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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 22

ΓΕΝΕΣΙΣ ΚΒ΄

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

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

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

Theme

The Akedah — the Binding of Isaac — is one of the theological summits of the Septuagint and of biblical literature.

Translation & textual notes

The Greek text of Genesis 22 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The Akedah — the Binding of Isaac — is one of the theological summits of the Septuagint and of biblical literature. The chapter opens with the formula μετὰ τὰ ῥήματα ταῦτα, resuming after the Beersheba covenant of 21:31–34; ὁ θεὸς ἐπείραζεν uses θεός rather than κύριος throughout the narrative frame, reflecting the Hebrew Elohist designation אֱלֹהִים. The LXX's most celebrated departure from the Hebrew falls at 22:2: the Hebrew בְּיָחִידְךָ ('your only son') is rendered not as

μονογενής but as τὸν υἱόν σου τὸν ἀγαπητόν, ὃν ἠγάπησας — 'your beloved son, whom you have loved.' The adjective ἀγαπητός is the precise word of the heavenly voice at Jesus' baptism (Mark 1:11 par.: σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός) and Transfiguration (Matt 17:5), making the LXX Akedah the direct scriptural background for the baptismal voice — Heb 11:17 reverts to μονογενής, but the synoptic tradition draws on the LXX ἀγαπητός. At the same verse, the LXX renders the obscure Hebrew toponym מֹרְיָה (Moriah) as εἰς τὴν γῆν τὴν ὑψηλὴν ('into the high land'), interpreting or etymologising the name rather than transliterating; the MT link to 2 Chr 3:1 (Moriah = the temple mount) is suppressed for Greek readers. At 22:13 the ram is caught ἐν φυτῷ σαβεκ — the LXX transliterates the Hebrew שָׁבַק (śēḇāk, a thicket) as the semi-proper noun 'sabeq,' a famous oddity exploited by patristic exegetes: Theodoret and Cyril read 'sabeq' as Syriac for 'forgiveness,' allegorising the trapped ram as a type of Christ caught in the thicket of human sin for humanity's redemption. At 22:14 the place-name YHWH-Yireh is rendered Κύριος εἶδεν and the etiological formula reads Ἐν τῷ ὄρει κύριος ὥφθη ('In the mountain the LORD was seen'), using the theological passive ὥφθη — the standard LXX theophany verb (cf. Gen 17:1; 18:1). At 22:16 κατ'ἐμαυτοῦ ὥμοσα is quoted verbatim at Heb 6:13 to establish the oath's absolute guaranty; at 22:18 ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς is cited at Acts 3:25 and underlies Gal 3:8, 16 — Paul's argument that the singular σπέρμα refers to Christ turns on this LXX wording. NT resonances of the whole chapter: Rom 8:32 (οὐκ ἐφείσατο τοῦ ἰδίου υἱοῦ) alludes directly to 22:12 (οὐκ ἐφείσω τοῦ υἱοῦ σου); Jas 2:21 cites the offering of Isaac as justification by works; Heb 11:17–19 reads the Akedah as resurrection faith. The chapter closes at 22:20–24 with the genealogy of Nahor, introducing Rebekah (v.23) and the concubine (παλλακὴ) Πειμα (v.24), preparing the scene for Genesis 24.

Discourse structure of the chapter

A · 22:1–8

The test: Abraham and Isaac journey to the mountain of sacrifice

God calls Abraham and issues the terrifying command (22:1–2): take your beloved son Isaac to the high land and offer him as a whole burnt offering. With terse, rapid strokes the narrator captures Abraham's silent obedience (22:3): he rises early, saddles the donkey, takes two servants and Isaac, splits the wood, and departs. On the third day he sees the place from afar (22:4) and sends the servants ahead, declaring — in words that function as unconscious promise — 'we shall worship and return to you' (22:5). Abraham loads the wood on Isaac, himself carrying fire and knife (22:6); Isaac's question 'where is the lamb?' (22:7) is met by Abraham's answer ὁψεται αὐτῷ ὁ θεὸς πρόβατον ('God will see to himself a sheep', 22:8), simultaneously a deferral and a prophecy. The unit closes with father and son walking ἅμα ('together') — the word hanging in terrible tenderness.

B · 22:9–14

The sacrifice and the rescue: the ram, the altar, and the naming of the mountain

They arrive at the appointed place; Abraham builds the altar, lays the wood, binds Isaac (συμποδίσας, 22:9), and places him atop the wood. The narrative reaches its suspended climax in 22:10: ἐξέτεινεν τὴν χεῖρα αὐτοῦ λαβεῖν τὴν μάχαιραν — 'he stretched out his hand to take the knife.' The angel of the LORD calls from heaven, twice — Ἀβραὰμ Ἀβραὰμ (22:11) — and stays his hand: God now knows Abraham fears him, for he has not withheld his beloved son (22:12). Abraham sees a ram caught ἐν φυτῷ σαβεκ (22:13) — the LXX's transliterated 'sabek plant' — and offers it in Isaac's stead. He names the place Κύριος εἶδεν, and the etiological saying employs the theophany passive: Ἐν τῷ ὄρει κύριος ὤφθη (22:14).

C · 22:15–19

The oath and the promise: the second angel-speech, Abraham returns

The angel of the LORD calls Abraham a second time from heaven (22:15) and delivers a solemn divine oracle sealed with κατ' ἑμαυτοῦ ὥμοσα ('by myself I have sworn', 22:16) — the divine self-oath, the highest possible guaranty, cited at Heb 6:13 to underpin the certainty of the promise. The ground is Abraham's not withholding his beloved son (22:16b); the content is the threefold promise: seed multiplied like stars and sand, inheritance of enemy cities, and universal blessing of all nations ἐν τῷ σπέρματί σου (22:17–18; cited Acts 3:25; Gal 3:8, 16). The unit closes at 22:19 with Abraham returning to the servants and all journeying to the Well of the Oath — quiet geography resuming after the mountain of theophany.

D · 22:20–24

The genealogy of Nahor: Milcah's sons and the concubine Reumah

The narrative withdraws from the sublime to the genealogical: word reaches Abraham that Nahor's wife Milcah has borne eight sons (22:20–23), the list culminating in Βαθουηλ who begat Ρεβεκκα (22:23) — the future bride of Isaac comes from within this family, ensuring the seed-line remains endogamous. The last verse (22:24) names the concubine (παλλακή) Ρεημα and her four sons, completing the secondary Nahorite line. The genealogy functions as a literary suture: the near-sacrifice of the son of promise is immediately followed by the births that will eventually provide Isaac's wife, confirming that the divine promise of seed survives the supreme test.

1 Καὶ ἐγένετο μετὰ τὰ ῥήματα ταῦτα ὁ θεὸς ἐπείραζεν τὸν Ἀβραάμ καὶ εἶπεν αὐτῷ Ἀβραάμ Ἀβραάμ. ὁ δὲ εἶπεν Ἴδου ἐγώ.

And it came to pass after these things that God tested Abraham, and said to him, 'Abraham, Abraham!' And he said, 'Behold, I am here.'

Narrative frame / episode opener

Καὶ ἐγένετο

The Hebraizing formula καὶ ἐγένετο μετὰ τὰ ῥήματα ταῦτα calques הַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּם, the standard episode-linking formula (cf. Gen 15:1; 39:7). The doubled vocative Ἀβραάμ Ἀβραάμ is the divine-urgency call formula (Exod 3:4; 1 Sam 3:10; Luke 22:31); Abraham's response Ἴδου ἐγώ renders the Hebrew הִנְנִי — complete, readied presence.

Καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

καί: narrative connector calquing Hebrew ו; begins the chain-link formula καὶ ἐγένετο that opens a new episode.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

framing verb (temporal, with μετὰ + accusative)

→ constative aorist (inaugurating the episode)

γίνομαι: καὶ ἐγένετο calques the Hebrew narrative formula הַיְהִי; cf. Ruth 1:1 LXX. Here it frames the temporal clause before the main verb ἐπείραζεν.

μετὰ

after

preposition + accusative (temporal: 'after')

→ spatial or relational framing

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

τὰ

the

Accusative

article (with ῥήματα)

→ noun-phrase marking

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

ῥήματα

things / words

Accusative

object of μετά (temporal accusative)

→ object specification

ῥήμα: 'word / matter / thing'; renders Hebrew דְּבָרִים (dēbārīm), which covers both 'words' and 'events'; the formula links the Akedah to the preceding Beersheba covenant of 21:22–34.

ταῦτα

these

Accusative

demonstrative adjective (modifying ῥήματα)

→ object specification

ταῦτα: meaning 'these'; it serves as demonstrative adjective (modifying ῥήματα).

ὁ

—

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: renders Hebrew אֱלֹהִים; the Akedah narrative consistently uses θεός rather than κύριος (22:1, 3, 8, 9, 12) — the Elohistic strand. NT echo: Heb 11:17 opens 'By faith Abraham, being tested (πειραζόμενος), offered up Isaac.'

ἐπείραζεν

was testing

Impf Act Indic 3 Sg · πειράζω

main verb (resumed after framing clause)

→ conative / progressive imperfect (the test as ongoing proving)

πειράζω: 'test / try / prove'; renders Hebrew נִסָּה (nāsāh). The LXX imperfect stresses the ongoing nature of the divine proving rather than a single moment. Theologically: God tests faith already present, not moral weakness — cf. Jas 1:13 (ὁ θεός ἀπείραστος κακῶν ἐστίν); Heb 11:17 uses the participial form πειραζόμενος.

τὸν

—

Accusative

article (direct object marker)

→ noun-phrase marking

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

Ἀβρααμ

Abraham

Accusative

direct object (proper name, indeclinable, accusative by position)

→ participant identification

Ἀβρααμ: LXX transliteration of Hebrew אֲבִרָם ('father of a multitude'); indeclinable; the covenant name given at 17:5.

καὶ

and

narrative conjunction (sequential: 'and said')

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing divine direct speech)

→ constative aorist

λέγω: standard LXX verb of speech; the aorist εἶπεν introduces the direct address that follows.

αὐτῷ

to him

Dative

dative of indirect object

→ participant reference or interest

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

Ἀβρααμ

Abraham

Vocative

vocative (first call — doubled for urgency)

→ participant identification

Ἀβρααμ (vocative): the doubled call Ἀβρααμ is the divine urgency formula; parallels Exod 3:4 LXX (Μωϋσῆ Μωϋσῆ), 1 Sam 3:10 (Σαμουηλ Σαμουηλ), Luke 10:41 (Μάρθα Μάρθα), Luke 22:31 (Σίμων Σίμων) — all mark a moment of supreme divine address.

Ἀβρααμ

Abraham

Vocative

vocative (second call — completing the urgency doublet)

→ participant identification

Ἀβρααμ: transliterated proper name rendered in Greek letters; here it functions as vocative (second call — completing the urgency doublet).

ὁ

—

Nominative

article (with δέ; marks subject-switch to Abraham)

→ noun-phrase marking

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

δὲ

and

postpositive particle (subject-switch marker: ὁ δέ = 'and he')

→ discourse linkage or contrast

δέ: postpositive marks the change of speaker from God to Abraham; ὁ δέ = 'and he,' a standard LXX subject-switch formula calquing רַבִּי אֵלֹהִים.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing Abraham's response)

→ constative aorist

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

Ἴδου

Behold

interjection / presentative particle

→ discourse linkage or contrast

ἰδού: renders Hebrew הִנֵּנִי (hinnēnî, 'here am I'); the standard biblical formula of total availability before a divine call — cf. Isa 6:8 (ἰδοὺ ἐγώ, εἴμι); 1 Sam 3:4; Gen 22:7, 11.

ἐγώ

I

Nominative

predicate nominative ('Ἴδου ἐγώ = 'Here I am')

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as predicate nominative ('Ἴδου ἐγώ = 'Here I am').

2 καὶ εἶπεν Λαβὲ τὸν υἱόν σου τὸν ἀγαπητόν, ὃν ἠγάπησας, τὸν Ισαακ, καὶ πορεύθητι εἰς τὴν γῆν τὴν ὑψηλὴν καὶ ἀνένεγκον αὐτὸν ἐκεῖ εἰς ὅλοκάρπωσιν ἐφ' ἓν τῶν ὀρέων, ὧν ἄν σοι εἴπω.

And he said, 'Take your son, your beloved, whom you have loved — Isaac — and go into the high land, and offer him there as a whole burnt offering upon one of the mountains of which I shall tell you.'

Divine command (content of the text) καὶ εἶπεν

The verse is the theological crux of the chapter and of the LXX's NT reception. Three LXX departures from the Hebrew are foundational: (1) τὸν ἀγαπητόν for כִּי־יֶחֱדָה ('only'); (2) γῆν τὴν ὑψηλὴν for γῆ (3) ;כֹּל־הֵעֹרֵם ὅλοκάρπωσιν ('whole burnt offering') for הָעָרֶם, foregrounding the completeness of the self-offering. The triple appositional description — τὸν υἱόν σου / τὸν ἀγαπητόν / τὸν Ισαακ — mounts the weight of what is being demanded.

καὶ
and

narrative conjunction (paratactic continuation)

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (introducing divine command)

→ constative aorist

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

Λαβὲ
Take

Aor Act Impv 2 Sg · λαμβάνω

main imperative (first of three commands: λαβὲ, πορεύθητι, ἀνένεγκον)

→ punctiliar aorist imperative (command to a specific decisive action)

λαμβάνω: 'take / receive'; the aorist imperative is urgent and decisive — no present durative 'keep taking.' The three imperatives structure the command as a sequence: take, go, offer.

τὸν
your

Accusative

article (with υἱόν)

→ noun-phrase marking

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

υἰόν

son

Accusative

direct object of λαβέ

→ object specification

υἱός: 'son'; the object of the entire command. The three appositive phrases that follow — τὸν ἀγαπητόν, ὃν ἠγάπησας, τὸν Ἰσαακ — progressively intensify the weight of what is demanded.

σου

your

Genitive

genitive of possession

→ relational specification

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

τὸν

the

Accusative

article (with ἀγαπητόν — second appositive)

→ noun-phrase marking

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

ἀγαπητόν

beloved

Accusative

appositive adjective in second appositional phrase

→ object specification

ἀγαπητός: 'beloved / dear'; renders Hebrew יָחִיד (yāhîd, 'only / unique'), a word denoting irreplaceable singularity. The LXX choice of ἀγαπητός rather than μονογενής is exegetically momentous: ἀγαπητός is the precise word of the heavenly voice at Jesus' baptism (Mark 1:11; Matt 3:17; Luke 3:22: ὁ υἱός μου ὁ ἀγαπητός) and Transfiguration (Matt 17:5), making Gen 22:2 LXX the foundational text behind the divine declaration over Jesus. The choice foregrounds love as the defining attribute of the relationship being tested.

ὃν

whom

Accusative

relative pronoun (accusative, object of ἠγάπησας; third appositive clause)

→ participant reference

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

ἠγάπησας

you have loved

Aor Act Indic 2 Sg · ἀγαπάω

verb in relative clause (qualifying ἀγαπητόν)

→ constative aorist (the settled love of a lifetime)

ἀγαπάω: 'love'; the aorist here denotes deep, established love — the same root as ἀγαπητός, creating a deliberate figure: 'your beloved (ἀγαπητόν) whom you have loved (ἠγάπησας).' The root ἀγαπ- binds the command to the NT baptismal vocabulary at the lexical level.

τὸν

—

Accusative

article (with Ἰσαακ — third appositive, naming the son)

→ noun-phrase marking

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

Ἰσαακ

Isaac

Accusative

appositive proper name (indeclinable; finally names the son commanded)

→ participant identification

Ἰσαακ: LXX transliteration of Hebrew יִשְׁחָק (Yiṣḥāq, 'he laughs'); the delay in naming — son → beloved → named — builds maximal rhetorical weight. Heb 11:17 calls Isaac τὸν μονογενῆ, using the Hebrew semantic rather than the LXX rendering.

καὶ

and

narrative conjunction (linking imperatives)

→ discourse linkage or contrast

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

πορεύθητι

go

Aor Pass Impv 2 Sg · πορεύομαι

second imperative (command of journey)

→ punctiliar aorist imperative

πορεύομαι: 'go / travel'; deponent passive form; echoes the call of 12:1 (πορεύου ἐκ τῆς γῆς σου), making this command a second radical call to Abraham to leave what is most dear.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

object of εἰς (destination)

→ object specification

γῆ: 'land / earth / ground'; the phrase τὴν γῆν τὴν ὑψηλὴν renders Hebrew עַרְבָּא הַרְרָמָה — the LXX translates rather than transliterates Moriah; see ὑψηλὴν below.

τὴν

the

Accusative

article (attributive, with ὑψηλὴν)

→ noun-phrase marking

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

ὑψηλὴν

high

Accusative

attributive adjective (modifying γῆν)

→ object specification

ὑψηλός: 'high / lofty'; the LXX renders the Hebrew toponym מֹרְיָה (Moriah) as τὴν γῆν τὴν ὑψηλὴν, possibly deriving the name from the root רָאָה ('see') with prefix or interpreting מֹרְיָה as related to מְרֹם ('height'). The choice suppresses the MT identification with the Jerusalem temple mount (2 Chr 3:1) while emphasising the physical ascent that plays a literary role in the chapter (22:2: 'one of the mountains'; 22:14: 'In the mountain').

