

## καὶ

and

*connective*

→ discourse linkage or contrast

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

## οἱ

the

Nominative

*article*

→ noun-phrase marking

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

## υἱοί

sons

Nominative

*nominative (third member of list)*

→ participant prominence

υἱός: 'son'; Shem, Ham, and Japheth, named in Gen 6:10 and 7:13 but not here.

σου

your

Genitive

*genitive of possession*

→ relational specification

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

καὶ

and

*connective*

→ discourse linkage or contrast

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

αἱ

the

Nominative

*article*

→ noun-phrase marking

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

γυναῖκες

wives

Nominative

*nominative (fourth member of list — the daughters-in-law)*

→ participant prominence

γυνή: plural 'wives / women'; the wives of Noah's sons complete the eight-person manifest of the ark (cf. 1 Pet 3:20 — ὀκτὼ ψυχαί, 'eight souls').

τῶν

of the

Genitive

*article*

→ noun-phrase marking

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

υἱῶν

sons

Genitive

*genitive of possession (wives of your sons)*

→ relational specification

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

σου

your

Genitive

*genitive of possession*

→ relational specification

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

μετά

with

*preposition + genitive (accompaniment — all together with Noah)*

→ spatial or relational framing

μετά: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment — all together with Noah).

σου

you

Genitive

*genitive of accompaniment (with you — with Noah)*

→ relational specification

σου: the final μετά σου ('with you') unifies the list under Noah's headship — they go out together.

17 Καὶ πάντα τὰ θηρία ὅσα ἐστὶν μετὰ σου καὶ πᾶσα σὰρξ ἀπὸ πετεινῶν ἕως κτηνῶν, καὶ πᾶν ἔρπετον κινούμενον ἐπὶ τῆς γῆς, ἐξάγαγε μετὰ σου· καὶ αὐξάνεσθε καὶ πληθύνεσθε ἐπὶ τῆς γῆς.

And all the wild beasts that are with you and all flesh from birds to cattle, and every creeping thing that moves upon the earth — bring them out with you; and be fruitful and multiply upon the earth.

Divine command (continued — the creature mandate)

Καὶ πάντα τὰ θηρία

The disembarkation command extends to all creatures in a taxonomy that mirrors Gen 1:20–25 and the boarding of Gen 7. The creation-blessing of Gen 1:28 (αὐξάνεσθε καὶ πληθύνεσθε) is here re-issued to Noah's family and implicitly to the animals — the flood narrative is an explicit new-creation.

Καὶ

and

*narrative conjunction (extending the command to the animals)*

→ discourse linkage or contrast

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

πάντα

all

Accusative

*accusative modifier (totality — fronted object of ἐξάγαγε)*

→ attributive qualification

πάντα: meaning 'all'; it serves as accusative modifier (totality — fronted object of ἐξάγαγε).

τὰ

the

Accusative

*article*

→ noun-phrase marking

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

θηρία

wild beasts

Accusative

*accusative (object of ἐξάγαγε — first creature category)*

→ object specification

θηρίον: repeated from v.1 — the same fourfold taxonomy that opened the chapter now appears in the exit command, forming a chiastic bracket.

ὅσα

as many as / all that

*relative quantifier (restricting to those on the ark)*

→ clausal contribution

ὅσα: meaning 'as many as'; it shapes the local clause or phrase relation in this passage.

ἐστὶν

are

Pres Act Indic 3 Sg · εἰμί

*verb of relative clause (existential)*

→ present (current presence in the ark)

εἰμί: equative 'is'; the question of identity is the question of the whole chapter — is this really the woman who left full?

μετὰ

with

*preposition + genitive (accompaniment)*

→ spatial or relational framing

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

σου

you

Genitive

*genitive of accompaniment*

→ relational specification

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of accompaniment.

καὶ

and

connective

→ discourse linkage or contrast

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

πᾶσα

all

Nominative

*nominative (subject of implicit 'go out' — or in apposition to the extended list)*

→ participant prominence

πᾶσα: meaning 'all'; it serves as nominative (subject of implicit 'go out' — or in apposition to the extended list).

σάρξ

flesh

Nominative

*nominative, collective subject (all flesh = all living things)*

→ participant prominence

σάρξ: 'flesh'; renders שָׂרָף־בְּשָׂרָא; a collective singular encompassing all organic life — birds, cattle, creeping things; the same phrase dominated the flood-judgment passages of Gen 6–7.

ἀπὸ

from

*preposition + genitive (beginning of range: from X to Y)*

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (beginning of range: from X to Y).

ΠΕΤΕΙΝΩΝ

birds

Genitive

*genitive, beginning of the ἀπὸ...ἕως range*

→ relational specification

πετεινῶν: meaning 'birds'; it serves as genitive, beginning of the ἀπὸ...ἕως range.

ἕως

to / as far as

*preposition + genitive (end of range: from birds to cattle)*

→ spatial or relational framing

ἕως: 'until / as far as'; with ἀπὸ forms a merism — from birds to cattle = the entire spectrum of created creatures.

