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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 9

ΓΕΝΕΣΙΣ Θ'

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

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

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

Theme

Genesis 9 is one of the densest theological chapters in the primeval history, encompassing the Noachic covenant, the establishment of its visible sign, the prohibition of blood, the lex talionis on homicide, the episode of Noah's drunkenness and the curse and blessings on his sons, and finally Noah's death notice.

Translation & textual notes

The Greek text of Genesis 9 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Genesis 9 is one of the densest theological chapters in the primeval history, encompassing the Noachic covenant, the establishment of its visible sign, the prohibition of blood, the lex talionis on homicide, the episode of Noah's drunkenness and the curse and blessings on his sons, and finally Noah's death notice. The LXX translation is broadly faithful to the Hebrew Vorlage, with a few notable divergences. The chapter opens with a renewal of the Adamic blessing: εὐλόγησεν ὁ θεὸς τὸν Νωε, and the

imperative pair *Ἀυξάνεσθε καὶ πληθύνεσθε* (9:1) directly echoes Gen 1:28 LXX, creating a deliberate new-creation frame after the flood — Noah as a second Adam, humanity re-commissioned to fill the earth. The grant of all moving things for food (9:3), with the single exception of flesh in its blood (*κρέας ἐν αἵματι ψυχῆς*, 9:4), inaugurates the Noachic dietary code; the LXX renders the blood-prohibition idiom *κρέας ἐν αἵματι ψυχῆς* ('flesh in the blood of its life'), making *ψυχή* the seat of life lodged in the blood — a formulation that echoes into Acts 15:20 and 15:29 (the Apostolic Decree), where abstention from blood (*αἷματος*) is among the four requirements placed on Gentile believers, almost certainly derived from this Noachic baseline rather than from the Levitical purity code. At 9:6 the *lex talionis* on bloodshed — *ὅτι ἐν εἰκόνι θεοῦ ἐποίησα τὸν ἄνθρωπον* — grounds the prohibition of murder in the divine image (*εἰκόν*): the LXX renders the Hebrew *בְּצַלְמֵי אֱלֹהִים* with *ἐν εἰκόνι θεοῦ*, introducing *εἰκόν* into the Greek vocabulary of *imago Dei* (cf. 1 Cor 11:7; Col 1:15; 3:10). The covenant (*διαθήκη*) is the dominant theological category of vv.8–17; the word occurs seven times and the LXX uses *διαθήκη* throughout as the standard rendering of Hebrew *בְּרִית* — a significant lexical choice, since *διαθήκη* in Greek normally denotes a 'testament / last will,' importing a legal-dispensing frame that Paul exploits in Gal 3:15–17. The sign of the covenant is *τόξον* (9:13, 14, 16) — the bow. Crucially, *τόξον* is the standard Greek word for a war-bow; the image evokes a warrior hanging up his weapon, the bow set in the cloud as a declaration of ceasefire between heaven and earth. The LXX has no separate word for 'rainbow'; *τόξον* alone carries both meanings, and the reader must supply the 'in the cloud' context from v.13's *τὸ τόξον μου τίθῃμι ἐν τῇ νεφέλῃ* ('I am placing my bow in the cloud'). The verb *τίθῃμι* (present: 'I am placing') rather than a perfect gives the action an immediate, solemn, declarative character. At 9:20 Noah is called *ἄνθρωπος γεωργὸς γῆς* ('a man, tiller of the ground'), echoing the Adam of Gen 3:23 (*ἐργάζεσθαι τὴν γῆν*); the resumption of agriculture after the flood parallels and contrasts with the post-Eden

expulsion. The nakedness episode (9:21–23) uses γυμνῶ / γυμνός in deliberate echo of the Eden nakedness narrative (Gen 2:25; 3:7, 10, 11). At 9:25 the curse falls on Χανααν (not on Χάμ himself — the LXX is precise here: παῖς οἰκέτης, 'a household slave,' echoing a more servile status than simple 'servant'); the LXX curses Canaan explicitly, three times (vv.25, 26, 27), a pattern that shaped later interpretive traditions. The double blessing on Σημ and Ιαφεθ (9:26–27) has a significant wordplay in the Hebrew — the verb פָּרַח ('enlarge') in the blessing of Japheth (יִפְתָּ אֱלֹהִים (לִי־יִפְתָּ) puns on the name יִפְתָּ (Japheth): 'may God enlarge Japheth.' The LXX renders this as πλατύναι ὁ θεὸς τῷ Ιαφεθ ('may God make wide/broad for Japheth'), using πλατύνω where the Hebrew pun on Japheth's name (יִפְתָּ / יִפְתָּ) is entirely lost in Greek — there is no phonological connection between πλατύνω and Ιαφεθ; the wordplay is a Hebrew-only feature and vanishes in translation. The chapter closes with Noah's death notice at 9:29: all the days of Noah were nine hundred and fifty years, καὶ ἀπέθανεν — the formulaic close used for antediluvian patriarchs in Gen 5.

Discourse structure of the chapter

A · 9:1–7

The Noachic re-commissioning: blessing, dietary grant, blood prohibition, and lex talionis

God blesses Noah and his sons with the Adamic mandate to increase and fill the earth (9:1), and establishes human dominion over all creatures (9:2). A new grant permits the eating of all moving things as food, parallel to the original vegetarian provision (9:3). The single exception is blood, because the ψυχή (life) is in the blood (9:4) — this prohibition becomes the Noachic baseline for all humanity and echoes into the Apostolic Decree of Acts 15. The blood-for-blood reckoning of 9:5 is then grounded theologically in 9:6: homicide is capital because the human being is made in God's εἰκόν. The unit closes with the renewed blessing-command Αὐξάνεσθε καὶ πληθύνεσθε (9:7), bracketing the whole passage as a new-creation commissioning.

B · 9:8–17

The Noachic covenant and its sign: the bow in the cloud

God establishes a unilateral covenant (διαθήκη) with Noah, his descendants, and every living creature — a universal covenant with all flesh — that the flood will never again destroy the earth (9:8–11). The covenant's sign (σημεῖον, 9:12, 17) is τόξον, the war-bow, placed in the cloud (9:13): God declares that when the bow appears in the cloud it will be a memorial of the eternal covenant between God and all flesh (9:14–17). The repetition of διαθήκη six times in these ten verses, and the reciprocal structure ('I will remember' / 'it will be a sign'), make this the most covenant-dense passage in the primeval history.

C · 9:18–23

Noah's vineyard and the nakedness episode

The narrative frame introduces Noah's three sons and notes Χαμ as the father of Χαναν — anticipating the curse (9:18–19). Noah, as ἄνθρωπος γεωργὸς γῆς, plants a vineyard, drinks wine, becomes drunk, and lies uncovered in his tent (9:20–21). Χαμ sees his father's nakedness and tells his brothers (9:22); Σημ and Ιαφεθ walk backward with a garment and cover Noah without seeing him (9:23). The episode inverts the Eden nakedness narrative: here shame is covered by filial piety rather than divinely provided garments, but the one who looks rather than covers bears the consequences.

D · 9:24–27

Curse of Canaan; blessings of Shem and Japheth

Noah awakes, learns what Χαμ has done, and pronounces the curse on Χαναν: he shall be a παῖς οἰκέτης ('household slave') to his brothers (9:24–25). The curse is strikingly targeted at Canaan rather than Ham — the LXX faithfully renders this. The blessing of Σημ invokes the κύριος ὁ θεὸς of Shem and relegates Canaan to servitude again (9:26). The blessing of Ιαφεθ deploys πλατύναι ὁ θεὸς τῷ Ιαφεθ ('may God make broad for Japheth'), where the Hebrew pun on Japheth's name (תִּפְתָּ / תִּפְתֵּי) is lost entirely in the Greek rendering, since πλατύνω bears no phonological resemblance to Ιαφεθ (9:27); Japheth is to dwell in the tents of Shem, with Canaan again serving.

E · 9:28–29

Noah's closing chronology and death notice

A brief coda follows the pattern of the antediluvian genealogy of Gen 5: Noah lived three hundred and fifty years after the flood (9:28), and all his days were nine hundred and fifty years, καὶ ἀπέθανεν (9:29). The formulaic death notice closes the Noah narrative and prepares for the Table of Nations in Gen 10.

1 Καὶ εὐλόγησεν ὁ θεὸς τὸν Νωε καὶ τοὺς υἱοὺς αὐτοῦ καὶ εἶπεν αὐτοῖς· Αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς.

And God blessed Noah and his sons and said to them: 'Increase and multiply and fill the earth and have dominion over it.'

New-creation commissioning / blessing

Καὶ εὐλόγησεν

The verse deliberately mirrors Gen 1:28 LXX (εὐλόγησεν αὐτοὺς ὁ θεός ... Αὐξάνεσθε καὶ πληθύνεσθε), casting Noah as a second Adam re-commissioned after the flood. The fourfold imperative sequence (Αὐξάνεσθε ... πληθύνεσθε ... πληρώσατε ... κατακυριεύσατε) reproduces the Adamic mandate almost word for word, signalling a new-creation beginning.

Καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

εὐλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (divine speech act)

→ constative aorist (single decisive act of blessing)

εὐλογέω: 'bless'; renders Hebrew בָּרַךְ; the same verb and the same divine subject open the blessing of Gen 1:28 and Gen 5:2 — the triad frames Noah's blessing as the third great divine commissioning of humanity.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject

→ participant prominence

θεός: the LXX uses ὁ θεός here (= יְיָ) rather than κύριος ὁ θεός, as in the flood's close; the Elohist strand resumes.

τὸν

the

Accusative

article (direct object)

→ noun-phrase marking

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

Νωε

Noah

indeclinable proper noun, direct object (primary recipient of blessing)

→ participant identification

Νωε: indeclinable LXX transliteration of Hebrew נח (Noah); the name's meaning ('rest / comfort') underlies the Lamech naming-oracle of Gen 5:29 but is not exploited here.

καὶ

and

coordinating conjunction (extending object)

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (direct object)

→ noun-phrase marking

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

υἱούς

sons

Accusative

direct object (co-recipient of blessing)

→ object specification

υἱός: 'son'; the blessing is extended to Noah's three sons — Σημ, Χαμ, and Ιαφεθ — establishing the covenant's scope as the totality of post-flood humanity.

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

coordinating conjunction (introducing speech)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist (single speech act)

λέγω: renders אָמַר; the divine speech that follows conveys the substance of the blessing in imperative form.

αὐτοῖς

to them

Dative

dative of indirect object (addressees of speech)

→ participant reference or interest

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

Αὐξάνεσθε

increase

Pres Pass Impv 2 Pl · αὐξάνω

imperative (divine mandate — first of the Noahic re-commissioning series)

→ progressive imperative (ongoing command to grow)

αὐξάνω: 'grow, increase'; the same verb in the same form opens Gen 1:28's mandate — the echo is verbatim and theologically deliberate. The passive form (αὐξάνεσθε) is a deponent/middle-passive common in biological and agricultural growth contexts.

καὶ

and

coordinating conjunction (linking 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

imperative (divine mandate — second of series)

→ progressive imperative (ongoing command to multiply)

πληθύνω: 'multiply, make numerous'; renders Hebrew בָּרַךְ / פָּרַךְ; paired with αὐξάνω here as in Gen 1:28, 9:7, 35:11 — the formula becomes the standard LXX fertility blessing.

καὶ

and

coordinating conjunction (linking imperatives)

→ discourse linkage or contrast

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

πληρώσατε

fill

Aor Act Impv 2 Pl · πληρόω

imperative (divine mandate — third of series, telic)

→ aorist imperative (punctiliar goal: complete the filling)

πληρώω: 'fill, complete'; renders *מִלֵּא*; the aorist aspect points toward the completion of the task (the earth fully peopled), contrasting with the progressive aspects of *ἀξάνεσθε* and *πληθύνεσθε*.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

earth

Accusative

direct object of πληρώσατε

→ object specification

γῆ: 'earth / land'; the goal of the filling mandate; echoes Gen 1:28 verbatim.

καὶ

and

coordinating conjunction (linking imperatives)

→ discourse linkage or contrast

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

κατακυριεύσατε

have dominion over

Aor Act Impv 2 Pl · κατακυριεύω

imperative (divine mandate — fourth of series: dominion)

→ aorist imperative (decisive exercise of authority)

κατακυριεύω: 'exercise lordship over, subdue'; renders Hebrew *שָׁבַד* ('subdue it'); the compound *κατα-* intensifies the dominion sense. In Gen 1:28 the same imperative occurs with αὐτῆς as object — here the object is embedded in αὐτῆς.

αὐτῆς

it

Genitive

genitive object of κατακυριεύσατε (object of dominion)

→ relational specification

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

2 Καὶ ὁ τρόμος ὑμῶν καὶ ὁ δέος ὑμῶν ἔσται ἐπὶ πᾶσι τοῖς θηρίοις τῆς γῆς καὶ ἐπὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ καὶ ἐπὶ πάντα τὰ κινούμενα ἐπὶ τῆς γῆς καὶ ἐπὶ πάντας τοὺς ἰχθύας τῆς θαλάσσης· ὑπὸ χειῖρας ὑμῖν δέδονται.

And the dread of you and the fear of you shall be upon all the wild animals of the earth and upon all the birds of the sky and upon all that moves on the earth and upon all the fish of the sea; they have been given into your hands.

Elaboration of dominion mandate

Καὶ

Elaborates the κατακυριεύσατε of v.1 by specifying the experiential dimension of human dominion: the animals will experience τρόμος and δέος toward humanity. The perfect δέδονται ('they have been given') states the grant as an accomplished divine fact undergirding the mandate.

Καὶ

and

narrative conjunction (continuing divine speech)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with τρόμος)

→ noun-phrase marking

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

τρόμος

dread / trembling

Nominative

subject (first of double subject)

→ participant prominence

τρόμος: 'trembling, dread'; renders Hebrew מִדְּרֹמָם; paired with δέος ('fear') to render the hendiadys of the Hebrew — the two Greek nouns together carry what one Hebrew abstract noun conveys.

ὑμῶν

of you

Genitive

genitive of source (objective genitive: the dread caused by you)

→ relational specification

ὑμῶν: meaning 'of you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of source (objective genitive: the dread caused by you).

καὶ

and

coordinating conjunction (double subject)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with δέος)

→ noun-phrase marking

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

δέος

fear

Nominative

subject (second of double subject)

→ participant prominence

δέος: 'fear, awe, reverence'; renders the same underlying Hebrew construct (פֶּחַח) — the LXX splits the Hebrew into two Greek nouns to represent the compound idea. The word occurs in classical Greek of the reverential fear of gods (cf. Heb 12:28).

ὕμῶν

of you

Genitive

genitive of source (parallel to first ὕμῶν)

→ relational specification

ὕμῶν: meaning 'of you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of source (parallel to first ὕμῶν).

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (future predictive / promissory)

→ predictive future (divine promise of universal animal deference)

εἰμί: the future ἔσται here makes a divine declaration about the altered state of animal-human relations post-flood — God constitutes this fear as a providential reality, not merely a consequence.

ἐπὶ

upon

preposition + dative/accusative (repeated for each animal category)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + dative/accusative (repeated for each animal category).

πᾶσι

all

Dative

adjective (distributive, modifying θηρίους)

→ sphere or reference

πᾶσι: meaning 'all'; it serves as adjective (distributive, modifying θηρίους).

τοῖς

the

Dative

article

→ noun-phrase marking

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

θηρίους

wild animals

Dative

dative of sphere (those upon whom dread falls — first category)

→ sphere or reference

θηρίον: 'wild animal / beast'; renders Hebrew תַּיִם; contrasts with κτήνη (domesticated animals) — the wild are mentioned first as the primary domain of instinctive animal fear.

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 location (animals of the earth)

→ relational specification

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

καὶ

and

coordinating conjunction (extending the list)

→ discourse linkage or contrast

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

ἐπὶ

upon

preposition + accusative (second category)

→ spatial or relational framing

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

πάντα

all

Accusative

adjective (distributive)

→ object specification

πάντα: meaning 'all'; it serves as adjective (distributive).