καὶ

and

narrative conjunction (linking second and third imperatives)

→ discourse linkage or contrast

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

ἀνένεγκον

offer up

Aor Act Impv 2 Sg · ἀναφέρω

third imperative (the sacrificial act itself)

→ **punctiliar aorist imperative (decisive single act of offering)**

ἀναφέρω: 'offer up / bring up / carry up'; the compound with ἀνά ('up') captures the physical ascent to the altar and the cultic 'lifting up' of the sacrifice; renders Hebrew וַהֲלַחַת (Hif. of הָלַח), the same root as הָלַח ('whole burnt offering'). NT echo: Heb 7:27; Jas 2:21 (ἀνήνεγκεν Ἰσαακ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον).

αὐτόν

him

Accusative

direct object of ἀνένεγκον (= Isaac)

→ **participant reference**

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἀνένεγκον (= Isaac).

ἐκεῖ

there

adverb of place

→ **adverbial qualification**

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

εἰς

as

preposition + accusative (predicative / purpose: 'as a whole burnt offering')

→ **spatial or relational framing**

εἰς: meaning 'as'; here it marks the relation signaled by preposition + accusative (predicative / purpose: 'as a whole burnt offering').

ὅλοκάρπωσιν

a whole burnt offering

Accusative

object of εἰς (predicative accusative of purpose)

→ **object specification**

ὅλοκάρπωσις: 'whole burnt offering'; compound of ὅλος ('whole') + καρπός ('fruit'); renders Hebrew עֹלָה ('ōlāh, the ascending offering wholly consumed by fire). The LXX term emphasises the totality of the sacrifice — nothing is held back. The word recurs throughout the chapter (vv.3, 6, 7, 8, 13) as the chapter's sacrificial leitmotif.

ἐφ'

upon

preposition + genitive (locative: 'upon one of the mountains')

→ **spatial or relational framing**

ἐφ': meaning 'upon'; here it marks the relation signaled by preposition + genitive (locative: 'upon one of the mountains').

ἐν

one

Accusative

object of ἐπὶ (indefinite: 'one of the mountains')

→ **measure or count**

εἷς: numeral 'one'; the indefiniteness — 'one of the mountains, which I shall tell you' — sustains the suspense: the destination is not yet disclosed, requiring continued trust.

τῶν

of the

Genitive

article (partitive genitive with ἐν)

→ **noun-phrase marking**

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

ὀρέων

mountains

Genitive

partitive genitive (with ἐν)

→ relational specification

ὄρος: 'mountain'; the plural is the indefinite backdrop; the specific mountain is revealed only at the end of the journey (22:14: τὸ ὄρος).

ὧν

of which

Genitive

relative pronoun (genitive, attracted to antecedent ὀρέων)

→ relational specification

ὧν: meaning 'of which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (genitive, attracted to antecedent ὀρέων).

ἄν

—

modal particle (with εἴπω: indefinite relative clause)

→ discourse linkage or contrast

ἄν: modal particle making the relative clause indefinite-future: 'whichever I shall tell you'; renders Hebrew אֲשֶׁר אֶמַּר אֵלֶיךָ.

σοι

to you

Dative

dative of indirect object

→ participant reference or interest

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

εἴπω

I shall tell

Aor Act Subj 1 Sg · λέγω

verb in indefinite relative clause (aorist subjunctive with ἄν)

→ futuristic aorist subjunctive (divine disclosure yet to come)

λέγω: the divine speech-yet-to-come; the subjunctive with ἄν makes the disclosure prospective — God will designate the mountain en route, requiring ongoing trust.

3 ἀναστὰς δὲ Ἀβραὰμ τὸ πρωῒ ἐπέσαξεν τὴν ὄνον αὐτοῦ· παρέλαβεν δὲ μεθ' ἑαυτοῦ δύο παῖδας καὶ Ἰσαὰκ τὸν υἱὸν αὐτοῦ, καὶ σχίσας ξύλα εἰς ὀλοκάρπωσιν ἀναστὰς ἐπορεύθη καὶ ἦλθεν ἐπὶ τὸν τόπον, ὃν εἶπεν αὐτῷ ὁ θεός.

And Abraham rose early in the morning and saddled his donkey; and he took with him two servants and Isaac his son, and having split wood for the whole burnt offering, he rose and went, and came to the place which God had told him.

Narrative result / obedient response

ἀναστὰς δὲ

The verse is the chapter's portrait of obedience: no dialogue, no protest, no delay — Abraham simply acts. The rapid paratactic chain (saddled, took, split, rose, went, came) mirrors the Hebrew wayyiqtol-chain and is the LXX's sharpest narrative compression. The participial ἀναστὰς ('having risen') frames each phase and enacts urgent resolve. The verse closes with a fulfillment echo: ὃν εἶπεν αὐτῷ ὁ θεός ('which God had told him'), confirming destination as divinely appointed.

ἀναστὰς

having risen

Aor Act Part Nom Sg Masc · ἀνίστημι

circumstantial participle (antecedent action: 'having risen, he saddled')

→ inceptive aorist participle (sudden decisive rising)

ἀνίστημι: 'rise / stand up'; the participle ἀναστὰς frequently marks determined action in LXX narrative (cf. 21:14: ἀναστήσας Ἀβραὰμ; 22:19: ἀναστάντες). Here it signals prompt, unquestioning obedience — Abraham rises before light.

δὲ

and

postpositive particle (narrative continuation from divine command)

→ discourse linkage or contrast

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

Ἀβραὰμ

Abraham

Nominative

subject (proper name, nominative by position)

→ participant identification

Ἀβραὰμ: transliterated proper name rendered in Greek letters; here it functions as subject (proper name, nominative by position).

τὸ

the

Accusative

article (with πρωῒ: adverbial accusative of time)

→ noun-phrase marking

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

πρωῖ

early / morning

Accusative

adverbial accusative of time ('in the morning')

→ object specification

πρωῖ: 'early / in the morning'; renders Hebrew בִּבְרֹחַ ('in the morning'); τὸ πρωῖ as adverbial accusative is a Hebraism of the temporal construct phrase; the earliness signals urgency and unswerving obedience — no night of deliberation, no delay.

ἐπέσασεν

saddled

Aor Act Indic 3 Sg · ἐπισάτω

main verb (first action in the obedience chain)

→ constative aorist (single completed act of preparation)

ἐπισάτω: 'saddle / load a pack-saddle upon'; renders Hebrew שָׂבַח (hāḇaš, 'bind / saddle'); a rare verb in the LXX, used precisely for saddling a donkey. The mundane domestic action — saddling the animal — is the first concrete expression of Abraham's obedience.

τὴν

the

Accusative

article (with ὄνον)

→ noun-phrase marking

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

ὄνον

donkey

Accusative

direct object of ἐπέσασεν

→ object specification

ὄνος: 'donkey / ass'; the donkey left with the servants (v.5) while Abraham and Isaac go up alone — a detail the tradition reads as marking the boundary between ordinary and sacred space.

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.

παρέλαβεν

took along

Aor Act Indic 3 Sg · παραλαμβάνω

main verb (second action: gathering companions)

→ constative aorist

παραλαμβάνω: 'take alongside / receive'; the compound with παρά suggests taking companions alongside oneself for a journey.

δὲ

and

postpositive particle (continuation of action-chain)

→ discourse linkage or contrast

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

μεθ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ἑαυτοῦ

himself

Genitive

genitive reflexive pronoun (object of μετὰ: 'with himself')

→ relational specification

ἑαυτοῦ: reflexive pronoun; μεθ ἑαυτοῦ = 'with himself', rendering Hebrew יָחַד; emphasises that Abraham personally accompanies the group rather than sending them ahead.

δύο

two

Accusative

accusative numeral (modifying παῖδας)

→ measure or count

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

παῖδας

servants

Accusative

direct object of παρέλαβεν

→ object specification

παῖς: 'child / servant / boy'; in narrative contexts renders Hebrew נָעַר ('young man / servant'); the two unnamed servants form the supporting party left behind at v.5.

καὶ

and

conjunction (co-ordinating second direct object)

→ discourse linkage or contrast

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

Ἰσαακ

Isaac

Accusative

direct object of παρέλαβεν (co-ordinate with παῖδας)

→ participant identification

Ἰσαακ: named last — after the servants — a slight delay that emphasises that Isaac too is simply a member of the party, unaware of his role. The narrative withholds his question until v.7.

τὸν

the

Accusative

article (with υἱόν — in apposition to Ἰσαακ)

→ noun-phrase marking

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

υἱόν

son

Accusative

appositive accusative (identifying Isaac as 'his son')

→ object specification

υἱός: the reminder 'his son' (τὸν υἱόν αὐτοῦ) — echoing 'your son' (v.2) — keeps the tension of the command in the reader's ear.

αὐτοῦ

his

Genitive

genitive of possession (with υἱόν)

→ relational specification

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

καὶ

and

narrative conjunction (continuing action-chain)

→ discourse linkage or contrast

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

σχίσας

having split

Aor Act Part Nom Sg Masc · σχίζω

circumstantial participle (antecedent action: splitting wood before departure)

→ constative aorist participle (completed preparation)

σχίζω: 'split / cleave / divide'; renders Hebrew שָׁחַט (bāqa', 'split'); the wood-splitting before departure shows deliberate, methodical preparation — Abraham is not paralysed by the command.

ξύλα

wood

Accusative

direct object of σχίσας

→ object specification

ξύλον: 'wood / timber'; the firewood for the altar; Isaac will carry this same wood on his back in v.6 — an image the church fathers read typologically as the cross.

εἰς

for

preposition + accusative (purpose: 'for the whole burnt offering')

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (purpose: 'for the whole burnt offering').

ὅλοκάρπωσιν

the whole burnt offering

Accusative

object of εἰς (purpose accusative)

→ object specification

ὅλοκάρπωσις: recurrence of the chapter's sacrificial key-word; the wood split for the offering is simultaneously a tool of obedience and a symbol of the total self-giving the offering demands.

ἀναστὰς

having risen

Aor Act Part Nom Sg Masc · ἀνίστημι

resumptive circumstantial participle (second occurrence; marks decisive departure)

→ inceptive aorist participle

ἀνίστημι: the second ἀναστὰς in the verse; the repetition (rising to saddle, rising to depart) structures the obedience as two acts of purposeful resolve.

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (departure)

→ constative aorist (single completed journey begun)

πορεύομαι: deponent; the journey of obedience begun. The same verb governs 12:4 (ἐπορεύθη Ἀβραάμ) at the first great departure-in-faith.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (arrival at destination)

→ constative aorist (journey completed)

ἔρχομαι: 'come / arrive'; the arrival is delayed until v.9 after the three-day interval is noted in v.4 — the journey is narratively compressed.

ἐπὶ

to

preposition + accusative (direction toward a place)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with τόπον)

→ noun-phrase marking

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

τόπον

place

Accusative

object of ἐπὶ (destination)

→ object specification

τόπος: 'place'; the definite article τὸν implies a specific, divinely appointed place; τόπος recurs at vv.4, 9, 14 as the chapter's locus-word for the mountain of sacrifice.

ὃν

which

Accusative

relative pronoun (accusative, direct object of εἶπεν)

→ participant reference

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

εἶπεν

had told

Aor Act Indic 3 Sg · λέγω

verb in relative clause (fulfillment of divine appointment)

→ constative aorist (divine speech now fulfilled)

λέγω: the relative clause ὃν εἶπεν αὐτῷ ὁ θεός fulfils the prospective εἴπω of v.2 — the place announced in advance is now reached.

αὐτῷ

to him

Dative

dative of indirect object

→ participant reference or interest

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

ὁ

—

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject of εἶπεν (in relative clause)

→ participant prominence

θεός: Elohistic θεός again (not κύριος); the divine appointment of the place frames the whole journey as theocentric.

4 τῇ δὲ ἡμέρᾳ τῇ τρίτῃ ἀναβλέψας Ἀβραὰμ τοῖς ὀφθαλμοῖς εἶδεν τὸν τόπον μακρόθεν.

And on the third day Abraham, lifting up his eyes, saw the place from afar.

Temporal marker (three-day interval)

τῇ δὲ ἡμέρᾳ τῇ τρίτῃ

The three-day interval (τῇ ἡμέρᾳ τῇ τρίτῃ) is narratively charged: three days of travel in silence, neither the narrator nor Abraham saying anything. Heb 11:19 reads it as a symbolic death-and-resurrection interval. The idiom ἀναβλέψας τοῖς ὀφθαλμοῖς ('lifting up his eyes') is a Hebraism (cf. Gen 18:2; 22:13; 24:63) marking a moment of narrative revelation — the eye-lift that sees the decisive thing.

τῇ

the

Dative

article (with ἡμέρᾳ; dative of time)

→ noun-phrase marking

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

δὲ

and

postpositive particle (narrative continuation)

→ discourse linkage or contrast

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

ἡμέρᾳ

day

Dative

dative of time (locative: 'on the day')

→ sphere or reference

ἡμέρᾳ: 'day'; the dative locative τῇ ἡμέρᾳ τῇ τρίτῃ renders Hebrew בַּיּוֹם הַשְּׁלִישִׁי ('on the third day'). Three-day intervals mark pivotal revelatory moments in the Hebrew Bible and NT: Gen 40:20; Exod 19:11; Hos 6:2; 1 Cor 15:4.

τῇ

the

Dative

article (attributive, with τρίτῃ)

→ noun-phrase marking

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

τρίτη

third

Dative

ordinal adjective (attributive, modifying ἡμέρα)

→ sphere or reference

τρίτος: 'third'; Heb 11:19 reads the three-day journey as a figurative death — Abraham received Isaac back ἐν παραβολῇ ('figuratively / in a type'), i.e. from the dead, after three days of mortal separation.

ἀναβλέψας

lifting up [his eyes]

Aor Act Part Nom Sg Masc · ἀναβλέπω

circumstantial participle (antecedent action: 'having looked up, he saw')

→ inceptive aorist participle (act of deliberate upward look)

ἀναβλέπω: 'look up / lift the eyes'; the participle ἀναβλέψας + dative τοῖς ὀφθαλμοῖς is a Hebraism of וַיִּלָּחֶץ עֵינָיו ('and he lifted up his eyes'), a formula marking decisive narrative sight-events in Genesis (18:2; 22:13; 24:63; 43:29; cf. John 6:5). The eye-lift anticipates revelation.

Ἀβρααμ

Abraham

Nominative

subject (proper name, nominative by position)

→ participant identification

Ἀβρααμ: transliterated proper name rendered in Greek letters; here it functions as subject (proper name, nominative by position).

τοῖς

with

Dative

article (with ὀφθαλμοῖς; instrumental dative)

→ noun-phrase marking

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

ὀφθαλμοῖς

eyes

Dative

dative of means / Hebraistic instrumental (with ἀναβλέψας: 'lifted up with his eyes')

→ sphere or reference

ὀφθαλμός: 'eye'; the dative τοῖς ὀφθαλμοῖς with ἀναβλέψας is a Hebraism of the Hebrew idiom; the pleonasm ('lifting up with the eyes / looked') is characteristic of LXX translation style.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb

→ constative aorist (single decisive sight)

ὁράω: 'see'; the root recurs thematically in the chapter: Abraham sees the place (v.4), God sees to the offering (v.8 ὄψεται), Abraham sees the ram (v.13 εἶδεν), the place is named 'the LORD saw' (v.14 Κύριος εἶδεν). The chapter's theology is one of divine and human sight meeting on the mountain.

τὸν

the

Accusative

article (with τόπον)

→ noun-phrase marking

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

τόπον

place

Accusative

direct object of εἶδεν

→ object specification

τόπος: the definite 'the place' — the specific site announced in v.2 (εἶπω σοι) now visible from afar. The word will recur at v.9 (ἦλθον ἐπὶ τὸν τόπον) and v.14 (τὸ ὄνομα τοῦ τόπου ἐκείνου).

μακρόθεν

from afar

adverb of distance

→ clausal contribution

μακρόθεν: 'from afar / at a distance'; renders Hebrew קִרְבָּן; the detail that the place is seen 'from afar' introduces the crucial separation of Abraham and Isaac from the servants — they alone will continue (v.5). Heb 11:13 uses μακρόθεν for the patriarchs' faith-sight of the promises.

5 καὶ εἶπεν Ἀβραὰμ τοῖς παισὶν αὐτοῦ Καθίσαιτε αὐτοῦ μετὰ τῆς ὄνου, ἐγὼ δὲ καὶ τὸ παιδάριον διελυσόμεθα ἕως ὧδε καὶ προσκυνήσαντες ἀναστρέψωμεν πρὸς ὑμᾶς.

And Abraham said to his servants, 'Stay here with the donkey, and I and the boy will go over yonder, and having worshipped we will return to you.'

Direct speech — instruction to servants

καὶ εἶπεν

Abraham's speech to the servants is theologically loaded: his declaration 'we will return to you' (ἀναστρέψωμεν πρὸς ὑμᾶς) uses the first-person plural, including Isaac — a statement the reader, knowing the command, can only understand as either deliberate concealment or, as Heb 11:19 implies, genuine faith that God would raise Isaac from the dead. The word προσκυνήσαντες ('having worshipped') is the narrator's ironic understatement for what is about to happen.