κτηνῶν

cattle / livestock

Genitive

*genitive (end of range in merism)*

→ relational specification

κτηνῶν: meaning 'cattle'; it serves as genitive (end of range in merism).

καὶ

and

connective

→ discourse linkage or contrast

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

πᾶν

every

Nominative

*nominative modifier*

→ attributive qualification

πᾶν: meaning 'every'; it serves as nominative modifier.

ἔρπετόν

creeping thing

Nominative

*nominative (third creature category — co-object of ἐξάγαγε)*

→ participant prominence

ἔρπετόν: repeated from v.1.

κινούμενον

that moves

Pres Pass Ptc Nom Sg Neut · κινέω

*attributive participle (modifying ἔρπετόν — every creeping thing that moves)*

→ progressive participle (habitual motion)

κινέω: 'move / stir'; renders שָׁמַרְמָה; the participial attribute recalls Gen 1:21, 28's 'every living thing that moves.'

ἐπὶ

upon

*preposition + genitive (sphere of motion)*

→ spatial or relational framing

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

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 sphere (upon the earth)

→ relational specification

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

ἐξάγαγε

bring out

Aor Act Impv 2 Sg · ἐξάγω

main verb of the command (divine imperative: bring out all the animals)

→ constative aorist imperative

ἐξάγω: 'lead out / bring out'; renders ἔξω; the same verb is used of God 'bringing out' Israel from Egypt (Exod 3:10, 12; 6:6–7 LXX) — the exodus typology hovers over the Noah narrative.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

σου

you

Genitive

genitive of accompaniment (with you — with Noah)

→ relational specification

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

καὶ

and

narrative conjunction (the creation-blessing command)

→ discourse linkage or contrast

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

αὐξάνεσθε

be fruitful / grow

Pres Pass Impv 2 Pl · αὐξάνω

main verb (second divine imperative — creation re-blessing)

→ progressive present imperative (ongoing command: keep multiplying)

αὐξάνω: 'grow / increase / multiply'; renders ἰγ; at Gen 1:28 LXX αὐξάνεσθε καὶ πληθύνεσθε καὶ κατακυριεύσατε is the creation mandate; here the same imperative pair without κατακυριεύσατε marks the re-issuance of the creation blessing after the flood — a deliberate new-creation signal.

καὶ

and

connective (joining the paired imperatives)

→ discourse linkage or contrast

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

## πληθύνεσθε

multiply

Pres Pass Impv 2 Pl · πληθύνω

*main verb (third divine imperative — paired with αὐξάνεσθε)*

→ progressive present imperative (ongoing command)

πληθύνω: 'multiply / abound'; renders ἰβρί; the second of the creation-mandate pair; the verbal pair αὐξάνεσθε καὶ πληθύνεσθε is repeated from Gen 1:28 and will recur at Gen 9:1, 7 — forming a structural bracket of new creation around the flood narrative.

## ἐπὶ

upon

*preposition + genitive (sphere)*

→ spatial or relational framing

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

## 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 sphere (upon the earth — the domain of the new creation mandate)*

→ relational specification

γῆς: meaning 'earth'; it serves as genitive of sphere (upon the earth — the domain of the new creation mandate).

## 18 Καὶ ἐξῆλθεν Νωε καὶ ἡ γυνὴ αὐτοῦ καὶ οἱ υἱοὶ αὐτοῦ καὶ αἱ γυναῖκες τῶν υἱῶν αὐτοῦ μετ' αὐτοῦ.

And Noah went out and his wife and his sons and the wives of his sons with him.

Obedience narrative (Noah and family exit)

Καὶ ἐξῆλθεν

The obedience notice mirrors the command of v.16 with near-verbal precision — a structural feature common in LXX narrative where the execution exactly repeats the command. The list (Noah, wife, sons, daughters-in-law) closes the bracket opened at Gen 7:13.

## Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

## ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

*main verb (Noah's obedient exit)*

→ constative aorist (completed exit)

ἐξέρχομαι: 'go out'; directly executes the command ἐξέλθε of v.16 — the same verb in the same stem confirms exact obedience.

## Νωε

Noah

*indeclinable proper noun, subject*

→ participant identification

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

## καὶ

and

*connective*

→ 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

nominative (Noah's wife — second in list)

→ participant prominence

γυνή: meaning 'wife'; it serves as nominative (Noah's wife — second in list).

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.

καὶ

and

connective

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

nominative (Noah's sons — third in list)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as nominative (Noah's sons — third in list).

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.

καὶ

and

connective

→ discourse linkage or contrast

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

αἱ

the

Nominative

article

→ noun-phrase marking

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

γυναῖκες

wives

Nominative

nominative (daughters-in-law — fourth in list)

→ participant prominence

γυναῖκες: meaning 'wives'; it serves as nominative (daughters-in-law — fourth in list).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of 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 — all together)*

→ relational specification

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

19 Καὶ πάντα τὰ θηρία καὶ πάντα τὰ κτήνη καὶ πᾶν πετεινὸν καὶ πᾶν ἔρπετον κινούμενον ἐπὶ τῆς γῆς κατὰ γένος αὐτῶν ἐξῆλθον ἐκ τῆς κιβωτοῦ.