τὰ

the

Accusative

article

→ noun-phrase marking

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

πετεινὰ

birds

Accusative

accusative (second category: birds of the sky)

→ object specification

πετεινός: 'bird / winged creature'; renders Hebrew גִּיּוֹן; the taxonomy of four categories (wild animals, birds, creeping things, fish) mirrors the creation taxonomy of Gen 1.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

sky / heaven

Genitive

genitive of location (birds of the sky)

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐπὶ

upon

preposition + accusative (third category)

→ spatial or relational framing

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

πάντα

all

Accusative

adjective (distributive)

→ object specification

πάντα: meaning 'all'; it serves as adjective (distributive).

τὰ

the

Accusative

article

→ noun-phrase marking

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

κινούμενα

moving things

Pres Pass Ptcp Acc Pl Neut · κινέω

substantival participle (third category: everything that moves on earth)

→ progressive participle (ongoing locomotion as defining characteristic)

κινέω: 'move'; the participle renders Hebrew שֹׁרֵמִים, the creeping-swarming things of Gen 1:24–26; the LXX uses κινούμενα here rather than ἐρπετά (cf. Gen 1:24) as a broader category covering all terrestrial movement.

ἐπὶ

upon

preposition + genitive (location: on the earth)

→ spatial or relational framing

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

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 location

→ relational specification

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

καὶ

and

coordinating conjunction (fourth category)

→ discourse linkage or contrast

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

ἐπὶ

upon

preposition + accusative

→ spatial or relational framing

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

πάντας

all

Accusative

adjective (distributive, masculine with ἰχθύας)

→ object specification

πάντας: meaning 'all'; it serves as adjective (distributive, masculine with ἰχθύας).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἰχθύας

fish

Accusative

accusative (fourth category: fish of the sea)

→ object specification

ἰχθύς: 'fish'; renders Hebrew יָדָה; the inclusion of the sea-fish in the dominion-of-fear grant extends human dominion across all creation domains.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

θαλάσσης

sea

Genitive

genitive of location

→ relational specification

θάλασσα: 'sea'; renders Hebrew יָם.

ὑπὸ

under

preposition + accusative (expressing subjection)

→ spatial or relational framing

ὑπὸ: meaning 'under'; here it marks the relation signaled by preposition + accusative (expressing subjection).

χεῖρας

hands

Accusative

accusative object of ὑπό (under your hands = into your power)

→ object specification

χείρ: 'hand'; the idiom ὑπὸ χεῖρας τινι ('under someone's hands') renders the Hebrew בְּיָדְךָ ('into your hand') — a Hebraism expressing transfer of power and ownership.

ὕμῃν

to you

Dative

dative of advantage (beneficiary of the grant)

→ participant reference or interest

ὕμῃν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (beneficiary of the grant).

δέδονται

they have been given

Perf Pass Indic 3 Pl · δίδωμι

main verb (perfect passive: completed divine grant with present validity)

→ intensive perfect (the act of giving is complete; the state of subjection persists)

δίδωμι: 'give'; the perfect passive δέδονται states that God has already definitively granted all living things into human power — the present tense of the grant is grounded in an act whose effects are permanent.

3 Καὶ πᾶν ἔρπετόν ὃ ἐστὶν ζῶν, ὑμῖν ἔσται εἰς βρῶσιν· ὡς λάχανα χόρτου δέδωκα ὑμῖν τὰ πάντα.

And every creeping thing that is alive shall be food for you; as the green herbs I have given you all things.

Extension of dietary grant

Καὶ

Expands the dominion mandate into an explicit dietary provision: all living creatures — not merely plants — are now granted as food. The comparison ὡς λάχανα χόρτου ('as the green herbs') anchors the new provision against the prior vegetarian baseline of Gen 1:29, marking the post-flood order as a genuine dietetic expansion.

Καὶ

and

narrative conjunction (continuing grant)

→ discourse linkage or contrast

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

πᾶν

every

Nominative

adjective (universal quantifier, subject)

→ participant prominence

πᾶν: meaning 'every'; it serves as adjective (universal quantifier, subject).

έρπετον

creeping thing

Nominative

subject

→ participant prominence

έρπετον: 'creeping / crawling thing'; renders Hebrew שׂמַרְיָה; covers all moving creatures — in this context used broadly for all fauna that move (not restricted to reptiles), as the category stands for all animal life granted for food.

ὅ

which

Nominative

relative pronoun, nominative subject of relative clause

→ participant reference

ὅ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, nominative subject of relative clause.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (existential: 'which is living')

→ gnomic present (characteristic state)

εἰμί: copula.

ζῶν

living / alive

Pres Act Ptcp Nom Sg Masc · ζάω

predicate participle (completes ἐστιν: 'which is alive')

→ gnomic participle (characterising all living movement)

ζάω: 'live'; the restriction 'which is alive' distinguishes the grant from carrion — the permission covers living animals taken fresh. The participle ζῶν anticipates the blood-prohibition of v.4, where the ψυχή / life is located in the blood of the living creature.

ὕμῖν

to you

Dative

dative of advantage (beneficiaries of the food grant)

→ participant reference or interest

ὕμῖν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (beneficiaries of the food grant).

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (promissory future)

→ predictive future (divine declaration of new food order)

εἰμί (fut.): copula.

εἰς

for / as

preposition + accusative (predicative / purpose: 'shall be for food')

→ spatial or relational framing

εἰς + accusative used predicatively is a Hebraism calquing Hebrew לֵ ('shall be as / shall serve as'); common in LXX idiom (cf. Gen 1:14, εἰς σημεῖα).

βρῶσιν

food / eating

Accusative

accusative (predicate of ἔσται εἰς: 'shall be for food')

→ object specification

βρῶσις: 'eating / food'; renders Hebrew הִלְחִיל; the verbal noun (from בִּירְוֹשָׁה) conveys the act of eating as the purpose of the grant.

ὥς

as / like

comparative conjunction (introduces analogy with vegetable food)

→ discourse linkage or contrast

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

λάχανα

herbs / vegetables

Accusative

accusative (term of comparison: 'as the green herbs')

→ object specification

λάχανον: 'herb, vegetable, garden plant'; renders Hebrew קִרְיָה ('green herb'); the comparison to the original vegetable grant (Gen 1:29) is deliberate — meat is now as freely granted as plants were before the flood.

χόρτου

of grass / herb

Genitive

genitive of material/kind (herbs of grass: green vegetation)

→ relational specification

χόρτος: 'grass, herbage'; renders Hebrew קֶרֶן; the genitive construction λάχανα χόρτου reflects Hebrew appositive / construct-state idiom.

δέδωκα

I have given

Perf Act Indic 1 Sg · δίδωμι

main verb (divine speaker — intensive perfect: the gift is permanent)

→ intensive perfect (completed giving with abiding result)

δίδωμι: 'give'; the perfect δέδωκα mirrors δέδονται in v.2 — both deploy the perfect to emphasise the permanent, enacted character of the divine grants. God's gift of food and dominion is not conditional or provisional.

ὕμῃν

to you

Dative

dative of indirect object (recipients of the grant)

→ participant reference or interest

ὕμῃν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (recipients of the grant).

τὰ

the

Accusative

article (with πάντα: 'all things')

→ noun-phrase marking

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

πάντα

all things

Accusative

direct object (universal scope of the food grant)

→ object specification

πᾶς + article: 'all things' — the comprehensiveness of the dietary grant is underscored; no category of living creature is excluded except as specified in v.4.

4 Πλὴν κρέας ἐν αἵματι ψυχῆς οὐ φάγεσθε.

But flesh with the blood of its life you shall not eat.

Exception / restriction (adversative) Πλὴν

Πλὴν introduces the single caveat to the broad food grant of v.3 — a strong adversative that carves out the one prohibition: blood. The idiom κρέας ἐν αἵματι ψυχῆς ('flesh in the blood of its life') locates the ψυχή (life-principle) in the blood, anticipating Lev 17:14. This formulation echoes into the Apostolic Decree of Acts 15:20, 29.

Πλὴν

but / except

adversative / exceptive conjunction

→ discourse linkage or contrast

πλὴν: strong adversative / exceptive particle, rendering Hebrew כִּי ('only, however'); introduces the sole exception to the sweeping dietary grant — a restriction whose theological weight the NT will invoke directly.

κρέας

flesh / meat

Accusative

direct object of φάγεσθε (that which is prohibited)

→ object specification

κρέας: 'meat, flesh'; renders Hebrew בָּשָׂר ; in the construction κρέας ἐν αἵματι ψυχῆς, the prepositional phrase qualifies what kind of flesh is prohibited — flesh in the state of containing its life-blood (i.e., undrained). The formulation is the Noachic blood prohibition from which Lev 17:10–14 and the Apostolic Decree of Acts 15:20 derive their substance.

ἐν

in / with

preposition + dative (locative / instrumental: flesh containing its blood)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative / instrumental: flesh containing its blood).

αἵματι

blood

Dative

dative object of ἐν (the blood in which the life resides)

→ sphere or reference

αἷμα: 'blood'; the central prohibited substance; the LXX idiom αἷμα ψυχῆς renders Hebrew דָּם נֶפֶשׁ ('the blood of its life / soul'). Acts 15:20 names αἵματος ('blood') as one of the four Apostolic restrictions, almost certainly traceable to this Noachic law.

ψυχῆς

of life / of the soul

Genitive

genitive of apposition / content (the blood which is the life)

→ relational specification

ψυχή: 'life, soul'; renders Hebrew *נֶפֶשׁ*; the phrase *ψυχή ἐν τῷ αἵματι* ('the life is in the blood') is made explicit in Lev 17:11 LXX. Here the genitive construction places the ψυχή as the essential content of the blood — to consume the blood is to consume the life-principle itself, which belongs to God alone.

οὐ

not

negation (with indicative future: prohibition)

→ participant reference

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

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (future indicative used as prohibition)

→ prohibitory future (ou + future indicative = categorical prohibition, as in Exod 20's Decalogue)

ἐσθίω: 'eat'; the construction οὐ + future indicative is the standard LXX-Greek way of expressing a categorical prohibition (a calque of Hebrew *אל* + imperfect), identical to the Decalogue's οὐ φονεύσεις, οὐ μοιχεύσεις (Exod 20:13–14).

- 5 Καὶ γὰρ τὸ ὑμέτερον αἷμα τῶν ψυχῶν ὑμῶν ἐκζητήσω· ἐκ χειρὸς πάντων τῶν θηρίων ἐκζητήσω αὐτό, καὶ ἐκ χειρὸς ἀνθρώπου ἀδελφοῦ ἐκζητήσω τὴν ψυχὴν τοῦ ἀνθρώπου.

And indeed your blood, belonging to your lives, I will require; from the hand of every wild animal I will require it, and from the hand of a person, of a brother, I will require the life of the person.

Ground / motivation for blood prohibition

Καὶ γάρ

Καὶ γάρ ('and indeed / for') provides the theological rationale behind the blood prohibition: God himself will seek an accounting for human blood. The triple repetition of ἐκζητήσω ('I will require / seek') creates a solemn rhetorical emphasis — from beasts, from humans, from brothers — escalating to the murder of a fellow human being.

Καὶ

and

conjunction (with γάρ: emphatic-causal 'and indeed')

→ discourse linkage or contrast

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

γάρ

indeed / for

explanatory / emphatic particle (causal-emphatic combination καὶ γάρ)

→ discourse linkage or contrast

γάρ: the combination καὶ γάρ gives both continuation and explanation; the particle signals that what follows grounds the prohibition of v.4 in divine reckoning.

τὸ

the

Accusative

article (with αἷμα: proleptic / fronted object)

→ noun-phrase marking

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

ὕμέτερον

your

Accusative

possessive adjective (attributive, modifying αἷμα)

→ object specification

ὕμέτερον: meaning 'your'; it serves as possessive adjective (attributive, modifying αἷμα).

αἷμα

blood

Accusative

direct object (fronted for emphasis: 'your blood specifically')

→ object specification

αἷμα: 'blood'; the fronting of τὸ ὑμέτερον αἷμα is a Hebraism of topic-prominence, placing the object first to stress what God will specifically account for — human blood.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ψυχῶν

lives / souls

Genitive

genitive of apposition / content (blood of your lives = the blood that is your life)

→ relational specification

ψυχή: 'life, soul'; parallel construction to v.4; the genitive τῶν ψυχῶν ὑμῶν specifies that it is the life-blood — the blood as seat of the ψυχή — that God will demand accounting for.

ὕμῶν

of you

Genitive

genitive of possession

→ relational specification

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

ἐκζητήσω

I will require / seek out

Fut Act Indic 1 Sg · ἐκζητέω

main verb (first of three — divine promise of reckoning)

→ predictive future (solemn divine declaration of accountability)

ἐκζητέω: 'seek out, require, demand'; renders Hebrew שָׁרַף (from שָׁרַף, 'to seek / hold accountable'); the compound ἐκ- intensifies the seeking — 'seek out completely, demand strict accounting.' The triple occurrence of ἐκζητήσω creates a rhetorical anaphora of divine accountability.

ἐκ

from

preposition + genitive (source of accountability: from the hand of)

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive object of ἐκ (hand = instrument / agency)

→ relational specification

χείρ: 'hand'; ἐκ χειρός is a Hebraism rendering Hebrew יָמָא ('from the hand of') — hand as metonym for agent and moral responsibility.

πάντων

all / every

Genitive

genitive (universal scope: every beast)

→ relational specification

πάντων: meaning 'all'; it serves as genitive (universal scope: every beast).

τῶν

the

Genitive

article

→ noun-phrase marking

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

θηρίων

wild animals

Genitive

genitive (held accountable — animals that kill humans)

→ relational specification

θηρίων: even animals that kill humans will be held to account by God — a remarkable extension of divine moral governance to the animal realm, reflecting the Noachic code's universal scope.

ἐκζητήσω

I will require

Fut Act Indic 1 Sg · ἐκζητέω

main verb (second occurrence — anaphora of divine reckoning)

→ predictive future

ἐκζητέω: 'seek out / require / demand'; the idiom ἐκζητεῖν τὸ αἷμα ἐκ χειρός ('require blood at the hand of', cf. Gen 9:5; Ezek 33:6) is the legal formula for exacting blood-vengeance/accountability for unlawful killing; David holds the murderers accountable.

αὐτό

it

Accusative

direct object (resuming τὸ αἷμα of the opening)

→ participant reference

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

καὶ

and

coordinating conjunction (extending reckoning to humans)

→ discourse linkage or contrast

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

ἐκ

from

preposition + genitive

→ spatial or relational framing

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

χειρὸς

hand

Genitive

genitive object of ἐκ (human agent)

→ relational specification

χειρὸς: meaning 'hand'; it serves as genitive object of ἐκ (human agent).

ἀνθρώπου

a person / human being

Genitive

genitive (from the hand of a human being)

→ relational specification

ἄνθρωπος: 'human being'; the shift from animals to humans marks the escalating gravity of the reckoning; murder by a fellow human is the gravest violation.

ἀδελφοῦ

of a brother

Genitive

genitive of apposition (the human is specified as 'brother' — all humanity is kin)

→ relational specification

ἀδελφός: 'brother'; renders Hebrew יִתְּנָה; the appositive specifies that every human being stands in fraternal relation to every other — to murder is to murder a brother, and God will require an accounting. This fraternal language anticipates the Cain/Abel echo.

ἐκζητήσω

I will require

Fut Act Indic 1 Sg · ἐκζητέω

main verb (third occurrence — anaphoric climax)

→ predictive future (divine declaration at its most solemn)

ἐκζητέω: 'seek out / require / demand'; the idiom ἐκζητεῖν τὸ αἷμα ἐκ χειρὸς ('require blood at the hand of', cf. Gen 9:5; Ezek 33:6) is the legal formula for exacting blood-vengeance/accountability for unlawful killing; David holds the murderers accountable.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ψυχὴν

life / soul

Accusative

direct object of ἐκζητήσω (the life that must be accounted for)

→ object specification

ψυχὴ: 'life'; the shift from αἷμα ('blood') to ψυχὴ ('life') as the object of divine reckoning makes explicit that what God demands is an account for the life — not merely the blood as substance — of the murdered person.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἀνθρώπου

person / human being

Genitive

genitive of possession (the life belonging to the person who was killed)

→ relational specification

ἄνθρωπος: meaning 'person'; it serves as genitive of possession (the life belonging to the person who was killed).

6 Ὁ ἐκχέων αἷμα ἀνθρώπου, ἀντὶ τοῦ αἵματος αὐτοῦ ἐκχυθήσεται· ὅτι ἐν εἰκόνι θεοῦ ἐποίησα τὸν ἄνθρωπον.

