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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 23

ΓΕΝΕΣΙΣ ΚΓ'

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

This chapter records the first land Abraham permanently acquires in Canaan — the purchase of the cave from Ephron the Hittite as a burial ground for Sarah — and is notable for its formal legal vocabulary and the elaborately courtly register of the negotiation.

Translation & textual notes

The Greek text of Genesis 23 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. This chapter records the first land Abraham permanently acquires in Canaan — the purchase of the cave from Ephron the Hittite as a burial ground for Sarah — and is notable for its formal legal vocabulary and the elaborately courtly register of the negotiation. The cave name poses the chapter's key translational crux: the LXX renders τὸ σπήλαιον τὸ διπλοῦν ('the double cave,' 23:9, 17) rather than transliterating the Hebrew proper name Machpelah (מַכְפֶּלֶה, from the root כָּפַל, 'to double / fold');

the translator interpreted the name as a descriptive adjective and rendered its sense, making the cave's etymology transparent in Greek while dissolving the place-name itself. At 23:4 Abraham's self-designation πάροικος καὶ παρεπίδημος ἐγὼ εἰμι μεθ' ὑμῶν is the chapter's theological crux and its most consequential phrase for the NT: the exact word-pair πάροικος–παρεπίδημος (resident alien + stranger-passing-through) is inherited verbatim at 1 Pet 2:11 (παρεπιδήμους καὶ παροίκους παρακαλῶ) and governs the pilgrim theology of Heb 11:13 (ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς); Acts 7:16 alludes to this purchase in Stephen's speech, though with a conflation placing it at Shechem. The price agreed is τετρακόσια δίδραχμα ἀργυρίου δόκιμον ἐμπόρῳ (23:16); the LXX renders the Hebrew לִפְנֵי with δίδραχμον, a coin of two drachmas familiar to Ptolemaic readers — a deliberate modernization; δόκιμον ἐμπόρῳ ('acceptable to / current with the merchant') is a commercial certification formula attested in papyri. The legal ratification vocabulary ἐκυρώθη (23:17, 20) is the aorist passive of κυρόω, 'to ratify / confirm legally,' the standard term for binding a property conveyance. The elaborate bowing formulae (προσεκύνησεν, 23:7, 12) and the repeated public-hearing markers (ἐν ἐπηκόῳ ... εἰς τὰ ὦτα) reflect the courtly etiquette of formal Near Eastern land transactions preserved faithfully by the LXX.

Discourse structure of the chapter

A · 23:1–2

Sarah's death: the obituary, the city, and Abraham's mourning

The chapter opens with Sarah's formal obituary — ἡ ζῳὴ Σαρρας ἔτη ἑκατὸν εἴκοσι ἑπτὰ (23:1), the only matriarchal age at death recorded in the Pentateuch — followed immediately by the death notice at the city Ἀρβὸκ identified as Χεβρών in the land of Canaan (23:2). Abraham arrives to perform ritual mourning: κόψασθαι Σαρραν καὶ πενθῆσαι — the two infinitives distinguish the physical chest-beating ritual from the inner grief of mourning, the standard dyad of ancient Near Eastern bereavement.

B · 23:3–9

Abraham the sojourner petitions the sons of Heth

Abraham rises from his dead and petitions the Hittite assembly with the self-designation that becomes the chapter's theological watchword: πάροικος καὶ παρεπίδημος ἐγὼ εἰμι μεθ' ὑμῶν (23:4). The sons of Heth respond with effusive hospitality — βασιλεὺς παρὰ θεοῦ εἶ σὺ ἐν ἡμῖν, 'you are a prince from God among us' (23:6) — and offer their choicest tombs. Abraham bows in acknowledgment (23:7) but narrows his request: he wants specifically τὸ σπήλαιον τὸ διπλοῦν belonging to Ephron son of Σααρ, and insists on paying the full silver price as a legal κτήσις ('possession') rather than accepting a gift (23:8–9).

C · 23:10–16

Ephron's public offer and the agreed price

Ephron, seated publicly in the assembly of the sons of Heth, responds with a double gift-offer — the whole field and the cave (23:11). When Abraham insists on payment (23:13), Ephron names his price: τετρακόσια δίδραχμα ἀργυρίου, dismissing it with courtly deflection — τί ἐστὶν ἀνὰ μέσον ἐμοῦ καὶ σοῦ; ('what is that between you and me?', 23:15). Abraham immediately weighs out the silver δόκιμον ἐμπόρῳ ('current with the merchant', 23:16), the commercially binding gesture that transforms the gift-exchange register into a legally valid sale. The bowing at 23:7 and 23:12 and the insistence on public witnesses frame the negotiation in formal Near Eastern legal etiquette.

D · 23:17–20

Legal ratification and Sarah's burial

The ratification verb ἐκυρώθη ('was confirmed / ratified') anchors both the body of the conveyance (23:17–18) and the chapter's closing seal (23:20), giving the transaction its formal double stamp. The extended property description of 23:17 — field, cave, trees, and all within the borders — is the ancient Near Eastern conveyance formula enumerating every asset of the parcel, witnessed before the sons of Heth and all entering the city (23:18). After the legal formalities Abraham buries Sarah in τὸ σπήλαιον τοῦ ἀγροῦ τοῦ διπλοῦ opposite Mamre, and the chapter closes with a ratification summary confirming possession εἰς κτήσιν τάφου παρὰ τῶν υἱῶν Χετ (23:20).

1 Ἐγένετο δὲ ἡ ζωὴ Σαρρας ἔτη ἑκατὸν εἴκοσι ἑπτὰ· οὗτοι χρόνοι ζωῆς Σαρρας.

And the life of Sarah was one hundred and twenty-seven years; these are the years of the life of Sarah.

Obituary heading Ἐγένετο δὲ

The chapter opens with the life-span obituary formula rather than the standard narrative wayyiqtol: ἐγένετο δὲ (δέ substituting for narrative καὶ marks a slight transition) gives Sarah's age at death in three-part Hebrew arithmetic (100 + 20 + 7 = 127). The closing formula οὗτοι χρόνοι ζωῆς Σαρρας functions as a refrain echoing the obituary inscriptions of Gen 5; Sarah is the only woman in the Pentateuch whose age at death is explicitly recorded — a singular mark of honor.

Ἐγένετο

was / came to be

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential: frames the obituary)

→ constative aorist (summarizing a completed life)

γίνομαι: 'become / come to be'; the life 'came to be' — the verb frames the span as a completed whole; cf. the same formula in the Gen 5 obituaries (ἔγένετο πᾶσαι αἱ ἡμέραι ... ἔτη).

δὲ

now / and

continuative / mild adversative particle

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with ζωή)

→ noun-phrase marking

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

ζωή

life

Nominative

subject

→ participant prominence

ζωή: 'life'; renders Hebrew חַיִּים (ḥayyîm, always plural in Hebrew, singular in Greek); the obituary formula measures the life by years rather than narrating events — duration is the honor paid.

Σαρρας

of Sarah

Genitive

genitive of possession (whose life)

→ relational specification

Σαρρα: LXX first-declension form of Hebrew שָׂרָא ('princess'); declined in Greek (gen. Σαρρας, dat. Σαρρα, acc. Σαρραν); Sarah is the only matriarch whose age at death is recorded in the Pentateuch — a singular literary honor.

ἔτη

years

Accusative

accusative of extent (measure of the life-span)

→ object specification

ἔτος: 'year'; accusative of extent marks the duration; renders Hebrew שָׁנָא (šānâ).

ἑκατὸν

one hundred

cardinal numeral (first component of three-part sum)

→ measure or count

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

εἴκοσι

twenty

cardinal numeral (second component)

→ measure or count

εἴκοσι: meaning 'twenty'; numeral expression contributing count or measure in context.

ἑπτὰ

seven

cardinal numeral (third component)

→ measure or count

The three-part Hebrew arithmetic formula (100 + 20 + 7) is reproduced exactly in the LXX; the total 127 years is given without a sum — Greek readers must add; the same broken-number format appears in the Gen 5 genealogies.

οὗτοι

these

Nominative

demonstrative pronoun, subject of the closing refrain clause

→ participant reference

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

χρόνοι

years

Nominative

predicate nominative (anarthrous: closing epitaph formula)

→ participant prominence

χρόνος: 'time / year'; anarthrous in Rahlfs — οὗτοι χρόνοι ζωῆς Σαρρας functions as a lapidary inscription: 'these are years of Sarah's life'; the absence of the article gives the phrase epitaph-like weight.

ζωῆς

of life

Genitive

genitive of description (qualifying χρόνοι)

→ relational specification

ζωῆς: meaning 'of life'; it serves as genitive of description (qualifying χρόνοι).

Σαρρας

of Sarah

Genitive

genitive of possession (resuming the subject of v.1)

→ relational specification

Σαρρας: meaning 'of Sarah'; it serves as genitive of possession (resuming the subject of v.1).

2 ἀπέθανεν δὲ Σαρρα ἐν πόλει Αρβोक, ἥ ἐστὶν ἐν τῷ κοιλώματι αὕτη ἐστὶν Χεβρων ἐν γῇ Χανααν· ἦλθεν δὲ Ἀβρααμ κόψασθαι Σαρραν καὶ πενθῆσαι.

And Sarah died in the city of Arbok, which is in the valley; this is Hebron in the land of Canaan. And Abraham came to mourn for Sarah and to weep.

Death report + response

ἀπέθανεν δὲ

Two δέ-clauses drive the verse: first Sarah's death at Arbok / Hebron with a geographical gloss, then Abraham's arrival for mourning. The pairing of κόψασθαι (ritual breast-beating) and πενθῆσαι (grieving) is the standard ancient Near Eastern mourning dyad, distinguishing outward ritual from inner sorrow. The geographical note 'this is Hebron in the land of Canaan' frames Hebron as still foreign territory, setting up the legal necessity of purchasing rather than simply occupying a grave.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (narrative: death report)

→ constative aorist (single completed event)

ἀποθνήσκω: 'die'; compound ἀπό + θνήσκω; the simple statement of death contrasts with the elaborate age-obituary of v.1 — now the life ends in one word.

δὲ

now

continuative particle (introducing the death report)

→ discourse linkage or contrast

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

Σαρρα

Sarah

Nominative

subject

→ participant prominence

Σαρρα: meaning 'Sarah'; it serves as subject.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πόλει

city

Dative

dative of place

→ sphere or reference

πόλις: 'city'; renders Hebrew עִיר; the death at Kiriath-arba / Hebron anchors the burial narrative geographically and sets up the land-purchase.

Αρβोक

Arbok

indeclinable proper noun (city-name, in apposition to πόλει)

→ participant identification

Αρβोक: LXX phonetic rendering of Hebrew קִרְיַת אַרְבַּע (Kiriath-arba, 'city of four / four'); the LXX drops 'Kiriath' and approximates אַרְבַּע as Αρβोक; identified within the verse as Χεβρων (Hebron).

ἣ

which

Nominative

relative pronoun, subject of the identification clause

→ participant reference

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

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (geographical identification)

→ gnomic present (permanent fact)

εἰμί: copula.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

κοιλώματι

valley / hollow

Dative

dative of place

→ sphere or reference

κοίλωμα: 'hollow / valley'; the LXX renders a Hebrew topographical term as a common noun here rather than preserving a proper name; Hebron sits in a highland valley in the southern hill country.

αὕτη

this

Nominative

demonstrative pronoun, subject (glossing the location)

→ participant reference

αὕτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun, subject (glossing the location).

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copula (city identification formula)

→ **gnomic present**

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

Χεβρων

Hebron

indeclinable proper noun (predicate: the city's other name)

→ **participant identification**

Χεβρων: LXX transliteration of Hebrew חֶבְרוֹן (Hebron); one of the most ancient cities of Canaan, associated with Abraham throughout Genesis; later David's first royal seat (2 Sam 2:1–4); Acts 7:16 (Stephen's speech) places the purchased burial plot at Shechem — a conflation of Gen 23 (Hebron) and Gen 33:19 / Josh 24:32 (Shechem) that is a classic text-critical crux in Acts.

ἐν

in

preposition + dative (locative)

→ **spatial or relational framing**

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

γῆ

land

Dative

dative of place

→ **sphere or reference**

γῆ: meaning 'land'; it serves as dative of place.

Χανααν

Canaan

indeclinable proper noun, genitive of location (land of Canaan)

→ **participant identification**

Χανααν: LXX transliteration of כְּנָעַן; the phrase 'in the land of Canaan' is the standard geographical frame marking Hebron as still the promised-but-not-yet-possessed territory; the purchase will be Abraham's sole legal foothold in it.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (second narrative action: Abraham's arrival)

→ **constative aorist (completed journey)**

ἔρχομαι: 'come'; here 'came to pass / were realized'; the singular verb with the neuter plural subject πάντα τὰ σημεῖα follows the regular Greek rule.

δὲ

now

continuative particle (second δέ: introducing Abraham's response)

→ **discourse linkage or contrast**

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

Αβρααμ

Abraham

indeclinable proper noun, subject

→ **participant identification**

Αβρααμ: LXX transliteration of אַבְרָהָם; indeclinable throughout the LXX; the subject of every legal and mourning action in the chapter — his is the initiative from grief to purchase.