And all the wild beasts and all the cattle and every bird and every creeping thing that moves upon the earth — after their kinds they went out of the ark.

Obedience narrative (animals exit — by their kinds)

Καὶ πάντα τὰ θηρία

The animal exodus mirrors the command of v.17 and echoes the entry formula of Gen 7:14 (κατὰ γένος — 'after their kinds'). The full four-category taxonomy closes the chapter's inner arc; the phrase κατὰ γένος αὐτῶν recalls Gen 1's creation taxonomy and reaffirms the orderly biodiversity of the restored world.

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

πάντα

all

Nominative

*nominative modifier (totality)*

→ attributive qualification

πάντα: meaning 'all'; it serves as nominative modifier (totality).

τὰ

the

Nominative

*article*

→ noun-phrase marking

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

θηρία

wild beasts

Nominative

*nominative (first creature category — subject of ἐξῆλθον)*

→ participant prominence

θηρία: meaning 'wild beasts'; it serves as nominative (first creature category — subject of ἐξῆλθον).

καὶ

and

*connective*

→ discourse linkage or contrast

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

πάντα

all

Nominative

*nominative modifier*

→ attributive qualification

πάντα: meaning 'all'; it serves as nominative modifier.

τὰ

the

Nominative

*article*

→ noun-phrase marking

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

κτήνη

cattle / livestock

Nominative

*nominative (second creature category)*

→ participant prominence

κτήνη: meaning 'cattle'; it serves as nominative (second creature category).

καὶ

and

*connective*

→ discourse linkage or contrast

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

πᾶν

every

Nominative

*nominative modifier*

→ attributive qualification

πᾶν: meaning 'every'; it serves as nominative modifier.

πετεινὸν

bird

Nominative

*nominative (third creature category)*

→ participant prominence

πετεινὸν: meaning 'bird'; it serves as nominative (third creature category).

καὶ

and

*connective*

→ discourse linkage or contrast

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

πᾶν

every

Nominative

*nominative modifier*

→ attributive qualification

πᾶν: meaning 'every'; it serves as nominative modifier.

έρπετον

creeping thing

Nominative

*nominative (fourth creature category)*

→ participant prominence

έρπετον: meaning 'creeping thing'; it serves as nominative (fourth creature category).

κινούμενον

that moves

Pres Pass Ptc Nom Sg Neut · κινέω

*attributive participle (modifying έρπετόν)*

→ progressive participle

κινέω: repeated from v.17 — the participial attribute is formulaic.

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 of sphere*

→ relational specification

γῆς: meaning 'earth'; it serves as genitive of sphere.

κατὰ

according to

*preposition + accusative (distributive: according to kinds)*

→ spatial or relational framing

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

γένος

kind / species

Accusative

*accusative, object of κατά (distributive: according to their kinds)*

→ object specification

γένος: 'kind / race / species'; renders כַּדְּיָמִי; κατὰ γένος ('according to kind') is the key taxonomy phrase of Gen 1 (κατὰ γένος occurs 10 times in Gen 1:11–25 LXX); its reappearance here marks the exiting animals as the restored counterpart to creation's original ordering.

αὐτῶν

their

Genitive

*genitive of possession (their kinds)*

→ relational specification

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

ἐξῆλθον

went out

Aor Act Indic 3 Pl · ἐξέρχομαι

*main verb (the animals' collective exit)*

→ constative aorist (completed exit)

ἐξέρχομαι: the same root as Noah's exit in v.18 — Noah and all creatures execute the same command with the same verb, signaling comprehensive, ordered obedience.

ἐκ

from / out of

*preposition + genitive (separation)*

→ spatial or relational framing

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

τῆς

the

Genitive

*article*

→ noun-phrase marking

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

## κιβωτοῦ

ark

Genitive

*genitive of separation (out of the ark)*

→ relational specification

κιβωτός: the ark has served its purpose — a microcosm of creation sustained through the flood; it releases its cargo back into the renewed world.

20 Καὶ ᾠκοδόμησεν Νωε θυσιαστήριον κυρίῳ τῷ θεῷ· καὶ ἔλαβεν ἀπὸ πάντων τῶν κτηνῶν τῶν καθαρῶν καὶ ἀπὸ πάντων τῶν πετεινῶν τῶν καθαρῶν καὶ ἀνήνεγκεν ὀλοκαυτώματα ἐπὶ τὸ θυσιαστήριον.

And Noah built an altar to the LORD God; and he took from all the clean cattle and from all the clean birds and offered up burnt offerings upon the altar.