Whoever sheds the blood of a human being, in exchange for that blood it shall be shed; for in the image of God I made the human being.

Lex talionis / theological grounding of the homicide prohibition Ὁ ἐκχέων

This verse is one of the most theologically dense in the primeval history: the lex talionis formulation (blood for blood) is grounded not in tribal law but in the divine image (εἰκόνι θεοῦ). The reason-clause (ὅτι ... ἐποίησα) is God's own declaration, making the prohibition absolute. The εἰκὼν language echoes Gen 1:26–27 LXX and reverberates through 1 Cor 11:7; Col 1:15; 3:10.

Ὁ

the one who

Nominative

article (substantivizing the following participle)

→ noun-phrase marking

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

ἐκχέων

shedding

Pres Act Ptcp Nom Sg Masc · ἐκχέω

substantival participle, subject (the one who pours out / sheds blood)

→ gnomic present participle (any and every case of homicide)

ἐκχέω: 'pour out, shed'; renders Hebrew קָשַׁף; the compound ἐκ- intensifies the outpouring. The 'shedding of blood' (αἷμα ἐκχεῖν) is the standard LXX idiom for homicide, continuing the blood-vocabulary of vv.4–5. NT echo: Matt 23:35; Rev 16:6 use the same idiom.

αἷμα

blood

Accusative

direct object of participle ἐκχέων

→ object specification

αἷμα: meaning 'blood'; it serves as direct object of participle ἐκχέων.

ἀνθρώπου

of a human being

Genitive

genitive (whose blood is shed — objective genitive)

→ relational specification

ἄνθρωπος: the victim is specified as ἄνθρωπος ('human being') rather than a more restricted term — every human being, as image-bearer, is equally protected by the prohibition.

ἀντί

in exchange for / instead of

preposition + genitive (expressing substitution / equivalence: lex talionis)

→ spatial or relational framing

ἀντί: 'instead of, in exchange for'; the preposition captures the retributive logic — blood for blood. This is the clearest statement of lex talionis in the OT grounded in divine image rather than social contract.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

αἵματος

blood

Genitive

genitive object of ἀντί (the blood in exchange for which)

→ relational specification

αἵματος: meaning 'blood'; it serves as genitive object of ἀντί (the blood in exchange for which).

αὐτοῦ

his / its

Genitive

genitive of possession (the murderer's blood, now forfeit)

→ relational specification

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

ἐκχυθήσεται

it shall be shed

Fut Pass Indic 3 Sg · ἐκχέω

main verb (divine passive: God or divinely-authorized agent will shed it)

→ predictive future (divine law operating as certainty)

ἐκχέω: the divine passive ἐκχυθήσεται ('it will be shed') leaves the agent unspecified — God, the community, or a designated agent will exact the penalty; the passive frames execution as divinely ordained rather than merely humanly enacted.

ὅτι

because / for

causal conjunction (introducing the ground clause)

→ discourse linkage or contrast

ὅτι: causal 'because'; the clause that follows is the entire theological basis for the lex talionis — it is not mere retribution but is grounded in the indelible worth of the human person as God's image.

ἐν

in

preposition + dative (expressing manner / sphere: 'in the image')

→ spatial or relational framing

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

εἰκόνι

image

Dative

dative of manner / sphere (in God's image — the mode of creation)

→ sphere or reference

εἰκών: 'image, likeness'; renders Hebrew דְּמוּת ; the LXX uses εἰκών at Gen 1:26–27 and here (not ὁμοίωσις, which rendered תּוֹמַר at 1:26). The term becomes the standard Greek for imago Dei and is foundational to NT anthropology: 1 Cor 11:7 (man as εἰκών θεοῦ); Col 1:15 (Christ as εἰκών τοῦ θεοῦ τοῦ ἀοράτου); 3:10 (the new self renewed κατ'εἰκόνα τοῦ κτίσαντος).

θεοῦ

of God

Genitive

genitive of source / definition (whose image it is)

→ relational specification

θεοῦ: meaning 'of God'; it serves as genitive of source / definition (whose image it is).

ἐποίησα

I made

Aor Act Indic 1 Sg · ποιέω

main verb of causal clause (God the first-person speaker)

→ constative aorist (the single act of creation as the basis for all that follows)

ποιέω: 'make, create'; the first-person singular ἐποίησα ('I made') — God speaking — anchors the prohibition in the act of creation itself. The aorist looks back to Gen 1:26–27 and declares the image permanent; murder is therefore an assault on God's creative act.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄνθρωπον

human being

Accusative

direct object of ἐποίησα (the created being)

→ object specification

ἄνθρωπος: the article specifies the human as a class ('humankind') — every instance of ἄνθρωπος is made in God's image, making every murder an ontological offence against the Creator.

7 Ὑμεῖς δὲ αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ πληθύνεσθε ἐπ' αὐτῆς.

But you — increase and multiply and fill the earth and multiply on it.

Resumptive command / bracket closure Ὑμεῖς δέ

The emphatic pronoun Ὑμεῖς with δέ ('but you') returns from the solemn blood-reckoning material (vv.5–6) to the positive commissioning mandate with which the section opened (v.1), forming a bracket. The repetition of αὐξάνεσθε καὶ πληθύνεσθε closes the unit as a literary inclusio.

Ὑμεῖς

you

Nominative

emphatic subject pronoun (contrastive: 'but you, for your part')

→ participant reference

The emphatic Ὑμεῖς is contrastive after the death-and-reckoning discourse of vv.5–6 — it pivots back to the life-giving mandate for humanity.

δὲ

but / and

mild adversative / transitional particle

→ discourse linkage or contrast

δέ: transitional-adversative, here marking the pivot back from the solemn lex talionis to the fertility blessing.

αὐξάνεσθε

increase

Pres Pass Impv 2 Pl · αὐξάνω

imperative (resuming the mandate of v.1)

→ progressive imperative (ongoing command)

αὐξάνω: verbatim echo of v.1 — the closing bracket of the commissioning unit.

καὶ

and

coordinating conjunction

→ 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

imperative (second mandate)

→ progressive imperative

πληθύνω: meaning 'multiply'; it carries the action, process, or state of the clause; here it functions as imperative (second mandate).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

πληρώσατε

fill

Aor Act Impv 2 Pl · πληρώω

imperative (third mandate: telic filling of the earth)

→ aorist imperative (goal-oriented: complete the filling)

πληρώω: meaning 'fill'; it carries the action, process, or state of the clause; here it functions as imperative (third mandate: telic filling of the earth).

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

earth

Accusative

direct object of πληρώσατε

→ object specification

γῆν: meaning 'earth'; it serves as direct object of πληρώσατε.

καὶ

and

coordinating conjunction

→ 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

imperative (fourth and closing mandate, with locative complement)

→ progressive imperative

πληθύνω: the second occurrence of this imperative in the verse reinforces the fertility mandate with a locative complement ἐπ' αὐτῆς ('on it') — populate not just in general but specifically on the earth.

ἐπ'

on / upon

preposition + genitive (locative: on the earth)

→ spatial or relational framing

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

αὐτῆς

it

Genitive

genitive object of ἐπ' (the earth as the sphere of multiplication)

→ relational specification

αὐτῆς: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπ' (the earth as the sphere of multiplication).

8 Καὶ εἶπεν ὁ θεὸς τῷ Νωε καὶ τοῖς υἱοῖς αὐτοῦ μετ' αὐτοῦ λέγων·

And God spoke to Noah and to his sons with him, saying:

New divine address / covenant preamble **Καὶ εἶπεν**

A new divine-speech introduction opens the covenant section (vv.8–17). The redundant participial λέγων after εἶπεν is a Hebraism calquing לֵאמֹר (saying), the standard Hebrew speech-introducing infinitive; the LXX renders it as a participial form throughout Genesis. The addressees — Noah and sons — establish the covenant's human parties.

Καὶ

and

narrative conjunction (Hebraizing parataxis: new scene)

→ discourse linkage or contrast

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

εἶπεν

said / spoke

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

λέγω: standard narrative formula εἶπεν + indirect object to introduce divine speech; renders לֵאמֹר.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject

→ participant prominence

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

τῷ

to

Dative

article (dative of indirect object with Νωε)

→ noun-phrase marking

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

Νωε

Noah

indeclinable proper noun, dative of indirect object (primary addressee)

→ participant identification

Νωε: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative of indirect object (primary addressee).

καὶ

and

coordinating conjunction (extending addressees)

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of indirect object (co-addressees)

→ sphere or reference

υἱοῖς: meaning 'sons'; it serves as dative of indirect object (co-addressees).

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 (expressing accompaniment)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετά (the sons were with Noah)

→ relational specification

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

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

redundant participial speech-introducer (Hebraism: calque of מַלְאֵל)

→ Hebraistic participial construction (not aspectually significant)

λέγω: the redundant λέγων after εἶπεν is a characteristic LXX Hebraism rendering the Hebrew infinitive absolute מַלְאֵל that routinely follows מַלְאֵל in direct speech introductions; it adds no new semantic content but marks the text's translation idiom.

9 Καὶ ἐγὼ ἰδοὺ ἀνίστημι τὴν διαθήκην μου ὑμῖν καὶ τῷ σπέρματι ὑμῶν μεθ' ὑμᾶς,

And I — behold, I am establishing my covenant with you and with your seed after you,

Covenant inauguration (solemn declaration) Καὶ ἐγὼ ἰδοὺ

The emphatic first-person Ἐγὼ with the attention-marker ἰδοὺ (behold!) marks the covenant declaration as a supreme and solemn act. The verb ἀνίστημι ('raise up, establish') renders Hebrew מָקַם, the same root used in 6:18 for the covenant promise to Noah before the flood — here its fulfilment. The incomplete sentence (ending in a comma) continues through v.11.

Καὶ

and

narrative conjunction (opening the covenant speech)

→ discourse linkage or contrast

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

ἐγὼ

I

Nominative

emphatic subject pronoun (God as covenant-maker)

→ participant reference

The emphatic ἐγὼ is the divine self-presentation formula common to covenant-making in the OT (cf. Gen 17:4; Exod 6:6–8); it stresses God's unilateral initiative in the covenant.

ἰδοὺ

behold

attention particle (presentative: directing focus to the declaration)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders Hebrew יִגַּד ('here I am / look'); the particle alerts the audience that something momentous follows — a standard marker of the divine-word formula in the LXX.

ἀνίστημι

I am establishing

Pres Act Indic 1 Sg · ἀνίστημι

main verb (performative present: the covenant is being established in the act of speaking)

→ performative / instantaneous present (the declaration constitutes the reality)

ἀνίστημι: 'raise up, establish, confirm'; renders Hebrew יָקַם (Hiphil of קָם); in covenant contexts the Hiphil means 'to put into effect, to confirm, to cause to stand.' The present ἀνίστημι is performative — God's speaking establishes the covenant.

τὴν

the

Accusative

article (with διαθήκη)

→ noun-phrase marking

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

διαθήκη

covenant

Accusative

direct object of ἀνίστημι (the covenant being established)

→ object specification

διαθήκη: 'covenant / testament'; renders Hebrew בְּרִית; the key theological term of vv.8–17, occurring seven times. In Greek usage διαθήκη normally denotes a 'last will and testament' — a unilateral legal disposition of property; this is precisely the force in the covenant context: God unilaterally disposes blessings and obligations. Paul exploits this meaning in Gal 3:15–17 to argue that the Abrahamic covenant-testament cannot be annulled.

μου

my

Genitive

genitive of possession (God's covenant)

→ relational specification

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

ὕμῃν

with you

Dative

dative of advantage (covenant parties: Noah and sons)

→ participant reference or interest

ὕμῃν: meaning 'with you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (covenant parties: Noah and sons).

καὶ

and

coordinating conjunction (extending covenant to posterity)

→ discourse linkage or contrast

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

τῷ

the

Dative

article (with σπέρματι)

→ noun-phrase marking

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

σπέρματι

seed / descendants

Dative

dative of advantage (second covenant party: all descendants)

→ sphere or reference

σπέρμα: 'seed, offspring, descendants'; renders Hebrew שְׂרָפָה; the covenant extends beyond the immediate generation to all Noah's descendants — in effect, all humanity post-flood. Paul later deploys σπέρμα in covenant argumentation in Gal 3:16, 19 (though there referring to the Abrahamic σπέρμα).

ὕμῳ

your

Genitive

genitive of possession (your seed)

→ relational specification

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

μεθ

after

preposition + accusative (temporal: after you = in subsequent generations)

→ spatial or relational framing

μετά + accusative: 'after'; renders Hebrew אַחֲרַיִךְ ('after you'); the temporal phrase marks the covenant as multi-generational — an unconditional, eternal disposition rather than a single-generation arrangement.

ὕμῃς

you

Accusative

accusative object of μετά (temporal: generations coming after you)

→ participant reference

ὕμῃς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of μετά (temporal: generations coming after you).

10 καὶ πάση ψυχῇ τῇ ζώσῃ μεθ' ὑμῶν, ἀπὸ ὀρνέων καὶ ἀπὸ κτηνῶν καὶ πᾶσι τοῖς θηρίοις τῆς γῆς, ὅσα ἐξῆλθεν ἐκ τῆς κιβωτοῦ, καὶ πᾶσι τοῖς θηρίοις τῆς γῆς.

and to every living soul that is with you, from the birds and from the cattle and to all the wild animals of the earth — as many as came out of the ark — and to all the wild animals of the earth.

Extension of covenant parties (continuation from v.9) καὶ πάση

Continues the catalogue of covenant parties begun in v.9. The extraordinary scope of the Noachic covenant is displayed: not only Noah's human descendants but every living animal (ψυχὴ ζῶσα) that came out of the ark is included. The phrase ψυχὴ ζῶσα echoes Gen 1:20–21 LXX (creation of living creatures), marking the covenant as a re-creation agreement with the whole living world.

καὶ
and

coordinating conjunction (continuing the dative list of covenant parties)

→ discourse linkage or contrast

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

πάση
every

Dative

adjective (modifying ψυχῇ, distributive)

→ sphere or reference

πάση: meaning 'every'; it serves as adjective (modifying ψυχῇ, distributive).

ψυχῇ
soul / living being

Dative

dative of advantage (extending covenant to every living being)

→ sphere or reference

ψυχῇ: 'life, living being'; renders Hebrew נִשְׁמָת חַיָּה ('living soul / living being'); the phrase ψυχὴ ζῶσα echoes Gen 1:20, 21, 24 LXX — the covenant is established with the same categories of creatures that were created in the beginning.

τῇ
the

Dative

article (with ζώσῃ)

→ noun-phrase marking

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

ζῶση

living

Pres Act Ptcp Dat Sg Fem · ζῶω

attributive participle (modifying ψυχῇ: every living soul)

→ **gnomic present participle (characteristic living state)**

ζῶω: 'live'; the attributive participle in the dative agrees with ψυχῇ and limits the covenant parties to actually living creatures — not to abstractions.

μεθ

with

preposition + genitive (accompaniment: with you — the animals in human company)

→ **spatial or relational framing**

μεθ: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment: with you — the animals in human company).

ὕμῶν

you

Genitive

genitive object of μετά

→ **relational specification**

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

ἀπὸ

from

preposition + genitive (partitive: drawn from the following species)

→ **spatial or relational framing**

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

ὀρνέων

birds

Genitive

genitive (first species category)

→ **relational specification**

ὀρνεον: 'bird'; renders Hebrew **תְּימָן**; alongside the earlier πετεινά (v.2), ὀρνεα is the standard LXX word for birds in the ark and covenant context.

καὶ

and

coordinating conjunction

→ **discourse linkage or contrast**

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

ἀπὸ

from

preposition + genitive (second species)

→ **spatial or relational framing**

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

κτηνῶν

cattle / livestock

Genitive

genitive (second species category: domesticated animals)

→ **relational specification**

κτηνος: 'cattle, livestock, domesticated animal'; renders Hebrew **בְּהֵמָה**; distinguished from the wild θηρία — the covenant's animal parties span both tame and wild.

καὶ

and

coordinating conjunction

→ **discourse linkage or contrast**

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

πᾶσι

all

Dative

adjective (distributive, with θηρίους)

→ **sphere or reference**

πᾶσι: meaning 'all'; it serves as adjective (distributive, with θηρίους).