κόψασθαι

to mourn / to beat the breast

Aor Mid Inf · κόπτω

infinitive of purpose (after ἦλθεν: he came in order to ...)

→ purpose infinitive (ritual mourning action)

κόπτομαι: 'beat the breast / mourn ritually'; the middle voice of κόπτω ('cut / beat') is the standard idiom for formal mourning by chest-beating; cf. Luke 23:48 (κόπτεσθαι) for the identical gesture at the crucifixion; the word signals the public, performative dimension of Abraham's grief.

Σαρραν

Sarah

Accusative

accusative object (of mourning)

→ object specification

Σαρραν: meaning 'Sarah'; it serves as accusative object (of mourning).

καὶ

and

coordinating conjunction (linking the two mourning infinitives)

→ discourse linkage or contrast

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

πενθῆσαι

to grieve / to weep

Aor Act Inf · πενθέω

infinitive of purpose (coordinate with κόψασθαι)

→ purpose infinitive (inner grief as complement to ritual)

πενθέω: 'mourn / grieve'; broader than κόπτομαι — the inward sorrow rather than the outward ritual gesture; the pairing distinguishes performed mourning from felt grief; cf. Matt 5:4 (μακάριοι οἱ πενθοῦντες, 'blessed are those who mourn').

3 καὶ ἀνέστη Ἀβρααμ ἀπὸ τοῦ νεκροῦ αὐτοῦ καὶ εἶπεν τοῖς υἱοῖς Χετ λέγων

And Abraham rose from his dead and spoke to the sons of Heth, saying,

Sequential action (transition from grief to public petition)

καὶ

The narrative καὶ ἀνέστη ('and he rose') marks Abraham's transition from the posture of mourning to legal action — a culturally significant gesture: rising from one's dead signals readiness for public business. The speech is directed to 'the sons of Heth,' the Hittite assembly, marking this as a formal communal petition. The participle λέγων is the standard LXX recitative formula introducing direct speech, calquing Hebrew לֵּמַד .

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἀνέστη

rose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (narrative action: end of mourning posture)

→ constative aorist (punctiliar: the moment of rising)

ἀνίστημι: 'stand up / rise'; the verb marks the end of the mourning-posture and the beginning of public action; the same root governs NT resurrection language (ἀνάστασις); Abraham's rising 'from his dead' mirrors the legal convention of concluding a period of acute mourning.

Ἀβραάμ

Abraham

indeclinable proper noun, subject

→ participant identification

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

ἀπὸ

from

preposition + genitive (ablative: separation from)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

νεκροῦ

dead / corpse

Genitive

genitive object of ἀπό (the body from which he rises)

→ relational specification

νεκρός: 'dead body / corpse'; substantival adjective used as a noun; the phrase ἀπὸ τοῦ νεκροῦ αὐτοῦ ('from his dead one') renders Hebrew מֵעַל פְּנֵי מֵתוֹ ('from before his dead') — the possessive makes the death intimate and the separation deliberate.

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 (sequential action)

→ discourse linkage or contrast

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

εἶπεν

spoke / said

Aor Act Indic 3 Sg · λέγω

main verb (speech initiation)

→ constative aorist (single speech act)

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

τοῖς

the

Dative

article (with υἱοῖς)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

indirect object (dative of recipient)

→ sphere or reference

υἱός: 'son'; 'sons of Heth' = Hittites (Hebrew תַּח־יָבֵד, bene-Ḥet); the Hittites hold local power in the Hebron region; the phrase recurs seven times in Gen 23, functioning as the legal-witness formula for each stage of the transaction; cf. Heb 11:9 where Abraham sojourns as alien 'in the land of promise' among such peoples.

Χετ

Heth

indeclinable proper noun, genitive of origin (sons of Heth)

→ participant identification

Χετ: LXX transliteration of Hebrew תַּח (Ḥet), eponymous ancestor of the Hittites; consistently indeclinable in LXX; the phrase οἱ υἱοὶ Χετ appears seven times in Gen 23 — the Hittites serve throughout as the legal-witness chorus authenticating Abraham's title.

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

attendant circumstance participle (recitative: introduces direct speech)

→ circumstantial present participle (Hebraistic 'saying')

λέγω: the participle λέγων is the standard LXX formula for introducing reported speech, calquing Hebrew לֵאמֹר; here it functions as a recitative tag — 'saying:' — opening Abraham's petition.

4 Πάροικος καὶ παρεπίδημος ἐγὼ εἰμι μεθ' ὑμῶν· δότε μοι κτῆσιν τάφου μεθ' ὑμῶν, καὶ θάψω τὸν νεκρόν μου ἀπ' ἔμοῦ.

I am a resident alien and a stranger among you; give me a possession of a burial place among you, that I may bury my dead from before me.

Direct speech: the sojourner's legal petition ASYNDETON

The self-identification πάροικος καὶ παρεπίδημος is placed first for rhetorical emphasis — the asyndeton and the forward position of the double predicate before εἰμι give the self-description maximum weight. The petition δότε μοι κτῆσιν τάφου uses the legal term κτῆσις ('possession / title'), signaling that Abraham is requesting ownership, not merely use-rights. NT echo: the exact word-pair πάροικος-παρεπίδημος is inherited verbatim at 1 Pet 2:11 and animates the pilgrim theology of Heb 11:13 — these words become the scriptural definition of the believer's stance in the world.

Πάροικος

resident alien / sojourner

Nominative

predicate nominative (first of the double self-description, placed forward for emphasis)

→ participant prominence

πάροικος: 'one who dwells alongside / resident alien'; the legal term for a non-citizen resident — someone with limited rights in a community not their own; renders Hebrew גֵּר (ger), the resident alien with some protections but no land-title; 1 Pet 2:11 inherits this word verbatim (παρεπιδήμους καὶ παροίκους παρακαλῶ) to describe the pilgrim identity of believers; Heb 11:9 uses the cognate verb παρώκησεν of Abraham himself.

καὶ

and

coordinating conjunction (linking the two self-descriptions)

→ discourse linkage or contrast

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

παρεπίδημος

stranger passing through / alien sojourner

Nominative

predicate nominative (second self-description, coordinate with πάροικος)

→ participant prominence

παρεπίδημος: 'one who is a foreigner upon / stranger passing through'; intensifies πάροικος — not merely a resident alien but one whose foreignness is even more transient; the compound παρ-επί-δημος stacks three prefixes of distance; 1 Pet 2:11 quotes the pair directly; Heb 11:13 generalizes it: ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς ('strangers and aliens upon the earth') — making Gen 23:4 the scriptural root of the NT pilgrim theology.

ἐγὼ

I

Nominative

subject (emphatic pronoun: 'I myself am')

→ participant reference

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

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula

→ gnomic present (stating a permanent legal status)

εἰμί: 'be'; ἐγώ εἰμι κύριος renders יהוה אני.

μεθ'

among / with

preposition + genitive (associative: 'among you')

→ spatial or relational framing

μεθ': meaning 'among'; here it marks the relation signaled by preposition + genitive (associative: 'among you').

ὕμῶν

you (pl.)

Genitive

genitive object of μετά (associative)

→ relational specification

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

δότε

give

Aor Act Impv 2 Pl · δίδωμι

main verb (imperative: the legal petition)

→ constative aorist imperative (requesting a completed transaction)

δίδωμι: 'give / grant'; the aorist imperative frames the request as a completed legal act, not an ongoing favor; the transactional register is deliberate — Abraham is invoking the legal right of purchase.

μοι

to me

Dative

dative of advantage (recipient of the possession)

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (recipient of the possession).

κτῆσιν

possession / property

Accusative

direct object (the legal title requested)

→ object specification

κτῆσις: 'possession / acquisition / property'; the key legal term of the chapter; renders Hebrew תְּהִזָּזַת (ʾăḥuzzat), the technical term for heritable property; Abraham is requesting not a temporary use-right but a κτῆσις — a deed of ownership; the same term recurs at 23:9, 18, 20 as the chapter's legal refrain.

τάφου

of burial / tomb

Genitive

genitive of purpose (possession for burial)

→ relational specification

τάφος: 'burial / tomb'; genitive of purpose: 'a possession destined for burial'; the phrase κτῆσιν τάφου is the chapter's legal formula for the burial ground, repeated at 23:20.

μεθ'

among / with

preposition + genitive (locative: 'among you' — situating the burial within their territory)

→ spatial or relational framing

μεθ': meaning 'among'; here it marks the relation signaled by preposition + genitive (locative: 'among you' — situating the burial within their territory).

ὕμῶν

you (pl.)

Genitive

genitive object of μετά

→ relational specification

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

καὶ

and / so that

coordinating conjunction (consecutive / result)

→ discourse linkage or contrast

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

θάψω

I will bury

Fut Act Indic 1 Sg · θάπτω

main verb (future: statement of intent / result)

→ predictive future (the purpose of the purchase)

θάπτω: 'bury'; renders Hebrew הָקַדְנָה (waw-consecutive + cohortative: 'that I may bury'); the LXX's future indicative θάψω carries the same purposive force — the purchase exists so that burial can happen.

τὸν

the

Accusative

article (with νεκρόν)

→ noun-phrase marking

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

νεκρόν

dead / corpse

Accusative

direct object of θάψω

→ object specification

νεκρός: 'dead one / corpse'; the article makes it definite — this particular dead one (Sarah); the phrasing τὸν νεκρόν μου ('my dead') is intimate and possessive, echoing the ἀπὸ τοῦ νεκροῦ αὐτοῦ of v.3.

μου

my

Genitive

genitive of possession

→ relational specification

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

ἀπ'

from / away from

preposition + genitive (ablative: removal from before him)

→ spatial or relational framing

ἀπ': meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: removal from before him).

ἐμοῦ

me

Genitive

genitive object of ἀπό (emphatic form of the pronoun)

→ relational specification

ἐμοῦ: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπό (emphatic form of the pronoun).

5 ἀπεκρίθησαν δὲ οἱ υἱοὶ Χετ πρὸς Ἀβραὰμ λέγοντες

And the sons of Heth answered Abraham, saying,

Speech introduction (Hittite communal response)

ἀπεκρίθησαν δὲ

The compound ἀπεκρίθησαν + δέ is the LXX's standard response formula, calquing Hebrew וַיַּעֲנֵה; the present clause is a speech heading with no content of its own — the Hittite reply follows in v.6. The collective subject 'the sons of Heth' frames the response as communal, not individual, underlining the public-legal character of the proceeding.

ἀπεκρίθησαν

answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb (speech introduction)

→ constative aorist (single response act)

ἀποκρίνομαι: 'answer / respond'; deponent passive form; the standard LXX verb for formal responses in legal and dialogue contexts; renders Hebrew אָנַחֲנִי.

δὲ

now

continuative particle

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with υἱοί)

→ noun-phrase marking

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

υἱοί

sons

Nominative

subject (collective: the Hittite assembly)

→ participant prominence

υἱοί: meaning 'sons'; it serves as subject (collective: the Hittite assembly).

Χετ

Heth

indeclinable proper noun, genitive of origin

→ participant identification

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

πρὸς

to

preposition + accusative (directional: to Abraham)

→ spatial or relational framing

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

Αβρααμ

Abraham

indeclinable proper noun, object of πρὸς

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, object of πρὸς.

λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

attendant circumstance participle (recitative: introduces direct speech)

→ durative present participle (the accompanying words)

λέγω: λέγοντες (plural) is the recitative participle matching the plural subject υἱοί, calquing Hebrew אָמַרְוּ; it functions as a speech-introduction tag.

6 Μὴ κύριε· ἄκουσον δὲ ἡμῶν· βασιλεὺς παρὰ θεοῦ εἶ σὺ ἐν ἡμῖν· ἐν τοῖς ἐκλεκτοῖς μνημείοις ἡμῶν θάψον τὸν νεκρὸν σου· οὐδεὶς γὰρ ἡμῶν τὸ μνημεῖον αὐτοῦ κωλύσει ἀπὸ σοῦ τοῦ θάψαι τὸν νεκρὸν σου ἐκεῖ.

No, my lord; but hear us: you are a prince from God among us; in our choicest tombs bury your dead — for none of us will withhold his tomb from you to bury your dead there.

Direct speech: courtly honorific offer

ASYNDETON

The Hittites' response is a masterpiece of honorific diplomacy: they open with the refusal-formula Μὴ κύριε ('No, my lord'), then invert the power dynamic by designating Abraham βασιλεὺς παρὰ θεοῦ ('a prince from God'), the highest possible honorific. The offer of their choicest tombs is an extravagant gesture of hospitality that Abraham will politely decline in favor of a specific purchase. The γὰρ clause at the end provides the grounding warrant — the offer is unconditional because no Hittite will withhold his tomb.

Μὴ

no / not so

negative particle (polite refusal / demurral: 'please no' / 'not at all')

→ discourse linkage or contrast

μή: in this pragmatic context μή functions as a polite negation-of-a-premise — 'no, not at all' — rather than a prohibition; it is the courtly formula for brushing aside a previous framing (here: Abraham's self-deprecation as a sojourner).