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 (introducing direct speech)

→ constative aorist

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

Ἀβραάμ
Abraham

Nominative

subject (proper name)

→ participant identification

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

τοῖς
the

Dative

article (with παισίν)

→ noun-phrase marking

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

παισίν
servants

Dative

dative of indirect object (addressees)

→ sphere or reference

παῖς: 'servant / boy / attendant'; the two unnamed servants of v.3; they represent the world left behind while Abraham and Isaac ascend.

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.

Καθίσατε
Sit / Stay

Aor Act Impv 2 Pl · καθίζω

imperative (command: stay here)

→ punctiliar aorist imperative

καθίζω: 'sit / remain'; renders Hebrew יִשְׁבּ (Qal imperative of יָשַׁב, 'sit / dwell'); the command immobilises the servants at the boundary of the sacred space.

αὐτοῦ
here

adverb of place ('here')

→ participant reference

αὐτοῦ: adverb, 'here / in this very place'; distinct from the pronoun αὐτοῦ ('of him'); renders Hebrew הֵן ('here').

μετὰ
with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

τῆς
the

Genitive

article (with ὄνου)

→ noun-phrase marking

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

ὄνου
donkey

Genitive

genitive object of μετὰ (accompaniment)

→ relational specification

ὄνος: the donkey left with the servants is a threshold marker — the beast of burden stays behind as father and son cross into the realm of sacrifice.

ἐγώ
I

Nominative

subject (emphatic: 'I and the boy')

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as subject (emphatic: 'I and the boy').

δὲ

and

postpositive particle (contrastive: 'but I / and I')

→ discourse linkage or contrast

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

καὶ

and

conjunction (co-ordinating ἐγὼ and τὸ παιδάριον)

→ discourse linkage or contrast

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

τὸ

the

Nominative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

boy / lad

Nominative

subject (co-ordinate with ἐγὼ)

→ participant prominence

παιδάριον: diminutive of παῖς, 'young boy / lad'; renders Hebrew הַנָּעַר ('the young man / lad'); Abraham calls Isaac simply 'the boy' — his name is not used to the servants; the anonymising term maintains the boy's innocence.

διελυσόμεθα

will go over / through

Fut Mid Indic 1 Pl · διέρχομαι

main verb (future: 'we will go over there')

→ predictive future

διέρχομαι: 'go through / cross over'; the first-person plural 'we' (ἐγὼ... καὶ τὸ παιδάριον διελυσόμεθα) is the verse's crux: Abraham speaks as if both will return. Whether this is a deliberate concealment or genuine faith-expectation is left open; Heb 11:19 opts for the latter.

ἕως

as far as

preposition + adverb (extent: 'as far as there / yonder')

→ spatial or relational framing

ἕως: meaning 'as far as'; here it marks the relation signaled by preposition + adverb (extent: 'as far as there / yonder').

ὧδε

there / yonder

adverb of place (with ἕως: 'as far as yonder')

→ clausal contribution

ὧδε: normally 'here,' but ἕως ὧδε = 'as far as this point / yonder'; renders Hebrew כֵּן ('thus / there'). The phrase marks the mountain ahead as the destination.

καὶ

and

narrative conjunction (linking participial and main clauses)

→ discourse linkage or contrast

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

προσκυνήσαντες

having worshipped

Aor Act Part Nom Pl Masc · προσκυνέω

circumstantial participle (antecedent action: 'having worshipped, we will return')

→ constative aorist participle (single act of worship encompassing the whole event)

προσκυνέω: 'worship / prostrate oneself / do obeisance'; the narrative irony is acute: the offering of Isaac is called 'worship' — a profound theological insight embedded in Abraham's own word, whether or not he intends it consciously.

ἀναστρέψωμεν

we will return

Aor Act Subj 1 Pl · ἀναστρέφω

hortatory / volitional subjunctive ('let us return' / 'we will return')

→ futuristic aorist subjunctive (purposed return)

ἀναστρέφω: 'return / turn back'; the plural 'we will return' (ἀναστρέψωμεν) is the theological hinge of the verse: it presupposes Isaac's return. Heb 11:19 reads this as Abraham's resurrection-faith: λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός ('reckoning that God is able even to raise from the dead').

πρὸς

to

preposition + accusative (direction toward persons)

→ spatial or relational framing

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

Ὑμᾶς

you

Accusative

object of πρὸς (the servants addressed)

→ participant reference

Ὑμᾶς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of πρὸς (the servants addressed).

6 ἔλαβεν δὲ Ἀβραὰμ τὰ ξύλα τῆς ὀλοκαρπώσεως καὶ ἐπέθηκεν Ἰσαὰκ τῷ υἱῷ αὐτοῦ, ἔλαβεν δὲ καὶ τὸ πῦρ καὶ τὴν μάχαιραν, καὶ ἐπορεύθησαν οἱ δύο ἅμα.

And Abraham took the wood for the whole burnt offering and laid it on Isaac his son; and he took the fire and the knife; and the two of them went together.

Narrative preparation (distribution of roles) ἔλαβεν δὲ

The verse distributes the objects of sacrifice between father and son: Isaac bears the wood; Abraham carries fire and knife. The wood on Isaac's back has been read typologically as the cross from at least the second century (Melito of Sardis, Origen). The verse closes with the chapter's most poignant phrase: οἱ δύο ἅμα — 'the two together' — which is repeated verbatim at v.8's end, forming a bracket around the father-son dialogue.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (first action)

→ constative aorist

λαμβάνω: the same verb as the command of v.2 (Λαβέ); Abraham now does what he was commanded, applying the verb first to the wood.

δὲ

and

postpositive particle (narrative continuation)

→ discourse linkage or contrast

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

Ἀβρααμ

Abraham

Nominative

subject

→ participant identification

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

τὰ

the

Accusative

article (with ξύλα)

→ noun-phrase marking

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

ξύλα

wood

Accusative

direct object of ἔλαβεν

→ object specification

ξύλον: the same wood split in v.3; now placed on Isaac's back — the typological reading (Isaac = Christ bearing his cross) is attested in Melito of Sardis, Origen, and Augustine.

τῆς

of the

Genitive

article (with ὅλοκαρπώσεως)

→ noun-phrase marking

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

ὅλοκαρπώσεως

whole burnt offering

Genitive

genitive of purpose / description ('wood for the whole burnt offering')

→ relational specification

ὀλοκάρπωσις: fourth occurrence of the chapter's sacrificial key-word; the genitive identifies the wood's purpose.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέθηκεν

placed / laid

Aor Act Indic 3 Sg · ἐπιτίθημι

main verb (laying wood on Isaac)

→ constative aorist

ἐπιτίθημι: 'place upon / lay on'; the word recurs at v.9 when Abraham places Isaac on the altar — the two uses bracket Isaac's carrying of the wood and his being laid on it: he carries the instrument of his own offering.

Ἰσαακ

Isaac

Dative

dative of indirect object (recipient: 'upon / onto Isaac')

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as dative of indirect object (recipient: 'upon / onto Isaac').

τῷ

the

Dative

article (with νιῶ — appositive)

→ noun-phrase marking

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

νιῶ

son

Dative

dative appositive (identifying Isaac as 'his son')

→ sphere or reference

νιός: the identification τῷ νιῶ αὐτοῦ — 'his son' — keeps the identity of the one bearing the wood before the reader's mind.

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.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (second ἔλαβεν: Abraham's own items)

→ constative aorist

λαμβάνω: 'take'; see v. 10.

δὲ

and

postpositive particle

→ discourse linkage or contrast

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

καὶ

also

adverbial καί (also: Abraham takes the dangerous items himself)

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with πῦρ)

→ noun-phrase marking

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

πῦρ

fire

Accusative

direct object of ἔλαβεν

→ object specification

πῦρ: 'fire'; Abraham carries the fire and the knife — both items of lethal potential — himself, perhaps shielding Isaac from the knowledge, or simply fulfilling the sacrificial role entirely.

καὶ

and

conjunction (co-ordinating πῦρ and μάχαιραν)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with μάχαιραν)

→ noun-phrase marking

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

μάχαιραν

knife

Accusative

direct object of ἔλαβεν

→ object specification

μάχαιρα: 'knife / sword / large knife'; renders Hebrew חַמָּשָׁה (hama'ākelet, 'cleaver / slaughtering knife'); the word recurs at vv.10 and 16 and is the chapter's most fearful object — the knife lifted over Isaac (v.10) and later cited by God as the proof of obedience (v.16).

καὶ

and

narrative conjunction (final clause of verse)

→ discourse linkage or contrast

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

ἔπορεύθησαν

went

Aor Pass Indic 3 Pl · πορεύομαι

main verb (shared journey)

→ constative aorist

πορεύομαι: 'go / travel'; the plural ἔπορεύθησαν confirms the shared journey; it is the last action before the dialogue of vv.7–8.

οἱ

the

Nominative

article (with δύο: 'the two')

→ noun-phrase marking

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

δύο

two

Nominative

subject (with οἱ: 'the two of them')

→ measure or count

δύο: the phrase οἱ δύο ἅμα ('the two together') is the chapter's most poignant refrain — it appears here and again at the end of v.8. The pairing of father and son walking together is the narrative's tenderest image, all the more so for what Abraham knows and Isaac does not.

ἅμα

together

adverb (simultaneity of the two)

→ clausal contribution

ἅμα: 'together / at the same time'; the simple adverb carries enormous weight here — father and son, walking side by side, one bearing the wood of his own offering. The word recurs identically at v.8 end.

7 εἶπεν δὲ Ἰσαακ πρὸς Ἀβραάμ τὸν πατέρα αὐτοῦ εἰπὼν Πάτερ. ὁ δὲ εἶπεν Τί ἐστίν, τέκνον; ὁ δὲ εἶπεν Ἴδου τὸ πῦρ καὶ τὰ ξύλα· ποῦ ἐστίν τὸ πρόβατον τὸ εἰς ὁλοκάρπωσιν;

And Isaac said to Abraham his father, 'Father!' And he said, 'What is it, my child?' And he said, 'Behold, the fire and the wood; but where is the lamb for the whole burnt offering?'

Dialogue — Isaac's question (narrative suspense peak)

εἶπεν δὲ

Isaac's single question — ποῦ ἐστίν τὸ πρόβατον τὸ εἰς ὁλοκάρπωσιν; ('Where is the lamb for the whole burnt offering?') — is the dramatic crux of the ascent. He observes the fire and wood, draws the right inference about the sacrifice, and asks the one question that exposes the abyss of what Abraham knows. The vocative Πάτερ ('Father!') with the answering ὁ δέ ('and he') structure mirrors the divine double-call of v.1.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing Isaac's speech)

→ constative aorist

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

δὲ

and

postpositive particle (narrative continuation)

→ discourse linkage or contrast

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

Ἰσαακ

Isaac

Nominative

subject (proper name)

→ participant identification

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

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ἀβρααμ

Abraham

Accusative

object of πρὸς (addressee)

→ participant identification

Ἀβρααμ: transliterated proper name rendered in Greek letters; here it functions as object of πρὸς (addressee).

τὸν

the

Accusative

article (with πατέρα — appositive)

→ noun-phrase marking

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

πατέρα

father

Accusative

appositive accusative (identifying Abraham as 'his father')

→ object specification

πατήρ: 'father'; the appositive τὸν πατέρα αὐτοῦ ('his father') makes explicit what the narrative is about to test: the father-son relationship is the substance of the test.

αὐτοῦ

his

Genitive

genitive of relationship (with πατέρα)

→ relational specification

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

εἰπὼν

saying

Aor Act Part Nom Sg Masc · λέγω

redundant participle (Hebraism: 'saying' before direct speech)

→ constative aorist participle

λέγω: the participle εἰπὼν before direct speech is a Hebraism of לֵאמֹר (lē'mōr), the standard Hebrew 'saying' that introduces quotation; it is redundant in Greek but characteristic of LXX translation style.

Πάτερ

Father

Vocative

vocative (address — Isaac's sole word of address in the chapter)

→ direct address

πατήρ (vocative): Isaac's call Πάτερ mirrors structurally the divine call Ἀβρααμ Ἀβρααμ of v.1 — both are addressed calls met with a readied response.

ὁ

—

Nominative

article (with δὲ: subject-switch to Abraham)

→ noun-phrase marking

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

δὲ

and

postpositive particle (subject-switch: ὁ δὲ = 'and he')

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Abraham's response)

→ constative aorist

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

τί

What

Nominative

interrogative pronoun (subject of ἔστιν)

→ participant reference

τίς: interrogative pronoun; τί ἔστιν = 'What is it?' — Abraham's response is brief, deliberately withholding any content: he waits to hear the child's need.

ἐστιν

is it

Pres Act Indic 3 Sg · εἰμί

copula (τί ἔστιν = 'What is it?')

→ progressive present

εἰμί: copula.

τέκνον

my child

Vocative

vocative (term of endearment in response)

→ direct address

τέκνον: 'child / dear child'; Abraham answers with the tender vocative τέκνον — 'my child' — rather than Isaac's name; the endearment heightens the pathos of his situation.

ὁ

—

Nominative

article (subject-switch back to Isaac)

→ noun-phrase marking

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

δὲ

and

postpositive particle (subject-switch: ὁ δέ = 'and he [Isaac]')

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Isaac's question)

→ constative aorist

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

Ἴδου

Behold

presentative particle (drawing attention to what is visible)

→ discourse linkage or contrast

ἰδοῦ: Isaac points to what he can observe — fire and wood — before asking about what is missing.

τὸ

the

Nominative

article (with πῦρ)

→ noun-phrase marking

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

πῦρ

fire

Nominative

subject of ἰδοῦ clause (the visible items)

→ participant prominence

πῦρ: fire — the item Abraham carried (v.6); Isaac has seen it.

καὶ

and

conjunction (co-ordinating πῦρ and ξύλα)

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with ξύλα)

→ noun-phrase marking

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

ξύλα

wood

Nominative

subject of ἰδοῦ clause (the wood he himself is carrying)

→ participant prominence

ξύλον: Isaac names the wood he is bearing
— a chilling dramatic irony.

ποῦ

where

interrogative adverb of place

→ clausal contribution

ποῦ: 'where?'; the question ποῦ ἔστιν τὸ πρόβατον; ('Where is the sheep?') is the chapter's pivotal interrogative — the gap between what is present and what is absent makes the missing lamb the question the whole chapter answers.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula / existential (ποῦ ἔστιν = 'where is?')

→ progressive present (present existence asked about)

εἰμί: copula.

τὸ

the

Nominative

article (with πρόβατον)

→ noun-phrase marking

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

πρόβατον

sheep / lamb

Nominative

subject of ἔστιν (the missing victim)

→ participant prominence

πρόβατον: 'sheep / lamb'; renders Hebrew חֶשֶׁךְ ('the sheep / the young animal'); the same word used in Abraham's answer (v.8: πρόβατον) and for the ram that substitutes (v.13: κριός). John 1:29 picks up the typology: Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ('Behold the lamb of God'), echoing Isaac's ἰδοῦ and Abraham's missing lamb.

τὸ

the

Nominative

article (attributive, with εἰς ὁλοκάρπωσιν as adjectival phrase)

→ noun-phrase marking

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

εἰς

for

preposition + accusative (purpose: 'for the whole burnt offering')

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (purpose: 'for the whole burnt offering').

ὁλοκάρπωσιν

the whole burnt offering

Accusative

object of εἰς (purpose modifier of τὸ πρόβατον)

→ attributive qualification

ὁλοκάρπωσις: fifth occurrence; Isaac uses the technical cultic term, demonstrating he knows the sacrificial context and understands what is missing — the victim.

8 εἶπεν δὲ Ἀβραὰμ Ὁ θεὸς ὄψεται αὐτῷ πρόβατον εἰς ὀλοκάρπωσιν, τέκνον. πορευθέντες δὲ ἀμφότεροι ἅμα

And Abraham said, 'God will see to himself a sheep for the whole burnt offering, my child.' And the two of them went on together.

Abraham's answer (prophecy-without-knowing) εἶπεν δὲ

Abraham's answer — ὁ θεὸς ὄψεται αὐτῷ πρόβατον ('God will see to himself a sheep') — is the chapter's most famous prophetic irony: meant as a reassurance or a deferral, it is also the exact event that follows (v.13), and Christians from Justin Martyr onward read it as the divine provision of the sacrificial Lamb. The verb ὄψεται ('will see') links to the place-name Κύριος εἶδεν (v.14), making Abraham's word a verbal icon of the chapter's theology of divine vision. The verse ends (continuing through to v.9) with the second occurrence of οἱ δύο ἅμα.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Abraham's prophetic answer)

→ constative aorist

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

δὲ

and

postpositive particle

→ discourse linkage or contrast

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

Ἀβραὰμ

Abraham

Nominative

subject

→ participant identification

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

ὁ

—

Nominative

article (with θεός: subject of ὄψεται)

→ noun-phrase marking

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

θεός

God

Nominative

subject of ὄψεται

→ participant prominence

θεός: again the Elohist θεός; Abraham's answer names God as the agent of provision, not yet knowing how.