τοῖς

the

Dative

article

→ **noun-phrase marking**

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

θηρίους

wild animals

Dative

dative of advantage (third species category: wild fauna)

→ **sphere or reference**

θηρίους: meaning 'wild animals'; it serves as dative of advantage (third species category: wild fauna).

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 location

→ relational specification

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

ὅσα

as many as / all that

Nominative

relative pronoun (neuter plural: referring back to all the animal categories)

→ participant reference

ὅσος: 'as many as, all that'; the relative clause specifies the referent of the covenant animals as those that came out of the ark — grounding the covenant in the ark narrative and establishing its scope as all post-flood fauna.

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

verb of relative clause (singular despite plural antecedent — distributive collective)

→ constative aorist (single completed event: the disembarking from the ark)

ἐξέρχομαι: 'come out, go out'; the singular verb ἐξῆλθεν with plural ὅσα is a collective construction; it looks back to the disembarkation scene of Gen 8:18–19.

ἐκ

from / out of

preposition + genitive (source: from inside the ark)

→ spatial or relational framing

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

→ relational specification

κιβωτός: 'ark'; the same term used in Gen 6–8 for Noah's vessel (and in Heb 11:7; 1 Pet 3:20 by the NT). The ark thus functions as the locus from which all post-flood covenant parties emerged.

καὶ

and

coordinating conjunction (resuming / summarising the list)

→ discourse linkage or contrast

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

πᾶσι

all

Dative

adjective (summarising closure)

→ sphere or reference

πᾶσι: meaning 'all'; it serves as adjective (summarising closure).

τοῖς

the

Dative

article

→ noun-phrase marking

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

θηρίοις

wild animals

Dative

dative of advantage (resumptive summary: all wild animals of the earth)

→ sphere or reference

The phrase is repeated from earlier in the verse — a Hebraistic resumptive repetition (Wiederaufnahme) that closes the enumeration by restating the broadest category.

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 location

→ relational specification

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

11 καὶ στήσω τὴν διαθήκην μου πρὸς ὑμᾶς, καὶ οὐκ ἀποθανεῖται πᾶσα σὰρξ ἔτι ἀπὸ τοῦ ὕδατος τοῦ κατακλυσμοῦ, καὶ οὐκ ἔσται ἔτι κατακλυσμὸς ὕδατος τοῦ καταφθεῖραι πᾶσαν τὴν γῆν.

and I will establish my covenant with you, and all flesh shall no longer perish from the waters of the flood, and there shall no longer be a flood of water to destroy all the earth.

Covenant content: negative promise καὶ στήσω

The covenant's content is stated in two parallel negative promises using οὐκ ... ἔτι ('no longer'). The first concerns the death of all flesh; the second the destruction of the earth itself. The double negation underscores the covenant's comprehensiveness and permanence. The verb στήσω ('I will make stand / establish') renders Hebrew יָמַדְתִּי and finalises the covenant announced in v.9.

καὶ

and

narrative conjunction (completing the suspended sentence from v.9)

→ discourse linkage or contrast

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

στήσω

I will establish

Fut Act Indic 1 Sg · ἵστημι

main verb (divine commitment: the covenant is confirmed)

→ predictive future (divine promise with the force of a solemn declaration)

ἵστημι: 'cause to stand, establish, confirm'; renders Hebrew יָמַחְלָה (Hiphil of חָלַח); a near synonym with ἀνίστημι (v.9) — both render the Hebrew covenantal 'confirming' of the בְּרִית. The covenant 'stands' as an immovable reality.

τὴν

the

Accusative

article

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of στήσω

→ object specification

διαθήκη: second occurrence of the covenant term in the passage; the repetition emphasises the formality of the enactment.

μου

my

Genitive

genitive of possession

→ relational specification

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

πρὸς

with / toward

preposition + accusative (expressing the covenant relationship: directed toward you)

→ spatial or relational framing

πρὸς + accusative: 'toward, with'; here replaces the dative construction of v.9 (ὕμῖν) — variation in the covenant relationship preposition is common in the LXX.

ὕμᾱς

you

Accusative

accusative object of πρὸς (covenant parties)

→ participant reference

ὕμᾱς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (covenant parties).

καὶ

and

coordinating conjunction (introducing first negative promise)

→ discourse linkage or contrast

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἀποθανεῖται

will die / will perish

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb (negative promise: no more mass death from flood)

→ predictive future (covenantal guarantee)

ἀποθνήσκω: 'die'; the future middle ἀποθανεῖται is the standard LXX death-future; with οὐκ ... ἔτι it expresses an absolute and permanent prohibition on such mass destruction.

πᾶσα

all

Nominative

adjective (universal subject: every/all flesh)

→ participant prominence

πᾶσα: meaning 'all'; it serves as adjective (universal subject: every/all flesh).

σὰρξ

flesh

Nominative

subject (all living flesh = all animate life)

→ participant prominence

σὰρξ: 'flesh'; renders Hebrew כָּל-בָּשָׂר ('all flesh'); in the flood context σὰρξ encompasses all animate life — the same phrase was used in Gen 6:12, 13, 17; 7:21 to mark the flood's total scope; here its negation marks the covenant's total protection.

ἔτι

still / any longer

temporal adverb (with negation: 'no longer')

→ clausal contribution

ἔτι: 'yet, still, any more'; with οὐκ becomes 'no longer' — the temporal adverb is crucial: it is the change from the flood situation that the covenant guarantees.

ἀπό

from

preposition + genitive (cause / means: by means of / from the waters)

→ spatial or relational framing

ἀπό: meaning 'from'; here it marks the relation signaled by preposition + genitive (cause / means: by means of / from the waters).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ὑδατος

water

Genitive

genitive object of ἀπό (the waters as instrument of death)

→ relational specification

ὑδατος: meaning 'water'; it serves as genitive object of ἀπό (the waters as instrument of death).

τοῦ

the

Genitive

article (with κατακλυσμοῦ)

→ noun-phrase marking

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

κατακλυσμοῦ

flood

Genitive

genitive of apposition (the water of the flood)

→ relational specification

κατακλυσμός: 'flood, inundation'; the standard LXX term for Noah's flood (Gen 6:17; 7:6, 7, 10, 17; 9:11, 15); directly inherited by the NT (Matt 24:38–39; Luke 17:27; 2 Pet 2:5). The specific term marks the promise as directed against this unique event.

καὶ

and

coordinating conjunction (second negative promise)

→ discourse linkage or contrast

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἔσται

there will be

Fut Mid Indic 3 Sg · εἰμί

main verb (negative existential: no such flood will exist again)

→ predictive future (covenantal guarantee)

εἰμί (fut.): copula.

ἔτι

any longer

temporal adverb (parallel to first ἔτι: reinforcing permanence)

→ clausal contribution

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

κατακλυσμός

flood

Nominative

subject of ἔσται (what will not exist)

→ participant prominence

κατακλυσμός: meaning 'flood'; it serves as subject of ἔσται (what will not exist).

ὑδατος

of water

Genitive

genitive of material / content (a flood consisting of water)

→ relational specification

ὑδατος: meaning 'of water'; it serves as genitive of material / content (a flood consisting of water).

τοῦ

to

Genitive

article (with articular infinitive: genitive of purpose)

→ noun-phrase marking

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

καταφθεῖραι

to destroy / to corrupt

Aor Act Inf · καταφθεῖρω

articular infinitive of purpose (genitive: 'to destroy all the earth')

→ aorist infinitive (complete, decisive destruction as the denied purpose)

καταφθεῖρω: 'destroy, corrupt, ruin completely'; renders Hebrew תהפך; the same root (φθορά / φθείρω) appears in the NT for eschatological destruction (1 Cor 15:42; 2 Pet 2:12). The covenant's promise is specifically that this destructive purpose will never again be enacted against all the earth.

πᾶσαν

all

Accusative

adjective (universal scope of the protection)

→ object specification

πᾶσαν: meaning 'all'; it serves as adjective (universal scope of the protection).

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

earth

Accusative

direct object of καταφθεῖραι (what will not be destroyed)

→ object specification

γῆν: meaning 'earth'; it serves as direct object of καταφθεῖραι (what will not be destroyed).

12 Καὶ εἶπεν κύριος ὁ θεὸς πρὸς Νωε· Τοῦτο τὸ σημεῖον τῆς διαθήκης, ὃ ἐγὼ δίδωμι ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν καὶ ἀνὰ μέσον πάσης ψυχῆς ζώσης ἣ ἐστὶν μεθ' ὑμῶν, εἰς γενεὰς αἰωνίους.

And the LORD God said to Noah: 'This is the sign of the covenant which I am giving between me and you and between every living soul which is with you, for everlasting generations.'

Declaration of the covenant sign Καὶ εἶπεν

A new speech introduction (with κύριος ὁ θεός — the double title returned for the declaration of the sign) introduces the σημεῖον. The sign is described relationally: ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν ('between me and you') — it is a visible marker of the bilateral relationship, not merely a reminder for humanity but for God himself (v.16: 'I will remember').

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

κύριος

Lord

Nominative

subject (divine speaker, with full title κύριος ὁ θεός)

→ participant prominence

κύριος: the LXX returns to the full double title κύριος ὁ θεός for this solemn declaration of the covenant sign, underscoring the moment's gravity.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριος

→ participant prominence

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

πρός

to

preposition + accusative (indirect object of speech: addressed to Noah)

→ spatial or relational framing

πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative (indirect object of speech: addressed to Noah).

Νωε

Noah

indeclinable proper noun, accusative object of πρόσ (addressee)

→ participant identification

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

Τοῦτο

this

Nominative

demonstrative pronoun, subject (what is being presented as the sign)

→ participant reference

Τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun, subject (what is being presented as the sign).

τὸ

the

Nominative

article (with σημεῖον)

→ noun-phrase marking

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

σημεῖον

sign

Nominative

predicate nominative (this is the sign)

→ participant prominence

σημεῖον: 'sign, token, marker'; renders Hebrew טֹטֶן; the standard LXX word for covenant signs (circumcision at Gen 17:11; Sabbath at Exod 31:13) and miraculous signs. Here the σημεῖον is the bow (τόξον, vv.13–16) — a visible, recurring celestial marker of the covenant's permanence.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive of relation (sign belonging to / representing the covenant)

→ relational specification

διαθήκη: third occurrence of the key term in the passage.

ὃ

which

Accusative

relative pronoun (accusative: direct object of δίδωμι in the relative clause)

→ participant reference

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

ἐγὼ

I

Nominative

emphatic subject pronoun (God as giver of the sign)

→ participant reference

ἐγὼ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic subject pronoun (God as giver of the sign).

δίδωμι

am giving

Pres Act Indic 1 Sg · δίδωμι

verb of relative clause (performative present: the giving is occurring now)

→ performative present (the sign is being given in the act of declaration)

δίδωμι: 'give'; the present tense δίδωμι is performative — the declaration constitutes the giving.

ἀνά

between

preposition (with μέσον: distributive 'between')

→ spatial or relational framing

ἀνά μέσον: 'between'; renders Hebrew בֵּין; the repeated phrase ἀνά μέσον ἐμοῦ καὶ ὑμῶν ('between me and you') is the covenant-making formula that recurs in Gen 15:17; 17:2, 7, 10, 11 — the bilateral character of the covenant relationship is expressed spatially.

μέσον

middle

Accusative

adverbial accusative (idiom: ἀνὰ μέσον = between)

→ object specification

μέσον: meaning 'middle'; it serves as adverbial accusative (idiom: ἀνὰ μέσον = between).

ἐμοῦ

me

Genitive

genitive (first party: God)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive (first party: God).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ὕμῶν

you

Genitive

genitive (second party: Noah and his sons)

→ relational specification

ὕμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (second party: Noah and his sons).

καὶ

and

coordinating conjunction (extending to third party)

→ discourse linkage or contrast

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

ἀνὰ

between

preposition (repeated: second between-clause)

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (repeated: second between-clause).

μέσον

middle

Accusative

adverbial accusative

→ object specification

μέσον: meaning 'middle'; it serves as adverbial accusative.

πάσης

every / all

Genitive

adjective (modifying ψυχῆς)

→ relational specification

πάσης: meaning 'every'; it serves as adjective (modifying ψυχῆς).

ψυχῆς

soul / living being

Genitive

genitive (third party: every living creature)

→ relational specification

ψυχῆς: meaning 'soul'; it serves as genitive (third party: every living creature).

ζώσης

living

Pres Act Ptcp Gen Sg Fem · ζάω

attributive participle (modifying ψυχῆς: every living soul)

→ gnomic present participle

ζάω: meaning 'living'; it contributes descriptive or attendant verbal force; here it functions as attributive participle (modifying ψυχῆς: every living soul).

ἣ

which

Nominative

relative pronoun (referring to ψυχῆς ζώσης: which is with you)

→ participant reference

ἣ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (referring to ψυχῆς ζώσης: which is with you).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (existential: which exists with you)

→ gnomic present

εἰμί: copula.

μεθ

with

preposition + genitive

→ spatial or relational framing

μεθ: meaning 'with'; here it marks the relation signaled by preposition + genitive.

ὕμῶν

you

Genitive

genitive object of μετά (animals in human company)

→ relational specification

ὕμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά (animals in human company).

εἰς

for / unto

preposition + accusative (temporal extent: for everlasting generations)

→ spatial or relational framing

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

γενεάς

generations

Accusative

accusative object of εἰς (duration: for generations)

→ object specification

γενεά: 'generation, age'; renders Hebrew לְדָרִי; the plural with εἰς marks the covenant's temporal scope — it extends through every future generation.

αἰωνίους

everlasting / eternal

Accusative

adjective modifying γενεάς (everlasting generations)

→ object specification

αἰώνιος: 'everlasting, age-long'; renders Hebrew עוֹלָם; the phrase εἰς γενεὰς αἰωνίους ('for everlasting generations') makes the covenant perpetual — it cannot be revoked or superseded.

13 τὸ τόξον μου τίθημι ἐν τῇ νεφέλῃ, καὶ ἔσται εἰς σημεῖον διαθήκης ἀνὰ μέσον ἐμοῦ καὶ τῆς γῆς.

I am placing my bow in the cloud, and it shall be a sign of the covenant between me and the earth.

Declaration of the covenant sign (content)

τὸ τόξον μου τίθημι

The sign is now named: τόξον, the war-bow. The present tense τίθημι ('I am placing') is performative — God declares the act as it occurs. The bow is placed ἐν τῇ νεφέλῃ ('in the cloud'), making it a celestial / meteorological sign. The meaning is that of a warrior hanging up his weapon — the bow set in the cloud declares that God's martial wrath toward the earth is suspended. There is no separate Greek word for 'rainbow'; τόξον alone must carry the sense.

τὸ

the

Accusative

article (with τόξον: fronted object for emphasis)

→ noun-phrase marking

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

τόξον

bow

Accusative

direct object (fronted for emphasis: 'my bow specifically')

→ object specification

τόξον: 'bow' (the weapon); renders Hebrew יָתֶד ('my bow'); the word is the standard Greek for a warrior's bow (cf. Homer Il. 1.49; LXX Ps 7:13; 44:6). In Greek there is no distinct word for 'rainbow' — τόξον serves double duty. The image of God placing his bow in the cloud is that of a warrior who has fought (the flood as divine judgment) hanging up his weapon as a declaration of ceasefire. The patristic tradition (Ambrose, Augustine, Chrysostom) read the rainbow as precisely this: the weapon of divine wrath laid aside, pointing toward the heavenly peace.

μου

my

Genitive

genitive of possession (God's bow)

→ relational specification

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

τίθημι

I am placing

Pres Act Indic 1 Sg · τίθημι

main verb (performative present: God places the bow in the act of declaration)

→ performative / instantaneous present (the placing is accomplished in the speech act)

τίθημι: 'place, set, put'; renders Hebrew יָתַד (past tense in MT: 'I have set / I set'); the LXX uses the present τίθημι rather than a past form, giving the declaration an immediate, here-and-now quality — the covenant sign is being given as the words are spoken.

ἐν

in

preposition + dative (locative: in the cloud)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

νεφέλη

cloud

Dative

dative of location (where the bow is placed)

→ sphere or reference

νεφέλη: 'cloud'; renders Hebrew נֶפֶשׁ; the cloud is the medium in which the bow appears — the standard divine theophanic vehicle in the OT (Exod 13:21; 1 Kgs 8:10; Dan 7:13). Setting the bow in the cloud gives the covenant sign a cosmic, celestial character.