κύριε

my lord

Vocative

vocative of address

→ direct address

κύριος: 'lord / master'; the vocative κύριε as a title of respectful address; the Hittites address Abraham with the highest term of respect, which they will then justify with the divine-prince designation.

ἄκουσον

hear / listen

Aor Act Impv 2 Sg · ἀκούω

main verb (imperative: request for attention)

→ constative aorist imperative (a single act of hearing)

ἀκούω: 'hear / listen to'; the aorist imperative ἄκουσον is the standard Near Eastern courtesy formula for requesting a hearing before making a proposal — it recurs as ἀκούσατέ in v.8 and εἰς τὰ ὦτα ('into the ears') elsewhere in the chapter.

δὲ

but / now

mild adversative particle (contrast with the Μὴ refusal)

→ discourse linkage or contrast

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

ἡμῶν

us

Genitive

genitive object of ἀκουσον (genitive with ἀκούω: hear us)

→ relational specification

ἡμῶν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀκουσον (genitive with ἀκούω: hear us).

βασιλεὺς

prince / king

Nominative

predicate nominative (placed first for emphasis: the honorific title)

→ participant prominence

βασιλεὺς: 'king / prince / ruler'; renders Hebrew **מֶלֶךְ נָשִׂא** ('a prince of God'), where **נָשִׂא** = 'elevated one / chieftain'; the LXX's βασιλεὺς upgrades the title to 'king,' the highest status word in Greek; the phrase βασιλεὺς παρὰ θεοῦ is a superlative honorific — a divinely-appointed ruler — placed at the head of the clause for maximum effect.

παρὰ

from

preposition + genitive (source: 'from God' = divinely appointed)

→ spatial or relational framing

παρὰ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: 'from God' = divinely appointed).

θεοῦ

God

Genitive

genitive object of παρὰ (divine source of the status)

→ relational specification

θεός: renders Hebrew **עֵלֹהִים** (ʿēlōhîm); the Hittites acknowledge Abraham's divine standing — remarkable as a pagan recognition of the God of Abraham.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

copula

→ gnomic present (stating a recognized status)

εἶμι: 'be'; the copula of the predicate-adjective construction; though present in form, it carries the past sense of Saul's former lowliness.

σὺ

you

Nominative

subject (emphatic: 'you yourself are')

→ participant reference

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

ἐν

among

preposition + dative (locative-associative: 'among us')

→ spatial or relational framing

ἐν: meaning 'among'; here it marks the relation signaled by preposition + dative (locative-associative: 'among us').

ἡμῖν

us

Dative

dative object of ἐν (locative: in our community)

→ participant reference or interest

ἡμῖν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐν (locative: in our community).

ἐν

in

preposition + dative (locative: in our tombs)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with μνημείους)

→ noun-phrase marking

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

ἐκλεκτοῖς

choicest / chosen

Dative

attributive adjective (modifying μνημείους: our choicest tombs)

→ sphere or reference

ἐκλεκτός: 'chosen / selected / best'; renders Hebrew מִבְּחָר (mibḥar, 'the choicest / best of'); the Hittites are offering their premium burial sites — an extravagant gesture.

μνημείους

tombs / monuments

Dative

dative of place (locative: bury in our tombs)

→ sphere or reference

μνημεῖον: 'tomb / monument / memorial'; renders Hebrew קֶבֶר (qeber, 'grave/tomb'); the cognate μνήμη ('memory') underlies the word — a tomb is a monument of memory.

ἡμῶν

our

Genitive

genitive of possession (our tombs)

→ relational specification

ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (our tombs).

θάψον

bury

Aor Act Impv 2 Sg · θάπτω

main verb (imperative: the Hittites' generous invitation)

→ constative aorist imperative (requesting a single burial act)

θάπτω: 'bury'; the Hittites now use the same word Abraham used in his request (v.4 θάψω), mirroring his vocabulary back to him in a gesture of welcome.

τὸν

the

Accusative

article

→ noun-phrase marking

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

νεκρόν

dead

Accusative

direct object of θάψον

→ object specification

νεκρόν: meaning 'dead'; it serves as direct object of θάψον.

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.

οὐδεὶς

no one

Nominative

subject (of the γάρ warrant clause)

→ participant prominence

οὐδεὶς: 'no one / not one'; the universal negative subject of the warrant clause guaranteeing the offer: 'for not one of us will withhold...!'

γὰρ

for

postpositive explanatory conjunction (grounding the offer)

→ discourse linkage or contrast

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

ἡμῶν

of us

Genitive

partitive genitive (of us = any one of us)

→ relational specification

ἡμῶν: meaning 'of us'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive (of us = any one of us).

τὸ

the

Accusative

article (with *μνημεῖον*)

→ noun-phrase marking

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

μνημεῖον

tomb

Accusative

direct object of *κωλύσει*

→ object specification

μνημεῖον: meaning 'tomb'; it serves as direct object of *κωλύσει*.

αὐτοῦ

his

Genitive

genitive of possession (each one's own tomb)

→ relational specification

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

κωλύσει

will withhold / prevent

Fut Act Indic 3 Sg · *κωλύω*

main verb (future: the guarantee of the offer)

→ predictive future (the warrant for the offer)

κωλύω: 'hinder / prevent / withhold'; the future indicative gives the guarantee legal force — it is a binding declaration that no Hittite will impede Abraham's use of any tomb.

ἀπὸ

from

preposition + genitive (separation: withhold from you)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of *ἀπό*

→ relational specification

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

τοῦ

the

Genitive

article with infinitive (genitive articular infinitive of purpose)

→ noun-phrase marking

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

θάψαι

to bury

Aor Act Inf · *θάπτω*

genitive articular infinitive of purpose (from hindering you to bury)

→ purpose infinitive

θάπτω: 'bury'; renders *קָבַר*; the articular infinitive τοῦ θάψαι expresses the purpose of the return; the burial-motif dominates vv. 29–31.

τὸν

the

Accusative

article

→ noun-phrase marking

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

νεκρόν

dead

Accusative

direct object of *θάψαι*

→ object specification

νεκρόν: meaning 'dead'; it serves as direct object of *θάψαι*.

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.

ἐκεῖ

there

adverb of place (in the choicest tomb offered)

→ adverbial qualification

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

7 καὶ ἀναστὰς Ἀβραὰμ προσεκύνησεν τῷ λαῷ τῆς γῆς, τοῖς υἱοῖς Χετ.

And Abraham rose and bowed down to the people of the land, to the sons of Heth.

Narrative action (courtesy bow before the counter-request)

καὶ

The bow (προσεκύνησεν) following the Hittites' generous offer is the required courtesy gesture of acknowledgment before making a more specific counter-request. The same verb recurs at 23:12 — the chapter's etiquette is marked by paired bows flanking each major exchange. τῷ λαῷ τῆς γῆς ('the people of the land') = Hebrew גִּרְתִּים דָּעֵי, the free landowning citizens of a locality who constitute the legal assembly.

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

ἀναστὰς

having risen

Aor Act Ptc Nom Sg Masc · ἀνίστημι

attendant circumstance participle (precedes the main verb: he rose and bowed)

→ constative aorist participle (decisive rising: from seated watcher to active defender)

ἀνίστημι: the aorist participle ἀναστὰς marks the physical act of rising as the prerequisite of bowing — one bows from a standing position; it may also signal a formal transition in posture (rising from mourning) to mark this as a public legal act.

Ἀβραὰμ

Abraham

indeclinable proper noun, subject

→ participant identification

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

προσεκύνησεν

bowed down

Aor Act Indic 3 Sg · προσκυνέω

main verb (formal gesture of respect)

→ constative aorist (single performed act)

προσκυνέω: 'bow down / prostrate oneself'; the word most commonly used for worship in the NT (Matt 4:9, 10; John 4:20–24; Rev passim); in the OT and LXX it is the standard formal gesture of respect toward human superiors as well as toward God; here it is purely social — a bow of gratitude acknowledging the Hittites' generous offer.

τῷ

the

Dative

article (with λαῶ)

→ noun-phrase marking

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

λαῶ

people

Dative

dative of recipient (he bowed to the people)

→ sphere or reference

λαός: 'people / nation'; here = the assembled civic body, the free-landowner assembly; renders Hebrew אֲמ (‘am); 'the people of the land' (יְרֵמְיָהּ אֶמ) is a legal-administrative term for the body of propertied citizens who witness and validate formal transactions.

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of definition (people of the land = the local civic assembly)

→ relational specification

γῆς: meaning 'land'; it serves as genitive of definition (people of the land = the local civic assembly).

τοῖς

the

Dative

article (with υἱοῖς; appositive phrase)

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative in apposition to λαῶ τῆς γῆς (identifying the people of the land as Hittites)

→ sphere or reference

υἱοῖς: meaning 'sons'; it serves as dative in apposition to λαῶ τῆς γῆς (identifying the people of the land as Hittites).

Χετ

Heth

indeclinable proper noun, genitive of origin

→ participant identification

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

8 καὶ ἐλάλησεν πρὸς αὐτοὺς Αβραὰμ λέγων· Εἰ ἔχετε τῇ ψυχῇ ὑμῶν ὥστε θάψαι τὸν νεκρὸν μου ἀπὸ προσώπου μου, ἀκούσατέ μου καὶ λαλήσατε περὶ ἐμοῦ Εφρων τῷ τοῦ Σααρ·

And Abraham spoke to them, saying, 'If it is your will to bury my dead from before me, hear me and speak on my behalf to Ephron son of Zohar,'

Sequential speech: refined petition naming a specific seller

καὶ

Abraham acknowledges the Hittites' courtesy (ἀκούσατέ μου — 'hear me') but redirects his request to a specific individual: Ephron son of Σααρ. The conditional protasis εἰ ἔχετε τῇ ψυχῇ ὑμῶν is a Hebraism for 'if it is in your soul / if it is your will' — calquing Hebrew אִם־בְּנֶפֶשְׁךָ ; the polite conditional gives the Hittites formal space to decline while making the request precise. The λαλήσατε περὶ ἐμοῦ ('speak on my behalf to') turns the Hittite assembly into interceding intermediaries.

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech initiation)

→ constative aorist

λαλέω: 'speak'; slightly more emphatic than λέγω in LXX narrative; here signals a formal public address directed toward the assembled Hittites.

πρὸς

to

preposition + accusative (directional: toward them)

→ spatial or relational framing

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

αὐτοὺς

them

Accusative

accusative object of πρὸς (the Hittite assembly)

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς (the Hittite assembly).

Αβρααμ

Abraham

indeclinable proper noun, subject

→ participant identification

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

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

attendant circumstance participle (recitative: introduces direct speech)

→ circumstantial present participle (Hebraistic 'saying')

λέγω (pres. ptc. λέγων): the redundant participle-of-saying rendering רַמַּזְלִי.

Εἰ

if

conditional conjunction (introducing the first-class protasis)

→ discourse linkage or contrast

Εἰ: meaning 'if'; conjunction or particle linking this unit with the surrounding discourse.

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

conditional protasis (εἰ clause: 'if you have it in your soul')

→ customary present (ongoing disposition)

ἔχω: 'have'; in the phrase ἔχετε τῇ ψυχῇ ὑμῶν ('you have in your soul') this is a Hebraism calquing Hebrew אֶתְּ-נַפְשְׁךָ (ʾet-*nafšekā*) ('if it is with your soul' = 'if you are willing'); ψυχὴ + ἔχω in this idiom means 'it is your will / desire' — a polite conditional framing.

τῇ

the

Dative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ

soul / will

Dative

dative of sphere (have-in your soul = have it in mind)

→ sphere or reference

ψυχῇ: 'soul / life / self / will'; renders Hebrew נֶפֶשׁ (*nepeš*); in this idiom the soul represents the locus of volition — 'if you have it in your soul' = 'if you are willing'; the phrase is a Hebraism without a direct Greek parallel.

ὑμῶν

your

Genitive

genitive of possession (your soul = your will)

→ relational specification

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

ὥστε

to / so as to

consecutive conjunction + infinitive (result / content of the willing)

→ discourse linkage or contrast

ὥστε: meaning 'to'; conjunction or particle linking this unit with the surrounding discourse.

θάψαι

to bury

Aor Act Inf · θάπτω

infinitive of content (the content of the will: to bury)

→ purpose infinitive

θάπτω: 'bury'; renders תָּבַח; the articular infinitive τοῦ θάψαι expresses the purpose of the return; the burial-motif dominates vv. 29–31.

τὸν

the

Accusative

article

→ noun-phrase marking

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

νεκρόν

dead

Accusative

direct object of θάψαι

→ object specification

νεκρόν: meaning 'dead'; it serves as direct object of θάψαι.