ὄψεται

will see / will provide

Fut Mid Indic 3 Sg · ὁράω

main verb of the oracle (predictive: 'God will see to')

→ predictive future (divine provision anticipated)

ὁράω: 'see'; but ὄψεται αὐτῷ πρόβατον means 'will see for himself a sheep' = 'will provide / look out for himself a sheep.' The verb 'see' with a dative of interest (αὐτῷ) renders Hebrew לוֹ יֵרָאֶה ('will see for himself / will provide'), the verbal root of the place-name יְרֵאֶה ה' (YHWH-Yireh, v.14: 'the LORD sees / provides'). Abraham's word is thus a prophetic pun on the mountain's name, spoken before the name exists.

αὐτῷ

for himself

Dative

dative of advantage / interest (reflexive: God sees for himself)

→ participant reference or interest

αὐτῷ: dative of interest with ὄψεται; renders Hebrew לוֹ — 'for himself,' making God the one who secures the offering.

πρόβατον

sheep / lamb

Accusative

direct object of ὄψεται

→ object specification

πρόβατον: the missing sheep of Isaac's question (v.7) is now answered: God will provide it. The chapter does not name Isaac here — the answer deflects the question rather than resolves it.

εἰς

for

preposition + accusative (purpose)

→ spatial or relational framing

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

ὅλοκάρπωσιν

the whole burnt offering

Accusative

purpose accusative (what the sheep is for)

→ object specification

ὅλοκάρπωσις: sixth occurrence — the word that has governed the whole chapter now names what God will provide.

τέκνον

my child

Vocative

vocative (term of endearment closing Abraham's answer)

→ direct address

τέκνον: Abraham ends his answer with the same endearment as before (v.7); the word of tender fatherhood frames his prophetic non-disclosure.

πορευθέντες

having gone / going

Aor Pass Part Nom Pl Masc · πορεύομαι

circumstantial participle (resuming the narrative journey)

→ constative aorist participle (journey continued)

πορεύομαι: the plural participle πορευθέντες returns the narrative to the physical journey; the aorist participle marks the resumed shared movement.

δὲ

and

postpositive particle (continuing narrative)

→ discourse linkage or contrast

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

ἀμφότεροι

both

Nominative

subject (with ἅμα: 'both together')

→ participant prominence

ἀμφότεροι: 'both / both of them'; renders Hebrew שְׁנֵי־נָפְשִׁים ('the two of them'); a near-synonym to οἱ δύο of v.6, creating the refrain 'the two / both together' that brackets the dialogue.

ἅμα

together

adverb (simultaneity: 'together')

→ clausal contribution

ἅμα: second occurrence of the chapter's refrain word; after the exchange of question and unanswered answer, they continue — still together, still walking, the word insisting on the unbroken bond.

- 9 ἦλθον ἐπὶ τὸν τόπον, ὃν εἶπεν αὐτῷ ὁ θεός· καὶ ᾠκοδόμησεν ἐκεῖ Ἀβραὰμ θυσιαστήριον καὶ ἐπέθηκεν τὰ ξύλα καὶ συμποδίσας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπέθηκεν αὐτὸν ἐπὶ τὸ θυσιαστήριον ἐπάνω τῶν ξύλων.

And they came to the place which God had told him; and Abraham built the altar there and laid the wood, and having bound Isaac his son he placed him on the altar on top of the wood.

Narrative arrival and action-sequence (the binding and placing)

ἦλθον

The paratactic chain (built, laid, bound, placed) is the LXX's most compressed and devastating sequence. The key verb is συμποδίσας — 'having bound / shackled the feet' — a word that gives the episode its Hebrew name אֶקֶדָּה ('Aqēdāh, 'the binding'). The verse echoes the wood-laying of v.6 (ἐπέθηκεν τὰ ξύλα) with the terrible ἐπέθηκεν αὐτόν ('placed him') — the son laid where the wood was laid.

ἦλθον

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (arrival — completing the journey of vv.3–8)

→ constative aorist

ἔρχομαι: the plural ἦλθον ('they came') — both father and son arrive; the journey that began at v.3 reaches its destination. The verb echoes v.3's ἦλθεν.

ἐπὶ

to

preposition + accusative (direction: 'to the place')

→ spatial or relational framing

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

τὸν

the

Accusative

article (with τόπον)

→ noun-phrase marking

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

τόπον

place

Accusative

object of ἐπὶ (destination: the divinely appointed place)

→ object specification

τόπος: third occurrence (vv.3, 4, 9) of the chapter's locus-word; the definite article signals it is 'the place' — the one appointed in v.2, seen from afar in v.4, now reached.

ὃν

which

Accusative

relative pronoun (object of εἶπεν in relative clause)

→ participant reference

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

εἶπεν

had told

Aor Act Indic 3 Sg · λέγω

verb in relative clause (divine appointment: cf. v.2)

→ constative aorist

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

αὐτῷ

to him

Dative

dative of indirect object

→ participant reference or interest

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

ὁ

—

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

subject of εἶπεν (in relative clause)

→ participant prominence

θεός: Elohistic designation continues; the place divinely appointed is now reached — vv.2 and 9 form an inclusion.

καὶ

and

narrative conjunction (beginning the action-chain)

→ discourse linkage or contrast

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

ὠκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (altar construction)

→ constative aorist

οἰκοδομέω: 'build'; renders Hebrew בָּנָה (Qal of בָּנָה); Abraham builds the altar himself — the same action he performs at covenant memorials (cf. 12:7, 8; 13:18; 26:25).

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

Ἀβρααμ

Abraham

Nominative

subject (proper name)

→ participant identification

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

θυσιαστήριον

altar

Accusative

direct object of ὠκοδόμησεν

→ object specification

θυσιαστήριον: 'altar' (literally 'place of sacrifice'); renders Hebrew **זֶבֶח**; the building of the altar is the moment the act of worship becomes irreversible — the structure exists before Isaac is bound.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπέθηκεν

placed / laid

Aor Act Indic 3 Sg · ἐπιτίθημι

main verb (laying wood on the altar)

→ constative aorist

ἐπιτίθημι: the same verb used in v.6 for placing the wood on Isaac; now the wood is placed on the altar — the two placings form an inverted echo.

τὰ

the

Accusative

article (with ξύλα)

→ noun-phrase marking

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

ξύλα

wood

Accusative

direct object of ἐπέθηκεν

→ object specification

ξύλον: the wood carried by Isaac (v.6) is now laid on the altar; Isaac will next be laid on the wood — an ominous exchange of positions.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

συμποδίσας

having bound

Aor Act Part Nom Sg Masc · συμποδίζω

circumstantial participle (antecedent binding action)

→ constative aorist participle

συμποδίζω: 'bind the feet together / shackle'; renders Hebrew **תָּקַע** (Qal of **תָּקַע**, 'bind'); the Greek verb emphasises foot-binding specifically. The Hebrew root **תָּקַע** gives the episode its name — the Akedah (**הַתְּקַעָה**). This is the only occurrence of συμποδίζω in the LXX. The NT does not quote this verb, but Heb 11:17 and Jas 2:21 allude to the whole scene.

Ἰσαακ

Isaac

Accusative

direct object of συμποδίσας

→ participant identification

Ἰσαακ: at the moment of binding, Isaac is finally named — no longer 'the boy' or 'the child' but the covenant son whose name means laughter.

τὸν

the

Accusative

article (with υἱόν)

→ noun-phrase marking

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

υἱόν

son

Accusative

appositive accusative (with Ἰσαακ)

→ object specification

υἱός: the appositive 'his son' insists that the one being bound is the son — the full weight of the command of v.2 is enacted.

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.

ἐπέθηκεν

placed

Aor Act Indic 3 Sg · ἐπιτίθημι

main verb (placing Isaac on the altar)

→ constative aorist

ἐπιτίθημι: third use (v.6 on Isaac; v.9a on the wood; v.9b on the altar): the son is placed where the wood was, which was placed where the altar is — a terrible echo-chain.

αὐτόν

him

Accusative

direct object of ἐπέθηκεν (= Isaac)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐπέθηκεν (= Isaac).

ἐπὶ

on

preposition + accusative (location: 'on the altar')

→ spatial or relational framing

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

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

object of ἐπί

→ object specification

θυσιαστήριον: meaning 'altar'; it serves as object of ἐπί.

ἐπάνω

on top of

preposition + genitive (location: 'on top of the wood')

→ spatial or relational framing

ἐπάνω: 'above / on top of'; renders Hebrew **לְעָלֵה**; specifies that Isaac is placed directly on the wood — everything is ready for the fire.

τῶν

the

Genitive

article (with ξύλων)

→ noun-phrase marking

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

ξύλων

wood

Genitive

genitive object of ἐπάνω

→ relational specification

ξύλον: Isaac laid on the wood he carried on his back — the typological resonance with crucifixion imagery was unavoidable for the fathers: John 19:17 (βαστάζων ἑαυτῷ τὸν σταυρόν).

10 καὶ ἐξέτεινεν Ἀβραὰμ τὴν χεῖρα αὐτοῦ λαβεῖν τὴν μάχαιραν σφάξαι τὸν υἱὸν αὐτοῦ.

And Abraham stretched out his hand to take the knife to slay his son.

Narrative climax — the stretched hand καὶ ἐξέτεινεν

This single verse is the narrative's moment of maximum tension. The two infinitives of purpose (λαβεῖν τὴν μάχαιραν / σφάξαι τὸν υἱόν) disclose the full intent — take the knife, slay the son. The chapter's most frightening moment is held in a single clause: ἐξέτεινεν τὴν χεῖρα ('stretched out his hand'), the gesture of lethal intent. The interruption comes at v.11. Rom 8:32 alludes to the whole act: ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐξέτεινεν
stretched out

Aor Act Indic 3 Sg · ἐκτείνω

main verb (the gesture of sacrifice)

→ constative aorist (the single decisive gesture)

ἐκτείνω: 'stretch out / extend'; renders Hebrew קָלַף (Qal of קָלַף, 'send out / extend'); the verb ἐκτείνω occurs in LXX for the outstretching of the divine hand in judgment (Exod 7:5; Isa 5:25) — here it is a human hand doing what God has commanded but God will not allow to complete.

Ἀβραὰμ
Abraham

Nominative

subject

→ participant identification

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

τὴν
the

Accusative

article (with χεῖρα)

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object of ἐξέτεινεν

→ object specification

χείρ: 'hand'; the hand that is stretched out here will be commanded not to touch the boy (v.12 Μὴ ἐπιβάλῃς τὴν χεῖρά σου); the 'hand' frames vv.10–12 as a unity.

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.

λαβεῖν

to take

Aor Act Inf · λαμβάνω

infinitive of purpose (first: 'to take the knife')

→ purpose infinitive

λαμβάνω: purpose infinitive after ἐξέτεινεν; the same root as the command Λαβέ (v.2) — Abraham is fulfilling the very command now taken to its ultimate limit.

τὴν

the

Accusative

article (with μάχαιραν)

→ noun-phrase marking

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

μάχαιραν

knife

Accusative

direct object of λαβεῖν

→ object specification

μάχαιρα: the knife Abraham carried himself (v.6); it is now named as the instrument of slaughter. The angel's call interrupts between the stretching-out and the taking.

σφάξαι

to slay

Aor Act Inf · σφάζω

infinitive of purpose (second: 'to slay his son')

→ purpose infinitive

σφάζω: 'slaughter / slay / sacrifice'; a strong sacrificial term; renders Hebrew שְׁחַט (Qal inf. of שָׁחַט, 'slaughter'). NT echo: Rev 5:6, 12 (ἀρνίον ὡς ἐσφαγμένον, 'a lamb as if slain') — the slaughter-vocabulary of the Akedah underlies the Lamb's sacrificial identity.

τὸν

the

Accusative

article (with υἱόν)

→ noun-phrase marking

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

υἱὸν

son

Accusative

direct object of σφάξαι

→ object specification

υἱός: 'his son' — τὸν υἱὸν αὐτοῦ; the fourth time the chapter identifies Isaac as 'his son' (vv.2, 3, 6, 10); each recurrence intensifies the weight of the sacrifice demanded. Rom 8:32 echoes the phrase: τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο.

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.

11 καὶ ἐκάλεσεν αὐτὸν ἄγγελος κυρίου ἐκ τοῦ οὐρανοῦ καὶ εἶπεν αὐτῷ Ἀβρααμ Ἀβρααμ. ὁ δὲ εἶπεν Ἴδού ἐγώ.

And the angel of the LORD called to him from heaven and said, 'Abraham, Abraham!' And he said, 'Behold, I am here.'

Divine intervention — the second divine call καὶ ἐκάλεσεν

The angel of the LORD (ἄγγελος κυρίου) intervenes at the last moment before the knife falls. The verse deliberately echoes v.1: the same doubled call Ἀβρααμ Ἀβρααμ, the same response Ἴδού ἐγώ. The structural repetition creates a ring: v.1 = God calls and tests; v.11 = God's angel calls and stops. The shift from θεός (v.1) to ἄγγελος κυρίου ('angel of the LORD') is significant — the divine presence mediates through the angelus Domini, a figure the tradition often identifies with the pre-incarnate Logos (Justin, Dial. 59).

καὶ

and

narrative conjunction (the interruption)

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (angelic interruption)

→ constative aorist (single decisive call)

καλέω: 'call / summon / name'; the angel's call ἐκάλεσεν is simultaneous with Abraham's outstretched hand — the narrative compresses the two moments into sequential clauses. The same verb will govern the second call (v.15: ἐκάλεσεν ἄγγελος κυρίου δεύτερον).

αὐτὸν

to him

Accusative

direct object of ἐκάλεσεν (= Abraham)

→ participant reference

αὐτὸν: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐκάλεσεν (= Abraham).

ἄγγελος

angel / messenger

Nominative

subject

→ participant prominence

ἄγγελος: 'messenger / angel'; renders Hebrew מַלְאָךְ (mal'āk, 'messenger / angel'); the phrase ἄγγελος κυρίου ('angel of the LORD') is the standard LXX formula for the divine messenger who appears at key moments in the patriarchal narratives (16:7, 9; 21:17). Patristic writers from Justin Martyr onward identify the ἄγγελος κυρίου here and in Exod 3 with the pre-incarnate Son.

κυρίου

of the LORD

Genitive

genitive of relationship / possession ('angel of the LORD')

→ relational specification

κύριος: renders Hebrew יְהוָה (YHWH); the switch from θεός (vv.1–9) to κύριος here (ἄγγελος κυρίου, vv.11, 15; Κύριος εἶδεν, v.14) marks a shift to the divine-name strand — the Yahwistic source is typically identified with the interrupting angel.

ἐκ

from

preposition + genitive (source / origin: 'from heaven')

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with οὐρανοῦ)

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive object of ἐκ (source)

→ relational specification

οὐρανός: 'heaven / sky'; renders Hebrew שָׁמַיִם; the call ἐκ τοῦ οὐρανοῦ marks the divine authority of the intervention — the same phrase recurs at v.15 (the second call).

καὶ

and

narrative conjunction (continuing the utterance)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing direct speech)

→ constative aorist

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

αὐτῷ

to him

Dative

dative of indirect object

→ participant reference or interest

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

Αβρααμ

Abraham

Vocative

vocative (first of the doubled call — echo of v.1)

→ participant identification

Αβρααμ: the doubled vocative Αβρααμ exactly echoes v.1 — the chapter's opening call and its resolution-call are verbally identical. The repetition creates a narrative arch over the entire test.

Αβρααμ

Abraham

Vocative

vocative (second of the doubled call)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as vocative (second of the doubled call).

ὁ

—

Nominative

article (subject-switch to Abraham)

→ noun-phrase marking

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

δὲ

and

postpositive particle (subject-switch)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Abraham's response)

→ constative aorist

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

Ἴδου

Behold

presentative interjection

→ participant identification

ἰδοῦ: Ἴδου ἐγώ — verbatim repetition of v.1's response; Abraham's readiness formula is the same whether called to sacrifice or to be rescued. The test ends where it began.

ἐγώ

I

Nominative

predicate nominative (Ἴδου ἐγώ = 'Here I am')

→ participant reference

ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as predicate nominative (Ἴδου ἐγώ = 'Here I am').

12 καὶ εἶπεν Μὴ ἐπιβάλης τὴν χειρὰ σου ἐπὶ τὸ παιδάριον μηδὲ ποιήσης αὐτῷ μηδέν· νῦν γὰρ ἔγνω ὅτι φοβῇ τὸν θεόν, καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι' ἐμέ.

And he said, 'Do not lay your hand on the boy, nor do anything to him; for now I know that you fear God, and you have not withheld your son, your beloved, for my sake.'

Divine verdict — the stay and the declaration of fear of God

καὶ εἶπεν

The two prohibitions (Μὴ ἐπιβάλης / μηδὲ ποιήσης) reverse the three imperatives of v.2 (λαβέ, πορεύθητι, ἀνένεγκον); the test is ended by the same authority that ordained it. The declaration νῦν γὰρ ἔγνω ὅτι φοβῇ τὸν θεόν ('now I know that you fear God') is the chapter's theological verdict on the whole action: fear of God (θεοσέβεια) — the practical trust that places God's word above all else — is vindicated. The repetition of τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ ('your son, your beloved') echoes v.2 and frames the non-withholding as the substance of the test passed. NT echo: Rom 8:32 (ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο) mirrors οὐκ ἐφείσω — Paul applies the language of Abraham's not-withholding to the Father's not-withholding the Son.