**Narrative pivot (the first altar — cultic inauguration of the new world)**

Καὶ ᾠκοδόμησεν

The building of the first altar in Scripture is Noah's first act after disembarking — not settlement or agriculture but worship. The θυσιαστήριον ('altar') is a new word in Genesis; the ὀλοκαυτώματα ('burnt offerings') from clean animals anticipates Levitical sacrifice. The division of clean and unclean (from Gen 7:2) here finds its purpose: the extra clean animals were preserved precisely for this offering.

Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ὠκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

*main verb (narrative — building the altar)*

→ constative aorist (completed construction)

οἰκοδομέω: 'build / construct'; renders ἰ῁; commonly used for building houses, cities, and sacred structures throughout LXX; in the NT the same verb describes building the church (Matt 16:18; 1 Cor 3:10–14).

Νωε

Noah

*indeclinable proper noun, subject*

→ participant identification

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

θυσιαστήριον

altar

*Accusative*

*direct object (of ὠκοδόμησεν — the altar built)*

→ object specification

θυσιαστήριον: 'altar'; renders ἰ῁; this is the first altar in Scripture — Genesis has had no altars before this; the word is derived from θυσία ('sacrifice') and marks the inauguration of formal worship in the post-flood world. The same word recurs throughout Exodus–Deuteronomy as the central cultic object.

κυρίῳ

to the LORD

*Dative*

*dative of advantage / dedication (the altar dedicated to the LORD)*

→ sphere or reference

κύριος: the covenant name — not merely ὁ θεός but κύριος ὁ θεός; the altar is built in worship of the personal, covenant God who remembered Noah.

τῷ

the

*Dative*

*article*

→ noun-phrase marking

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

θεῷ

God

*Dative*

*dative in apposition to κυρίῳ (the double title in dative)*

→ sphere or reference

θεῷ: meaning 'God'; it serves as dative in apposition to κυρίῳ (the double title in dative).

καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

*main verb (Noah selects the offerings)*

→ constative aorist

λαμβάνω: 'take / receive'; the taking precedes the offering — Noah selects from the clean animals preserved for this purpose (cf. Gen 7:2 — the extra pairs of clean animals).

ἀπὸ

from

*preposition + genitive (partitive: from among the clean animals)*

→ spatial or relational framing

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

πάντων

all

*Genitive*

*genitive of totality*

→ relational specification

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

τῶν

the

*Genitive*

*article*

→ noun-phrase marking

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

## κτηνῶν

cattle

Genitive

*genitive (source of the offering — clean livestock)*

→ relational specification

κτηνῶν: meaning 'cattle'; it serves as genitive (source of the offering — clean livestock).

## τῶν

the

Genitive

*article (attributive with καθαρῶν)*

→ noun-phrase marking

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

## καθαρῶν

clean

Genitive

*attributive adjective (clean cattle — the category from Gen 7:2)*

→ relational specification

καθαρός: 'clean / pure'; the Levitical clean/unclean distinction, introduced at Gen 7:2 without formal legislation, here finds its purpose: the extra clean animals were preserved precisely so that Noah could offer them. The clean/unclean distinction in narrative Genesis anticipates Lev 11–15's codification.

## καὶ

and

*connective*

→ discourse linkage or contrast

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

## ἀπὸ

from

*preposition + genitive (second partitive: from the clean birds)*

→ spatial or relational framing

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

## πάντων

all

Genitive

*genitive of totality*

→ relational specification

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

## τῶν

the

Genitive

*article*

→ noun-phrase marking

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

## πετεινῶν

birds

Genitive

*genitive (source of offering — clean birds)*

→ relational specification

πετεινῶν: meaning 'birds'; it serves as genitive (source of offering — clean birds).

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

narrative conjunction (the offering itself)

→ discourse linkage or contrast

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

ἀνήνεγκεν

offered up

Aor Act Indic 3 Sg · ἀναφέρω

main verb (the sacrificial act)

→ constative aorist (completed offering)

ἀναφέρω: 'bring up / offer up'; renders ἁγνῆ; the technical term for presenting a sacrifice on the altar (Lev 1:13; 2:16; cf. also Heb 7:27 — Jesus ἀνήνεγκεν once the offering for sin); the compound ἀνά- ('up') renders the Hebrew הָלַךְ ('go up') which underlies הָלַךְ ('burnt offering').

όλοκαυτώματα

burnt offerings

Accusative

direct object (of ἀνήνεγκεν — the type of offering)

→ object specification

όλοκαύτωμα: 'burnt offering / whole burnt offering'; renders ὅλον; from ὅλος ('whole') + καυτός ('burnt') — an offering entirely consumed by fire; the LXX's choice of this compound underscores the totality of the dedication: Noah offers the whole animal to God; the word is used throughout LXX Leviticus for the הָלַךְ offering.

ἐπὶ

upon

preposition + accusative (location: upon the altar)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative, object of ἐπὶ (location of the offering)

→ object specification

θυσιαστήριον: repeated from the verse's opening — the altar built to receive the offering, now used for that purpose; a neat narrative circle.