μου

my

Genitive

genitive of possession

→ relational specification

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

ἀπὸ

from

preposition + genitive (ablative: remove from my presence)

→ spatial or relational framing

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

προσώπου

face / presence

Genitive

genitive object of ἀπό (from my face / from before me)

→ relational specification

πρόσωπον: 'face / presence'; ἀπὸ προσώπου μου ('from before my face') is a Hebraism calquing Hebrew מִלְפָּנַי (milfānay, 'from before me'); the idiom conveys both the physical act (removing the body from view) and the emotional urgency of burial.

μου

my

Genitive

genitive of possession (from before me)

→ relational specification

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

ἀκούσατέ

hear me

Aor Act Impv 2 Pl · ἀκούω

main verb (imperative: request for attention, resuming after the protasis)

→ constative aorist imperative

ἀκούω: the repeated request for a hearing (cf. ἄκουσον in v.6) is part of the formal near-Eastern negotiation etiquette — each turn in the dialogue opens by requesting the other party's attention.

μου

me

Genitive

genitive object of ἀκούσατε

→ relational specification

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

καὶ

and

coordinating conjunction (linking the two imperatives)

→ discourse linkage or contrast

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

λαλήσατε

speak

Aor Act Impv 2 Pl · λαλέω

main verb (imperative: the specific request — act as intermediaries)

→ constative aorist imperative

λαλέω: 'speak'; the Hittite assembly is asked to serve as go-betweens, advocating for Abraham to Ephron — a formal intercession role in the legal transaction.

περὶ

on behalf of / concerning

preposition + genitive (on my behalf)

→ spatial or relational framing

περὶ: meaning 'on behalf of'; here it marks the relation signaled by preposition + genitive (on my behalf).

ἐμοῦ

me

Genitive

genitive object of περί (emphatic pronoun: on my behalf)

→ relational specification

ἐμοῦ: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of περί (emphatic pronoun: on my behalf).

Εφρων

Ephron

indeclinable proper noun, indirect object of λαλήσατε (speak to Ephron)

→ participant identification

Εφρων: LXX transliteration of Hebrew עֶפְרֹן (ʿEprōn, 'fawn / dusty'); the specific Hittite from whom Abraham wishes to purchase the cave; he is identified by patronymic as 'the son of Σααρ' — a formal legal introduction.

τῷ

the

Dative

article (dative with Εφρων, marking the indirect object relationship)

→ noun-phrase marking

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

τοῦ

of the

Genitive

article (genitive: Ephron 'the [son] of Zohar' — patronymic construction)

→ noun-phrase marking

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

Σααρ

Zohar

indeclinable proper noun, genitive of patronymic (son of Zohar)

→ participant identification

Σααρ: LXX transliteration of Hebrew צֹהַר (ṣōḥar, 'whiteness / brilliance'); Ephron's father; the patronymic construction τῷ τοῦ Σααρ ('to the [son] of Zohar') is the standard LXX way of expressing a patronymic when the word υἱός ('son') is elided.

9 καὶ δότω μοι τὸ σπήλαιον τὸ διπλοῦν, ὃ ἐστὶν αὐτῷ, τὸ ὃν ἐν μέρει τοῦ ἀγροῦ αὐτοῦ· ἀργυρίου τοῦ ἀξίου δότω μοι αὐτὸ ἐν ὑμῖν εἰς κτῆσιν τάφου.

that he give me the double cave which belongs to him, which is at the end of his field; for the full silver price let him give it to me among you as a possession for a burial place.

Continuation of speech: the specific request καὶ

This verse completes the request begun in v.8: Abraham names the specific property — τὸ σπήλαιον τὸ διπλοῦν, 'the double cave.' The LXX's translation of Machpelah (Hebrew מַכְפֶּלֶת הַמְּצֻלָּה) as 'the double cave' rather than a transliterated proper name is one of the chapter's key translational decisions: the root כּפַל ('to double/fold') is rendered interpretively as διπλοῦς. The insistence on full payment (ἀργυρίου τοῦ ἀξίου, 'for the silver of its value') establishes a legal κτῆσις, not a gift-obligation.

καὶ
and

coordinating conjunction (continuing the speech of v.8)

→ discourse linkage or contrast

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

δότω

let him give

Aor Act Impv 3 Sg · δίδωμι

main verb (third-person imperative: request that Ephron give)

→ constative aorist imperative (requesting a single completed transfer)

δίδωμι: 'give / grant'; the third-person aorist imperative δότω ('let him give') is the polite indirect request — Abraham asks the Hittite assembly to relay the petition to Ephron, so he addresses them while speaking about Ephron in the third person.

μοι

to me

Dative

dative of advantage (recipient of the property)

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (recipient of the property).

τὸ

the

Accusative

article (with σπήλαιον)

→ noun-phrase marking

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

σπήλαιον

cave

Accusative

direct object of δότω

→ object specification

σπήλαιον: 'cave'; renders Hebrew חֲלֹמֶל (me'ārâ, 'cave'); the word is neuter; it recurs throughout the chapter (vv.9, 11, 17, 19, 20) as the chapter's central object — the cave that is both the price and the goal of the transaction.

τὸ

the

Accusative

article (with διπλοῦν: attributive)

→ noun-phrase marking

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

διπλοῦν

double

Accusative

attributive adjective (the double / twofold cave)

→ object specification

διπλοῦς: 'double / twofold'; this is the LXX's translation of the Hebrew proper name Machpelah (מַחֲפֶלֶת, from the root פֶּלַע, 'to fold / double'); rather than transliterating the place-name the translator renders its meaning — 'the double cave' — making the etymology legible in Greek but losing the proper name; this translation decision is unique in the LXX treatment of this cave-name and marks it as a deliberate interpretive choice.

ὃ

which

Accusative

relative pronoun, accusative (referring to σπήλαιον: 'which belongs to him')

→ participant reference

ὃ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, accusative (referring to σπήλαιον: 'which belongs to him').

ἐστιν

is / belongs

Pres Act Indic 3 Sg · εἰμί

copula (with dative of possession: 'which is his')

→ gnomic present

εἰμί: copula.

αὐτῷ

his

Dative

dative of possession (belongs to him = Ephron)

→ participant reference or interest

αὐτῷ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession (belongs to him = Ephron).

τὸ

the

Accusative

article with participle (articular participle, adjectival, referring to σπήλαιον)

→ noun-phrase marking

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

ὄν

being / which is

Pres Act Ptc Acc Sg Neut · εἰμί

articular participle (adjectival: further describing the cave's location)

→ participial qualification

εἰμί: the articular participle τὸ ὄν functions as a relative clause — 'the [cave] being at the end of his field'; it adds a second description of the specific property in addition to the relative clause ὃ ἐστιν αὐτῷ.

ἐν

at / in

preposition + dative (locative: at the edge/end of his field)

→ spatial or relational framing

ἐν: meaning 'at'; here it marks the relation signaled by preposition + dative (locative: at the edge/end of his field).

μέρει

part / end / portion

Dative

dative of place (at the boundary / end of the field)

→ sphere or reference

μέρος: 'part / portion / end'; renders Hebrew קֶצֶה (qəṣeh, 'end / extremity of'); the cave is at the far end of the field — a spatial detail that becomes important for the property description of 23:17.

τοῦ

the

Genitive

article (with ἀγροῦ)

→ noun-phrase marking

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

ἀγροῦ

field

Genitive

genitive of location (at the end of his field)

→ relational specification

ἀγρός: 'field / piece of land'; the cave is located at the edge of Ephron's field — a specific plot of agricultural land; in the final transaction Abraham acquires both field and cave (v.17), not only the cave.

αὐτοῦ

his

Genitive

genitive of possession (Ephron's field)

→ relational specification

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

ἀργυρίου

of silver

Genitive

genitive of price (let him give it for silver — the currency of the transaction)

→ relational specification

ἀργύριον: 'silver / money'; renders Hebrew כֶּסֶף (kesep, 'silver / money'); silver was the standard medium of exchange in the ancient Near East; the genitive of price (ἀργυρίου τοῦ ἀξίου) specifies that full market value is to be paid.

τοῦ

of the

Genitive

article (with ἀξίου)

→ noun-phrase marking

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

ἀξίου

of its value / full

Genitive

genitive adjective (modifying ἀργυρίου: silver of its proper value)

→ relational specification

ἄξιος: 'worthy / of equal value / full price'; ἀργυρίου τοῦ ἀξίου = 'silver of its worth' = the full market price; Abraham insists on a legal purchase at fair value rather than a gift — establishing clean title without obligation.

δότω

let him give

Aor Act Impv 3 Sg · δίδωμι

main verb (repeated imperative: resuming and emphasizing the request)

→ constative aorist imperative

δίδωμι: 'give / lay / impute'; in δότω ... λόγον, 'lay a charge / impute a matter'; Ahimelech begs the king not to impute guilt to his house.

μοι

to me

Dative

dative of advantage

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage.

αὐτὸ

it

Accusative

direct object (resumptive: referring back to τὸ σπήλαιον τὸ διπλοῦν)

→ participant reference

αὐτὸ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (resumptive: referring back to τὸ σπήλαιον τὸ διπλοῦν).

ἐν

among / in the presence of

preposition + dative (locative-associative: before you as witnesses)

→ spatial or relational framing

ἐν: meaning 'among'; here it marks the relation signaled by preposition + dative (locative-associative: before you as witnesses).

ὕμῃν

you (pl.)

Dative

dative object of ἐν (among you = before you as the witnessing assembly)

→ participant reference or interest

ὕμῃν: meaning 'you (pl.)'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐν (among you = before you as the witnessing assembly).

εἰς

as / for

preposition + accusative (purpose / result: as a possession for burial)

→ spatial or relational framing

εἰς: meaning 'as'; here it marks the relation signaled by preposition + accusative (purpose / result: as a possession for burial).

κτῆσιν

possession / property

Accusative

accusative of purpose (εἰς κτῆσιν: into / as a legal possession)

→ object specification

κτῆσις: 'possession / property'; the key legal term of the chapter, here used for the second time (cf. v.4); the phrase εἰς κτῆσιν τάφου exactly mirrors the request of v.4 and recurs at v.20 as the chapter's legal refrain, confirming that the title has been transferred.

τάφου

of burial

Genitive

genitive of purpose (possession destined for burial)

→ relational specification

τάφου: meaning 'of burial'; it serves as genitive of purpose (possession destined for burial).

10 Εφρων δὲ ἐκάθητο ἐν μέσῳ τῶν υἱῶν Χετ· ἀποκριθεὶς δὲ Εφρων ὁ Χετταῖος πρὸς Ἀβρααμ εἶπεν ἐν ἐπηκόῳ τῶν υἱῶν Χετ καὶ πάντων τῶν εἰσπορευομένων εἰς τὴν πόλιν λέγων

Now Ephron was sitting in the midst of the sons of Heth; and Ephron the Hittite answered Abraham in the hearing of the sons of Heth and of all those entering the city, saying,

Character introduction + speech setup (public hearing formula) Εφρων δὲ

The narrator introduces Ephron before his speech with the imperfect ἐκάθητο ('was sitting') — he was already publicly present in the Hittite assembly, not summoned. The elaborate public-hearing formula ἐν ἐπηκόῳ τῶν υἱῶν Χετ καὶ πάντων τῶν εἰσπορευομένων εἰς τὴν πόλιν specifies the audience in legal detail: every word was heard by the Hittites and all the city-gate traffic — this is a binding public act.

Εφρων

Ephron

indeclinable proper noun, subject

→ participant identification

Εφρων: LXX transliteration of Hebrew עֶפְרֹן (ʿEprōn); the seller of the cave; his name means 'fawn / dusty one'; he conducts the transaction with elaborate Near Eastern courtesy, offering the field as a gift before naming a price.

δὲ

now

continuative / transitional particle (introducing the new character's position)

→ discourse linkage or contrast

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

ἐκάθηντο

was sitting

Impf Mid Indic 3 Sg · κάθημαι

main verb (descriptive imperfect: ongoing state before Abraham's petition)

→ progressive imperfect (he was already seated in the assembly)

κάθημαι: 'sit'; the imperfect ἐκάθηντο marks a background state — Ephron was already sitting publicly among the Hittites when Abraham made his request; his presence in the assembly is therefore continuous, not a special summons, giving his response all the more legal weight.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

μέσῳ

midst

Dative

dative of place (in the midst of the assembly)

→ sphere or reference

μέσῳ: 'middle / midst'; ἐν μέσῳ + genitive = 'in the midst of'; Ephron sits centrally among the Hittite assembly — a position of prominence indicating his status as a leading citizen.

τῶν

the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of group (in the midst of the sons of Heth)

→ relational specification

υἱῶν: meaning 'sons'; it serves as genitive of group (in the midst of the sons of Heth).

Χετ

Heth

indeclinable proper noun, genitive of origin

→ participant identification

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

ἀποκριθεὶς

having answered / answering

Aor Pass Ptc Nom Sg Masc · ἀποκρίνομαι

attendant circumstance participle (precedes the main verb εἶπεν: answered and said)

→ coincident aorist participle

ἀποκρίνομαι: 'answer / respond'; the aorist participle ἀποκριθεὶς is the standard LXX speech-introduction attendant circumstance, calquing Hebrew וַיֹּאמֶר; it pairs with εἶπεν to give the double formula 'answered and said.'