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 (introducing divine command to desist)

→ constative aorist

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

Μὴ

Do not

negative particle (with subjunctive; prohibitive)

→ discourse linkage or contrast

μὴ: negative with aorist subjunctive (μὴ + aorist subj. = prohibitive command: 'do not do this'); the prohibition mirrors the form of the original command's imperatives.

ἐπιβάλης

lay / put

Aor Act Subj 2 Sg · ἐπιβάλλω

prohibitive subjunctive (first prohibition)

→ prohibitive aorist subjunctive (decisive 'do not!')

ἐπιβάλλω: 'lay upon / put upon'; renders Hebrew נָחַץ ('send out / extend'); Μὴ ἐπιβάλης τὴν χεῖρά σου directly reverses the ἐξέτεινεν τὴν χεῖρα of v.10 — the stretched hand is prohibited from completing its gesture.

τὴν

the

Accusative

article (with χεῖρά)

→ noun-phrase marking

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

χεῖρά

hand

Accusative

direct object of ἐπιβάλης

→ object specification

χεῖρ: the 'hand' (τὴν χεῖρά σου) that was stretched out (v.10) is now named in the prohibition — the hand is the instrument of both the threat and its revocation.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐπὶ

on

preposition + accusative (direction: 'on the boy')

→ spatial or relational framing

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

τὸ

the

Accusative

article (with παιδάριον)

→ noun-phrase marking

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

παιδάριον

boy

Accusative

object of ἐπὶ

→ object specification

παιδάριον: 'boy / lad'; the angel uses the same diminutive Abraham used to the servants (v.5) — 'the boy' — not 'the victim,' not 'the son'; the tender anonymity mirrors Abraham's protective instinct.

μηδὲ

nor

negative conjunction (second prohibition)

→ discourse linkage or contrast

μηδὲ: 'nor / and not'; co-ordinates the second prohibitive subjunctive; μηδὲν ('anything') closes off all possible harm.

ποιήσης

do

Aor Act Subj 2 Sg · ποιέω

prohibitive subjunctive (second prohibition)

→ prohibitive aorist subjunctive

ποιέω: 'do / make'; the comprehensive prohibition — 'do nothing to him' — encompasses any act of harm beyond the first.

αὐτῷ

to him

Dative

dative of disadvantage (do nothing to him)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of disadvantage (do nothing to him).

μηδέν

anything

Accusative

direct object of ποιήσης (indefinite negative)

→ object specification

μηδέν: meaning 'anything'; it serves as direct object of ποιήσης (indefinite negative).

νῦν

now

temporal adverb (marks the moment of divine knowledge)

→ adverbial qualification

νῦν: 'now'; the adverb marks the completion of the test as the moment of divine knowing — not that God lacked knowledge before, but that the test has produced its public, enacted demonstration.

γὰρ

for

postpositive causal conjunction (explaining the stay: 'for now I know')

→ discourse linkage or contrast

γὰρ: introduces the ground for the prohibition — the reason for stopping is that the test is complete.

ἔγνων

I know / I have come to know

Aor Act Indic 1 Sg · γινώσκω

main verb of the explanatory clause

→ culminative aorist (knowledge now definitively established)

γινώσκω: 'know / come to know'; the aorist ἔγνων is a 'now I know' — not the inception of divine knowledge but the confirmation through enacted obedience. The same construction appears at Gen 3:5 (knowing good and evil) — here the divine knowing is of human faithfulness.

ὅτι

that

conjunction (introducing content of knowing)

→ discourse linkage or contrast

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

φοβῆ

you fear

Pres Mid Indic 2 Sg · φοβέομαι

verb of content clause ('that you fear God')

→ progressive present (ongoing disposition of reverential fear)

φοβέομαι: 'fear / reverence'; renders Hebrew נָרָא (yārē', 'fear / reverence'); θεοσεβεία is the LXX's highest term for the posture of the righteous before God (cf. Gen 42:18; Exod 1:21). The demonstration that Abraham 'fears God' is the announced purpose of the whole test.

τὸν

—

Accusative

article (with θεόν: object of φοβῆ)

→ noun-phrase marking

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

θεόν

God

Accusative

direct object of φοβῆ

→ object specification

θεός: the Elohistic term used again; 'fearing God' (φοβεῖσθαι τὸν θεόν) is the moral-theological summary of the tested life.

καὶ

and

narrative conjunction (co-ordinating the two grounds for the verdict)

→ discourse linkage or contrast

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

οὐκ

not

negative adverb

→ clausal qualification or emphasis

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

ἐφείσω

you have withheld

Aor Mid Indic 2 Sg · φείδωμαι

main verb of second ground clause

→ culminative aorist (the not-withholding now completed)

φείδωμαι: 'spare / withhold / hold back'; renders Hebrew נָחַם (Qal of נָחַם, 'hold back / withhold'). The phrase οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ is directly echoed at Rom 8:32 (οὐκ ἐφείσατο τοῦ ἰδίου υἱοῦ): Paul applies Abraham's not-withholding to the Father's handing over of the Son — the typological parallel is lexically exact.

τοῦ

your

Genitive

article (with υἱοῦ)

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive object of ἐφείσω (what was not withheld)

→ relational specification

υἱός: the son — for the fifth time in the chapter — is named as the specific object not withheld; the accumulation underlines the gravity of what the test cost.

σου

your

Genitive

genitive of possession

→ relational specification

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

τοῦ

the

Genitive

article (with ἀγαπητοῦ — second appositional genitive)

→ noun-phrase marking

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

ἀγαπητοῦ

beloved

Genitive

appositional genitive adjective (echoing v.2: 'your beloved')

→ relational specification

ἀγαπητός: the word of v.2 returns in the verdict — God commanded Abraham to offer 'your beloved son' (v.2) and confirms that he 'has not withheld your son, your beloved' (v.12); the verbal inclusion closes the test. The baptismal-voice resonance (Mark 1:11) is thus present at both the command and the verdict.

δι

for

preposition + accusative (cause / motive: 'for my sake')

→ spatial or relational framing

διά + accusative: 'because of / for the sake of'; the phrase δι' ἐμέ ('for my sake / because of me') makes obedience to God explicitly personal — it is devotion to the divine person, not merely rule-following.

ἐμέ

me

Accusative

object of διά (the divine 'me' for whose sake Abraham acted)

→ participant reference

ἐμέ: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as object of διά (the divine 'me' for whose sake Abraham acted).

13 καὶ ἀναβλέψας Ἀβραὰμ τοῖς ὀφθαλμοῖς αὐτοῦ εἶδεν, καὶ ἰδοὺ κριὸς εἷς κατεχόμενος ἐν φυτῷ σαβεκ τῶν κεράτων· καὶ ἐπορεύθη Ἀβραὰμ καὶ ἔλαβεν τὸν κριὸν καὶ ἀνήνεγκεν αὐτὸν εἰς ὀλοκάρπωσιν ἀντὶ Ἰσαὰκ τοῦ υἱοῦ αὐτοῦ.

And Abraham lifted up his eyes and saw, and behold a ram, one caught in a sabek bush by its horns; and Abraham went and took the ram and offered it up as a whole burnt offering in place of Isaac his son.

Narrative resolution — the ram provided καὶ ἀναβλέψας

The eye-lift formula (ἀναβλέψας ... εἶδεν) echoes v.4 — Abraham's eye-lift on the third day saw the place; now on the altar it sees the provision. The ἰδοὺ κριὸς ('behold, a ram') is the narrative's ἰδοὺ of divine answer. The famous LXX crux is ἐν φυτῷ σαβεκ: the Hebrew בַּבִּבְלִי (baśśēḇāk, 'in the thicket') is transliterated as σαβεκ, creating the impression of a proper noun. Patristic exegetes (Theodoret, Cyril) allegorised it as Syriac for 'forgiveness.' The ram's substitution — ἀντὶ Ἰσαὰκ ('in place of / instead of Isaac') — is the chapter's covenantal and typological fulcrum.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀναβλέψας

lifting up [his eyes]

Aor Act Part Nom Sg Masc · ἀναβλέπω

circumstantial participle (antecedent action: 'having looked up, he saw')

→ inceptive aorist participle

ἀναβλέπω: the same eye-lift formula as v.4 (ἀναβλέψας Ἀβραὰμ τοῖς ὀφθαλμοῖς εἶδεν); the repetition creates a deliberate echo — v.4 he saw the mountain of death; v.13 he sees the ram of life. The formula will inform John 6:5 and the synoptic transfiguration accounts.

Ἀβραὰμ

Abraham

Nominative

subject

→ participant identification

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

τοῖς

with

Dative

article (instrumental dative with ἀναβλέψας)

→ noun-phrase marking

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

ὀφθαλμοῖς

eyes

Dative

dative of means (Hebraism: 'with his eyes')

→ sphere or reference

ὀφθαλμός: 'eye'; the Hebraistic pleonasm τοῖς ὀφθαλμοῖς αὐτοῦ ('with his own eyes') is identical to v.4's formula, creating the narrative diptych of two eye-lifts.

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.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (the sight of divine provision)

→ constative aorist

ὁράω: the verb that dominates the chapter's theology of sight: v.4 εἶδεν (the place); v.8 ὁψεται (God will see to the offering); v.13 εἶδεν (the ram); v.14 Κύριος εἶδεν (the LORD saw). The divine and human seeings converge on this verse.

καὶ

and

narrative conjunction (introducing the ἰδοὺ formula)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative interjection (ἰδοὺ κριός = 'behold, a ram')

→ clausal contribution

ἰδοὺ: the presentative ἰδοὺ marks the moment of divine provision — it is the ἰδοὺ that answers Isaac's question 'where is the sheep?' (v.7) and Abraham's 'God will see to himself a sheep' (v.8). John the Baptist's ἴδε ὁ ἀμνὸς τοῦ θεοῦ (John 1:29) is the NT echo.

κριὸς

ram

Nominative

subject of ἰδοὺ clause (the provided victim)

→ participant prominence

κριός: 'ram / male sheep'; renders Hebrew לֵאֵל ('ayil, 'ram'); the male animal provided by God substitutes for Isaac and becomes the founding image of sacrificial substitution in biblical theology.

εἷς

one

Nominative

numeral adjective (modifying κριός: 'one ram')

→ measure or count

εἷς: 'one'; the numeral emphasises singularity — one specific ram, providentially placed; renders Hebrew טָרֶן.

κατεχόμενος

held fast / caught

Pres Pass Part Nom Sg Masc · κατέχω

attributive participle (modifying κριός: 'a ram caught')

→ progressive passive participle (ongoing state of being trapped)

κατέχω: 'hold fast / detain / catch'; renders Hebrew תִּקַּח (nifal participle of תִּקַּח, 'be caught / held'); the passive participle describes the ram as providentially trapped — it is waiting, as if placed there. The early church read the 'caught' ram as a type of Christ voluntarily caught in the snare of human sin.

ἐν

in

preposition + dative (locative: 'in the sabek')

→ spatial or relational framing

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

φυτῶ

plant / bush

Dative

dative object of ἐν (locative: in the plant)

→ sphere or reference

φυτόν: 'plant / shrub'; renders Hebrew קִבְּץ — but see σαβεκ; the LXX adds φυτῶ as a glossing noun and follows it with the transliterated σαβεκ, creating the phrase 'in a sabek-plant' which is a hybrid construction.

σαβεκ

sabek

indeclinable transliterated noun (LXX transliteration of Hebrew קִבְּץ, thicket)

→ clausal contribution

σαβεκ: the LXX transliterates the Hebrew קִבְּץ (śēḇaḳ, 'thicket / undergrowth') rather than translating it (contrast the Vulgate's 'inter vepres,' which translates freely). This creates the appearance of a proper noun; patristic interpreters — Theodoret, Cyril of Alexandria, the Syriac fathers — read 'sabeq' as the Syriac word for 'forgiveness' (ܩܒܥܬܐ), allegorising the ram caught 'in Forgiveness' as Christ caught in the thicket of human sin for redemption. The LXX transliteration is the source of this famous allegorical tradition.

τῶν

by the

Genitive

article (with κεράτων)

→ noun-phrase marking

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

κεράτων

horns

Genitive

genitive of means (the horns by which it is caught)

→ relational specification

κέρας: 'horn'; renders Hebrew בַּקְרָן ('by its horns'); the ram is caught specifically by its horns in the bush — a detail that makes the substitution both specific and providential.

καὶ

and

narrative conjunction (Abraham's response)

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Abraham's action in response to the provision)

→ constative aorist

πορεύομαι: Abraham simply goes — no exclamation, no delay; the narrative compression mirrors his silent obedience of v.3.

Αβρααμ

Abraham

Nominative

subject

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (taking the ram)

→ constative aorist

λαμβάνω: the command Λαβέ (v.2) now fulfilled in a way Abraham could not have imagined — he takes the ram, not the son.

τὸν

the

Accusative

article (with κριόν)

→ noun-phrase marking

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

κριόν

ram

Accusative

direct object of ἔλαβεν

→ object specification

κριός: the ram is now the direct object of both ἔλαβεν and ἀνήνεγκεν — it is taken and offered.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνήνεγκεν

offered up

Aor Act Indic 3 Sg · ἀναφέρω

main verb (the offering of the ram)

→ constative aorist

ἀναφέρω: the same verb as the command ἀνένεγκον (v.2) — the offering commanded is accomplished, but with the ram, not the son. Jas 2:21 uses ἀνήνεγκεν for Abraham offering Isaac.

αὐτὸν

it

Accusative

direct object of ἀνήνεγκεν (= the ram)

→ participant reference

αὐτὸν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἀνήνεγκεν (= the ram).

εἰς

as

preposition + accusative (purpose: 'as a whole burnt offering')

→ spatial or relational framing

εἰς: meaning 'as'; here it marks the relation signaled by preposition + accusative (purpose: 'as a whole burnt offering').

ὅλοκάρπωσιν

a whole burnt offering

Accusative

object of εἰς (purpose)

→ object specification

ὅλοκάρπωσις: seventh and final occurrence; the whole burnt offering that has governed the chapter is now fulfilled — with the providential substitute.

ἀντί

in place of / instead of

preposition + genitive (substitution: 'in place of Isaac')

→ spatial or relational framing

ἀντί: 'instead of / in place of / as a substitute for'; renders Hebrew תַּחַת (taḥat, 'instead of'); this preposition carries the full theological weight of substitutionary atonement — the ram dies in place of Isaac. ἀντί is the preposition Paul uses in Mark 10:45 (δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν) and Matt 20:28.

Ἰσαακ

Isaac

Genitive

genitive object of ἀντί (= the one replaced by the ram)

→ participant identification

Ἰσαακ: the name stands in the genitive after ἀντί — the ram is offered in place of Isaac his son. The substitution is the chapter's theological fulcrum.

τοῦ

the

Genitive

article (with υἱοῦ — appositive to Ἰσαακ)

→ noun-phrase marking

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

υἱοῦ

son

Genitive

appositive genitive ('his son')

→ relational specification

υἱοῦ: meaning 'son'; it serves as appositive genitive ('his 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.

14 καὶ ἐκάλεσεν Ἀβραὰμ τὸ ὄνομα τοῦ τόπου ἐκείνου Κύριος εἶδεν, ἵνα εἴπωσιν σήμερον Ἐν τῷ ὄρει κύριος ὤφθη.

And Abraham called the name of that place 'The LORD has seen,' so that they say today, 'In the mountain the LORD was seen.'

Etiological naming — theological summary of the chapter

καὶ ἐκάλεσεν

The naming of the place (Κύριος εἶδεν, 'The LORD has seen') completes the chapter's theology of divine sight: God saw Abraham's obedience (v.12 ἔγνω), Abraham named the place of God's seeing, and the etiological formula enshrines the event as ongoing witness — 'In the mountain the LORD was seen' (ὤφθη). The passive ὤφθη is the standard LXX theophany verb (Gen 17:1; 18:1; 35:9 ὤφθη ὁ θεός), marking this as a genuine theophany site — the mountain where God appeared.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called / named

Aor Act Indic 3 Sg · καλέω

main verb (naming the place)

→ constative aorist

καλέω: 'call / name'; renders Hebrew קָרָא (Qal of קָרָא, 'call / name'); the naming formula is standard for aetiological place-names in Genesis (21:31; 26:33; 33:17).

Ἀβραὰμ

Abraham

Nominative

subject

→ participant identification

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

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐκάλεσεν

→ object specification

ὄνομα: 'name'; the place-name formula τὸ ὄνομα τοῦ τόπου ἐκείνου = 'the name of that place.' The naming encodes the theological memory of the event.

τοῦ

of

Genitive

article (with τόπου)

→ noun-phrase marking

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

τόπου

place

Genitive

genitive of specification (the place being named)

→ relational specification

τόπος: fourth occurrence (vv.3, 4, 9, 14); 'that place' (τοῦ τόπου ἐκείνου) is the mountain of sacrifice now permanently named by the theological event it hosted.

ἐκείνου

that

Genitive

demonstrative adjective (pointing to the place just used)

→ relational specification

ἐκείνου: meaning 'that'; it serves as demonstrative adjective (pointing to the place just used).