21 Καὶ ὡσφράνθη κύριος ὁ θεὸς ὁσμὴν εὐωδίας, καὶ εἶπεν κύριος ὁ θεὸς διανοηθεὶς· Οὐ προσθήσω ἔτι τοῦ καταράσασθαι τὴν γῆν διὰ τὰ ἔργα τῶν ἀνθρώπων, ὅτι ἔγκειται ἡ διάνοια τοῦ ἀνθρώπου ἐπιμελῶς ἐπὶ τὰ πονηρὰ ἐκ νεότητος· οὐ προσθήσω οὖν ἔτι πατάξαι πᾶσαν σάρκα ζῶσαν καθὼς ἐποίησα.

And the LORD God smelled an odor of sweet savor, and the LORD God said, reflecting: 'I will not add again to curse the earth on account of the works of men, because the mind of man is earnestly set upon evil from youth; I will not therefore add again to strike all living flesh as I have done.'

Divine response — the pleasing sacrifice elicits the resolve of mercy

Καὶ ὡσφράνθη

The ὁσμὴ εὐωδίας is the cultic formula for a sacrifice acceptable to God — it is the NT formula at Eph 5:2 (Christ as ὁσμὴν εὐωδίας) and Phil 4:18. The LXX's distinctive rendering of MT 'said in his heart' as διανοηθεὶς ('reflecting / considering') is a theological moderation of anthropomorphism. The divine resolve grounds mercy not in human improvement but in a recognition of human nature's bent toward evil from youth — a deeply honest anthropology.

Καὶ

and

*narrative conjunction*

→ discourse linkage or contrast

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

ὡσφράνθη

smelled

Aor Pass Indic 3 Sg · ὁσφραίνομαι

*main verb (divine sensory reception of the sacrifice)*

→ constative aorist (single act of receiving the offering)

ὁσφραίνομαι: 'smell / perceive by smell'; renders Πῆ; the aorist passive is deponent (no active form normally used in this sense); the anthropomorphism is retained — God 'smells' the sacrifice, meaning he receives and is pleased by it; the same idiom appears throughout LXX sacrifice texts.

κύριος

the LORD

Nominative

*subject (part of double title)*

→ participant prominence

κύριος: meaning 'the LORD'; it serves as subject (part of double title).

ὁ

the

Nominative

*article*

→ noun-phrase marking

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

## θεός

God

Nominative

*in apposition (double title κύριος ὁ θεός)*

→ participant prominence

θεός: meaning 'God'; it serves as in apposition (double title κύριος ὁ θεός).

## ὄσμήν

odor / smell

Accusative

*direct object (of ὡσφράνθη — cognate-object construction)*

→ object specification

ὄσμή: 'smell / odor / fragrance'; renders חִי; the cognate construction ὡσφράνθη ὄσμήν renders the Hebrew cognate pair חִי ... חִי; this is the formula that NT adopts: Eph 5:2 (ὄσμήν εὐωδίας, describing Christ's self-offering); Phil 4:18 (ὄσμήν εὐωδίας, the Philippians' gift); 2 Cor 2:15 (ὄσμή = the fragrance of Christ). The LXX here is the textual origin of the NT's cultic-sacrifice metaphor.

## εὐωδίας

of sweet fragrance

Genitive

*genitive of quality (odor of sweetness / pleasing fragrance)*

→ relational specification

εὐωδία: 'sweet smell / pleasing fragrance'; renders נְחִיחַ ('soothing/pleasing'); a compound of εὖ ('well') + ὀδή/ὀδμή ('smell'); the phrase ὄσμή εὐωδίας is the standard LXX cultic formula for a sacrifice well-pleasing to God (Lev 1:9, 13, 17; 2:2, 9, 12; Exod 29:18, 25, 41; Num 15:3–24 — it occurs over 40 times in the LXX).

## καὶ

and

*narrative conjunction (divine response follows)*

→ discourse linkage or contrast

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

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω

*main verb (introducing the divine speech)*

→ constative aorist

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

## κύριος

the LORD

Nominative

*subject*

→ participant prominence

κύριος: meaning 'the 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

*in apposition*

→ participant prominence

θεός: meaning 'God'; it serves as in apposition.

## διανοηθεῖς

reflecting / considering

Aor Pass Ptc Nom Sg Masc · διανοέομαι

*attendant-circumstance participle (manner of the saying: said, considering)*

→ constative aorist participle (the reflection that precedes or accompanies the saying)

διανοέομαι: 'reflect / ponder / consider'; renders אָל-לִבּוֹ וְיִאמַר ('said to his heart' = 'said in his heart'); the LXX converts the Hebrew internalized-speech idiom ('said in his heart') into a participial phrase meaning 'reflecting / considering' — a theologically significant moderation: the Hebrew anthropomorphism (God 'saying to himself') becomes a Greek inward deliberation (God 'reflecting'). This LXX choice anticipates the apophatic theological tradition.

## οὐ

not

*negation*

→ participant reference

Οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation.