δὲ

now

continuative particle (introducing Ephron's response)

→ discourse linkage or contrast

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

Εφρων

Ephron

indeclinable proper noun, subject (restated with title)

→ participant identification

Εφρων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (restated with title).

ὁ

the

Nominative

article (with Χετταῖος: identifying Ephron's ethnic group)

→ noun-phrase marking

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

Χετταῖος

Hittite

Nominative

predicate adjective in apposition (Ephron the Hittite)

→ participant prominence

Χετταῖος: 'Hittite'; the gentilic adjective derived from Χετ; Ephron is now identified by his ethnonym rather than by patronymic — he is a full member of the Hittite community whose legal act will be binding on that community.

πρὸς

to

preposition + accusative (directional: speaking to Abraham)

→ spatial or relational framing

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

Αβρααμ

Abraham

indeclinable proper noun, object of πρὸς

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, object of πρὸς.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech act)

→ constative aorist

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

ἐν

in

preposition + dative (sphere: in the hearing of)

→ spatial or relational framing

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

ἐπηκόω

hearing / earshot

Dative

dative of sphere (ἐν ἐπηκόω = within the hearing of, legally audible to)

→ sphere or reference

ἐπήκοος: 'within earshot / audible to'; the phrase ἐν ἐπηκόω is the LXX's standard formula for the legal requirement that formal transactions be conducted publicly and within hearing; it guarantees the validity of the contract before named witnesses.

τῶν

the

Genitive

article (genitive with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive (whose hearing: the sons of Heth as witnesses)

→ relational specification

υἱῶν: meaning 'sons'; it serves as genitive (whose hearing: the sons of Heth as witnesses).

Χετ

Heth

indeclinable proper noun, genitive of origin

→ participant identification

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

καὶ

and

coordinating conjunction (expanding the list of witnesses)

→ discourse linkage or contrast

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

πάντων

all

Genitive

genitive (totality: all who were entering)

→ relational specification

πάντων: meaning 'all'; it serves as genitive (totality: all who were entering).

τῶν

the

Genitive

article (with εἰσπορευομένων)

→ noun-phrase marking

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

εἰσπορευομένων

entering / coming in

Pres Mid Ptc Gen Pl Masc · εἰσπορεύομαι

articular participle (substantival: those who were entering the city = the city-gate public)

→ participial qualification

εἰσπορεύομαι: 'enter / go in'; the city gate was where legal transactions and judicial proceedings were held in ancient Near Eastern culture (cf. Ruth 4:1–12); those 'entering the city' are the general public passing through the gate who serve as additional witnesses.

εἰς

into

preposition + accusative (directional: into the city)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς (the city = Hebron / Kiriath-arba)

→ object specification

πόλιν: meaning 'city'; it serves as accusative object of εἰς (the city = Hebron / Kiriath-arba).

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

*attendant circumstance participle (recitative:
introduces direct speech)*

→ circumstantial present participle
(Hebraistic 'saying')

λέγω (pres. ptc. λέγων): the redundant
participle-of-saying rendering לֵּאמֹר.

11 Πάρες μοι, κύριε· ἄκουσον δέ μου· τὸν ἀγρόν σοι δίδωμι καὶ τὸ σπήλαιον τὸ ἐν αὐτῷ· ἐναντίον πάντων τῶν πολιτῶν μου δίδωμί σοι αὐτόν· θάψον τὸν νεκρόν σου.

No, my lord; hear me: I give you the field and the cave in it; in the presence of all my fellow citizens I give it to you; bury your dead.

Direct speech: Ephron's public gift-offer

ASYNDETON

Ephron opens with Πάρες μοι ('let it pass for me' = 'no, please') — a courtly counter to Abraham's request, rebranding purchase as gift. He publicly offers the entire field and cave (both objects expanded from Abraham's request for the cave only). The double δίδωμι ('I give / I give') with its second occurrence ἐναντίον πάντων τῶν πολιτῶν ('in the presence of all my fellow citizens') is a public, legally binding declaration. The imperative θάψον τὸν νεκρόν σου ('bury your dead') closes the offer as an invitation.

Πάρες

no / let it be

Aor Act Impv 2 Sg · παρίημι

idiomatic negation / polite refusal ('let it pass' = 'not at all, please')

→ constative aorist imperative (brushing aside Abraham's premise)

παρίημι: 'let pass / let go / dismiss'; in this idiom Πάρες μοι functions as a polite brush-off of the previous framing — Ephron dismisses the commercial framing entirely so he can reframe as a gift; renders Hebrew יָדָלְךָ לֹא (lō' 'āḏōnî, 'No, my lord').

μοι

to me / please

Dative

dative of interest (ethical dative: 'let it pass as far as I am concerned')

→ participant reference or interest

μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of interest (ethical dative: 'let it pass as far as I am concerned').

κύριε

my lord

Vocative

vocative of address

→ direct address

κύριε: meaning 'my lord'; it serves as vocative of address.

ἄκουσον

hear

Aor Act Impv 2 Sg · ἀκούω

main verb (imperative: request for a hearing)

→ constative aorist imperative

ἀκούω: 'hear/listen'; renders שָׁמַע; Abigail asks David to give her plea a hearing.

δέ

but / now

postpositive particle (mild adversative after the refusal)

→ discourse linkage or contrast

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

μου

me

Genitive

genitive object of ἄκουσον

→ relational specification

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

τὸν

the

Accusative

article (with ἄγρόν)

→ noun-phrase marking

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

ἄγρόν

field

Accusative

direct object of δίδωμι (Ephron expands the offer from cave to whole field)

→ object specification

ἄγρός: 'field'; Ephron expands Abraham's request (which was only for the cave) to include the entire field — a gesture of extravagance that will however be taken up in the final deed of sale (v.17).

σοι

to you

Dative

dative of advantage (recipient of the gift)

→ participant reference or interest

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

δίδωμι

I give

Pres Act Indic 1 Sg · δίδωμι

main verb (first-person present: performative declaration of gift)

→ performative present (the giving is the saying)

δίδωμι: 'give'; the present tense is performative — saying 'I give' in public constitutes the act of giving; this is the legal declaration of transfer; it is immediately repeated for emphasis.

καὶ

and

coordinating conjunction (adding the cave to the field)

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with σπήλαιον)

→ noun-phrase marking

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

σπήλαιον

cave

Accusative

direct object (coordinate with ἀγρόν: field and cave)

→ object specification

σπήλαιον: meaning 'cave'; it serves as direct object (coordinate with ἀγρόν: field and cave).

τὸ

the

Accusative

article with adjectival phrase (ἐν αὐτῷ: the cave in it)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative: the cave in the field)

→ spatial or relational framing

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

αὐτῷ

it

Dative

dative object of ἐν (the cave which is in the field)

→ participant reference or interest

αὐτῷ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐν (the cave which is in the field).

ἐναντίον

before / in the presence of

improper preposition + genitive (the public witness formula)

→ spatial or relational framing

ἐναντίον: 'before / in the sight of / in the presence of'; renders Hebrew *לְפָנַי*; the public-witness formula ἐναντίον πάντων τῶν πολιτῶν μου makes the declaration legally binding — a gift or sale made publicly before witnesses was irrevocable.

πάντων

all

Genitive

genitive (totality of the witnesses)

→ relational specification

πάντων: meaning 'all'; it serves as genitive (totality of the witnesses).

τῶν

the

Genitive

article (with πολιτῶν)

→ noun-phrase marking

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

πολιτῶν

citizens / fellow townspeople

Genitive

genitive (the community before whom the declaration is made)

→ relational specification

πολίτης: 'citizen / fellow townsman'; renders Hebrew *אִמִּי* ('ammî, 'my people'); Ephron identifies the witnesses as 'my fellow citizens' — his own community stands as guarantor of the transfer.

μου

my

Genitive

genitive of possession (my fellow citizens)

→ relational specification

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

δίδωμί

I give

Pres Act Indic 1 Sg · δίδωμι

main verb (repeated performative: the second, public declaration)

→ performative present

δίδωμι: the repeated δίδωμί σοι ('I give to you') after the public-witness formula gives the declaration double legal force; the repetition is not redundant but formulaic — the first states the content, the second performs it before witnesses.

σοι

to you

Dative

dative of advantage (recipient)

→ participant reference or interest

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

αὐτόν

it

Accusative

direct object (resumptive: the field + cave together, masculine form referring to ἀγρόν)

→ participant reference

αὐτόν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (resumptive: the field + cave together, masculine form referring to ἀγρόν).

θάψον

bury

Aor Act Impv 2 Sg · θάπτω

main verb (imperative: the invitation closing the offer)

→ constative aorist imperative

θάπτω: 'bury'; Ephron closes his generous offer with the same imperative the Hittites used in v.6 — 'bury your dead' — making his offer a full echo and expansion of the communal invitation.

τὸν

the

Accusative

article

→ noun-phrase marking

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

νεκρόν

dead

Accusative

direct object of θάψον

→ object specification

νεκρόν: meaning 'dead'; it serves as direct object of θάψον.

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.

12 καὶ προσεκύνησεν Αβρααμ ἐναντίον τοῦ λαοῦ τῆς γῆς.

And Abraham bowed down before the people of the land.

Narrative action (second courtesy bow) καὶ

The second bow in the chapter (cf. v.7) follows Ephron's public offer and acknowledges it with the required courtesy gesture before Abraham frames his counter-request in v.13. The brevity of the verse — a single clause — gives it a ritual quality: it is a formal, legally significant act, not merely an emotional response.

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

προσεκύνησεν

bowed down

Aor Act Indic 3 Sg · προσκυνέω

main verb (formal bow of courtesy)

→ constative aorist (single performed act)

προσκυνέω: 'bow down / prostrate'; the second use of this verb in the chapter (cf. v.7); the paired bows at vv.7 and 12 frame the negotiation's two phases — after the Hittites' communal offer and after Ephron's specific offer — marking each stage with formal acknowledgment.

Αβρααμ

Abraham

indeclinable proper noun, subject

→ participant identification

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

ἐναντίον

before / in the presence of

improper preposition + genitive (before the assembled community)

→ spatial or relational framing

ἐναντίον: meaning 'before'; here it marks the relation signaled by improper preposition + genitive (before the assembled community).

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive object of ἐναντίον (before the people)

→ relational specification

λαοῦ: meaning 'people'; it serves as genitive object of ἐναντίον (before the people).

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of definition (the people of the land = the civic assembly)

→ relational specification

γῆς: meaning 'land'; it serves as genitive of definition (the people of the land = the civic assembly).

13 καὶ εἶπεν τῷ Εφρων εἰς τὰ ὦτα τοῦ λαοῦ τῆς γῆς· Ἐπεὶ πρὸς σε εἴη, ἄκουσόν μου· τὸ ἀργύριον τοῦ ἀγροῦ λάβε παρ' ἐμοῦ, καὶ θάψω τὸν νεκρόν μου ἐκεῖ.

And he spoke to Ephron in the hearing of the people of the land: 'If it would please you, hear me: take the silver of the field from me, and I will bury my dead there.'

Abraham's counter-response: insisting on payment καὶ

Abraham addresses Ephron directly (not through intermediaries as in v.8) and repeats the public-hearing formula 'into the ears of the people of the land' — every step of the negotiation is witnessed. The courtesy optative εἴη ('if it would please you') softens what is in fact a firm counter-offer: Abraham insists on paying silver and will not accept the field as a gift. The verse ends with the same purpose-statement as v.4 (θάψω τὸν νεκρόν μου), forming a bracket around the entire negotiation.

καὶ
and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

εἶπεν
spoke

Aor Act Indic 3 Sg · λέγω

main verb (speech act, directed now to Ephron directly)

→ constative aorist

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

τῷ
to the

Dative

article (dative article with Εφρων, marking indirect object)

→ noun-phrase marking

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

Εφρων
Ephron

indeclinable proper noun, indirect object (addressee)

→ participant identification

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

εἰς

into

*preposition + accusative (directional: into the ears
= in the hearing of)*

→ spatial or relational framing

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

τὰ

the

Accusative

article (with ὦτα)

→ noun-phrase marking

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

ὦτα

ears

Accusative

accusative object of εἰς (into the ears = publicly audible)

→ object specification

οὔς (pl. ὦτα): 'ear'; εἰς τὰ ὦτα + genitive is the LXX's legal public-hearing formula (cf. ἐν ἐπηκόῳ in v.10); it appears three times in this chapter (vv.10, 13, 16), underscoring the public validity of the proceedings.

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive (in the hearing of the people)

→ relational specification

λαοῦ: meaning 'people'; it serves as genitive (in the hearing of the people).

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of definition (the people of the land)

→ relational specification

γῆς: meaning 'land'; it serves as genitive of definition (the people of the land).

Ἐπεὶ

since / if only

conditional / causal conjunction (with optative: polite protasis)

→ discourse linkage or contrast

ἐπεὶ: 'since / when / if'; with the optative εἴη the clause becomes a polite hypothetical — 'if it could please you' / 'if only it would be so'; renders Hebrew וְאִם ('if only / would that'); the construction is a courtesy formula framing the counter-offer as contingent on Ephron's goodwill.