καὶ

and

coordinating conjunction (introducing the sign's function)

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (promissory future: the bow's function going forward)

→ predictive future (divine promise)

εἰμί (fut.): copula.

εἰς

as / for

preposition + accusative (predicative: 'shall be as a sign'; Hebraism: εἰς + accusative as predicate complement)

→ spatial or relational framing

εἰς: meaning 'as'; here it marks the relation signaled by preposition + accusative (predicative: 'shall be as a sign'; Hebraism: εἰς + accusative as predicate complement).

σημεῖον

sign

Accusative

accusative predicate complement of ἔσται εἰς (function: sign)

→ object specification

σημεῖον: 'sign'; the bow's function is to serve as the σημεῖον τῆς διαθήκης — the token that the covenant is in force.

διαθήκης

covenant

Genitive

genitive of relation (sign of the covenant — the covenant it signifies)

→ relational specification

διαθήκη: fourth occurrence in the passage.

ἀνά

between

preposition (with μέσον: between)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition (with μέσον: between).

μέσον

middle

Accusative

adverbial accusative (idiom)

→ object specification

μέσον: meaning 'middle'; it serves as adverbial accusative (idiom).

ἐμοῦ

me

Genitive

genitive (first party: God)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive (first party: God).

καί

and

coordinating conjunction

→ discourse linkage or contrast

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive (second party: 'the earth' — broader than humanity, encompassing all creation)

→ relational specification

γῆ: 'earth / land'; the covenant here is between God and 'the earth' itself — broader even than ψυχὴ ζῶσα (v.12). The Noachic covenant has a cosmological scope: it is God's commitment to the created order as a whole.

14 καὶ ἔσται ἐν τῷ συννεφεῖν με νεφέλας ἐπὶ τὴν γῆν ὀφθήσεται τὸ τόξον μου ἐν τῇ νεφέλῃ,

And it shall be, when I bring clouds over the earth, that my bow shall appear in the cloud,

Specification of the sign's occasions καὶ ἔσται ἐν τῷ

The idiomatic καὶ ἔσται ἐν τῷ + infinitive is the LXX equivalent of Hebrew $\text{כִּי הִיְהִי} + \text{infinitive construct}$ — a temporal clause ('and it shall be when ...'). The verse specifies when the sign will be seen: every time God brings clouds over the earth, the bow will appear — linking the sign to the very atmospheric conditions associated with rain and potential flood. The passive ὀφθήσεται ('shall be seen') is theologically neutral but may carry a divine-passive sense: God causes the bow to appear.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔσται
it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of framing clause (Hebraistic: καὶ ἔσται ἐν τῷ + inf = 'when ...')

→ predictive future (iterative: each time this occurs)

The construction ἔσται ἐν τῷ + infinitive is a Hebraism calquing $\text{כִּי הִיְהִי} + \text{infinitive construct}$, introducing a temporal condition; it recurs throughout the LXX at narrative turning-points (cf. Gen 24:14; 27:40).

ἐν
in / when

preposition introducing articular infinitive (temporal condition)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition introducing articular infinitive (temporal condition).

τῷ
the

Dative

article with infinitive (dative articular infinitive)

→ noun-phrase marking

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

συννεφεῖν

to gather clouds / to cloud over

Pres Act Inf · συννεφέω

articular infinitive (temporal: 'when I bring clouds over')

→ progressive infinitive (iterative: each time clouds gather)

συννεφέω: 'bring clouds together, cloud over'; a relatively rare compound verb rendering Hebrew בָּעַן יָבִיעַ ('in my bringing cloud over'); the word is chosen to match the specific meteorological event that makes the sign visible.

με

I / me

Accusative

accusative subject of infinitive (God is the subject of cloud-bringing)

→ participant reference

με: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of infinitive (God is the subject of cloud-bringing).

νεφέλας

clouds

Accusative

direct object of συννεφεῖν

→ object specification

νεφέλας: meaning 'clouds'; it serves as direct object of συννεφεῖν.

ἐπὶ

over / upon

preposition + accusative (direction: over the earth)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (direction: over the earth).

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

earth

Accusative

accusative object of ἐπὶ (the earth over which clouds come)

→ object specification

γῆν: meaning 'earth'; it serves as accusative object of ἐπὶ (the earth over which clouds come).

ὀφθήσεται

shall be seen / shall appear

Fut Pass Indic 3 Sg · ὀράω

main verb of apodosis (the bow's appearing is the result of cloud-gathering)

→ predictive future (iterative: each time it shall appear)

ὀράω: 'see'; the passive ὀφθήσεται ('shall be seen / shall appear') is the standard LXX appearance verb for divine/significant appearances (cf. ὤφθη θεός, 'God appeared'); here it frames the bow's appearing as a divinely orchestrated visibility.

τὸ

the

Nominative

article (with τόξον)

→ noun-phrase marking

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

τόξον

bow

Nominative

subject of ὀφθίσεται (the bow that appears)

→ participant prominence

τόξον: second occurrence; the definite article with τόξον μου ('my bow') links back to v.13's identification of the sign.

μου

my

Genitive

genitive of possession

→ relational specification

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

ἐν

in

preposition + dative (locative: in the cloud)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

νεφέλη

cloud

Dative

dative of location

→ sphere or reference

νεφέλη: meaning 'cloud'; it serves as dative of location.

15 καὶ μνησθήσομαι τῆς διαθήκης μου, ἥ ἐστὶν ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν καὶ ἀνὰ μέσον πάσης ψυχῆς
ζώσης ἐν πάσῃ σαρκί· καὶ οὐκ ἔσται ἔτι τὸ ὕδωρ εἰς κατακλυσμὸν ὥστε ἐξαλεῖψαι πᾶσαν σάρκα.

and I will remember my covenant which is between me and you and between every living soul in all
flesh; and the water shall no longer be a flood to wipe out all flesh.

God's pledged remembrance and renewed negative promise

καὶ μνησθήσομαι

The divine μνησθήσομαι ('I will remember') is the theological heart of the covenant sign's function: the bow is not merely for human memory but for God's own memorial of the covenant. Divine 'remembering' in the OT is not a cognitive act but an active, salvific response (cf. Gen 8:1; Exod 2:24; Luke 1:72). The verse then repeats the negative promise of v.11 — 'no longer a flood to wipe out all flesh' — as the content of what is remembered.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

μνησθήσομαι

I will remember

Fut Pass Indic 1 Sg · μὴ μνησθῶ

main verb (divine pledge: God's remembering the covenant)

→ predictive future (solemn divine pledge, iterative: each time the bow appears)

μὴ μνησθῶ: 'remember, call to mind'; renders Hebrew יִתְּכֶנָּה (Qal imperfect: 'and I will remember'); divine 'remembering' in OT theology is performative — when God 'remembers' a covenant he acts to fulfil it. The passive form of μὴ μνησθῶ in the LXX is deponent with active meaning. Compare Gen 8:1 (ἐμνήσθη δὲ ὁ θεὸς τοῦ Νώε, 'God remembered Noah') and Exod 2:24 (ἐμνήσθη ὁ θεὸς τῆς διαθήκης αὐτοῦ).

τῆς

the

Genitive

article (with διαθήκης)

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive object of μνησθήσομαι (what God will remember)

→ relational specification

διαθήκη: fifth occurrence in the passage; the verb μὴ μνησθῶ + genitive is the standard construction for remembering a covenant (cf. Ps 104:8 LXX; Luke 1:72 ἐμνήσθη διαθήκης ἀγίας αὐτοῦ).

μου

my

Genitive

genitive of possession

→ relational specification

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

ἥ

which

Nominative

relative pronoun (subject of relative clause: specifying the covenant)

→ participant reference

ἥ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (subject of relative clause: specifying the covenant).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (existential)

→ gnomic present

εἰμί: copula.

ἀνά

between

preposition (with μέσον: between)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition (with μέσον: between).

μέσον

middle

Accusative

adverbial accusative (idiom: ἀνὰ μέσον)

→ object specification

μέσον: meaning 'middle'; it serves as adverbial accusative (idiom: ἀνὰ μέσον).

ἐμοῦ

me

Genitive

genitive (first covenant party: God)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive (first covenant party: God).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ὕμῶν

you

Genitive

genitive (second covenant party: Noah and sons)

→ relational specification

ὕμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (second covenant party: Noah and sons).

καὶ

and

coordinating conjunction (extending to all living)

→ discourse linkage or contrast

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

ἀνὰ

between

preposition

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition.

μέσον

middle

Accusative

adverbial accusative

→ object specification

μέσον: meaning 'middle'; it serves as adverbial accusative.

πάσης

every

Genitive

adjective

→ relational specification

πάσης: meaning 'every'; it serves as adjective.

ψυχῆς

soul / living being

Genitive

genitive (third covenant party: every living soul)

→ relational specification

ψυχῆς: meaning 'soul'; it serves as genitive (third covenant party: every living soul).

ζώσης

living

Pres Act Ptcp Gen Sg Fem · ζάω

attributive participle (modifying ψυχῆς)

→ gnomic present participle

ζάω: meaning 'living'; it contributes descriptive or attendant verbal force; here it functions as attributive participle (modifying ψυχῆς).

ἐν

in

preposition + dative (sphere: within all flesh)

→ spatial or relational framing

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

πάση

all

Dative

adjective (modifying σαρκί)

→ sphere or reference

πάση: meaning 'all'; it serves as adjective (modifying σαρκί).

σαρκί

flesh

Dative

dative of location / sphere (every living soul existing within all flesh = all animate creatures)

→ sphere or reference

σάρξ: 'flesh'; the phrase ψυχὴ ζωσα ἐν πάσῃ σαρκί encompasses every living being of any corporeal kind — the covenant's scope is total.

καὶ

and

coordinating conjunction (introducing renewed negative promise)

→ discourse linkage or contrast

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (negative promise: the water shall no longer be a flood)

→ predictive future (covenantal guarantee)

εἰμί (fut.): copula.

ἔτι

any longer

temporal adverb (with negation: 'no longer')

→ clausal contribution

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

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὕδωρ

water

Nominative

subject (the water that will no longer become a flood)

→ participant prominence

ὕδωρ: meaning 'water'; it serves as subject (the water that will no longer become a flood).

εἰς

as / for

preposition + accusative (predicative: 'shall be as a flood'; Hebraism)

→ spatial or relational framing

εἰς: meaning 'as'; here it marks the relation signaled by preposition + accusative (predicative: 'shall be as a flood'; Hebraism).

κατακλυσμὸν

flood

Accusative

accusative predicate complement (what the water will no longer be)

→ object specification

κατακλυσμὸν: meaning 'flood'; it serves as accusative predicate complement (what the water will no longer be).

ὥστε

so as to

consecutive conjunction + infinitive (expressing result/purpose denied: so as to wipe out)

→ discourse linkage or contrast

ὥστε + infinitive: 'so as to, with the result of'; renders the purpose that will never again be fulfilled — ὥστε ἐξαλεῖψαι marks the denied purpose of the no-longer-flood.

ἐξαλεῖψαι

to wipe out / to blot out

Aor Act Inf · ἐξαλείφω

infinitive of denied result (what the flood will no longer accomplish)

→ aorist infinitive (decisive, complete annihilation as the denied purpose)

ἐξαλείφω: 'wipe out, obliterate, blot out'; renders Hebrew תִּהְיֶה; the same verb is used in Gen 6:7 and 7:23 for the flood's annihilation — its recurrence here marks the absolute reversal: what was done once will never be done again.

πάνσαν

all

Accusative

adjective (universal scope: all flesh)

→ object specification

πάνσαν: meaning 'all'; it serves as adjective (universal scope: all flesh).

σάρκα

flesh

Accusative

direct object of ἐξαλειψαί (what will not be wiped out)

→ object specification

σάρκα: meaning 'flesh'; it serves as direct object of ἐξαλειψαί (what will not be wiped out).

16 καὶ ἔσται τὸ τόξον ἐν τῇ νεφέλῃ, καὶ ὄψομαι αὐτὸ τοῦ μνησθῆναι διαθήκην αἰώνιον ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον πάσης ψυχῆς ζώσης ἐν πάσῃ σαρκὶ ἣ ἔστιν ἐπὶ τῆς γῆς.

And the bow shall be in the cloud, and I will see it to remember the eternal covenant between me and between every living soul in all flesh that is upon the earth.

Divine pledge: God sees the bow as a memorial καὶ ἔσται

The verse introduces the remarkable theological claim that the covenant sign is primarily for God's remembrance, not humanity's: ὄψομαι αὐτὸ τοῦ μνησθῆναι ('I will see it to remember'). The articular infinitive τοῦ μνησθῆναι expresses purpose — the bow functions as a divine aide-mémoire. The covenant is now specified as αἰώνιον (eternal) — the Noachic covenant is unconditional and permanent.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (predictive: the bow's permanent location in the cloud)

→ predictive future (ongoing state)

εἰμί (fut.): copula.

τὸ

the

Nominative

article

→ noun-phrase marking

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

τόξον

bow

Nominative

subject (the bow in its permanent sign-function)

→ participant prominence

τόξον: third occurrence; no possessive pronoun now — the bow has been given its sign-status and is referred to definitively.

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.

νεφέλη

cloud

Dative

dative of location

→ sphere or reference

νεφέλη: meaning 'cloud'; it serves as dative of location.

καὶ

and

coordinating conjunction (introducing the divine looking)

→ discourse linkage or contrast

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

ὄψομαι

I will see

Fut Mid Indic 1 Sg · ὄράω

main verb (divine act of seeing the bow as covenant-memorial)

→ predictive future (iterative: each time God looks at the bow)

ὄράω: 'see'; the first-person divine ὄψομαι is theologically startling: God will see his own sign in order to remember his covenant. Divine 'seeing' and 'remembering' are covenant-activating acts in the OT (cf. Gen 8:1 ἐμνήσθη; Exod 2:25 εἶδεν ὁ θεός). The bow is thus a divine memorial as much as a human one.

αὐτό

it

Accusative

direct object of ὄψομαι (the bow as the object of divine seeing)

→ participant reference

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

τοῦ

to / in order to

Genitive

article with articular infinitive (genitive of purpose: 'to remember')

→ noun-phrase marking

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

μνησθῆναι

to remember

Aor Pass Inf · μμνήσκω

articular infinitive of purpose (why God sees the bow: to remember)

→ aorist infinitive (the remembering is a decisive act)

μμνήσκω: divine remembering as covenant-activation; the genitive articular infinitive τοῦ μνησθῆναι expresses the purpose of the seeing — God sees in order to remember.

διαθήκην

covenant

Accusative

direct object of μνησθῆναι (what God remembers)

→ object specification

διαθήκη: sixth occurrence; now without article (anarthrous) — 'an eternal covenant' as a category, stressing its character.

αἰώνιον

eternal / everlasting

Accusative

adjective modifying διαθήκην (the covenant's permanence)

→ object specification

αἰώνιος: 'eternal'; renders Hebrew עוֹלָם; the Noachic covenant is here explicitly labelled eternal (διαθήκη αἰώνιος), making it the first formally eternal covenant in the OT narrative — subsequently the Abrahamic (Gen 17:7, 13, 19) and Davidic (2 Sam 23:5) covenants will share this epithet.

ἀνὰ

between

preposition (with μέσον: between)

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (with μέσον: between).

μέσον

middle

Accusative

adverbial accusative

→ object specification

μέσον: meaning 'middle'; it serves as adverbial accusative.

ἐμοῦ

me

Genitive

genitive (God as party)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive (God as party).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀνὰ

between

preposition (with μέσον)

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (with μέσον).

μέσον

middle

Accusative

adverbial accusative

→ object specification

μέσον: meaning 'middle'; it serves as adverbial accusative.

πάσης

every

Genitive

adjective

→ relational specification

πάσης: meaning 'every'; it serves as adjective.

ψυχῆς

soul / living being

Genitive

genitive (covenant party: all living beings)

→ relational specification

ψυχῆς: meaning 'soul'; it serves as genitive (covenant party: all living beings).

ζώσης

living

Pres Act Ptcp Gen Sg Fem · ζάω

attributive participle

→ gnomic present participle

ζάω: meaning 'living'; it contributes descriptive or attendant verbal force; here it functions as attributive participle.

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

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

πάση

all

Dative

adjective

→ sphere or reference

πάση: meaning 'all'; it serves as adjective.