## προσθήσω

I will add

Fut Act Indic 1 Sg · προστίθμι

*main verb (divine resolve — Hebraizing idiom: will not add to = will not again)*

→ futuristic present (anticipating a resolve just made, carrying forward)

προστίθμι: 'add'; Οὐ προσθήσω + infinitive is the same Hebraizing 'will not add to X' idiom as v.12's οὐ προσέθετο (both calque אָל אֶלֶף/הֶפְרַח אֶלֶף); 'I will not add to curse' = 'I will not again curse'; the idiom is now used in the divine speech itself — a meta-level use of the same Hebraism.

## ἔτι

again / any longer

*adverb (reinforcing the negation: will not again)*

→ clausal contribution

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

## τοῦ

to

Genitive

*article with articular infinitive (genitive of purpose/content in Hebraizing idiom)*

→ noun-phrase marking

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

## καταράσασθαι

to curse

Aor Mid Inf · καταράομαι

*genitive articular infinitive (content of the 'not adding': will not add to cursing)*

→ constative aorist infinitive

καταράομαι: 'curse'; renders לָקַח; the divine resolve not to curse the ground (γῆν) again recalls Gen 3:17 (the ground cursed because of Adam — ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου); the flood was in effect a continuation/intensification of that curse; this resolve marks a decisive reversal.

## τὴν

the

Accusative

*article*

→ noun-phrase marking

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

## γῆν

earth / ground

Accusative

*accusative (object of καταράσασθαι — the ground/earth)*

→ object specification

γῆ: 'earth / ground / land'; the same ground cursed at Gen 3:17 — the resolve not to curse it again marks a covenantal shift from curse to preservation.

διὰ

because of / on account of

*preposition + accusative (causal: on account of human works)*

→ spatial or relational framing

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

τὰ

the

Accusative

*article*

→ noun-phrase marking

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

ἔργα

works / deeds

Accusative

*accusative (object of διὰ — the human works that prompted the flood)*

→ object specification

ἔργον: 'work / deed'; renders  $\Pi\psi\chi\mu$ ; the plural 'works' encompasses the moral corruption of Gen 6:5, 11–13 — the wickedness, violence, and corruption that brought the flood.

τῶν

of

Genitive

*article*

→ noun-phrase marking

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

ἀνθρώπων

men / humanity

Genitive

*genitive of possession (works of humanity)*

→ relational specification

ἄνθρωπος: 'human being / man'; the genitive 'of men' identifies humanity collectively as the agents of the moral corruption.

ὅτι

because

*causal conjunction (explaining the resolve — grounded in anthropological realism)*

→ discourse linkage or contrast

ὅτι: this causal clause is the theological surprise of the verse: God resolves not to curse the earth precisely because human nature is evil from youth — not because humans have improved but because the divine response to unalterable human nature will now be patient forbearance rather than catastrophic judgment.

ἔγκειται

lies in / is set upon

Pres Mid Indic 3 Sg · ἔγκειμαι

*main verb of the ὅτι clause (the mind's orientation as a stable state)*

→ present (stable ongoing disposition)

ἔγκειμαι: 'lie within / be embedded in / be set upon'; renders  $\epsilon\eta\chi$ ; the verb conveys the deeply ingrained, habitual orientation of the human mind toward evil — not a momentary lapse but a constitutional disposition.

ἡ

the

Nominative

*article with subject*

→ noun-phrase marking

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

## διάνοια

mind / thought

Nominative

*subject of ἔγκειται (the mind/disposition)*

→ participant prominence

διάνοια: 'mind / understanding / disposition'; renders יָעֵשֶׁר (yēšer — 'inclination / formation'); the LXX renders לֵב יָעֵשֶׁר as ἡ διάνοια — the same word that appears in Gen 6:5 LXX (πᾶς διανοεῖται ἐν τῇ καρδίᾳ); in NT usage διάνοια is the faculty of thinking (Matt 22:37; Luke 10:27; Heb 8:10; 1 Pet 1:13).

## τοῦ

of

Genitive

*article*

→ noun-phrase marking

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

## ἀνθρώπου

man / humanity

Genitive

*genitive of possession (the human mind)*

→ relational specification

ἄνθρωπος: singular generic — 'the human' as representative of the species; the statement is an anthropological universal.

## ἐπιμελῶς

earnestly / diligently / carefully

*adverb (modifying ἔγκειται — the intensity of the mind's orientation)*

→ clausal contribution

ἐπιμελῶς: 'carefully / diligently / earnestly'; renders קִל ('only / exclusively'); the LXX renders the Hebrew קִל ('only evil continually') with ἐπιμελῶς ἐπὶ τὰ πονηρά — an interesting rendering: the 'only' (exclusivity) becomes 'earnestly/carefully set upon evil' — emphasizing habitual, focused orientation rather than mere exclusivity. The adverb is from ἐπιμελής ('careful / attentive').