Κύριος

The LORD

Nominative

subject of the place-name sentence ('The LORD has seen')

→ participant prominence

κύριος: the divine name as the subject of the place-name; Κύριος εἶδεν renders Hebrew יְהוָה יֵרֵךְ (YHWH-Yireh, 'the LORD sees / provides'). The LXX translates rather than transliterates, making the meaning transparent: 'The LORD has seen.' The root יֵרֵךְ connects back to Abraham's prophecy (v.8: ὅψεται) and forward to the etiological formula (v.14b: ὥφθη).

εἶδεν

has seen

Aor Act Indic 3 Sg · ὁράω

verb of the place-name (= the place-name itself: 'The LORD Saw')

→ culminative aorist (the divine seeing now completed and commemorated)

ὁράω: the sight-verb that has governed the chapter's theology reaches its naming act — God's seeing is now enshrined in the place-name. The root connects v.4 (εἶδεν), v.8 (ὅψεται), v.13 (εἶδεν), and v.14 (εἶδεν / ὥφθη).

ἵνα

so that

final conjunction (introducing the etiological formula)

→ discourse linkage or contrast

ἵνα: 'so that / in order that'; introduces the purpose clause explaining why the name is significant — it is to be transmitted as a saying.

εἵπωσιν

they say

Aor Act Subj 3 Pl · λέγω

verb in purpose clause (ἵνα + subjunctive)

→ futuristic aorist subjunctive (ongoing etiological saying)

λέγω: the subjunctive with ἵνα marks the intended ongoing consequence — the place-name becomes a verbal tradition, a saying passed from generation to generation.

σήμερον

today

temporal adverb (marking the etiological formula as a present saying)

→ clausal contribution

σήμερον: 'today'; renders Hebrew הַיּוֹם; the adverb makes the etiological saying a living present utterance — 'as they say even today.'

Ἐν

In

preposition + dative (locative: 'in the mountain')

→ spatial or relational framing

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

τῷ

the

Dative

article (with ὄρει)

→ noun-phrase marking

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

ὄρει

mountain

Dative

dative object of ἐν (locative)

→ sphere or reference

ὄρος: 'mountain'; the definite 'the mountain' now names the location of the theophany — the vague 'one of the mountains' of v.2 has become 'the mountain' of divine appearing.

κύριος

the LORD

Nominative

subject of ὤφθη

→ participant prominence

κύριος: YHWH as the subject of the theophany passive ὤφθη — the standard LXX formula for divine appearing.

ὤφθη

was seen / appeared

Aor Pass Indic 3 Sg · ὀράω

main verb of etiological formula (divine passive)

→ constative aorist (completed theophany)

ὀράω (passive): ὤφθη is the standard LXX divine-appearance verb — 'appeared / was seen'; renders Hebrew נִיפַל (nifal of נָפַל, 'be seen / appear'). The same form governs every major theophany in the patriarchal narrative: Gen 17:1 (ὤφθη ὁ θεός); 18:1; 26:2, 24; 35:9. The passive voice of divine appearing (the 'theological passive') preserves the divine initiative — God makes himself seen, he is not merely observed. The mountain is 'where the LORD appeared.'

15 καὶ ἐκάλεσεν ἄγγελος κυρίου τὸν Αβρααμ δεύτερον ἐκ τοῦ οὐρανοῦ

And the angel of the LORD called to Abraham a second time from heaven,

Second angelic call — introducing the divine oath

καὶ ἐκάλεσεν

The second call (δεύτερον) of the angel of the LORD is structurally distinct from the first (v.11): there the call was an interruption (stop!); here it is the occasion for a solemn oracle sealed by divine oath.

The verse ends without a period — syntactically the sentence continues into v.16 (λέγων). The δεύτερον ('a second time') echoes the double-call formula of v.1 and v.11 and now adds a third moment of divine address, making the whole chapter a structure of triple divine speech.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (the second angelic call)

→ constative aorist

καλέω: same verb as v.11; the second ἐκάλεσεν structures the chapter: v.11 = first call (stop); v.15 = second call (swear); each call introduces a divine speech.

ἄγγελος

angel / messenger

Nominative

subject

→ participant prominence

ἄγγελος: see v.11; the ἄγγελος κυρίου speaks with unmediated divine authority — in vv.16–18 the oracle uses first-person divine speech ('I have sworn by myself, says the LORD'), blurring the distinction between messenger and sender.

κυρίου

of the LORD

Genitive

genitive of relationship

→ relational specification

κυρίου: meaning 'of the LORD'; it serves as genitive of relationship.

τὸν

—

Accusative

article (with Ἀβρααμ: direct object marker)

→ noun-phrase marking

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

Ἀβρααμ

Abraham

Accusative

direct object of ἐκάλεσεν (indeclinable, accusative by position)

→ participant identification

Ἀβρααμ: transliterated proper name rendered in Greek letters; here it functions as direct object of ἐκάλεσεν (indeclinable, accusative by position).

δεύτερον

a second time

Accusative

adverbial accusative (ordinal: 'a second time')

→ object specification

δεύτερος: 'second'; the adverbial accusative δεύτερον explicitly labels this as the second angelic call, distinguishing it from v.11's first; the same adverb occurs in LXX prophetic formulas and NT double-visions (Acts 10:15; 11:9).

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with οὐρανοῦ)

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive object of ἐκ (the divine source)

→ relational specification

οὐρανός: exactly echoes v.11 (ἐκ τοῦ οὐρανοῦ) — both calls come from the same divine authority and the same locus.

16 λέγων Κατ'ἑμαυτοῦ ὥμοσα, λέγει κύριος, οὐ εἵνεκεν ἐποίησας τὸ ῥῆμα τοῦτο καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι' ἐμέ,

saying, 'By myself I have sworn, says the LORD, because you have done this thing and have not withheld your son, your beloved, for my sake,

Divine oath — ground of the promise (introductory) λέγων

The oracle opens with the divine self-oath: κατ'ἑμαυτοῦ ὥμοσα ('by myself I have sworn'). The oath formula swears by the divine name itself — the highest possible guaranty, noted at Heb 6:13 (ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὁμόσαι, ὥμοσεν καθ' ἑαυτοῦ, 'since he had no one greater by whom to swear, he swore by himself') to establish the absolute certainty of the promise. The ground clause — οὐ εἵνεκεν ἐποίησας τὸ ῥῆμα τοῦτο καὶ οὐκ ἐφείσω — restates the completed test as the basis of the promise.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

attendant-circumstance participle (Hebraism: 'saying' introducing direct speech from v.15)

→ progressive participle (ongoing speech)

λέγω: the redundant λέγων calques the Hebrew לֵאמֹר; it bridges the angelic call of v.15 to the divine oracle of vv.16–18.

Κατ'

By

preposition + genitive (oath formula: 'by myself')

→ spatial or relational framing

κατά + genitive in oaths: 'by / in the name of'; renders Hebrew בִּי נִשְׁבַּעְתִּי ('by myself I swear'); the self-referential oath κατ' ἑμαυτοῦ is the divine self-oath — swearing by one's own name when no higher authority exists. Cited verbatim at Heb 6:13.

ἑμαυτοῦ

myself

Genitive

genitive reflexive pronoun (object of κατά in oath formula)

→ relational specification

ἑμαυτοῦ: first-person reflexive; κατ' ἑμαυτοῦ = 'by myself'; the oath by the divine self is the absolute guaranty: Heb 6:16 notes that oaths confirm and end all dispute, so God's swearing by himself puts the promise beyond all question.

ὥμοσα

I have sworn

Aor Act Indic 1 Sg · ὁμνύω

main verb of the divine oath

→ constative aorist (single completed act of divine swearing)

ὁμνύω: 'swear / take an oath'; renders Hebrew נִשְׁבַּעְתִּי (Nifal of שָׁבַע, 'swear'); the divine oath (ὥμοσα κατ' ἑμαυτοῦ) is the most solemn possible speech-act — cited at Heb 6:13 and underlying the whole argument of Heb 6:13–20 about the certainty of God's promise to Abraham. The same oath is reiterated at Gen 26:3 (ὥμοσα Ἀβραάμ τῷ πατρί σου).

λέγει

says

Pres Act Indic 3 Sg · λέγω

parenthetical divine speech-formula (oracular citation: 'says the LORD')

→ prophetic present

λέγω: the parenthetical λέγει κύριος is the standard LXX prophetic formula (מֵיִן הַיְיָ), here used to authenticate the oracle as divine — the angel speaks in the name of the LORD, and the formula confirms it.

κύριος

the LORD

Nominative

subject of λέγει (divine speaker identified)

→ participant prominence

κύριος: renders יהוה; the divine name in the oracle attribution confirms that the ἄγγελος κυρίου speaks with full divine authority.

οὗ

for which

Genitive

relative pronoun (genitive, part of the causal phrase οὗ εἵνεκεν)

→ relational specification

οὗ: meaning 'for which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (genitive, part of the causal phrase οὗ εἵνεκεν).

εἵνεκεν

because of / for the sake of

postpositive preposition (with οὗ: causal — 'because of which' = 'because')

→ spatial or relational framing

εἵνεκεν / ἔνεκα: 'because of / for the sake of'; οὗ εἵνεκεν = 'because of which / because'; renders Hebrew רְשָׁן בְּלָא ('because / on account of the fact that'). The ground clause specifies the basis of the oath.

ἐποίησας

you have done

Aor Act Indic 2 Sg · ποιέω

main verb of the causal clause

→ culminative aorist (the completed act as basis of the oath)

ποιέω: 'do / perform'; τὸ ῥῆμα τοῦτο ('this thing') refers to the whole act of obedient near-sacrifice — the divine oath is grounded in completed human faithfulness.

τὸ

this

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

thing / word

Accusative

direct object of ἐποίησας

→ object specification

ῥῆμα: 'word / thing / matter'; τὸ ῥῆμα τοῦτο = 'this thing'; echoes the opening formula μετὰ τὰ ῥήματα ταῦτα (v.1) — the chapter that began 'after these words / things' concludes with 'because you have done this thing,' creating a verbal frame.

τοῦτο

this

Accusative

demonstrative adjective (modifying ῥῆμα)

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (modifying ῥῆμα).

καὶ

and

conjunction (co-ordinating the two grounds)

→ discourse linkage or contrast

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

οὐκ

not

negative adverb

→ clausal qualification or emphasis

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

ἐφείσω

you have withheld

Aor Mid Indic 2 Sg · φείδομαι

main verb of second ground clause (echoing v.12)

→ culminative aorist

φείδομαι: verbatim repetition of v.12's οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι' ἐμέ; the ground of the oath is identical to the verdict of the test — Abraham's not-withholding is both the proof of his fear of God (v.12) and the basis of the divine oath (v.16).

τοῦ

your

Genitive

article (with υἱοῦ)

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive object of ἐφείσω

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive object of ἐφείσω.

σου

your

Genitive

genitive of possession

→ relational specification

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

τοῦ

the

Genitive

article (with ἀγαπητοῦ)

→ noun-phrase marking

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

ἀγαπητοῦ

beloved

Genitive

appositional genitive (echoing v.2)

→ relational specification

ἀγαπητός: third occurrence of the chapter's key word (vv.2, 12, 16); the verbal inclusion is complete — commanded in v.2, proven in v.12, commemorated in v.16. The baptismal voice (Mark 1:11) is present at every stage.

δι

for

preposition + accusative (cause: 'for my sake')

→ spatial or relational framing

διὰ + accusative: verbatim repetition of v.12 — the same phrase closes both the verdict and the oath-ground, forming a precise verbal inclusion.

ἐμέ

me

Accusative

object of διὰ

→ participant reference

ἐμέ: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as object of διὰ.

17 ἢ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης· καὶ κληρονομήσει τὸ σπέρμα σου τὰς πόλεις τῶν ὑπεναντίων,

I will surely bless you, and I will surely multiply your seed as the stars of heaven and as the sand by the seashore; and your seed shall inherit the cities of the enemies,

Content of divine oath — part 1 (blessing and multiplication) ἢ μὴν

The promise opens with the double asseverative formula ἢ μὴν ('truly / surely'), the LXX rendering of the Hebrew oath particle הִנֵּן / אֵל-אֵל. The figure etymologica εὐλογῶν εὐλογήσω / πληθύνων πληθυνῶ calques the Hebrew infinitive absolute construction (בְּרַךְ אֶבְרָחָם / בְּרַךְ אֶבְרָחָם) — blessing and multiplication are intensified by the cognate doubling. The double simile — stars of heaven (v.17a), sand of the sea (v.17b) — restates the Abrahamic promise of 15:5 and 13:16.

ἢ

indeed / truly

asseverative particle (first element of the oath affirmation ἢ μὴν)

→ discourse linkage or contrast

ἢ: asseverative particle 'truly / indeed'; with μὴν it forms the double oath formula ἢ μὴν ('most certainly / I swear that'), rendering Hebrew בְּרַךְ אֶבְרָחָם — a strong assurance formula; cf. Heb 6:14 (ἢ μὴν εὐλογῶν εὐλογήσω σε), which quotes this verse verbatim.

μὴν

surely

asseverative particle (second element of ἢ μὴν)

→ discourse linkage or contrast

μὴν: the combination ἢ μὴν = 'truly and surely'; the LXX uses this pair to render the Hebrew asseverative oath infinitive absolute construction. Cited at Heb 6:14.

εὐλογῶν

blessing

Pres Act Part Nom Sg Masc · εὐλογέω

cognate figura etymologica participle (intensifying the following verb)

→ progressive participle (ongoing blessing)

εὐλογέω: 'bless'; the figura etymologica εὐλογῶν εὐλογήσω ('blessing I will bless') calques the Hebrew inf. absolute construction בְּרַךְ אֶבְרָחָם, intensifying the certainty and completeness of the blessing. Cited at Heb 6:14.

εὐλογήσω

I will bless

Fut Act Indic 1 Sg · εὐλογέω

main verb of the promise (future: divine pledge)

→ predictive future (divine blessing guaranteed by oath)

εὐλογέω: 'bless'; the future εὐλογήσω, preceded by the intensifying participle, expresses the divine pledge of blessing. Heb 6:14 cites this promise verbatim (ἢ μὴν εὐλογῶν εὐλογήσω σε) as the supreme example of a divine oath.

σε

you

Accusative

direct object of εὐλογήσω (= Abraham)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of εὐλογήσω (= Abraham).

καὶ

and

conjunction (co-ordinating the two pledge-pairs)

→ discourse linkage or contrast

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

πληθύνων

multiplying

Pres Act Part Nom Sg Masc · πληθύνω

cognate figura etymologica participle (intensifying πληθυνῶ)

→ progressive participle

πληθύνω: 'multiply / increase'; the figura etymologica πληθύνων πληθυνῶ calques the Hebrew אֶרְבָּךְ אֶרְבָּךְ ('multiplying I will multiply'); the same formula governs the original promise of 12:2 and 15:5.

πληθυνῶ

I will multiply

Fut Act Indic 1 Sg · πληθύνω

main verb (second divine pledge)

→ predictive future

πληθύνω: 'multiply'; the pair εὐλογήσω / πληθυνῶ encapsulates the Abrahamic promise: blessing and multiplication.

τὸ

the

Accusative

article (with σπέρμα)

→ noun-phrase marking

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

σπέρμα

seed / offspring

Accusative

direct object of πληθυνῶ

→ object specification

σπέρμα: 'seed / offspring / descendants'; renders Hebrew זֶרַע (zera'); the singular σπέρμα is the word Paul analyses at Gal 3:16 (οὐ λέγει Καὶ τοῖς σπέρμασιν ὥς ἐπὶ πολλῶν, ἀλλ' ὥς ἐφ' ἑνός, Καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός) — the collective singular 'seed' is interpreted as pointing to a single messianic descendant.

σου

your

Genitive

genitive of possession (Abraham's seed)

→ relational specification

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

ὥς

as / like

comparative conjunction (first simile: stars)

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (with ἀστέρας)

→ noun-phrase marking

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

ἀστέρας

stars

Accusative

object of comparison (accusative after ὥς)

→ object specification

ἀστήρ: 'star'; renders Hebrew כִּכְלָב; the star simile restates the promise of Gen 15:5 (ἀριθμήσον τοὺς ἀστέρας) — a promise now ratified with an oath.

τοῦ

of

Genitive

article (with οὐρανοῦ)

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive of location / specification ('stars of heaven')

→ relational specification

οὐρανοῦ: meaning 'heaven'; it serves as genitive of location / specification ('stars of heaven').

καὶ

and

conjunction (co-ordinating the two similes)

→ discourse linkage or contrast

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

ὥς

as / like

comparative conjunction (second simile: sand)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with ἄμμον)

→ noun-phrase marking

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

ἄμμον

sand

Accusative

object of comparison (second simile)

→ object specification

ἄμμος: 'sand'; renders Hebrew לוֹחַץ; the star-and-sand double simile (restated from 13:16 and 15:5) intensifies the immeasurability of the promised offspring. The pair recurs in Heb 11:12.

τὴν

the

Accusative

article (attributive with παρά phrase)

→ noun-phrase marking

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

παρά

beside / by

preposition + accusative (location: 'by the shore')

→ spatial or relational framing

παρά: meaning 'beside'; here it marks the relation signaled by preposition + accusative (location: 'by the shore').