σαρκί

flesh

Dative

dative of sphere (all animate creatures)

→ sphere or reference

σαρκί: meaning 'flesh'; it serves as dative of sphere (all animate creatures).

ἥ

which / that

Nominative

relative pronoun (referring to σαρκί: which is upon the earth)

→ participant reference

ἥ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (referring to σαρκί: which is upon the earth).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause

→ gnomic present

εἰμί: copula.

ἐπὶ

upon

preposition + genitive (locative: upon the earth)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of location

→ relational specification

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

17 καὶ εἶπεν ὁ θεὸς τῷ Νῶε· Τοῦτο τὸ σημεῖον τῆς διαθήκης, ἣν διεθέμην ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον πάσης σαρκὸς ἣ ἐστὶν ἐπὶ τῆς γῆς.

And God said to Noah: 'This is the sign of the covenant which I have made between me and between all flesh that is upon the earth.'

Covenant summary / formal closure

καὶ εἶπεν

The covenant section is formally closed with a summary declaration echoing v.12. The verb διεθέμην (Aor Mid of διατίθημι, 'to establish a covenant/disposition') is the technical term for covenant-making, directly related to διαθήκη — 'the covenant that I covenanted.' The section thus closes with the word-root of the covenant term: God has established (διεθέμην) the covenant (διαθήκη).

καὶ

and

narrative conjunction (closing the covenant section)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

ὁ

the

Nominative

article

→ 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.

τῷ

to

Dative

article (dative of indirect object)

→ noun-phrase marking

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

Νωε

Noah

indeclinable proper noun, dative of indirect object

→ participant identification

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

Τοῦτο

this

Nominative

demonstrative pronoun, subject

→ participant reference

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

τὸ

the

Nominative

article

→ noun-phrase marking

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

σημεῖον

sign

Nominative

predicate nominative

→ participant prominence

σημεῖον: meaning 'sign'; it serves as predicate nominative.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive of relation

→ relational specification

διαθήκη: seventh and final occurrence in the covenant passage (vv.8–17).

ἣν

which

Accusative

relative pronoun (accusative: direct object of διεθέμην)

→ participant reference

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

διεθέμην

I have made / I covenanted

Aor Mid Indic 1 Sg · διατίθημι

verb of relative clause (God as covenant-maker, with cognate-object construction)

→ constative aorist (single decisive act of covenant-making)

διατίθημι: 'arrange, dispose, make a covenant / testament'; the middle voice is the standard form for covenant-making in the LXX (cf. Gen 15:18; Exod 24:8; Jer 31:31–34; Heb 8:10; 10:16). The cognate accusative construction ἦν διεθέμην (the covenant that I covenanted) is a Hebraism of the absolute-infinitive pattern (תָּאָץ ... תָּרַךְ תָּרַךְ) making the covenant-act emphatic. The word διεθέμην shares the root with διαθήκη — the verse closes the section with a deliberate etymology: the covenant is what God 'disposed / arranged.'

ἀνά

between

preposition (with μέσον)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition (with μέσον).

μέσον

middle

Accusative

adverbial accusative

→ object specification

μέσον: meaning 'middle'; it serves as adverbial accusative.

ἐμοῦ

me

Genitive

genitive (God)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive (God).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀνά

between

preposition (with μέσον)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition (with μέσον).

μέσον

middle

Accusative

adverbial accusative

→ object specification

μέσον: meaning 'middle'; it serves as adverbial accusative.

πάσης

all

Genitive

adjective

→ relational specification

πάσης: meaning 'all'; it serves as adjective.

σαρκὸς

flesh

Genitive

genitive (all flesh as covenant party)

→ relational specification

σαρκὸς: meaning 'flesh'; it serves as genitive (all flesh as covenant party).

ἣ

which

Nominative

relative pronoun

→ participant reference

ἣ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause

→ gnomic present

εἰμί: copula.

ἐπὶ

upon

preposition + genitive (locative)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of location

→ relational specification

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

18 Ἦσαν δὲ οἱ υἱοὶ Νωε οἱ ἐξελθόντες ἐκ τῆς κιβωτοῦ Σημ, Χαμ, Ιαφεθ. Χαμ δὲ ἦν πατὴρ Χανααν.

Now the sons of Noah who came out of the ark were Shem, Ham, Japheth. And Ham was the father of Canaan.

Narrative transition / character introduction

Ἦσαν δέ

The δέ marks a transition from the covenant section to the narrative. The three sons are listed, and immediately — in a parenthetical aside — Χαμ is identified as πατὴρ Χανααν. This proleptic note prepares the reader for the curse of v.25 and answers the puzzle of why Canaan rather than Ham is cursed: Canaan is Ham's progeny, the lineage through which the dishonour flows.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

main verb (existential imperfect: setting the scene)

→ descriptive imperfect (background state: this is who the sons were)

εἰμί: the imperfect ἦσαν introduces the sons as established background characters after the covenant narrative — a narrative shift from direct divine speech to third-person narrative.

δὲ

now / and

transitional particle (marking shift from covenant speech to narrative)

→ discourse linkage or contrast

δὲ: mild adversative / transitional; marks the pivot from the covenant discourse to the narrative of Noah's sons.

οἱ

the

Nominative

article (with υἱοῖ)

→ noun-phrase marking

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

υἱοῖ

sons

Nominative

subject

→ participant prominence

υἱοῖ: meaning 'sons'; it serves as subject.

Νωε

of Noah

indeclinable proper noun, genitive of relation (whose sons they are)

→ participant identification

Νωε: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (whose sons they are).

οἱ

the ones who

Nominative

article (substantivizing the following participle)

→ noun-phrase marking

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

ἐξελθόντες

having come out

Aor Act Ptcp Nom Pl Masc · ἐξέρχομαι

substantival / attributive participle (the ones who came out of the ark)

→ constative aorist participle (the disembarking as the defining event)

ἐξέρχομαι: 'come out'; the participial phrase οἱ ἐξελθόντες ἐκ τῆς κιβωτοῦ identifies the sons by the defining event — their emergence from the ark — underscoring that all post-flood humanity descends from these three. Compare Gen 10:1 (αἱ γενέσεις τῶν υἱῶν Νωε).

ἐκ

out of / from

preposition + genitive (separation: from the ark)

→ spatial or relational framing

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

→ relational specification

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

Σημ

Shem

indeclinable proper noun, predicate nominative (first son named)

→ participant identification

Σημ: LXX form of Hebrew שֵׁם ('name'); traditionally the ancestor of the Semitic peoples; indeclinable in Greek.

Χαμ

Ham

indeclinable proper noun, predicate nominative (second son)

→ participant identification

Χαμ: LXX form of Hebrew חָם; traditionally ancestor of African / Egyptian peoples. Named second but singled out in the next clause — the list order anticipates the narrative's focus on his action.

Ιαφεθ

Japheth

indeclinable proper noun, predicate nominative (third son)

→ participant identification

Ιαφεθ: LXX form of Hebrew יָפֶֿתֿ; traditionally ancestor of Indo-European / northern peoples; the subject of the wordplay-blessing in 9:27.

Χαμ

Ham

indeclinable proper noun, subject of second sentence

→ participant identification

Χαμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject of second sentence.

δὲ

and / now

transitional particle (introducing the critical aside about Ham)

→ discourse linkage or contrast

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (existential: establishing Ham's defining relationship)

→ descriptive imperfect (background state)

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

πατήρ

father

Nominative

predicate nominative (Ham's role as Canaan's father)

→ participant prominence

πατήρ: the proleptic identification of Ham as Canaan's father is theologically pivotal — when Noah later curses Canaan (v.25), the reader already understands the genealogical connection, making the displacement of the curse (onto the son rather than the guilty father) narratively comprehensible.

Χανααν

Canaan

indeclinable proper noun, genitive of relation (whose father Ham is)

→ participant identification

Χανααν: LXX form of Hebrew כְּנָעַן; the land and people later dispossessed by Israel; the curse of v.25 — παῖς οἰκέτης — will apply to these Canaanites, making this genealogical aside a theological and political statement about the Canaanite peoples from the LXX's perspective.

19 Τρεῖς οὗτοί εἰσιν οἱ υἱοὶ Νωε· ἀπὸ τούτων διεσπάρησαν ἐπὶ πᾶσαν τὴν γῆν.

These three are the sons of Noah; from these the whole earth was scattered.

Summary / table-of-nations bridge

Τρεῖς οὗτοί

A brief narrative summary bridging from the named sons to the implications of their scattering. The passive διεσπάρησαν ('were scattered') renders Hebrew נִפְּצָה (Niphal of פָּצַח, 'spread out'); the passive frames the scattering as an event, without specifying the agent — it looks ahead to the Table of Nations in Gen 10.

Τρεῖς

three

Nominative

predicate numeral (number of sons)

→ measure or count

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

οὗτοί

these

Nominative

demonstrative pronoun, subject

→ participant reference

οὗτοί: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun, subject.

εἰσιν

are

Pres Act Indic 3 Pl · εἰμι

main verb (equative: identifying the three as Noah's sons)

→ gnomic present (permanent identification)

εἰμί: see v.11.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

predicate nominative

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as predicate nominative.

Νωε

of Noah

indeclinable proper noun, genitive of relation

→ participant identification

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

ἀπὸ

from

preposition + genitive (source / origin)

→ spatial or relational framing

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

τούτων

these

Genitive

genitive of origin (from these three — all humanity derives)

→ relational specification

τούτων: meaning 'these'; it serves as genitive of origin (from these three — all humanity derives).

διεσπάρησαν

were scattered

Aor Pass Indic 3 Pl · διασπείρω

main verb (passive: the scattering of humanity over the earth)

→ constative aorist (the single great scattering event)

διασπείρω: 'scatter, disperse'; renders Hebrew פָּצַר; the noun διασπορά ('Diaspora') is cognate — the verb here encapsulates the ethnographic claim: from Noah's three sons all humanity dispersed. The verb recurs in the NT for the dispersal of believers (Acts 8:1, 4; 11:19).

ἐπὶ

over / across

preposition + accusative (direction of scattering)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (direction of scattering).

πᾶσαν

all

Accusative

adjective (universal scope)

→ object specification

πᾶσαν: meaning 'all'; it serves as adjective (universal scope).

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 (the whole earth as the scope of scattering)

→ object specification

γῆν: meaning 'earth'; it serves as accusative object of ἐπὶ (the whole earth as the scope of scattering).

20 Καὶ ἤρξατο Νωε ἄνθρωπος γεωργὸς γῆς καὶ ἐφύτευσεν ἀμπελῶνα.

And Noah began — a man, a tiller of the soil — and planted a vineyard.

Narrative resumption / new episode introduction Καὶ ἤρξατο

The verse opens the vineyard episode. Noah is introduced with the appositive phrase ἄνθρωπος γεωργὸς γῆς ('a man, a tiller of the ground'), echoing the Adamic identity of Gen 3:23 (ἐργάζεσθαι τὴν γῆν) and the naming-oracle of 5:29 ('this one will comfort us from the toil of our hands and the ground which the Lord God cursed'). The resumed agricultural work after the flood is a marker of new-creation normalcy — but the vineyard will immediately bring trouble.

Καὶ

and

narrative conjunction (Hebraizing parataxis: new episode)

→ discourse linkage or contrast

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

ἤρξατο

began

Aor Mid Indic 3 Sg · ἄρχω

main verb (ingressive: Noah begins a new activity)

→ ingressive aorist (the onset of Noah's agricultural career)

ἄρχω: 'begin'; the middle ἤρξατο ('he began') renders Hebrew לָחַץ (Hiphil of לָחַץ or Qal of לָחַץ); the same construction — ἤρξατο + infinitive — marks the beginning of new narrative phases in Genesis (cf. 4:26; 6:1; 9:20; 11:6).

Νωε

Noah

indeclinable proper noun, subject

→ participant identification

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

ἄνθρωπος

a man / person

Nominative

appositive to Νωε (first element of double appositive: identifying Noah's humanity)

→ participant prominence

ἄνθρωπος: 'human being'; anarthrous, functioning as a character descriptor. The double appositive ἄνθρωπος γεωργὸς γῆς ('a man, a tiller of the ground') renders Hebrew הָאָדָם הַשֵּׂדֶה ('a man of the ground'); the first noun stresses humanity, the second vocation. The echo of Gen 3:23 (Adam expelled to till the ground) and 4:2 (Cain an ἐργαζόμενος τὴν γῆν) is deliberate.

γεωργός

farmer / tiller

Nominative

appositive to Νωε (second element: specifying occupation)

→ participant prominence

γεωργός: 'farmer, agricultural worker'; renders Hebrew גֵּרְמָנִי (in construct: 'man of the ground'); the compound γεω- (earth) + ἐργ- (work) captures the sense perfectly. The same word appears in the Parable of the Tenants (Matt 21:33–41) and in John 15:1 (God as ὁ γεωργός).

γῆς

of the ground / earth

Genitive

genitive of relation / object (farmer of the ground — what he tills)

→ relational specification

γῆ: the genitive γῆς specifies the sphere of γεωργός's work; together, γεωργός γῆς is a rendering of the Hebrew גֵּרְמָנִי שִׂיָּא that preserves the adamah/adam wordplay subterraneanly, though the Greek γεωργός γῆς lacks the phonological echo.

καὶ

and

coordinating conjunction (narrating Noah's first action)

→ discourse linkage or contrast

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

ἐφύτευσεν

planted

Aor Act Indic 3 Sg · φυτεύω

main verb (the specific agricultural act: planting a vineyard)

→ constative aorist (single completed act of planting)

φυτεύω: 'plant'; renders Hebrew עָרַב; the same verb is used in the parable tradition (Matt 21:33; Luke 13:6; 20:9), and the Noah vineyard is the primeval archetype of the vineyard in biblical imagery. The planting of a vineyard after surviving the flood recalls the Song of Songs' vineyard and Isaiah's vineyard parable (Isa 5:1–7).

ἀμπελῶνα

vineyard

Accusative

direct object of ἐφύτευσεν

→ object specification

ἀμπελῶν: 'vineyard'; renders Hebrew עֵדֶן; the first vineyard in Scripture. The planting of a vineyard marks a transition to a more settled, agricultural mode of civilization — and introduces the wine (οἶνος) that will immediately create a moral crisis.

21 καὶ ἔπιεν ἐκ τοῦ οἴνου καὶ ἐμεθύσθη καὶ ἐγυμνώθη ἐν τῷ οἴκῳ αὐτοῦ.

And he drank of the wine and became drunk and was uncovered in his house.

Narrative complication καὶ ἔπιεν

Three aorists in rapid succession narrate the crisis: he drank, he became drunk, he was uncovered. The passive ἐγυμνώθη ('was uncovered / became naked') echoes the Eden narrative (Gen 2:25 ἦσαν γυμνοί; 3:7, 10, 11 γυμνός) — the same vocabulary of nakedness and shame is reactivated after the flood's new creation. The 'house' (οἶκος) is the tent (בֵּית in MT).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔπιεν
drank

Aor Act Indic 3 Sg · πίνω

main verb (first in a three-verb narrative sequence)

→ constative aorist (single act)

πίνω: 'drink'; renders Hebrew יָשָׁה; the drinking of the vineyard's first wine inaugurates the crisis.

ἐκ
of / from

preposition + genitive (partitive: he drank some of the wine)

→ spatial or relational framing

ἐκ: meaning 'of'; here it marks the relation signaled by preposition + genitive (partitive: he drank some of the wine).

τοῦ
the

Genitive
article

→ noun-phrase marking

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

οἴνου
wine

Genitive

genitive object of ἐκ (partitive: some of the wine)

→ relational specification

οἶνος: 'wine'; renders Hebrew יַיִן; the first mention of wine in the OT narrative. The drinking is not depicted as sinful in itself but as the occasion for what follows — the text is descriptive, not condemnatory of wine per se.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐμεθύσθη
became drunk

Aor Pass Indic 3 Sg · μεθύσκω

main verb (second: ingressive aorist — onset of drunkenness)

→ ingressive aorist (the onset of the intoxicated state)

μεθύσκω: 'make drunk / become drunk'; renders Hebrew כָּשַׁה; the passive ἐμεθύσθη is intransitive/reflexive ('became drunk'). The resulting incapacitation is the condition that enables the following episode.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐγυμνώθη

was uncovered / became naked

Aor Pass Indic 3 Sg · γυμνώω

main verb (third: the crisis — nakedness exposed)

→ resultant aorist (the state of nakedness as a result of the drunkenness)

γυμνώω: 'strip, lay bare, expose'; renders Hebrew לָחַץ ('he uncovered himself'); the passive form is ambiguous — it may mean 'he was stripped' (accidentally, or by someone) or 'he became uncovered' (fell asleep uncovered). Either way, the vocabulary γυμνώω / γυμνός is the exact Eden-nakedness terminology (Gen 2:25; 3:7, 10, 11 LXX), deliberately reactivating the Eden shame motif.