## ἐπὶ

upon / toward

*preposition + accusative (direction of the mind's orientation)*

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (direction of the mind's orientation).

## τὰ

the

Accusative

*article*

→ noun-phrase marking

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

## πονηρά

evil things

Accusative

*substantival adjective, accusative (object of ἐπὶ — evil as the mind's target)*

→ object specification

πονηρός: 'evil / wicked / malicious'; renders עָרָבָה; the same word characterizes the pre-flood human heart at Gen 6:5 (πᾶσα διανόησις ... πονηρά); the repetition here is the key to the divine resolve: God is not responding to a solved problem but to an unchanging human nature.

## ἐκ

from

*preposition + genitive (temporal: from youth)*

→ spatial or relational framing

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

## νεότητος

youth

Genitive

*genitive of time (from youth — the human condition from the beginning of life)*

→ relational specification

νεότης: 'youth'; renders יְנוּעִי ('from his youth'); the phrase 'from youth' is the LXX's rendering of the human disposition's deep, early rootedness; it will recur at 1 Sam 12:2 (Samuel speaks 'from my youth') and implies an innate, pre-moral bent.

## οὐ

not

*negation (second occurrence — second half of God's resolve)*

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (second occurrence — second half of God's resolve).

## προσθήσω

I will add

Fut Act Indic 1 Sg · προστίθμι

*main verb (second divine resolve — Hebraizing idiom repeated)*

→ futuristic present (settled divine decision)

προστίθμι: the Hebraizing 'will not add to' idiom is repeated (cf. v.12) — Οὐ προσθήσω ... πατάξαι = 'I will not again strike'; the repetition of the idiom in the same verse creates a rhetorical doublet that underscores the finality and completeness of God's resolve.

## οὖν

therefore

*inferential particle (drawing the consequence from the ὅτι clause)*

→ discourse linkage or contrast

οὖν: 'therefore / accordingly'; the only inferential particle in the verse — it marks the logical connection between the anthropological observation (humans are evil from youth) and the resolve not to destroy them; mercy is grounded in realistic appraisal, not naive optimism.

## ἔτι

again / anymore

*adverb (negative finality: will not do this again)*

→ clausal contribution

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

## πατάξαι

to strike down

Aor Act Inf · πατάσσω

*infinitive (content of the 'not adding': will not add to striking)*

→ constative aorist infinitive

πατάσσω: 'strike / smite'; renders תִּכּוֹחַ; used of divine judicial striking (Exod 3:20 — God smiting Egypt; 2 Sam 24:17; Isa 11:4); the resolve not to strike again is the moral substance of the Noahic covenant.

## πᾶσαν

all

Accusative

*accusative modifier (totality of life)*

→ attributive qualification

πᾶσαν: meaning 'all'; it serves as accusative modifier (totality of life).

## σάρκα

flesh

Accusative

*accusative (object of πατάξαι — all living flesh)*

→ object specification

σάρξ: 'flesh'; the collective term for all organic life; πᾶσαν σάρκα ζῶσαν = 'all living flesh' = all life; this is the same phrase used in the flood judgment of Gen 6:17 — the resolve reverses the judgment.

## ζῶσαν

living

Pres Act Ptc Acc Sg Fem · ζάω

*attributive participle (all living flesh)*

→ progressive participle (currently alive)

ζάω: 'live'; the participial attribute emphasizes the vitality of what would be destroyed — God resolves not to kill living creatures again on this scale.

## καθώς

just as

*comparative conjunction (as I have done — pointing back to the flood)*

→ discourse linkage or contrast

καθώς: 'just as / even as'; the comparison points to the flood as the antecedent event that God resolves not to repeat.

## ἐποίησα

I did / I have done

Aor Act Indic 1 Sg · ποιέω

*verb of the comparative clause (the flood as the antecedent act not to be repeated)*

→ constative aorist (the completed flood event referenced)

ποιέω: 'do / make'; God acknowledges the flood as his own act and resolves not to do it again; this self-referential aorist gives the divine resolve its full weight — 'as I did' acknowledges full responsibility for the judgment now foresworn.

## 22 Πάσας τὰς ἡμέρας τῆς γῆς, σπέρμα καὶ θερισμός, ψῦχος καὶ καῦμα, θέρος καὶ ἔαρ, ἡμέρα καὶ νύξ οὐ καταπαύσουσιν.

All the days of the earth, seedtime and harvest, cold and heat, summer and spring, day and night — they shall not cease.

**Divine promise (cosmic-order guarantee — the Noahic covenant foundation)**

Πάσας τὰς ἡμέρας

The final verse of the chapter is the unconditional guarantee of natural regularity — the foundation of the Noahic covenant (formalized in Gen 9). Six paired opposites span the full cycle of agricultural and temporal life; the plural subject 'they shall not cease' (οὐ καταπαύσουσιν) affirms the totality of cosmic order. This verse functions as the chapter's and the flood narrative's final word: not destruction but ordered continuance.