τὸ

the

Accusative

article (with χεῖλος)

→ noun-phrase marking

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

χεῖλος

lip / shore

Accusative

object of παρά (the shoreline)

→ object specification

χεῖλος: 'lip / edge / shore'; renders Hebrew תֵּבֶשֶׁת ('lip / shore of the sea'); the image of innumerable sand grains at the water's edge combines quantity and location into a vivid figure of unlimited multiplication.

τῆς

of the

Genitive

article (with θαλάσσης)

→ noun-phrase marking

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

θαλάσσης

sea

Genitive

genitive of location ('the shore of the sea')

→ relational specification

θαλάσσης: meaning 'sea'; it serves as genitive of location ('the shore of the sea').

καὶ

and

narrative conjunction (third promise element)

→ discourse linkage or contrast

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

κληρονομήσει

shall inherit / possess

Fut Act Indic 3 Sg · κληρονομέω

main verb (third element of the promise: possession of cities)

→ predictive future

κληρονομέω: 'inherit / take possession of'; renders Hebrew וְיָרִי ('and he shall possess'); the promise of inheritance of the cities of enemies (v.17c) adds a conquest element to the Abrahamic promise — the seed shall dispossess its adversaries.

τὸ

the

Accusative

article (with σπέρμα)

→ noun-phrase marking

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

σπέρμα

seed

Accusative

subject in hyperbaton (fronted for emphasis: 'your seed shall inherit')

→ object specification

σπέρμα: second occurrence in the verse; the subject-accusative placement after the verb is a stylistic variant; the promise shifts to the seed as agent.

σου

your

Genitive

genitive of possession

→ relational specification

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

τὰς

the

Accusative

article (with πόλεις)

→ noun-phrase marking

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

πόλεις

cities

Accusative

direct object of κληρονομήσει

→ object specification

πόλις: 'city'; renders Hebrew גֶּזַי ('gate / city-gate' = the city by synecdoche); the possession of the enemies' cities is the political-territorial dimension of the Abrahamic covenant.

τῶν

of the

Genitive

article (with ὑπεναντίων)

→ noun-phrase marking

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

ὑπεναντίων

enemies / adversaries

Genitive

genitive of possession (the enemies whose cities will be inherited)

→ relational specification

ὑπεναντίος: 'opponent / adversary / enemy'; renders Hebrew אֶנְכִּי ('your enemies'); the word is not common in LXX prose; it emphasises hostile opposition. The promise of inheriting enemy cities undergirds later Israelite conquest theology.

18 καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς, ἀνθ' ὧν ὑπήκουσας τῆς ἐμῆς φωνῆς.

And in your seed all the nations of the earth shall be blessed, because you listened to my voice.'

Climax of the oath — universal blessing of all nations

καὶ ἐνευλογηθήσονται

The universal blessing promise — ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς — is the theological summit of the chapter and of the Abrahamic covenant. The passive ἐνευλογηθήσονται ('will be blessed') renders the Hebrew nifal יִבְרַךְ . The phrase is cited at Acts 3:25 (καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς, Peter's temple sermon) and underlies Gal 3:8 (προευηγγελίσατο τῷ Ἀβραάμ) and Gal 3:16 (Paul's exegesis of the singular σπέρμα as referring to Christ). The verse closes with the ground of the whole oath: ἀνθ' ὧν ὑπήκουσας τῆς ἐμῆς φωνῆς ('because you listened to my voice') — obedience as the acted basis of the covenant's universalisation.

καὶ

and

narrative conjunction (fourth and climactic promise element)

→ discourse linkage or contrast

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

ἐνευλογηθήσονται

shall be blessed

Fut Pass Indic 3 Pl · ἐνευλογέω

main verb (universal blessing — climax of the oath)

→ predictive future passive (divine act of blessing, universally applied)

ἐνευλογέω: 'bless in / be blessed through'; renders Hebrew יִבְרַךְ (Nifal of בָּרַךְ , 'be blessed'); the compound ἐν- + εὐλογέω emphasises the mediation: the nations are blessed 'in / through' the seed. The future passive is the divine passive — God does the blessing through the seed. Cited at Acts 3:25 (ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ) and forming the basis of Gal 3:8 (ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη, quoting Gen 12:3).

ἐν

in / through

preposition + dative (instrumental / locative: 'in / through your seed')

→ spatial or relational framing

ἐν: the preposition ἐν τῷ σπέρματί σου denotes the instrument or channel of blessing — the nations are blessed 'in / through' Abraham's seed. Paul exploits the singular σπέρμα at Gal 3:16 to argue that this seed refers to one person (Christ).

τῷ

the

Dative

article (with σπέρματι)

→ noun-phrase marking

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

σπέρματί

seed

Dative

dative object of ἐν (the channel of blessing)

→ sphere or reference

σπέρμα: third occurrence in the promise unit (vv.17, 18); the singular collective σπέρμα is the basis of Paul's Gal 3:16 argument: 'He does not say "seeds" (σπέρμασιν) as of many, but "seed" (σπέρματι) as of one, who is Christ.'

σου

your

Genitive

genitive of possession

→ relational specification

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

πάντα

all

Nominative

quantifier (subject adjective modifying ἔθνη)

→ participant prominence

πᾶς: 'all / every'; the universalising πάντα τὰ ἔθνη τῆς γῆς ('all the nations of the earth') is the breadth of the promise — not just Israel but every people.

τὰ

the

Nominative

article (with ἔθνη)

→ noun-phrase marking

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

ἔθνη

nations / peoples

Nominative

subject of ἐνευλογηθήσονται

→ participant prominence

ἔθνος: 'nation / people / Gentile'; renders Hebrew עַמִּים; in the NT the word becomes the technical term for the non-Jewish peoples — the Gentiles. The blessing of 'all the nations through your seed' is cited in Acts 3:25 to explain the Christ-event to Jews and underlies Paul's entire Gentile mission theology.

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of location / totality ('of the earth')

→ relational specification

γῆ: 'earth / land'; the phrase πάντα τὰ ἔθνη τῆς γῆς spans the whole inhabited world — the promise is as cosmic as it is Abrahamic.

ἀνθ'

because

preposition + genitive (causal: ἀνθ' ὧν = 'because')

→ spatial or relational framing

ἀντί + genitive in causal idiom: ἀνθ' ὧν = 'in return for which / because'; renders Hebrew כִּי לְפָנָיו; a standard LXX causative connective.

ὧν

which

Genitive

relative pronoun (genitive, object of ἀντί in causal idiom)

→ relational specification

ὧν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (genitive, object of ἀντί in causal idiom).

ὑπήκουσας

you listened / obeyed

Aor Act Indic 2 Sg · ὑπακούω

main verb of causal clause (obedience as the ground of blessing)

→ culminative aorist (the completed act of obedience)

ὑπακούω: 'listen / obey / hearken'; renders Hebrew שָׁמַע ('you hearkened'); ὑπακούω combines hearing and obeying in a single action — 'you hearkened-and-obeyed.' This obedience (the near-sacrifice of Isaac) is not merely the ground of the oath (v.16 οὗ εἵνεκεν) but also the ground of the universal blessing (v.18 ἀνθ' ὧν ὑπήκουσας): Abraham's single act of trust is the hinge on which the blessing of all nations turns.

τῆς

my

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

ἐμῆς

my

Genitive

genitive possessive adjective (modifying φωνῆς: 'my voice')

→ relational specification

ἐμός: first-person possessive adjective; τῆς ἐμῆς φωνῆς = 'my voice'; renders Hebrew יְהוָה; the divine voice (φωνή) whose obedient hearing is the ground of the blessing echoes the divine call of vv.1, 11, 15.

φωνῆς

voice

Genitive

genitive object of ὑπήκουσας

→ relational specification

φωνή: 'voice'; ὑπακούω + genitive of the voice = 'obey the voice of'; the chapter closes the oracle with the reminder that universal blessing flows from hearkening to the divine voice — the same voice that called Αβρααμ Αβρααμ (vv.1, 11).

19 ἀπέστρεψεν δὲ Ἀβραὰμ πρὸς τοὺς παῖδας αὐτοῦ, καὶ ἀναστάντες ἐπορεύθησαν ἅμα ἐπὶ τὸ Φρέαρ τοῦ ὄρκου· καὶ κατώκησεν Ἀβραὰμ ἐπὶ τῷ Φρέατι τοῦ ὄρκου.

And Abraham returned to his servants, and they rose and went together to the Well of the Oath; and Abraham dwelt at the Well of the Oath.

Narrative return — resumption of ordinary life ἀπέστρεψεν δὲ

The verse reverses the departure of v.5: Abraham returns to the servants left with the donkey and they all go ἅμα ('together') back to the Well of the Oath (the Beersheba of 21:31). The return is narrated with the same terse brevity as the departure. Isaac is not mentioned — the narrative does not record a word from him after the binding; the silence is as eloquent as the ἅμα. The name Φρέαρ τοῦ ὄρκου is the LXX translation of Beersheba (see 21:31), maintaining the interpretive choice of the previous chapter.

ἀπέστρεψεν

returned

Aor Act Indic 3 Sg · ἀποστρέφω

main verb (Abraham's return to the servants)

→ constative aorist

ἀποστρέφω: 'return / turn back / go back'; renders Hebrew בָּשָׁב (Qal of שׁוּב, 'return'); the return to the servants reverses the separation of v.5 and reconstitutes the group for the journey home.

δὲ

and

postpositive particle (narrative continuation after the oracle)

→ discourse linkage or contrast

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

Ἀβραὰμ

Abraham

Nominative

subject

→ participant identification

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

πρὸς

to

preposition + accusative (direction toward persons)

→ spatial or relational framing

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

τοὺς

the

Accusative

article (with παῖδας)

→ noun-phrase marking

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

παῖδας

servants

Accusative

object of πρὸς (the servants of v.5)

→ object specification

παῖς: the two servants left at the threshold of the sacred space (v.5) now receive Abraham back — the journey to the mountain is complete.

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

narrative conjunction

→ discourse linkage or contrast

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

ἀναστάντες

having risen

Aor Act Part Nom Pl Masc · ἀνίστημι

circumstantial participle (the group's departure action)

→ inceptive aorist participle

ἀνίστημι: the plural ἀναστάντες marks the group rising for the return journey; the verb echoes the chapter's repeated ἀναστάς motifs (vv.3, 3, 19) — each rising marks decisive movement.

ἐπορεύθησαν

went

Aor Pass Indic 3 Pl · πορεύομαι

main verb (the group's return journey)

→ constative aorist

πορεύομαι: the whole group travels; the return journey fulfils Abraham's promise to the servants: 'we will return to you' (v.5).

ἅμα

together

adverb of simultaneity ('together')

→ clausal contribution

ἅμα: third occurrence in the chapter (vv.6, 8, 19); now the whole group — servants, Abraham, and Isaac — goes together; the word that described the father-son intimacy now encompasses the restored company.

ἐπὶ

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸ

the

Accusative

article (with Φρέαρ)

→ noun-phrase marking

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

Φρέαρ

Well

Accusative

object of ἐπὶ (destination: the Well of the Oath)

→ object specification

φρέαρ: 'well / pit'; Φρέαρ τοῦ ὄρκου = 'Well of the Oath' = Beersheba (LXX translation of Hebrew בְּאֵר שֶׁבַע / בְּאֵר שֶׁבוּעַ, 'well of seven / well of the oath'); the LXX consistently translates rather than transliterates this place-name (cf. 21:31).

τοῦ

of the

Genitive

article (with ὄρκου)

→ noun-phrase marking

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

ὄρκου

oath

Genitive

genitive of specification (the Well's defining characteristic)

→ relational specification

ὄρκος: 'oath'; the Well of the Oath is Abraham's home base — he returns from the mountain of the divine oath (22:16) to the well of the earlier Abimelech oath (21:31), framing the chapter with oath-theology.

καὶ

and

narrative conjunction (closing the chapter's geographical frame)

→ discourse linkage or contrast

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

κατώκησεν

dwelt

Aor Act Indic 3 Sg · κατοικέω

main verb (Abraham's return to settled life)

→ constative aorist (settled dwelling resumed)

κατοικέω: 'dwell / settle / inhabit'; renders Hebrew בָּשַׁךְ (Qal of בָּשַׁךְ, 'sit / dwell'); the return to ordinary dwelling after the extraordinary theophany marks the episode's closure.

Ἀβραάμ

Abraham

Nominative

subject

→ participant identification

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

ἐπὶ

at

preposition + dative (locative: 'at the Well')

→ spatial or relational framing

ἐπὶ: meaning 'at'; here it marks the relation signaled by preposition + dative (locative: 'at the Well').

τῷ

the

Dative

article (with Φρέατι)

→ noun-phrase marking

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

Φρέατι

Well

Dative

dative object of ἐπὶ (locative: where Abraham dwells)

→ sphere or reference

Φρέατι: meaning 'Well'; it serves as dative object of ἐπὶ (locative: where Abraham dwells).

τοῦ

of the

Genitive

article (with ὄρκου)

→ noun-phrase marking

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

ὄρκου

oath

Genitive

genitive of specification

→ relational specification

ὄρκου: meaning 'oath'; it serves as genitive of specification.

20 Ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα καὶ ἀνηγγέλη τῷ Ἀβρααμ λέγοντες Ἴδου τέτοκεν Μελχὰ καὶ αὐτὴ υἱοὺς τῷ Ναχωρ τῷ ἀδελφῷ σου,

And it came to pass after these things that it was reported to Abraham, saying, 'Behold, Milcah also has borne sons to Nahor your brother:'

Narrative transition — introduction of the Nahor genealogy Ἐγένετο δὲ

The formula Ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα ('and it came to pass after these things') echoes v.1's opening Καὶ ἐγένετο μετὰ τὰ ῥήματα ταῦτα, closing the chapter with a structural ring. The genealogy of Nahor is not an appendage but serves a narrative purpose: it introduces Rebekah (v.23) and prepares the Genesis 24 marriage of Isaac. The passive ἀνηγγέλη ('it was reported') marks the information as received second-hand — Abraham hears news from the wider family network.

Ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

framing verb (episodic opener: Ἐγένετο μετά + clause)

→ *constative aorist (inaugurating the genealogical notice)*

γίνομαι: the framing formula Ἐγένετο δὲ μετὰ τὰ ῥήματα ταῦτα exactly parallels v.1 (Καὶ ἐγένετο μετὰ τὰ ῥήματα ταῦτα), forming the chapter's outer ring.

δὲ

and

postpositive particle (narrative transition)

→ *discourse linkage or contrast*

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

μετὰ

after

preposition + accusative (temporal)

→ *spatial or relational framing*

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

τὰ

the

Accusative

article (with ῥήματα)

→ *noun-phrase marking*

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

ρήματα

things

Accusative

object of μετά (temporal: 'after these things')

→ object specification

ῥήμα: 'things / words'; see v.1 note — the formula is identical; here it closes the frame opened in v.1.

ταῦτα

these

Accusative

demonstrative adjective (modifying ῥήματα)

→ object specification

ταῦτα: meaning 'these'; it serves as demonstrative adjective (modifying ῥήματα).

καὶ

and

narrative conjunction (introducing the report)

→ discourse linkage or contrast

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

ἀνηγγέλη

it was reported

Aor Pass Indic 3 Sg · ἀναγγέλλω

main verb (report brought to Abraham)

→ constative aorist (information received)

ἀναγγέλλω: 'report / announce / bring back news'; renders Hebrew תִּלְוִי (Hofal of תִּלַּן, 'be told'); the passive reflects news received through a messenger.

τῷ

to

Dative

article (with Ἀβραάμ: indirect object)

→ noun-phrase marking

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

Ἀβραάμ

Abraham

Dative

dative of indirect object (recipient of the report, indeclinable)

→ participant identification

Ἀβραάμ: transliterated proper name rendered in Greek letters; here it functions as dative of indirect object (recipient of the report, indeclinable).

λέγοντες

saying

Pres Act Part Nom Pl Masc · λέγω

attendant-circumstance participle (Hebraism: redundant 'saying')

→ progressive participle

λέγω: the plural λέγοντες calques יֹמְדִים; the subject 'they' (the messengers) is implied.

Ἰδοὺ

Behold

presentative interjection (introducing the news)

→ participant identification

ἰδοὺ: the attention-getting particle introduces the genealogical announcement; the same ἰδοὺ that marked divine provision (v.13) now marks the family news.

τέτοκεν

has borne

Perf Act Indic 3 Sg · τίκτω

main verb (present-state perfect: births completed and standing)

→ intensive perfect (the births as a present state of affairs)

τίκτω: 'bear / give birth'; the perfect τέτοκεν ('has borne') emphasises the standing result — Milcah's sons are now a present family reality. The same root will govern v.23 (ἔτεκεν) for the specific birth of Rebekah.

Μελχά

Milcah

Nominative

subject (proper name, indeclinable)

→ participant identification

Μελχά: LXX transliteration of Hebrew מִלְכָּה (Milcah, 'queen'); wife of Nahor, Abraham's brother (Gen 11:29); her sons include Bethuel (v.22), who will be the father of Rebekah (v.23).

καὶ

also

adverbial καί ('also / even she')

→ discourse linkage or contrast

καί: adverbial ('even she / also') — the καὶ αὐτὴ ('she herself also') renders the Hebrew אִלְוָהּ ('also she'); the 'also' connects Milcah's fertility to Sarai's — the family news of Nahor's line mirrors the birth-narrative of Isaac.