πρός

with / toward

preposition + accusative (πρός σε εἶη = 'be with you / please you')

→ spatial or relational framing

πρός: meaning 'with'; here it marks the relation signaled by preposition + accusative (πρός σε εἶη = 'be with you / please you').

σε

you

Accusative

accusative object of πρὸς

→ participant reference

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

εἶη

were / would be

Pres Act Opt 3 Sg · εἰμί

verb (optative: wish / polite condition — 'if it would please you')

→ optative of wish / polite possibility

εἰμί: the optative εἶη in this courtesy phrase ('Ἐπεὶ πρὸς σε εἶη = 'if it could be with you') expresses polite deference; Abraham is not demanding but requesting — the whole exchange is conducted in the register of elaborate Near Eastern courtesy even though both parties know that money will change hands.

ἄκουσόν

hear

Aor Act Impv 2 Sg · ἀκούω

main verb (imperative: the fourth use of ἄκουσον / ἀκούσατε in the chapter)

→ constative aorist imperative

ἀκούω: each stage of the negotiation opens with a request for a hearing (vv.6, 8, 11, 13) — the chapter's repeated courtesy formula; the piling up of ἄκουσον calls marks the elaborate formality of the transaction.

μου

me

Genitive

genitive object of ἄκουσον

→ relational specification

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

τὸ

the

Accusative

article (with ἀργύριον)

→ noun-phrase marking

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

ἀργύριον

silver

Accusative

direct object of λάβε (take the silver = accept the payment)

→ object specification

ἀργύριον: 'silver / money'; Abraham insists on paying the silver price — he will not accept a gift that would leave him in social debt; the legal transaction requires paid silver to constitute a κτήσις.

τοῦ

of the

Genitive

article (with ἀγοῦ)

→ noun-phrase marking

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

ἀγροῦ

field

Genitive

genitive of possession / purpose (the silver of the field = the purchase price for the field)

→ relational specification

ἀγρός: Abraham now explicitly includes the field in his offer (cf. v.9 where he asked only for the cave; Ephron offered the whole field in v.11 — now Abraham accepts the field's price too).

λάβε

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (imperative: the direct counter-offer — take the payment)

→ constative aorist imperative (requesting a single completed act)

λαμβάνω: 'take / receive'; Abraham's firm counter to Ephron's gift-offer: 'take the silver from me' — a legally binding payment offer that Ephron cannot refuse without loss of face before the assembled witnesses.

παρ'

from

preposition + genitive (source: receive from me)

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

genitive object of παρά (emphatic form: from me personally)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of παρά (emphatic form: from me personally).

καὶ

and

coordinating conjunction (result / sequential purpose)

→ discourse linkage or contrast

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

θάψω

I will bury

Fut Act Indic 1 Sg · θάπτω

main verb (future: purpose / result of the purchase)

→ predictive future (the goal of the transaction)

θάπτω: θάψω τὸν νεκρόν μου ἐκεῖ exactly mirrors v.4 (θάψω τὸν νεκρόν μου ἀπ' ἐμοῦ), closing the bracket around the entire negotiation — the opening petition and its resolution share the same vocabulary.

τὸν

the

Accusative

article

→ noun-phrase marking

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

νεκρόν

dead

Accusative

direct object of θάψω

→ object specification

νεκρόν: meaning 'dead'; it serves as direct object of θάψω.

μου

my

Genitive

genitive of possession

→ relational specification

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

ἐκεῖ

there

adverb of place (in the purchased cave)

→ adverbial qualification

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

14 ἀπεκρίθη δὲ Εφρων τῷ Αβρααμ λέγων

And Ephron answered Abraham, saying,

Speech introduction (Ephron's final word on price) ἀπεκρίθη δὲ

A bare speech-introduction verse (the LXX equivalent of a colon), announcing Ephron's decisive response to Abraham's insistence on payment. The brevity is deliberate — the whole weight falls on what follows in v.15.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (speech introduction)

→ constative aorist

ἀποκρίνομαι: 'answer / respond / testify'; here 'has answered/witnessed against you' (κατὰ σοῦ), a forensic sense — the man's own statement stands as testimony condemning him.

δὲ

now

continuative particle

→ discourse linkage or contrast

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

Εφρων

Ephron

indeclinable proper noun, subject

→ participant identification

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

τῷ

to

Dative

article (dative with Αβρααμ: marks indirect object)

→ noun-phrase marking

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

Αβρααμ

Abraham

*indeclinable proper noun, indirect object
(addressee)*

→ participant identification

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

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

attendant circumstance participle (recitative)

→ circumstantial present participle
(Hebraistic 'saying')

λέγω (pres. ptc. λέγων): the redundant participle-of-saying rendering לֵאמֹר.

15 Οὐχί, κύριε· ἤκουσα δέ· γῆ τετρακοσίων διδράχμων ἀργυρίου ἀνὰ μέσον ἐμοῦ καὶ σοῦ τί ἐστίν; σὺ δὲ τὸν νεκρόν σου θάψον.

'No, my lord; but I have heard you: a piece of land worth four hundred didrachmas of silver — what is that between you and me? Bury your dead.'

Direct speech: Ephron names the price while waving it away ASYNDETON

Ephron's reply is the diplomatic high point of the chapter: he opens with the same Οὐχί ('no') refusal-formula as in v.11, then immediately concedes with ἤκουσα ('I have heard / I agree'). He names the price — four hundred didrachmas — while simultaneously dismissing it as trivial with the rhetorical question τί ἐστίν; ('what is it?'). The LXX renders the Hebrew לֶשֶׁט (shekel) with δίδραχμον, translating into Ptolemaic coinage; the same 400-shekel figure appears in the MT.

οὐχί

no

emphatic negation particle (refusal / counter-framing)

→ discourse linkage or contrast

οὐχί: emphatic form of οὐ; here as a polite social refusal rather than a factual negation — the same register as Πάρεξ μοι in v.11; Ephron is deflecting Abraham's commercial frame to maintain the posture of generosity even as he names his price.

κύριε

my lord

Vocative

vocative of address

→ direct address

κύριε: meaning 'my lord'; it serves as vocative of address.

ἤκουσα

I have heard

Aor Act Indic 1 Sg · ἀκούω

main verb (acknowledgment: 'I hear you' = I agree to your terms)

→ constative aorist (completed act of accepting / agreeing)

ἀκούω: ἤκουσα here functions idiomatically as an agreement formula — 'I have heard / I accept' — Ephron concedes to Abraham's insistence on paying; the verb recurs throughout the chapter as the courtesy marker of each party's acceptance of the other's terms.

δέ

now / but

postpositive particle (transitioning to the price statement)

→ discourse linkage or contrast

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

γῆ

land / ground

Nominative

subject (nominative absolute / exclamatory topic: 'as for the land...')

→ participant prominence

γῆ: 'land / ground / earth'; in this construction γῆ τετρακοσίων διδράχμων is an exclamatory nominative: 'land worth four hundred didrachmas — what is that?'; the word renders Hebrew תָּדָשׁ (šādeh, 'field').

τετρακοσίων

four hundred

Genitive

numeral adjective, genitive of value (four hundred [didrachmas])

→ relational specification

τετρακοσίοι: 'four hundred'; the figure 400 shekels / 400 didrachmas is confirmed in both MT and LXX; the weight of silver would be approximately 4.5–5 kg at standard shekel weight — a substantial but not extraordinary commercial sum for a field in this period.

διδράχμων

didrachmas

Genitive

genitive of value (the currency unit)

→ relational specification

δίδραχμον: 'didrachma / two-drachma coin'; the LXX renders the Hebrew לָקֶשׁ (shekel, a weight of silver) with the Greek δίδραχμον — a deliberate modernization for Ptolemaic readers who knew the didrachma coin but not the shekel weight; the same equation appears in the LXX Exodus provisions for the temple tax (Exod 30:13 LXX); NT echo: Matt 17:24 uses δίδραχμον for the temple tax.

ἀργυρίου

of silver

Genitive

genitive of material (didrachmas of silver)

→ relational specification

ἀργυρίου: meaning 'of silver'; it serves as genitive of material (didrachmas of silver).

ἀνὰ

between

preposition (ἀνὰ μέσον = between, distributive)

→ spatial or relational framing

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

μέσον

middle / between

Accusative

adverbial accusative (ἀνὰ μέσον ἐμοῦ καὶ σοῦ = between you and me)

→ object specification

μέσος: 'middle'; the phrase ἀνὰ μέσον ἐμοῦ καὶ σοῦ ('between you and me') is the LXX idiom calquing Hebrew בֵּינִי וּבֵינְךָ; it frames the price as trivial relative to the relationship.

ἐμοῦ

me

Genitive

genitive (between me and you)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive (between me and you).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

σοῦ

you

Genitive

genitive (and you)

→ relational specification

σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (and you).

τί

what

Nominative

interrogative pronoun, subject (rhetorical question: what is it?)

→ participant reference

τί: interrogative 'what'; the rhetorical question τί ἐστίν; ('what is it?') dismisses the named price as negligible — Ephron is performing magnanimity even while naming his figure; the question expects the answer 'nothing.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (in the rhetorical question)

→ gnomic present

εἰμί: copula.

σὺ

you

Nominative

subject (emphatic: closing the speech with a direct address to Abraham)

→ participant reference

σὺ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as subject (emphatic: closing the speech with a direct address to Abraham).

δὲ

now

postpositive particle (transitioning to the closing imperative)

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

νεκρόν

dead

Accusative

direct object of θάψον

→ object specification

νεκρόν: meaning 'dead'; it serves as direct object of θάψον.

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.

θάψον

bury

Aor Act Impv 2 Sg · θάπτω

main verb (imperative closing the speech: go ahead and bury)

→ constative aorist imperative

θάπτω: the chapter's recurring burial imperative; Ephron closes his speech with the same formula used in vv.6 and 11 — 'bury your dead' — now said after naming the price, signaling that he considers the matter practically settled.

16 καὶ ἤκουσεν Ἀβραὰμ τοῦ Εφρων, καὶ ἀπεκατέστησεν Ἀβραὰμ τῷ Εφρων τὸ ἀργύριον ὃ ἐλάλησεν εἰς τὰ ὦτα τῶν υἱῶν Χετ, τετρακόσια δίδραχμα ἀργυρίου δόκιμον ἐμπόρῳ.

And Abraham heeded Ephron, and Abraham paid Ephron the silver which he had named in the hearing of the sons of Heth — four hundred didrachmas of silver, current with the merchant.

Narrative resolution: the payment completed καὶ

The scene's decisive act: Abraham 'hears' Ephron (ἤκουσεν — accepting his terms) and immediately weighs out the silver. The public formula 'in the hearing of the sons of Heth' confirms the transaction was witnessed. The certification phrase δόκιμον ἐμπόρῳ — 'current with the merchant' — is a commercial formula attested in papyri; it transforms the social exchange into a binding legal sale. The LXX's δίδραχμα renders the Hebrew לָדָשׁ with Ptolemaic coinage.

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

ἤκουσεν

heeded / accepted

Aor Act Indic 3 Sg · ἀκούω

main verb (Abraham's acceptance of Ephron's price)

→ constative aorist (single completed act of acceptance)

ἀκούω: 'hear / heed / accept'; ἤκουσεν τοῦ Εφρων = 'he heeded Ephron' — the genitive object marks acceptance of what was said (compare ἤκουσα in v.15); the verb closes the negotiation and opens the payment.

Ἀβραάμ

Abraham

indeclinable proper noun, subject

→ participant identification

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

τοῦ

of the

Genitive

article (genitive with Εφρων: marks the object of ἤκουσεν)

→ noun-phrase marking

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

Εφρων

Ephron

indeclinable proper noun, genitive object of ἤκουσεν

→ participant identification

Εφρων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive object of ἤκουσεν.

καὶ

and

narrative conjunction (sequential: accepted, and then paid)

→ discourse linkage or contrast

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

ἀπεκατέστησεν

paid / weighed out

Aor Act Indic 3 Sg · ἀποκαθίστημι

main verb (the payment act)

→ constative aorist (single completed transaction)

ἀποκαθίστημι: 'restore / pay / settle'; in commercial contexts = 'to pay out / settle a debt'; renders Hebrew לָקַח (wayyiqḥ), 'and he weighed out' — weighing being the standard method of paying silver before coinage); the LXX substitutes a payment verb for the Hebrew weighing verb, reflecting that Greek commerce used coined money.

Ἀβραάμ

Abraham

indeclinable proper noun, subject (restated for emphasis)

→ participant identification

Ἀβραάμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (restated for emphasis).

τῷ

to

Dative

article (dative with Εφρων: indirect object)

→ noun-phrase marking

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

Εφρων

Ephron

indeclinable proper noun, indirect object
(recipient of payment)

→ participant identification

Εφρων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, indirect object (recipient of payment).

τὸ

the

Accusative

article (with ἀργύριον)

→ noun-phrase marking

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

ἀργύριον

silver

Accusative

direct object (the silver payment)

→ object specification

ἀργύριον: meaning 'silver'; it serves as direct object (the silver payment).