ἐν

in

preposition + dative (locative: in his house / tent)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

οἶκῳ

house / tent

Dative

dative of location

→ sphere or reference

οἶκος: 'house, dwelling'; renders Hebrew לָחַץ ('tent'); LXX renders the Hebrew tent as 'house,' generalising the dwelling. The nakedness happens in a private domestic space, making Ham's entry and seeing a transgression of domestic privacy.

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.

22 καὶ εἶδεν Χαμ ὁ πατὴρ Χανααν τὴν γύμνωσιν τοῦ πατρὸς αὐτοῦ καὶ ἐξελθὼν ἀνήγγειλεν τοῖς δυσὶν ἀδελφοῖς αὐτοῦ ἔξω.

And Ham, the father of Canaan, saw the nakedness of his father and went out and reported it to his two brothers outside.

Transgression narrated καὶ εἶδεν

The act is narrated with stark economy: Ham 'saw' (εἶδεν) and 'reported' (ἀνήγγειλεν) the nakedness. The 'seeing' of nakedness in the OT is often sexually fraught (cf. Lev 18:6–19 where 'uncovering nakedness' = sexual violation). The text does not specify what Ham did, which has generated extensive interpretive tradition. The notice 'father of Canaan' (repeated from v.18) links the transgression directly to the genealogical line that will bear the curse.

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 (the transgressive act: looking at the father's nakedness)

→ constative aorist (single act with consequential weight)

ὁράω: 'see'; renders Hebrew רָאָה; the seeing of parental nakedness in Levitical law code (Lev 18:7–8) implies sexual transgression. Whether the LXX here intends simply 'looking' or something more is deliberately ambiguous — the text provides no more than εἶδεν.

Χαμ

Ham

indeclinable proper noun, subject

→ participant identification

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

ὁ

the

Nominative

article (with πατήρ: appositional)

→ noun-phrase marking

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

πατήρ

father

Nominative

appositive to Χαμ (identifying him by his relation to the cursed line)

→ participant prominence

πατήρ: the repetition of the appositive ὁ πατήρ Χανααν (already used in v.18) is emphatic and deliberate — it keeps the Canaan-connection in view at the moment of transgression, clarifying why Canaan bears the curse.

Χανααν

Canaan

indeclinable proper noun, genitive of relation

→ participant identification

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γύμνωσιν

nakedness

Accusative

direct object of εἶδεν (what Ham saw)

→ object specification

γύμνωσις: 'nakedness, exposure'; renders Hebrew גִּלְגָּל (construct: 'nakedness of'); this noun (rather than the adjective γυμνός) is the LXX's preferred term in the Levitical nakedness laws (Lev 18:6–19 uses ἀποκαλύψαι ἀσχημοσύνην / ἀποκαλύψαι τὴν γύμνωσιν alternately).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive (whose nakedness it was — objective genitive)

→ relational specification

πατήρ: 'father'; the nakedness of a father carries the full weight of the parent-child honour code; looking at it — far less publicising it — is a profound violation.

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

coordinating conjunction

→ discourse linkage or contrast

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

ἐξελθὼν

having gone out

Aor Act Ptcp Nom Sg Masc · ἐξέρχομαι

attendant circumstance participle (he left and then reported)

→ attendant circumstance aorist (sequential action preceding the main verb)

ἐξέρχομαι: 'go out'; the departure from the tent precedes the public announcement — Ham's choice to go and tell, rather than cover, is the moral failure.

ἀνήγγειλεν

reported / announced

Aor Act Indic 3 Sg · ἀναγγέλλω

main verb (the act of publicising the father's shame)

→ constative aorist

ἀναγγέλλω: 'report, announce, declare'; renders Hebrew **וַיֹּאמֶר** ('and he told'); the prefix ἀνα- intensifies the reporting — a public declaration. Ham brings the matter outside the private space of the tent into the social sphere of his brothers, publicising his father's dishonour.

τοῖς

the

Dative

article (with ἀδελφοῖς)

→ noun-phrase marking

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

δυσὶν

two

Dative

numeral adjective (modifying ἀδελφοῖς)

→ sphere or reference

δυσὶν: meaning 'two'; it serves as numeral adjective (modifying ἀδελφοῖς).

ἀδελφοῖς

brothers

Dative

dative of indirect object (the ones Ham told)

→ sphere or reference

ἀδελφοῖς: meaning 'brothers'; it serves as dative of indirect object (the ones Ham told).

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.

ἔξω

outside

adverb of place (the brothers are outside the tent)

→ clausal contribution

ἔξω: 'outside'; the adverb marks the spatial contrast: Ham moves from inside (where he saw) to outside (where he tells) — from private witness to public disclosure.

23 Καὶ λαβόντες Σημ καὶ Ιαφεθ τὸ ἱμάτιον ἐπέθεντο ἐπὶ τὰ δύο νῶτα αὐτῶν καὶ ἐπορεύθησαν ὀπισθοφανῶς καὶ συνεκάλυψαν τὴν γύμνωσιν τοῦ πατρὸς αὐτῶν· τὸ δὲ πρόσωπον αὐτῶν ὀπισθοφανές, καὶ τὴν γύμνωσιν τοῦ πατρὸς αὐτῶν οὐκ εἶδον.

And Shem and Japheth took the garment and laid it upon both their backs and went backward and covered the nakedness of their father; and their face was turned backward, and they did not see the nakedness of their father.

Filial piety contrasted with Ham's transgression

Καὶ λαβόντες

The contrasting action of Shem and Japheth is narrated with attention to their posture: they walked ὀπισθοφανῶς ('facing backward') and covered their father without seeing him. The rare adverb ὀπισθοφανῶς (and the corresponding adjective ὀπισθοφανές) is an unusual LXX word that underscores the intentional avoidance of sight — a deliberate moral counter to Ham's looking.

Καὶ

and

narrative conjunction (contrasting with Ham's action)

→ discourse linkage or contrast

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

λαβόντες

having taken

Aor Act Ptcp Nom Pl Masc · λαμβάνω

attendant circumstance participle (took the garment, then put it)

→ attendant circumstance aorist participle

λαμβάνω: 'take'; the participle indicates the preparatory action before the covering.

Σημ

Shem

indeclinable proper noun, subject (joint agent)

→ participant identification

Σημ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (joint agent).

καὶ

and

coordinating conjunction (joint subject)

→ discourse linkage or contrast

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

Ἰαφεθ

Japheth

indeclinable proper noun, subject (joint agent with Σημ)

→ participant identification

Ἰαφεθ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (joint agent with Σημ).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἱμάτιον

garment / cloak

Accusative

direct object of λαβόντες

→ object specification

ἱμάτιον: 'garment, cloak'; renders Hebrew הַמָּלְאָכָה ('the garment'); the instrument of covering — an outer garment laid across their backs and used to cover Noah. The same word group underlies the NT's garment metaphors (cf. Rev 3:4–5, 18).

ἐπέθεντο

placed upon / laid

Aor Mid Indic 3 Pl · ἐπιτίθημι

main verb (the act of placing the garment on their backs)

→ constative aorist

ἐπιτίθημι: 'put upon, place upon'; the middle voice ἐπέθεντο emphasises their joint, deliberate action — they placed it on themselves (across their own backs) in preparation for the backward walk.

ἐπὶ

upon

preposition + accusative (direction: placed upon their backs)

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

δύο

two

Accusative

numeral adjective (both their backs — the garment is spread across both)

→ measure or count

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

νῶτα

backs

Accusative

accusative (what the garment was placed upon)

→ object specification

νῶτος: 'back'; renders Hebrew הַמְּצָנִים ('their shoulders'); the garment is draped across both brothers' shoulders/backs, held between them as they walk backward — a carefully choreographed covering act.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐπορεύθησαν

went

Aor Pass Indic 3 Pl · πορεύομαι

main verb (the deliberate backward movement toward the father)

→ constative aorist

πορεύομαι: 'go'; deponent passive form; renders Hebrew וָלָךְ ('and they went').

ὀπισθοφανῶς

backward / facing backward

adverb of manner (how they walked: facing backward to avoid seeing)

→ clausal contribution

ὀπισθοφανῶς: 'facing backward, with the face turned back'; a rare LXX compound (ὀπισθεν 'behind' + φαίνω 'appear/face'); renders Hebrew תִּיָּנֶחַ ('backward'). The word appears only here and in the next clause (as the adjective ὀπισθοφανής) in the LXX — a deliberate choice to underline the moral contrast with Ham's uninhibited looking.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

συνεκάλυψαν

covered

Aor Act Indic 3 Pl · συγκαλύπτω

main verb (the climactic act of covering the father's nakedness)

→ constative aorist (the decisive act of covering)

συγκαλύπτω: 'cover completely'; the compound συν- intensifies the covering — 'cover up together'; renders Hebrew וַסִּתְּךָ. The complete covering restores the father's honour.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γύμνωσιν

nakedness

Accusative

direct object (what was covered)

→ object specification

γύμνωσιν: meaning 'nakedness'; it serves as direct object (what was covered).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive (whose nakedness was covered)

→ relational specification

πατρός: meaning 'father'; it serves as genitive (whose nakedness was covered).

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

τὸ

the

Nominative

article (with πρόσωπον)

→ noun-phrase marking

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

δὲ

and / now

mild adversative (introducing the narrative aside on their face)

→ discourse linkage or contrast

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

πρόσωπον

face

Nominative

subject of the aside (their faces were turned backward)

→ participant prominence

πρόσωπον: 'face'; the narrator specifies the orientation of their faces as a confirmation that they did not look — the face (πρόσωπον) was ὀπισθοφανές (backward-facing).

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

ὀπισθοφανές

turned backward / facing away

Nominative

predicate adjective (their face was facing backward)

→ participant prominence

ὀπισθοφανές: 'backward-facing'; the adjective form of the adverb used above; the narrator's aside confirms the brothers' intention — their faces were physically turned away.

καὶ

and

coordinating conjunction (final confirming negative)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γύμνωσιν

nakedness

Accusative

direct object of οὐκ εἶδον (what they explicitly did not see)

→ object specification

γύμνωσιν: meaning 'nakedness'; it serves as direct object of οὐκ εἶδον (what they explicitly did not see).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πατὴρ

father

Genitive

genitive

→ relational specification

πατὴρ: meaning 'father'; it serves as genitive.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

εἶδον

they saw

Aor Act Indic 3 Pl · ὁράω

main verb (negated: they did not see — the explicit contrast with Ham's εἶδεν in v.22)

→ constative aorist (negated: the non-seeing as a deliberate moral act)

ὁράω: 'see'; the negated aorist οὐκ εἶδον stands in direct antithetical parallelism with εἶδεν Χαμ (v.22) — the same verb, the same act denied. The moral contrast is stark and deliberate.

24 Ἐξένηψεν δὲ Νωε ἀπὸ τοῦ οἴνου καὶ ἔγνω ὅσα ἐποίησεν αὐτῷ ὁ υἱὸς αὐτοῦ ὁ νεώτερος.

And Noah sobered from the wine and knew what his youngest son had done to him.

Recovery and knowledge

Ἐξένηψεν δέ

The δέ marks the pivot: Noah recovers and learns what happened. The verb ἔγνω ('he knew') is comprehensive — the exact content of Ham's action is left unstated in the text, but Noah's knowledge of it triggers the curse. The phrase 'his youngest son' identifies Ham as the youngest, though later genealogical tradition sometimes treats Japheth as youngest.

Ἐξένηψεν

sobered / became sober

Aor Act Indic 3 Sg · ἐκνήφω

main verb (ingressive: the onset of sobriety)

→ ingressive aorist (the onset of sobriety after drunkenness)

ἐκνήφω: 'sober up, come to one's senses'; renders Hebrew וַיִּשָּׁבֵר ('and he awoke'); the LXX paraphrases the Hebrew 'awoke from wine' with the more specific 'sobered from wine.' The compound ἐκ- ('out of') signals emergence from a state.

δὲ

and / now

transitional particle

→ discourse linkage or contrast

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

Νωε

Noah

indeclinable proper noun, subject

→ participant identification

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

ἀπὸ

from

preposition + genitive (ablative: from the wine — the cause of the stupor)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴνου

wine

Genitive

genitive object of ἀπό (that from which he sobered)

→ relational specification

οἴνου: meaning 'wine'; it serves as genitive object of ἀπό (that from which he sobered).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔγνω

he knew / learned

Aor Act Indic 3 Sg · γινώσκω

main verb (Noah's knowledge of the transgression)

→ ingressive aorist (coming to know what was done)

γινώσκω: 'know, come to know'; renders Hebrew וַיֵּדָע ; the aorist is ingressive — Noah 'came to know' (presumably from Shem and Japheth's report or from waking and perceiving). The knowledge is the trigger for the pronouncements that follow.

ὅσα

what / all that

Accusative

relative pronoun (accusative: direct object of ἔγνω — what Noah learned)

→ participant reference

ὅσος: 'as much as, all that'; here introduces an indirect question-relative clause specifying the content of Noah's knowledge.

ἐποίησεν

had done

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (what was done to Noah)

→ constative aorist (the completed transgressive act)

ποιέω: 'do'; the indefinite ὅσα ἐποίησεν ('what he had done') does not specify the act, preserving the narrative's studied ambiguity about the exact nature of Ham's transgression.

αὐτῷ

to him

Dative

dative of disadvantage (done to Noah's detriment)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (done to Noah's detriment).

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

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

υἱός

son

Nominative

subject of relative clause (Ham identified as youngest son)

→ participant prominence

υἱός: meaning 'son'; it serves as subject of relative clause (Ham identified as youngest son).

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.

ὁ

the

Nominative

article (with νεώτερος)

→ noun-phrase marking

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

νεώτερος

youngest / younger

Nominative

adjective (superlative/comparative: identifying Ham as the youngest son)

→ participant prominence

νέος / νεώτερος: 'young / younger / youngest'; renders Hebrew ילד קטן ('the small / youngest'); the superlative or relative use of the comparative form is a LXX-Greek feature. The identification of Ham as the youngest is narratively significant — the youngest dishonours the eldest, inverting the familial honour hierarchy.

25 καὶ εἶπεν· Ἐπικατάρατος Χανααν· παῖς οἰκέτης ἔσται τοῖς ἀδελφοῖς αὐτοῦ.

And he said: 'Cursed be Canaan; a household slave shall he be to his brothers.'

Curse pronouncement καὶ εἶπεν

The curse is dramatically displaced: it falls on Χανααν, not on Χαμ. The LXX preserves this precisely (as does the MT). The double noun παῖς οἰκέτης ('a household slave') is emphatic — παῖς = 'boy / slave'; οἰκέτης = 'household servant / domestic slave.' The double term reinforces the degraded status. The curse is addressed to Canaan directly, as a prophetic pronouncement of future social status.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg· λέγω

main verb (speech introduction: Noah's prophetic pronouncement)

→ constative aorist

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

Ἐπικατάρατος
cursed

Nominative

predicate adjective (verbless curse formula: 'Canaan is cursed')

→ participant prominence

ἐπικατάρατος: 'cursed'; renders Hebrew נִקְלָה ('cursed'); the compound ἐπι- intensifies the curse — 'thoroughly cursed.' The LXX uses this term in the formulaic curse-pronouncements of Deut 27–28; cf. Gal 3:10, 13 where Paul cites LXX Deut 27:26 (ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ...) — the curse formula is a fixed LXX expression.

Χανααν
Canaan

indeclinable proper noun, subject of the curse (who is cursed)

→ participant identification

Χανααν: the curse falls on Canaan, not Ham — the reason for this displacement has generated extensive comment. One explanation: Canaan is already cursed proleptically because Ham's act may have involved Canaan in some way; another: the curse functions as a theological warrant for Israel's later conquest and dispossession of Canaan. The LXX preserves the MT's focus on Canaan without attempting to resolve the puzzle.