αὐτή

she

Nominative

subject (intensive pronoun: 'she herself also')

→ participant reference

αὐτή: meaning 'she'; pronoun marking person, possession, or reference within the clause; here it functions as subject (intensive pronoun: 'she herself also').

υἱοὺς

sons

Accusative

direct object of τέτοκεν

→ object specification

υἱός: 'sons'; the report mentions sons — the genealogy names eight (vv.21–23). The prominence of male offspring echoes the chapter's theme of seed-continuity.

τῷ

to

Dative

article (with Ναχωρ: indirect object)

→ noun-phrase marking

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

Ναχωρ

Nahor

Dative

dative of advantage (the father: 'to Nahor' = 'for Nahor')

→ participant identification

Ναχωρ: LXX transliteration of Hebrew נָחֹר (Nahor); Abraham's brother (11:26–27); the genealogy of his line in vv.20–24 prepares for the marriage of Isaac and Rebekah in Genesis 24.

τῷ

the

Dative

article (with ἀδελφῷ)

→ noun-phrase marking

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

ἀδελφῷ

brother

Dative

dative appositive (identifying Nahor as 'your brother')

→ sphere or reference

ἀδελφός: 'brother'; τῷ ἀδελφῷ σου identifies Nahor relative to Abraham — reminding the reader that this family is Abraham's own kin, from which Isaac's bride will come.

σου

your

Genitive

genitive of relationship (with ἀδελφῷ: 'your brother')

→ relational specification

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

21 τὸν Ωξ πρωτότοκον καὶ τὸν Βαυξ ἀδελφὸν αὐτοῦ καὶ τὸν Καμουηλ πατέρα Σύρων

Uz the firstborn, and Buz his brother, and Kemuel the father of the Syrians,

Genealogical list — first three sons

ASYNDETON

The genealogy list continues from v.20's introduction. Verses 21–22 are in asyndetic or καί-linked accusative, as direct objects of τέτοκεν (v.20) continuing into the list. The three sons named here are identified with brief epithets: Uz as firstborn (πρωτότοκον), Buz as Uz's brother (ἀδελφόν), Kemuel as 'father of the Syrians' (πατέρα Σύρων). The name Ωξ (Uz) is the same as the land of Job (Job 1:1 LXX).

τὸν

—

Accusative

article (accusative, object marker for Ωξ)

→ noun-phrase marking

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

Ωξ

Uz

Accusative

direct object continuing from τέτοκεν (v.20) — first son named

→ participant identification

Ωξ: LXX transliteration of Hebrew וּזַ (ʿûṣ, Uz); the firstborn of Nahor and Milcah; the same name as the homeland of Job (Job 1:1), possibly the same tribal ancestor.

πρωτότοκον

firstborn

Accusative

accusative appositive (identifying Uz as firstborn)

→ object specification

πρωτότοκος: 'firstborn'; renders Hebrew וְרִאֲבֹן ('his firstborn'); legal priority attaches to the firstborn in both Israelite and broader ancient Near Eastern contexts.

καὶ

and

conjunction (co-ordinating sons in the list)

→ discourse linkage or contrast

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

τὸν

—

Accusative

article (with Βαυξ)

→ noun-phrase marking

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

Βαυξ

Buz

Accusative

direct object (second son)

→ participant identification

Βαυξ: LXX transliteration of Hebrew בִּז (Bîṣ, Buz); ancestor of Elihu's father Barachel the Buzite (Job 32:2); the name also appears as a clan in Jer 25:23.

ἀδελφὸν

brother

Accusative

appositive accusative (identifying Buz as Uz's brother)

→ object specification

ἀδελφός: 'brother'; the sibling relationship between Uz and Buz is specified — they are full brothers from Milcah.

αὐτοῦ

his

Genitive

genitive of relationship (his = Uz's)

→ relational specification

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

καὶ

and

conjunction

→ discourse linkage or contrast

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

τὸν

—

Accusative

article (with Καμουηλ)

→ noun-phrase marking

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

Καμουηλ

Kemuel

Accusative

direct object (third son)

→ participant identification

Καμουηλ: LXX transliteration of Hebrew קִמּוּיֶל (Qîmû'êl, Kemuel); renders the Hebrew name meaning 'God has raised.'

πατέρα

father

Accusative

appositive accusative (identifying Kemuel as 'father of the Syrians')

→ object specification

πατήρ: 'father / ancestor'; the phrase πατέρα Σύρων ('father of the Syrians / Arameans') is the LXX's rendering of Hebrew אֲבִי הַסְּרִיָּיִם — Kemuel is the ancestor of Aram (the Arameans / Syrians). LXX translates rather than transliterates סְרִיָּיִם as Σύρων (Syrians), using the classical Greek name for the people of that region.

Σύρων

of the Syrians / Arameans

Genitive

genitive of relationship (the people Kemuel fathered)

→ relational specification

Σύρος: 'Syrian / Aramean'; the LXX renders Hebrew אַרָמִי (Aram) as Σύρος throughout; the Arameans are the dominant culture of the region northeast of Canaan, and Rebekah and later Rachel and Leah come from this Aramean family.

22 καὶ τὸν Χαζαδ καὶ τὸν Αἶζαυ καὶ τὸν Φαλδας καὶ τὸν Ιεδλαφ καὶ τὸν Βαθουηλ·

and Chesed and Hazo and Pildash and Jidlap and Bethuel;

Genealogical list — sons four through eight καὶ

The verse continues the list in rapid καί-parataxis, naming five more sons of Nahor and Milcah without epithets. The final name, Βαθουηλ ('Bethuel'), is the most narratively significant — he will be identified in v.23 as the father of Rebekah. The semicolon at verse's end marks the transition to the genealogy's crucial step.

καὶ

and

conjunction (list continuation)

→ discourse linkage or contrast

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

τὸν

—

Accusative

article (with Χαζαδ)

→ noun-phrase marking

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

Χαζαδ

Chesed

Accusative

direct object (fourth son)

→ participant identification

Χαζαδ: LXX transliteration of Hebrew כְּסֵד (Keśed, Chesed); ancestor of the Kasdim (Chaldeans), possibly.

καὶ

and

conjunction

→ discourse linkage or contrast

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

τὸν

—

Accusative

article (with Ἀζαυ)

→ noun-phrase marking

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

Ἀζαυ

Hazo

Accusative

direct object (fifth son)

→ participant identification

Ἀζαυ: LXX transliteration of Hebrew יִרְחָ (Hāzō, Hazo).

καὶ

and

conjunction

→ discourse linkage or contrast

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

τὸν

—

Accusative

article (with Φαλδας)

→ noun-phrase marking

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

Φαλδας

Pildash

Accusative

direct object (sixth son)

→ participant identification

Φαλδας: LXX transliteration of Hebrew פִּלְדָּשׁ (Pildāš, Pildash).

καὶ

and

conjunction

→ discourse linkage or contrast

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

τὸν

—

Accusative

article (with Ἰεδλαφ)

→ noun-phrase marking

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

Ἰεδλαφ

Jidlaph

Accusative

direct object (seventh son)

→ participant identification

Ἰεδλαφ: LXX transliteration of Hebrew יִדְלָפ (Yidlāp, Jidlaph).

καὶ

and

conjunction (introducing the climactic eighth son)

→ discourse linkage or contrast

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

τὸν

—

Accusative

article (with Βαθουηλ)

→ noun-phrase marking

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

Βαθουηλ

Bethuel

Accusative

direct object (eighth and narratively crucial son)

→ participant identification

Βαθουηλ: LXX transliteration of Hebrew בְּתוּאֵל (Bēthū'ēl, Bethuel, 'man of God' or 'house of God'); the eighth and last-named son is the pivotal genealogical link — he will be identified as Rebekah's father (v.23) and thus as the bridge between Nahor's family and the promised seed-line of Isaac.

23 καὶ Βαθουηλ ἐγέννησεν τὴν Ρεβεκκαν. ὁκτὼ οὗτοι υἱοί, οὓς ἔτεκεν Μελχα τῷ Ναχωρ τῷ ἀδελφῷ Ἀβρααμ.

And Bethuel begat Rebekah. These eight are the sons whom Milcah bore to Nahor the brother of Abraham.

Genealogical pivot — introduction of Rebekah καὶ Βαθουηλ

The two-part verse is the genealogy's theological pivot: first the statement Βαθουηλ ἐγέννησεν τὴν Ρεβεκκαν — the birth of Rebekah — which is the whole point of the genealogy and the narrative preparation for Genesis 24; then the summary count (eight sons) and attribution (to Nahor through Milcah). Rebekah's name appears here for the first time in Genesis; she will be Isaac's wife and the mother of Jacob and Esau. The genealogy thus anchors the future seed-line within Abraham's kinship network, ensuring the endogamy the narrative requires.

καὶ
and

narrative conjunction (pivot clause)

→ discourse linkage or contrast

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

Βαθουηλ

Bethuel

Nominative

subject (proper name, indeclinable, nominative by position)

→ participant identification

Βαθουηλ: the pivot figure who was last on the list (v.22) and now becomes the narrative hinge — his role is to father Rebekah.

ἐγέννησεν

begat / fathered

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical verb of generation)

→ constative aorist

γεννάω: 'beget / father / give birth to'; the standard genealogical verb (cf. Matt 1:2–16 where it structures the entire Matthean genealogy); renders Hebrew לָמַדְתִּי לְרַבִּי (Qal of לָמַד, 'give birth / beget').

τὴν

—

Accusative

article (with Ρεβεκκαν)

→ noun-phrase marking

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

Ρεβεκκᾶν

Rebekah

Accusative

direct object (proper name, first appearance in Genesis)

→ participant identification

Ρεβεκκᾶ (accusative Ρεβεκκᾶν): LXX transliteration of Hebrew רִבְקָה (Rīḇqāh, Rebekah); first mention in the narrative — the genealogy's purpose is disclosed at last. Rebekah will be the wife of Isaac (Gen 24), chosen precisely because she is from within Abraham's kinship circle (not a Canaanite). In the NT, Paul names Rebekah (Ρεβέκκα) at Rom 9:10 in the election-of-Jacob argument.

ὀκτώ

eight

Nominative

predicate numeral (summary count: 'eight are the sons')

→ measure or count

ὀκτώ: 'eight'; the genealogical summary counts eight sons of Milcah (vv.21–23), before the secondary list of the concubine's four sons (v.24) adds four more.

οὗτοι

these

Nominative

demonstrative pronoun (subject: 'these are the sons')

→ participant reference

οὗτος: demonstrative pronoun referring back to the eight names listed.

υἱοί

sons

Nominative

predicate nominative (ὀκτώ οὗτοι υἱοί = 'these eight are sons')

→ participant prominence

υἱός: 'sons'; the genealogical summary echoes the form of other pentateuchal genealogical closings.

οὗς

whom

Accusative

relative pronoun (accusative, object of ἔτεκεν)

→ participant reference

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

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

verb in relative clause (Milcah as mother)

→ constative aorist

τίκτω: 'bear / give birth to'; the shift from ἐγέννησεν (of Bethuel, male generative action) to ἔτεκεν (of Milcah, female birth action) marks the different perspectives — Bethuel fathers, Milcah bears.

Μελχᾶ

Milcah

Nominative

subject of ἔτεκεν (proper name)

→ participant identification

Μελχᾶ: Milcah, named in the summary as the mother of all eight sons; her name bookends the genealogy (v.20 and v.23).

τῷ

to

Dative

article (with Ναχωρ: indirect object)

→ noun-phrase marking

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

Ναχωρ

Nahor

Dative

dative of advantage (the father: 'to Nahor')

→ participant identification

Ναχωρ: transliterated proper name rendered in Greek letters; here it functions as dative of advantage (the father: 'to Nahor').

τῷ

the

Dative

article (with ἀδελφῷ)

→ noun-phrase marking

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

ἀδελφῷ

brother

Dative

dative appositive (identifying Nahor as Abraham's brother)

→ sphere or reference

ἀδελφός: the relationship τῷ ἀδελφῷ Ἀβραὰμ ('the brother of Abraham') closes the genealogy by connecting Nahor's family to the chapter's protagonist — confirming that Rebekah's birth comes from within Abraham's own family.

Ἀβραὰμ

Abraham

Genitive

genitive of relationship (Nahor is Abraham's brother)

→ participant identification

Ἀβραὰμ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (Nahor is Abraham's brother).

24 καὶ ἡ παλλακὴ αὐτοῦ ἧ ὄνομα Ρεῖμα, ἔτεκεν καὶ αὐτὴ τὸν Ταβεκ καὶ τὸν Γααμ καὶ τὸν Τοχος καὶ τὸν Μωχα.

And his concubine, whose name was Reumah, bore also — she too — Tebah and Gaham and Tahash and Maacah.

Genealogical appendix — the concubine's sons

καὶ ἡ παλλακὴ

The chapter's final verse appends the four sons of Nahor's concubine Ρεῖμα (Reumah). The construction ἧ ὄνομα Ρεῖμα ('whose name was Reumah') is a standard LXX relative-clause naming formula (cf. 16:1; 21:14). The καὶ αὐτὴ ('she also / she too') mirrors v.20's καὶ αὐτὴ for Milcah — both are introduced as bearing children 'also,' comparing primary wife and concubine. The four sons of the concubine are secondary in legal standing but part of Nahor's extended seed, closing the chapter's genealogical bracket and fully reporting the state of the family into which Isaac's marriage will reach.

καὶ

and

narrative conjunction (introducing the concubine appendix)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with παλλακή: subject)

→ noun-phrase marking

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

παλλακή

concubine

Nominative

subject

→ participant prominence

παλλακή: 'concubine / secondary wife'; renders Hebrew שְׁלֵיכָה (šēlēkah); a legal status below that of the primary wife (Milcah) but above a slave; the concubine's sons have lesser inheritance rights but are acknowledged as part of the patriarch's family. The word occurs here for the first time in connection with Nahor's family.

αὐτοῦ

his

Genitive

genitive of possession (the concubine belongs to Nahor)

→ relational specification

αὐτοῦ: Nahor's concubine; the possessive confirms she is Nahor's, parallel to Milcah as his wife.

ἧ

whose

Dative

relative pronoun (dative, in naming formula: 'whose name')

→ participant reference or interest

ὅς (relative): dative of possession in the naming formula ἧ ὄνομα = 'to whom [was] a name' = 'whose name was'; the dative of possession is a standard LXX naming idiom (cf. 16:1; 25:1).

ὄνομα

name

Nominative

nominative (predicate of naming formula: ἧ ὄνομα Ρεημα = 'whose name was Reumah')

→ participant prominence

ὄνομα: 'name'; the formula ἧ ὄνομα + proper name introduces the concubine's identity; she is named only here in Genesis.

Ρεημα

Reumah

Nominative

predicate nominative (the concubine's name)

→ participant identification

Ρεημα: LXX transliteration of Hebrew רֵמָה (Rēmāh, Reumah, 'elevated / exalted'); the concubine's name occurs only here in the OT; the LXX form Ρεημα reflects the consonantal spelling. She is introduced solely to account for the secondary Nahorite line.

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb (the concubine bears four sons)

→ constative aorist

τίκτω: the same birth-verb as v.23 for Milcah; both wife and concubine bear sons for Nahor — the verb unifies the two lists under the same genealogical act.

καὶ

also

adverbial καὶ ('also / even she')

→ discourse linkage or contrast

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

αὐτή

she

Nominative

subject (intensive: 'she also / she too')

→ participant reference

αὐτή: intensive 'she also' (καὶ αὐτή), mirroring v.20's καὶ αὐτή for Milcah; both wife and concubine are introduced with the same formula, placing them in deliberate parallel.

τὸν

—

Accusative

article (with Ταβек)

→ noun-phrase marking

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

Ταβек

Tebah

Accusative

direct object of ἔτεκεν (first son of the concubine)

→ participant identification

Ταβек: LXX transliteration of Hebrew תְּבַח (Ṭəḇaḥ, Tebah, 'slaughter').

καὶ

and

conjunction

→ discourse linkage or contrast

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

τὸν

—

Accusative

article (with Γααμ)

→ noun-phrase marking

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

Γααμ

Gaham

Accusative

direct object (second son of the concubine)

→ participant identification

Γααμ: LXX transliteration of Hebrew גַּחַם (Gaḥam, Gaham).

καὶ

and

conjunction

→ discourse linkage or contrast

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

τὸν

—

Accusative

article (with Τοχος)

→ noun-phrase marking

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

Τοχος

Tahash

Accusative

direct object (third son of the concubine)

→ participant identification

Τοχος: LXX transliteration of Hebrew תַּחַשׁ (Taḥaš, Tahash); the name may be connected to a kind of fine leather (tachash) used in the tabernacle (Exod 25–26).

καὶ

and

conjunction (introducing the final son)

→ discourse linkage or contrast

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

τὸν

—

Accusative

article (with Μωχα)

→ noun-phrase marking

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

Μωχα

Maacah

Accusative

direct object (fourth and final son of the concubine)

→ participant identification

Μωχα: LXX transliteration of Hebrew מַעֲכָה (Maʿākāh, Maacah); the ancestor of the region of Maacah northeast of the Sea of Galilee (Deut 3:14; 2 Sam 10:6–8). The chapter's final word is thus a proper name — the last in a genealogical series that began with Uz and closes with Maacah, spanning the whole Nahorite family.

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.