ὃ

which

Accusative

relative pronoun (referring to τὸ ἀργύριον: the silver which he had named)

→ participant reference

ὃ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (referring to τὸ ἀργύριον: the silver which he had named).

ἐλάλησεν

had named / declared

Aor Act Indic 3 Sg · λαλέω

verb in relative clause (the silver Ephron named in public)

→ constative aorist (the prior public naming)

λαλέω: 'speak / declare'; the relative clause ὃ ἐλάλησεν ('which he had spoken / named') refers back to Ephron's public declaration in v.15; the silver paid is exactly what was publicly named — the transaction is precise and legally witnessed.

εἰς

into

preposition + accusative (into the hearing of)

→ spatial or relational framing

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

τὰ

the

Accusative

article (with ὧτα)

→ noun-phrase marking

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

ὧτα

ears

Accusative

accusative object of εἰς (into the ears of = in the public hearing of)

→ object specification

οὔς (pl. ὧτα): third and final use of the public-hearing formula in the chapter (cf. vv.10, 13); the threefold attestation underlines the complete legal validity of the transaction — every stage was publicly witnessed.

τῶν

the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive (in the hearing of the sons of Heth)

→ relational specification

υἱῶν: meaning 'sons'; it serves as genitive (in the hearing of the sons of Heth).

Χετ

Heth

indeclinable proper noun, genitive of origin

→ participant identification

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

τετρακόσια

four hundred

Accusative

numeral adjective (the stated price: 400)

→ object specification

τετρακόσια: meaning 'four hundred'; it shapes the local clause or phrase relation in this passage.

δίδραχμα

didrachmas

Accusative

direct object in apposition (specifying the silver paid: 400 didrachmas)

→ object specification

δίδραχμον: 'didrachma / two-drachma coin'; the LXX's modernization of the Hebrew לָקַח into Ptolemaic coinage; 400 didrachmas = 800 drachmas, a significant commercial sum; NT echo: Matt 17:24 uses δίδραχμον for the temple tax, the same LXX coinage term.

ἄργυριον

of silver

Genitive

genitive of material (didrachmas of silver)

→ relational specification

ἄργυριον: meaning 'of silver'; it serves as genitive of material (didrachmas of silver).

δόκιμον

current / accepted

Accusative

accusative predicate (certification formula: silver current / acceptable to the merchant)

→ object specification

δόκιμος: 'proven / tested / acceptable / of certified quality'; renders Hebrew עֲבָר לְסֹחֵר ('ōḇēr laṣṣōḥēr, 'current with the merchant,' lit. 'passing to the merchant'); δόκιμον ἐμπόρῳ is a commercial certification formula attested in papyri for coin or silver that has passed commercial inspection; the NT uses δόκιμος for tested, proven character (Rom 14:18; 2 Cor 10:18; 2 Tim 2:15).

ἐμπόρῳ

to the merchant

Dative

dative object of δόκιμον (acceptable / current to the merchant)

→ sphere or reference

ἐμπορος: 'merchant / trader'; renders Hebrew סֹחֵר (sōḥēr, 'merchant / trader'); the phrase certifies the silver as commercially recognized coin, distinguishing legally accepted tender from debased metal.

17 καὶ ἐκυρώθη ὁ ἀγρὸς Εφρων ὃς ἦν ἐν τῷ διπλῷ σπηλαίῳ, ὃς ἐστὶν ἀπέναντι Μαμβρη, ὁ ἀγρὸς καὶ τὸ σπήλαιον ὃ ἦν αὐτῷ καὶ πᾶν δένδρον ὃ ἦν ἐν τῷ ἀγρῷ καὶ ὃ ἦν ἐν τοῖς ὁρίοις αὐτοῦ κύκλῳ,

And the field of Ephron which was at the double cave, which is opposite Mamre — the field and the cave which was in it, and every tree which was in the field and which was within its borders all around —

Legal ratification formula (first: the subject — the property inventory) καὶ

The sentence begun here is completed by v.18; ἐκυρώθη ('was ratified/confirmed') is the main verb, and vv.17–18 together constitute the formal conveyance deed. The lengthy property description — field, cave, every tree, everything within the borders — reproduces the ancient Near Eastern conveyance formula's requirement to enumerate all assets; nothing is left ambiguous. The repeated ὃ ἦν clauses are the enumeration machinery of the deed. The first ἐκυρώθη of two (the second is at 23:20) gives the transaction its legal bracket.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκυρώθη

was confirmed / ratified

Aor Pass Indic 3 Sg · κυρώω

main verb (legal ratification: the transaction is formally confirmed)

→ constative aorist passive (a single completed legal act)

κυρώω: 'to confirm / ratify / make legally valid'; the aorist passive ἐκυρώθη is the chapter's technical legal term — its root κύρ- is shared with κύριος ('lord / owner') and with the legal vocabulary of property conveyance documents (κύριος = rightful owner); ἐκυρώθη ('was ratified') is the LXX's legal equivalent of a deed being 'confirmed'; the verb recurs at 23:20 closing the chapter with the same formula.

ὁ

the

Nominative

article (with ἀγρὸς; the subject of the ratification)

→ noun-phrase marking

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

ἀγρὸς

field

Nominative

subject of ἐκυρώθη

→ participant prominence

ἀγρὸς: meaning 'field'; it serves as subject of ἐκυρώθη.

Εφρων

of Ephron

*indeclinable proper noun, genitive of possession
(Ephron's field)*

→ participant identification

Εφρων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession (Ephron's field).

ὃς

which

Nominative

*relative pronoun (masculine, referring to ἀγρός:
the field which was at the double cave)*

→ participant reference

ὃς: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (masculine, referring to ἀγρός: the field which was at the double cave).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

*copula (descriptive imperfect: ongoing prior state
of the property)*

→ progressive imperfect (background state)

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

ἐν

at / in

*preposition + dative (locative: at/in the area of
the double cave)*

→ spatial or relational framing

ἐν: meaning 'at'; here it marks the relation signaled by preposition + dative (locative: at/in the area of the double cave).

τῷ

the

Dative

article (with σπηλαίῳ)

→ noun-phrase marking

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

διπλῷ

double

Dative

*attributive adjective (the double cave =
Machpelah)*

→ sphere or reference

διπλῷ: meaning 'double'; it serves as attributive adjective (the double cave = Machpelah).

σπηλαίῳ

cave

Dative

*dative of location (the field which was at the
double cave / in the Machpelah)*

→ sphere or reference

σπήλαιον: ἐν τῷ διπλῷ σπηλαίῳ renders Hebrew מַכְּפֶלֶחַ ('in Machpelah'); the LXX's consistent translation of the place-name as τὸ διπλοῦν / τὸ διπλοῦν σπήλαιον is applied both to the cave and now to the location of the entire field — the double cave serves as the geographical identifier for the whole plot.

ὃς

which

Nominative

*relative pronoun (second relative: referring to
σπήλαιον or the whole site: which is opposite
Mamre)*

→ participant reference

ὃς: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (second relative: referring to σπήλαιον or the whole site: which is opposite Mamre).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (gnomic; permanent geographical identification)

→ **gnomic present**

εἰμί: copula.

ἀπέναντι

opposite / facing

improper preposition + genitive (geographical: opposite / facing Mamre)

→ **spatial or relational framing**

ἀπέναντι: 'opposite / facing / over against'; renders Hebrew אֶל-כֵּן ('al-penê, 'at the face of / opposite'); used twice in this chapter (vv.17, 19) to locate the field/cave opposite Mamre.

Μαμβρη

Mamre

indeclinable proper noun, genitive object of ἀπέναντι

→ **participant identification**

Μαμβρη: LXX transliteration of Hebrew מַמְרֵי (Mamrê); the oak grove near Hebron where Abraham had his encampment (Gen 18:1); the double identifier 'opposite Mamre' + 'this is Hebron in the land of Canaan' (v.19) constitutes the legal geographical description of the property.

ὁ

the

Nominative

article (with ἀγρός: beginning the appositive inventory)

→ **noun-phrase marking**

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

ἀγρός

field

Nominative

subject in apposition (the field — resuming and specifying the subject for the inventory)

→ **participant prominence**

ἀγρός: the conveyance deed now begins its enumeration, starting with ὁ ἀγρός as the first asset; the Hebrew deed formula (Gen 23:17 MT) enumerates 'the field, the cave, all the trees in the field, within all its borders' — the LXX reproduces this sequence exactly.

καὶ

and

coordinating conjunction (listing the cave as the second asset)

→ **discourse linkage or contrast**

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

τὸ

the

Nominative

article (with σπήλαιον)

→ **noun-phrase marking**

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

σπήλαιον

cave

Nominative

subject in apposition (second asset: the cave)

→ **participant prominence**

σπήλαιον: meaning 'cave'; it serves as subject in apposition (second asset: the cave).

ὅ

which

Nominative

relative pronoun (neuter, referring to σπήλαιον: the cave which was in it = in the field)

→ participant reference

ὅ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (neuter, referring to σπήλαιον: the cave which was in it = in the field).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula in relative clause

→ progressive imperfect

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

αὐτῷ

his / in it

Dative

dative of possession (the cave which was Ephron's / which was in the field)

→ participant reference or interest

αὐτῷ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession (the cave which was Ephron's / which was in the field).

καὶ

and

coordinating conjunction (adding every tree as the third asset)

→ discourse linkage or contrast

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

πᾶν

every

Nominative

universal quantifier (every tree: third and fourth assets combined)

→ participant prominence

πᾶς: 'all / every'; the universal quantifier covers all trees without exception — the deed must account for every asset on the property; trees were significant agricultural assets in ancient Near Eastern conveyances.

δένδρον

tree

Nominative

subject in apposition (third category of assets: all trees)

→ participant prominence

δένδρον: 'tree'; renders Hebrew גֵּז (‘ēś, 'tree / wood'); in ancient Near Eastern deeds, trees were enumerated separately because of their agricultural value (olives, figs, etc.); the two relative clauses that follow specify trees in the field and at the borders.

ὅ

which

Nominative

relative pronoun (neuter sg, referring to πᾶν δένδρον distributively)

→ participant reference

ὅ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (neuter sg, referring to πᾶν δένδρον distributively).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula in relative clause

→ progressive imperfect

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

ἐν

in

preposition + dative (locative: in the field)

→ spatial or relational framing

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

τῷ

the

Dative

article (with ἀγρῷ)

→ noun-phrase marking

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

ἀγρῷ

field

Dative

dative of place (trees in the field)

→ sphere or reference

ἀγρῷ: meaning 'field'; it serves as dative of place (trees in the field).

καὶ

and

coordinating conjunction (adding trees at the borders as the fourth category)

→ discourse linkage or contrast

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

ὅ

which

Nominative

relative pronoun (second relative on δένδρον: trees within the borders)

→ participant reference

ὅ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (second relative on δένδρον: trees within the borders).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula in relative clause

→ progressive imperfect

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

ἐν

within

preposition + dative (locative: within the borders)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with ὁρίοις)

→ noun-phrase marking

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

ὁρίοις

borders / boundaries

Dative

dative of place (within its borders — the perimeter of the property)

→ sphere or reference

ὅριον: 'border / boundary / territory'; renders Hebrew גְּבוּל (gebûl, 'border / boundary'); the phrase ἐν τοῖς ὁρίοις αὐτοῦ κύκλῳ ('within its borders all around') is the standard ancient Near Eastern deed formula for describing the outer limit of a conveyance — everything within the circumference passes to the buyer.

αὐτοῦ

its

Genitive

genitive of possession (its borders = the field's borders)

→ relational specification

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

κύκλῳ

all around

Dative

adverbial dative (round about / in a circle: the complete circumference)

→ sphere or reference

κύκλος: 'circle'; the adverbial dative κύκλῳ ('all around / in a circle') is the deed's completeness formula — everything within the circumference of the property; renders Hebrew סָבִיב (sābîb, 'round about / all around').

18 τῷ Ἀβραάμ εἰς κτῆσιν ἐναντίον τῶν υἱῶν Χετ καὶ πάντων τῶν εἰσπορευομένων εἰς τὴν πόλιν.

was confirmed to Abraham as a possession in the presence of the sons of Heth and all those entering the city.

Continuation of v.17: the beneficiary and the witnesses

ASYNDETON

This verse completes the long sentence begun in v.17: the subject (the field, cave, trees) was confirmed to Abraham (τῷ Ἀβραάμ = dative of advantage / beneficiary) as a κτῆσις ('possession') before the named witnesses. The witness formula ἐναντίον τῶν υἱῶν Χετ καὶ πάντων τῶν εἰσπορευομένων repeats v.10's phrasing, closing the legal proceedings with the same audience that opened them.

τῷ

to

Dative

article (dative with Ἀβραάμ: the beneficiary of the ratification)

→ noun-phrase marking

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

Ἀβραάμ

Abraham

indeclinable proper noun, dative of advantage (the property is confirmed to him)

→ participant identification

Ἀβραάμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative of advantage (the property is confirmed to him).