## Πάσας

all

Accusative

*accusative of duration (fronted — for all the days of the earth)*

→ object specification

Πάσας: meaning 'all'; it serves as accusative of duration (fronted — for all the days of the earth).

## τὰς

the

Accusative

article

→ noun-phrase marking

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

## ἡμέρας

days

Accusative

*accusative of duration (for all the days of the earth = as long as the earth endures)*

→ object specification

ἡμέρα: 'day'; πάσας τὰς ἡμέρας τῆς γῆς renders  $\text{יְמֵי הָאָרֶץ}$  — a temporal merism: for all the days the earth lasts, i.e., for as long as the world endures; the phrase frames the promise as perpetual and unconditional.

## τῆς

of the

Genitive

article

→ noun-phrase marking

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

## γῆς

earth

Genitive

*genitive of reference (the days of the earth — earth as the frame of reference)*

→ relational specification

γῆ: the earth, which God will not curse again (v.21), is now the frame of the promise — for all the earth's days, these things shall not cease.

## σπέρμα

seedtime / seed

Nominative

*nominative (first member of the six pairs — subject of οὐ καταπαύσουσιν)*

→ participant prominence

σπέρμα: 'seed / seedtime'; renders  $\text{זֶרַע}$ ; the first of the six creation-rhythm pairs; σπέρμα and θερισμός (harvest) are the agricultural poles of the farming year.

## καὶ

and

connective (pairing the opposites)

→ discourse linkage or contrast

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

## θερισμός

harvest

Nominative

*nominative (paired with σπέρμα — agricultural cycle)*

→ participant prominence

θερισμός: 'harvest / reaping'; renders  $\text{קָצִיר}$ ; the word recurs in NT imagery of eschatological harvest (Matt 9:37–38; John 4:35; Rev 14:15) — here it is the natural harvest that God guarantees.

## ψῦχος

cold

Nominative

*nominative (second pair — climatic cycle)*

→ participant prominence

ψῦχος: 'cold / frost'; renders קָרָה; the meteorological pairing of cold and heat (ψῦχος / καῦμα) encompasses the annual temperature range.

## καὶ

and

*connective*

→ discourse linkage or contrast

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

## καῦμα

heat

Nominative

*nominative (paired with ψῦχος — climatic cycle)*

→ participant prominence

καῦμα: 'burning heat / scorching'; renders בָּרָה; used of the burning heat of the day in Gen 18:1 (Abraham's theophany); in Rev 7:16 and 16:9 of eschatological heat.

## θέρους

summer

Nominative

*nominative (third pair — seasonal cycle)*

→ participant prominence

θέρους: 'summer'; renders קָיָה; the seasonal pairing θέρους / ἔαρ (summer/spring) represents the annual vegetative cycle; note that the MT has קָיָה וְקָיָה ('summer and winter') — the LXX translates קָיָה as ἔαρ ('spring') rather than χειμῶν ('winter'), a notable divergence.

## καὶ

and

*connective*

→ discourse linkage or contrast

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

## ἔαρ

spring

Nominative

*nominative (paired with θέρους — seasonal cycle)*

→ participant prominence

ἔαρ: 'spring / springtime'; renders קָיָה (which normally means 'winter' in Hebrew — this is the LXX's most notable rendering choice in the verse); the LXX translator may have understood קָיָה differently, or chose ἔαρ for a more positive pairing; the divergence is noted in text-critical discussions.

## ἡμέρα

day

Nominative

*nominative (fourth pair — the basic temporal cycle)*

→ participant prominence

ἡμέρα: 'day'; renders יוֹם; the final pair day/night (ἡμέρα/νύξ) is the most fundamental temporal rhythm — the first thing established in creation (Gen 1:5) and the last guaranteed in the Noahic promise.

## καὶ

and

*connective*

→ discourse linkage or contrast

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

νύξ

night

Nominative

*nominative (paired with ἡμέρα — the daily cycle)*

→ participant prominence

νύξ: 'night'; renders לַיְלָה; day and night as the elemental time-frame — the same pair guaranteed in Jer 33:20, 25 (the covenant of day and night) as the analogy for the Davidic covenant's stability; in Rev 21:25 there is no νύξ in the new Jerusalem — the cessation of the day/night pair marks the new creation, giving this Noahic guarantee its full eschatological resonance.

οὐ

not

*negation (the unconditional 'shall not')*

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (the unconditional 'shall not').

καταπαύσουσιν

shall cease

Fut Act Indic 3 Pl · καταπαύω

*main verb (the cosmic-order promise — all six pairs as subject)*

→ predictive future (unconditional divine guarantee)

καταπαύω: 'cease / stop / rest'; renders יָשָׁבְתִי ('shall not cease'); the verb is related to שָׁבַת (Sabbath — the 'resting/ceasing' of God on the seventh day); the promise of natural order is thus anchored in the same root as Sabbath rest — cosmic continuity is itself a form of divine faithfulness. The future tense carries the weight of unconditional promise: these things shall not cease as long as the earth endures.

**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.