παῖς

slave / servant / boy

Nominative

predicate nominative (first element of double noun: what Canaan shall be)

→ participant prominence

παῖς: 'boy, slave, servant'; renders Hebrew טַפֵּל ('slave'); the double noun παῖς οἰκέτης renders the single Hebrew טַפֵּל with a double term that emphasises the servile, domestic-household dimension of the status. Cf. the same word used in NT of the servant/slave of a master (Matt 8:6–13 — the centurion's παῖς).

οἰκέτης

household slave / domestic servant

Nominative

predicate nominative (second element: specifying domestic servitude)

→ participant prominence

οἰκέτης: 'household slave, domestic servant'; from οἶκος ('house'); the term specifies a slave within a household — a domestic rather than a field slave. The double term παῖς οἰκέτης renders a single Hebrew word with compounded emphasis, stressing the degraded status in vivid terms.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (prophetic future: the curse as a prediction of social destiny)

→ predictive / prophetic future (the curse constitutes the future reality)

εἰμί: the future ἔσται gives the curse a prophetic-predictive force — Noah is pronouncing what Canaan's social status will be, as a patriarch's blessing or curse is understood in Genesis to be effective and irreversible.

τοῖς

the

Dative

article (with ἀδελφοῖς)

→ noun-phrase marking

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

ἀδελφοῖς

brothers

Dative

dative (to whom Canaan will be a slave: his brothers = Shem and Japheth's lines)

→ sphere or reference

ἀδελφός: 'brother'; the brothers are Shem and Japheth's descendants — Canaan's subservience is to their lineages. The curse has been read historically as a warrant for Israelite (Shem's line) domination of Canaan.

αὐτοῦ

his

Genitive

genitive of possession (Canaan's brothers)

→ relational specification

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

26 καὶ εἶπεν· Εὐλογητὸς κύριος ὁ θεὸς τοῦ Σημ, καὶ ἔσται Χανααν παῖς αὐτοῦ.

And he said: 'Blessed be the LORD God of Shem, and Canaan shall be his slave.'

Blessing of Shem καὶ εἶπεν

The blessing of Shem is notably indirect — God himself (κύριος ὁ θεὸς τοῦ Σημ, 'the LORD God of Shem') is blessed, not Shem directly. This formulation makes Shem's greatness a consequence of his special relationship with YHWH — Shem's blessing is theological, not merely material. The repeated curse of Canaan ('Canaan shall be his slave') confirms the threefold curse pattern of vv.25, 26, 27.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg· λέγω

main verb (speech introduction: second prophetic pronouncement)

→ constative aorist

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

Εὐλογητὸς
blessed

Nominative

predicate adjective (doxological blessing formula: verbless)

→ participant prominence

εὐλογητός: 'blessed, praised'; renders Hebrew בָּרֵךְ ('blessed'); the verbal adjective with passive sense ('worthy of praise'). This form is used in LXX doxologies (cf. Ps 67:19 LXX; Gen 14:20; Luke 1:68; 2 Cor 1:3; Eph 1:3) — always of God being praised, never of humans receiving blessing (where εὐλογημένος is used instead). The blessing is directed toward God in relation to Shem, making Shem's greatness derivative of divine election.

κύριος
Lord

Nominative

subject of the blessing (God as the one blessed/praised)

→ participant prominence

κύριος: the use of κύριος (the LXX's standard rendering of יְהוָה) for Shem's God is theologically significant — it identifies Shem's lineage as the line through which YHWH will be particularly known and worshipped. This is the first connection of the divine name κύριος with a specific patrilineal strand, anticipating the Abrahamic election.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριος

→ participant prominence

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

τοῦ

of

Genitive

article (with Σημ: genitive of relation)

→ noun-phrase marking

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

Σημ

Shem

indeclinable proper noun, genitive of relation (whose God YHWH is)

→ participant identification

Σημ: the identification of YHWH as specifically 'the God of Shem' (κύριος ὁ θεός τοῦ Σημ) has deep significance — it establishes the Semitic (Shemitic) peoples as the line of divine self-disclosure, a typological pointer toward Abraham, Israel, and eventually the NT's understanding of Jesus as the seed of Abraham (Shem's descendant).

καὶ

and

coordinating conjunction (introducing the repeated curse on Canaan)

→ discourse linkage or contrast

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (prophetic future: the curse repeated)

→ predictive / prophetic future

εἰμί (fut.): copula.

Χανααν

Canaan

indeclinable proper noun, subject (the cursed one, repeated)

→ participant identification

Χανααν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (the cursed one, repeated).

παῖς

slave

Nominative

predicate nominative (second curse occurrence: the curse is repeated after Shem's blessing)

→ participant prominence

παῖς: only one noun this time, not the double παῖς οἰκέτης of v.25; the single term in vv.26–27 may indicate a slight degree less of emphasis than the double in v.25, though the curse itself is equivalent.

αὐτοῦ

his

Genitive

genitive of possession (slave of Shem / Shem's line)

→ relational specification

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

27 πλατύναι ὁ θεὸς τῷ Ιαφεθ, καὶ κατοικησάτω ἐν τοῖς οἴκοις τοῦ Σημ, καὶ γενηθήτω Χανααν παῖς αὐτῶν.

May God make room for Japheth, and may he dwell in the houses of Shem, and may Canaan become their slave.

Blessing of Japheth

πλατύναι

The blessing of Japheth is expressed in optative / jussive forms (πλατύναι ... κατοικησάτω ... γενηθήτω). Crucially, πλατύναι ὁ θεὸς τῷ Ιαφεθ ('may God make wide/broad for Japheth') renders Hebrew תַּפֹּחַ יִפְתָּח לְיָהוָה, where the verb יִפְתָּח (expand/enlarge) puns on the name תַּפֹּחַ (Japheth). The LXX uses πλατύνω (to broaden) which carries no phonological resemblance to Ιαφεθ — the Hebrew wordplay is entirely lost in Greek translation. This is flagged as a major translation crux.

πλατύναι

may he make broad / make room

Aor Act Opt 3 Sg · πλατύνω

main verb (optative of wish: the blessing of Japheth)

→ optative of wish (expressing a benedictory hope / prayer)

πλατύνω: 'broaden, make wide / spacious, make room'; renders Hebrew פָּתַח (Hiphil of פָּתַח or פָּתַח, 'open / enlarge'); the LXX choice of πλατύνω renders the semantic content (spatial enlargement) but entirely loses the phonological pun פָּתַח / פָּתַח that is the verse's primary literary feature in Hebrew. In Greek, πλατύνω bears no resemblance to Ιαφεθ; the wordplay is a Hebrew-only feature. Cf. the same root in Ps 118:32 LXX (ἐπλάτυνας τὴν καρδίαν μου, 'you broadened my heart') and Isa 54:2 (πλάτυνον τὸν τόπον τῆς σκηνῆς σου, 'broaden the space of your tent').

ὁ

the

Nominative

article (with θεός; subject of optative)

→ noun-phrase marking

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

θεός

God

Nominative

subject of optative (God as the one who enlarges Japheth)

→ participant prominence

θεός: note that Japheth's blessing invokes ὁ θεός (generic 'God'), not κύριος ὁ θεός as for Shem — a subtle distinction that may reflect the different theological relationship of the two lineages.

τῷ

for

Dative

article (dative of advantage with Ιαφεθ)

→ noun-phrase marking

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

Ἰαφεθ

Japheth

*indeclinable proper noun, dative of advantage
(God enlarges for Japheth's benefit)*

→ participant identification

Ἰαφεθ: the name in the dative construction τῷ Ἰαφεθ does not echo πλατύναι in Greek — the Hebrew etymological play (... יִפְתָּח יִפְתָּח) is phonologically untranslatable. This is one of the clearest examples in the Pentateuch of the LXX translator's inability to reproduce a Hebrew pun: the Greek reader receives no hint that the verb was chosen because it sounds like the name.

καὶ

and

*coordinating conjunction (second jussive:
dwelling in Shem's tents)*

→ discourse linkage or contrast

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

κατοικησάτω

let him dwell

Aor Act Impv 3 Sg · κατοικέω

*imperative (jussive 3rd singular: wish /
command for Japheth's dwelling)*

→ jussive / precative imperative (a blessing
expressed as a command)

κατοικέω: 'dwell, inhabit, settle'; the subject is ambiguous — either Japheth (he shall dwell in the houses of Shem) or God (God shall dwell in the tents of Shem). Most modern interpreters take Japheth as the subject: Japheth's peoples will eventually dwell in Shem's territories. An alternative reading (patristic tradition including Irenaeus and Justin Martyr) takes God as the subject, treating the verse as a prophecy of the Incarnation — God dwelling among the Semitic peoples.

ἐν

in

*preposition + dative (locative: in the houses of
Shem)*

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

οἴκοις

houses / tents

Dative

*dative of location (the dwelling place of Shem's
line)*

→ sphere or reference

οἶκος: 'house / dwelling'; renders Hebrew יְהוּל ('tents') — the LXX renders 'tents of Shem' as 'houses of Shem,' using the post-nomadic, urbanised term.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Σημ

Shem

*indeclinable proper noun, genitive of possession
(Shem's tents / houses)*

→ participant identification

Σημ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession (Shem's tents / houses).

καὶ

and

coordinating conjunction (third repetition of curse on Canaan)

→ discourse linkage or contrast

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

γενηθήτω

let ... become

Aor Pass Impv 3 Sg · γίνομαι

imperative (jussive: the curse on Canaan expressed as a command/wish)

→ jussive / precativ imperative (the curse as a pronounced destiny)

γίνομαι: 'become'; the jussive γενηθήτω ('let him become') frames the curse as a wished-for / declared destiny. The threefold repetition of the Canaan-curse (vv.25, 26, 27) creates a formal solemn pattern: every major pronouncement ends with Canaan's servitude.

Χαναν

Canaan

indeclinable proper noun, subject (third and final Canaan-curse)

→ participant identification

Χαναν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (third and final Canaan-curse).

παῖς

slave

Nominative

predicate nominative (what Canaan shall become — third curse)

→ participant prominence

παῖς: meaning 'slave'; it serves as predicate nominative (what Canaan shall become — third curse).

αὐτῶν

their

Genitive

genitive of possession (slave of them — Shem and Japheth's lines)

→ relational specification

αὐτῶν: the shift from singular αὐτοῦ ('his slave' — v.26, of Shem) to plural αὐτῶν ('their slave' — v.27, of both Shem and Japheth) universalises the curse: Canaan will serve both blessed lineages.

28 Ἦξῃσεν δὲ Νωε μετὰ τὸν κατακλυσμὸν τριακόσια πεντήκοντα ἔτη.

And Noah lived after the flood three hundred and fifty years.

Chronological notice (post-flood life span) Ἦξῃσεν δέ

The δέ marks the transition from the blessing/curse speech to the closing chronological data. The formulaic pattern ἔζησεν ... ἔτη parallels the antediluvian genealogy of Gen 5, incorporating Noah into the primeval lifespan tradition and preparing for the final death notice of v.29.

ἔζησεν

lived

Aor Act Indic 3 Sg · ζάω

main verb (chronological statement: length of post-flood life)

→ constative aorist (the total span of post-flood life treated as a single completed period)

ζάω: 'live'; the aorist ἔζησεν is the standard LXX form for the lifespan formula of the patriarchal genealogies (Gen 5; 11); it treats the total years as a completed unit.

δὲ

and / now

transitional particle (shifting to chronological summary)

→ discourse linkage or contrast

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

Νωε

Noah

indeclinable proper noun, subject

→ participant identification

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

μετά

after

preposition + accusative (temporal: after the flood)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

κατακλυσμὸν

flood

Accusative

accusative object of μετά (temporal: after the flood event)

→ object specification

κατακλυσμός: the final occurrence of the flood term in the chapter; its appearance here situates the closing chronology within the flood-chapter's frame.

τριακόσια

three hundred

Accusative

numeral (first element of the post-flood lifespan)

→ object specification

τριακόσια: meaning 'three hundred'; it serves as numeral (first element of the post-flood lifespan).

πεντήκοντα

fifty

Accusative

numeral (second element: 300 + 50 = 350 years)

→ measure or count

πεντήκοντα: meaning 'fifty'; numeral expression contributing count or measure in context.

ἔτη

years

Accusative

accusative of extent of time (the duration: 350 years after the flood)

→ object specification

ἔτος: 'year'; accusative of duration of time is the standard Greek construction for temporal extent; renders Hebrew נָפְשׁ. Noah's post-flood life (350 years) exceeds the entire lifespans of later post-Babel patriarchs.

29 καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι Νωε ἑννακόσια πεντήκοντα ἔτη, καὶ ἀπέθανεν.

And all the days of Noah were nine hundred and fifty years, and he died.

Formulaic death notice (closing the Noah narrative)

καὶ ἐγένοντο

The verse reproduces the exact formula of Gen 5's antediluvian genealogy: καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι ... καὶ ἀπέθανεν. The death notice καὶ ἀπέθανεν ('and he died') is the final word of the Noah narrative before the Table of Nations. Noah's total lifespan of 950 years (600 before the flood + 350 after) places him among the longest-lived patriarchs — surpassed only by Methuselah (969 years, Gen 5:27).

καὶ

and

narrative conjunction (introducing the total lifespan formula)

→ discourse linkage or contrast

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

ἐγένοντο

were / became

Aor Mid Indic 3 Pl · γίνομαι

main verb (existential: the total days amounted to)

→ constative aorist (the completed total span of life)

γίνομαι: 'become, be'; the formula καὶ ἐγένοντο πᾶσαι αἱ ἡμέραι is the precise LXX rendering of the Hebrew וַיְהִי כֹל-יְמֵי-נֹחַ ('and all the days of ... were') — the antediluvian genealogy formula of Gen 5, reproduced here to incorporate Noah into the patriarchal chronology before the Table of Nations.

πᾶσαι

all

Nominative

adjective (modifying ἡμέραι: all the days — the totality of Noah's life)

→ participant prominence

πᾶσαι: meaning 'all'; it serves as adjective (modifying ἡμέραι: all the days — the totality of Noah's life).

αἱ

the

Nominative

article (with ἡμέραι)

→ noun-phrase marking

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

ἡμέραι

days

Nominative

subject of ἐγένοντο (Noah's total days = his lifespan)

→ participant prominence

ἡμέραι: 'day'; the phrase πᾶσαι αἱ ἡμέραι ('all the days') is a Hebraism for total lifespan — the same formula used for each antediluvian patriarch in Gen 5 (e.g., 5:5 ἐγένοντο πᾶσαι αἱ ἡμέραι Αδάμ, 5:8 Σηθ, etc.).

Νωε

of Noah

indeclinable proper noun, genitive of possession (whose days are counted)

→ participant identification

Νωε: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession (whose days are counted).

ἐννακόσια

nine hundred

Nominative

numeral (first element of Noah's total lifespan)

→ participant prominence

ἐννακόσια: meaning 'nine hundred'; it serves as numeral (first element of Noah's total lifespan).

πεντήκοντα

fifty

Nominative

numeral (second element: 900 + 50 = 950 years total)

→ measure or count

The LXX gives 950 years as Noah's total lifespan, in agreement with the MT (טשט 950 = תשנ"ה שנים תשנ"ה שנות מאות years). This is one of the cases where the LXX and MT agree on the patriarchal lifespans (they diverge for many of the antediluvian patriarchs in Gen 5, where the LXX has different numbers, likely reflecting a distinct Vorlage).

ἔτη

years

Nominative

predicate nominative (the total years of Noah's life)

→ participant prominence

ἔτος: 'year'; here nominative as predicate of ἐγένοντο ('were') rather than accusative of duration — the standard Gen 5 formula: 'all the days of X were Y years.'

καὶ

and

narrative conjunction (final word: the death notice)

→ discourse linkage or contrast

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

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death notice — formulaic close of the Noah narrative)

→ constative aorist (the single fact of death as the punctuation of a life)

ἀποθνήσκω: 'die'; καὶ ἀπέθανεν is the exact formulaic death-notice of Gen 5 (used for Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Methuselah, Lamech — Enoch is the exception). The two-word formula closes the Noah narrative with solemn finality: whatever was said about the covenant, the sign, the vineyard, the nakedness, and the blessings and curses — Noah died. The formula places him within the mortal lineage of humanity, and the chapter ends as Gen 5 ends: with a death.

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.