εἰς

as / for

preposition + accusative (purpose: as a possession)

→ spatial or relational framing

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

κτῆσιν

possession / property

Accusative

accusative of purpose (εἰς κτῆσιν: as a legal possession / property title)

→ object specification

κτῆσις: the chapter's key legal term, here for the third of four occurrences (cf. vv.4, 9, 18, 20); each use of κτῆσιν confirms that this is a property transfer, not a loan or a temporary use-right.

ἐναντίον

in the presence of / before

improper preposition + genitive (the witness formula)

→ spatial or relational framing

ἐναντίον: meaning 'in the presence of'; here it marks the relation signaled by improper preposition + genitive (the witness formula).

τῶν

the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive (before the sons of Heth — named witnesses)

→ relational specification

υἱῶν: meaning 'sons'; it serves as genitive (before the sons of Heth — named witnesses).

Χετ

Heth

indeclinable proper noun, genitive of origin

→ participant identification

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

καὶ

and

coordinating conjunction (adding the general public as witnesses)

→ discourse linkage or contrast

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

πάντων

all

Genitive

genitive (totality: all those entering the city)

→ relational specification

πάντων: meaning 'all'; it serves as genitive (totality: all those entering the city).

τῶν

the

Genitive

article (with εἰσπορευομένων)

→ noun-phrase marking

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

εἰσπορευομένων

entering

Pres Mid Ptc Gen Pl Masc · εἰσπορεύομαι

articular participle (substantial: all those who were entering the city — city-gate witnesses)

→ participial qualification

εἰσπορεύομαι: the second use of this participle in the chapter (cf. v.10); the city gate was the ancient Near Eastern locus of legal proceedings and civic transactions; the 'entering' passers-by constitute a self-renewing pool of witnesses, making the deed publicly permanent.

εἰς

into

preposition + accusative (into the city)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς (the city = Hebron / Kiriath-arba)

→ object specification

πόλιν: meaning 'city'; it serves as accusative object of εἰς (the city = Hebron / Kiriath-arba).

19 μετὰ δὲ ταῦτα ἔθαψεν Ἀβραὰμ Σαρραν τὴν γυναῖκα αὐτοῦ ἐν τῷ σπηλαίῳ τοῦ ἀγροῦ τοῦ διπλοῦ, ὃ ἐστὶν ἀπέναντι Μαρβρη· αὕτη ἐστὶν Χεβρων ἐν τῇ γῇ Χανααν.

After these things Abraham buried Sarah his wife in the cave of the double field, which is opposite Mamre — this is Hebron in the land of Canaan.

Temporal transition: the burial enacted μετὰ δὲ ταῦτα

The temporal formula μετὰ δὲ ταῦτα ('after these things') marks the transition from legal proceedings to the actual burial — the goal the whole chapter was building toward. The act of burial is stated in a single verb ἔθαψεν, and Sarah is identified in full: Σαρραν τὴν γυναῖκα αὐτοῦ ('Sarah his wife'). The closing geographical note — 'this is Hebron in the land of Canaan' — repeats v.2's identification, giving the chapter a formal narrative frame.

μετὰ

after

preposition + accusative (temporal: after these things)

→ spatial or relational framing

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

δὲ

now

continuative particle

→ discourse linkage or contrast

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

ταῦτα

these things

Accusative

accusative object of μετὰ (the legal proceedings just concluded)

→ object specification

ταῦτα: 'these things'; μετὰ δὲ ταῦτα is the standard LXX temporal transition formula between narrative units; here it separates the legal transaction (vv.3–18) from its purpose (the burial); the phrase will recur as a transition at major narrative junctures throughout Genesis.

ἔθαψεν

buried

Aor Act Indic 3 Sg · θάπτω

main verb (the burial: the chapter's goal is achieved)

→ constative aorist (single completed act)

θάπτω: 'bury'; the verb that has echoed through the chapter as request (v.4 θάψω), invitation (vv.6, 11 θάψον), promise (v.13 θάψω), and commercial necessity is now realized: ἔθαψεν. The transaction existed for this moment.

Αβρααμ

Abraham

indeclinable proper noun, subject

→ participant identification

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

Σαρραν

Sarah

Accusative

direct object (the one who is buried)

→ object specification

Σαρρα: the chapter began with Sarah's age and death (vv.1–2) and closes with her burial — the whole narrative is her funeral: legally transacted, solemnly witnessed, and lovingly completed.

τὴν

the

Accusative

article (with γυναῖκα: appositive to Σαρραν)

→ noun-phrase marking

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

γυναῖκα

wife

Accusative

accusative in apposition (Sarah his wife — full identification at the burial)

→ object specification

γυνή: 'woman / wife'; the full identification τὴν γυναῖκα αὐτοῦ ('his wife') at the burial gives Sarah her relational title — she is buried not merely as a dead person but as Abraham's wife, with all the honor that entails.

αὐτοῦ

his

Genitive

genitive of possession (his wife)

→ relational specification

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

ἐν

in

preposition + dative (locative: in the cave)

→ spatial or relational framing

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

τῷ

the

Dative

article (with σπηλαίῳ)

→ noun-phrase marking

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

σπηλαίῳ

cave

Dative

dative of place (the specific cave purchased for burial)

→ sphere or reference

σπηλαίῳ: meaning 'cave'; it serves as dative of place (the specific cave purchased for burial).

τοῦ

of the

Genitive

article (with ἀγροῦ)

→ noun-phrase marking

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

ἀγροῦ

field

Genitive

genitive of location (the cave of the field: the cave located in / belonging to the field)

→ relational specification

ἀγροῦ: meaning 'field'; it serves as genitive of location (the cave of the field: the cave located in / belonging to the field).

τοῦ

of the

Genitive

article (with διπλοῦ: the double field)

→ noun-phrase marking

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

διπλοῦ

double

Genitive

attributive adjective (modifying ἀγροῦ: the cave of the double field)

→ relational specification

διπλοῦς: here the LXX transfers the 'double' descriptor to ἀγρός (field) rather than σπήλαιον (cave) as in vv.9, 17 — 'the cave of the double field' = the cave of the Machpelah field; both uses translate the Hebrew's single place-name מְכַפְלַיִם consistently as 'the double.'

ὅ

which

Nominative

relative pronoun (neuter, referring to σπήλαιον: which is opposite Mamre)

→ participant reference

ὅ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (neuter, referring to σπήλαιον: which is opposite Mamre).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (gnomic: permanent geographical identification)

→ gnomic present

εἰμί: copula.

ἀπέναντι

opposite / facing

improper preposition + genitive (geographical marker: opposite Mamre)

→ spatial or relational framing

ἀπέναντι: meaning 'opposite'; here it marks the relation signaled by improper preposition + genitive (geographical marker: opposite Mamre).

Μαμβρη

Mamre

indeclinable proper noun, genitive object of ἀπέναντι

→ participant identification

Μαμβρη: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive object of ἀπέναντι.

αὕτη

this

Nominative

demonstrative pronoun, subject (of the geographical gloss: this = Hebron)

→ participant reference

αὕτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun, subject (of the geographical gloss: this = Hebron).

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copula (city identification formula)

→ gnomic present

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

Χεβρων

Hebron

indeclinable proper noun (predicate: the city's name)

→ participant identification

Χεβρων: the geographical gloss αὕτη ἐστὶν Χεβρων ἐν τῇ γῇ Χανααν repeats verbatim the gloss of v.2, framing the whole chapter — it begins with Sarah's death at Hebron and ends with her burial at Hebron; the land-of-Canaan frame reminds the reader that even in death the patriarchs sojourn as aliens in the promised land.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with γῇ)

→ noun-phrase marking

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

γῇ

land

Dative

dative of place (in the land of Canaan)

→ sphere or reference

γῇ: meaning 'land'; it serves as dative of place (in the land of Canaan).

Χανααν

Canaan

indeclinable proper noun, genitive of location (land of Canaan)

→ participant identification

Χανααν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location (land of Canaan).

20 καὶ ἐκυρώθη ὁ ἀγρὸς καὶ τὸ σπήλαιον τὸ ἐν αὐτῷ τῷ Ἀβρααμ εἰς κτῆσιν τάφου παρὰ τῶν υἱῶν Χετ.

And the field and the cave in it were confirmed to Abraham as a possession for burial from the sons of Heth.

Legal summary / closing seal καὶ

The chapter's final verse is a tight legal summary and closure: ἐκυρώθη recurs from v.17, giving the chapter its legal bracket; the two assets (field and cave) are named together; and the formula εἰς κτῆσιν τάφου παρὰ τῶν υἱῶν Χετ ('as a possession for burial from the sons of Heth') closes the narrative with the legal-title confirmation. παρὰ τῶν υἱῶν Χετ ('from the sons of Heth') identifies the source of the title — the grant runs FROM the Hittites TO Abraham, completed and binding. NT resonance: Acts 7:16 alludes to this purchase in Stephen's speech, confirming that the early church read Gen 23 as the foundational land-title of the patriarchal burial ground.

καὶ

and

narrative conjunction (sequential / summarizing)

→ discourse linkage or contrast

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

ἐκυρώθη

was confirmed / ratified

Aor Pass Indic 3 Sg · κυρώω

main verb (closing ratification: the legal bracket of the chapter)

→ constative aorist passive (single completed legal act)

κυρώω: the second ἐκυρώθη in the chapter (cf. v.17) closes the legal proceedings with the same ratification formula with which they were formally sealed; the bracketing of the chapter's transaction by two ἐκυρώθη forms (vv.17, 20) is the LXX's way of giving the conveyance the legal finality of a stamped deed.

ὁ

the

Nominative

article (with ἀγρὸς: first asset)

→ noun-phrase marking

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

ἀγρὸς

field

Nominative

subject (co-subject with τὸ σπήλαιον: both assets confirmed)

→ participant prominence

ἀγρὸς: meaning 'field'; it serves as subject (co-subject with τὸ σπήλαιον: both assets confirmed).

καὶ

and

coordinating conjunction (the field and the cave together)

→ discourse linkage or contrast

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

τὸ

the

Nominative

article (with σπήλαιον)

→ noun-phrase marking

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

σπήλαιον

cave

Nominative

subject (co-subject: cave confirmed together with the field)

→ participant prominence

σπήλαιον: the final occurrence of the chapter's central word — the cave is the object of desire from v.4 through v.20; field and cave together constitute the complete κτήσις.

τὸ

the

Nominative

article with adjectival prepositional phrase (τὸ ἐν αὐτῷ = the cave which is in it)

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative: the cave in the field)

→ spatial or relational framing

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

αὐτῷ

it

Dative

dative object of ἐν (the cave in the field = in it)

→ participant reference or interest

αὐτῷ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐν (the cave in the field = in it).

τῷ

to

Dative

article (dative with Αβρααμ: the beneficiary of the ratification)

→ noun-phrase marking

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

Αβρααμ

Abraham

indeclinable proper noun, dative of advantage (confirmed to Abraham)

→ participant identification

Αβρααμ: the name that opens the chapter's action (v.2 ἦλθεν ... Αβρααμ) is also the legal beneficiary of the final ratification — the chapter is bracketed by Abraham's arrival and Abraham's title.

εἰς

as / for

preposition + accusative (purpose: as a possession for burial)

→ spatial or relational framing

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

κτῆσιν

possession

Accusative

accusative of purpose (the legal title: as a possession)

→ object specification

κτῆσις: the chapter's legal term for the fourth and final time (cf. vv.4, 9, 18, 20); εἰς κτῆσιν τάφου exactly mirrors the request of v.4 (κτῆσιν τάφου) — the chapter closes by fulfilling its opening petition word for word.

τάφου

of burial

Genitive

genitive of purpose (a possession for burial: the tomb-title)

→ relational specification

τάφος: 'burial / tomb'; the same phrase κτῆσιν τάφου that Abraham requested in v.4 is now confirmed in v.20 — the legal title matches the original petition, completing the narrative ring; the cave will remain the patriarchal burial site through Genesis (cf. 25:9; 49:29–32; 50:13).

παρὰ

from

preposition + genitive (source: the title comes from the sons of Heth)

→ spatial or relational framing

παρά + genitive: 'from / proceeding from'; the legal sense here is 'from the hand of / granted by'; the title runs FROM the Hittites TO Abraham — a complete and legally binding transfer; the phrase identifies the Hittites as the legal grantors.

τῶν

the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive (from the sons of Heth — the legal grantors)

→ relational specification

υἱός: 'son'; the phrase παρὰ τῶν υἱῶν Χετ ('from the sons of Heth') closes the chapter by naming the grantors; the formula οἱ υἱοὶ Χετ has appeared seven times in the chapter as the witness-chorus; their final appearance here is as the source of Abraham's legal title.

Χετ

Heth

indeclinable proper noun, genitive of origin (the sons of Heth: the Hittite community)

→ participant identification

Χετ: final occurrence of the chapter's seven-fold refrain οἱ υἱοὶ Χετ; the sons of Heth who opened as witnesses (v.3) close as legal grantors (v.20), their testimony bookending the entire transaction.

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.