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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 24

ΓΕΝΕΣΙΣ ΚΔ'

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

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

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

Theme

Genesis 24 is the longest chapter in Genesis (67 verses) and the most sustained narrative in the patriarchal cycle, recounting the mission of Abraham's unnamed servant to secure a wife for Isaac from among Abraham's own kindred in Mesopotamia.

Translation & textual notes

The Greek text of Genesis 24 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Genesis 24 is the longest chapter in Genesis (67 verses) and the most sustained narrative in the patriarchal cycle, recounting the mission of Abraham's unnamed servant to secure a wife for Isaac from among Abraham's own kindred in Mesopotamia. The chapter opens with a double framing: Abraham is old and advanced in days (πρεσβύτερος προβεβηκώς ἡμερῶν, 24:1 — a formula echoed at Luke 1:7 of Zechariah and Elizabeth), and the LORD has blessed him κατὰ πάντα ('in all things'),

grounding the whole mission in prior divine favor. The patriarchal oath sworn by placing the hand ὑπὸ τὸν μηρόν ('under the thigh', 24:2, 9) is the most solemn gesture in the ancestral narratives, invoking the generative power of the patriarch as guarantor; the same formula appears at Gen 47:29 when Jacob charges Joseph. The servant's prayer-test at the well is structured around the verb εὐδοῶ ('prosper the way'), which recurs seven times across the chapter (24:12 εὐδοῶσόν μοι; 24:21 εἰ εὐώδωκεν κύριος; 24:27 εὐώδωκεν κύριος; 24:40 εὐδοῶσει; 24:42 εὐδοῶϊς; 24:48 εὐώδωσεν; 24:56 εὐώδωσεν), creating a providential leitmotif; the same verb appears at Rom 1:10 and 3 John 2. The most exegetically significant lexical choice is παρθένος; at 24:16 the narrator describes Rebekah as παρθένος with the explanatory gloss ἀνὴρ οὐκ ἔγνω αὐτήν; but at 24:43 in the servant's retelling, παρθένος renders the Hebrew *ḥṣṣā* (almah, 'young woman') — the same word the LXX renders παρθένος at Isa 7:14. Genesis 24:43 is therefore a direct lexical precedent for the LXX Isa 7:14 rendering, showing that the translator(s) understood almah as compatible with παρθένος. The chapter's long retelling (vv. 34–49), in which the servant rehearses his mission almost verbatim before Laban's household, follows the classic Hebrew technique of narrative repetition as confirmation; annotation in that section focuses on variations rather than duplicating first-telling notes. At 24:63 the LXX renders the obscure Hebrew *ḥiṣṣā* with ἀδολεσχεῖν ('to converse at length / meditate'), a philosophically colored verb giving Isaac's evening field-walk a contemplative cast. Rebekah's self-veiling with the θέριστρον (24:65) marks her transition from eligible maiden to promised bride. The chapter closes (24:67) with Sarah's tent re-entered after its emptiness since her death (23:2), and with the first use of ἠγάπησεν ('he loved her') for conjugal love in Genesis LXX.

Discourse structure of the chapter

A · 24:1–9

The patriarchal oath: Abraham commissions his servant

Abraham, described as old and 'advanced in days' (πρεσβύτερος προβεβηκῶς ἡμερῶν, 24:1) and comprehensively blessed by the LORD (κατὰ πάντα), summons his chief servant and administers the most solemn oath of the ancestral narratives — the servant must place his hand ὑπὸ τὸν μηρόν ('under the thigh', 24:2). The terms are precise: no Canaanite wife for Isaac, but a woman from Abraham's own country and kindred (24:3–4). The servant's practical concern about a reluctant bride draws from Abraham a statement of theological confidence: the LORD will send his angel ahead to prosper the way (24:7), and the servant is released from the oath only if the woman refuses to come (24:8). The unit closes with the servant's solemn compliance, placing his hand ὑπὸ τὸν μηρόν Ἀβραὰμ and swearing (24:9).

B · 24:10–27

The prayer-test at the well: εὐδοῶ confirmed

The servant takes ten camels and gifts and travels to Mesopotamia, the city of Nahor (24:10), settling the camels at the well outside the city at evening — the time when women come to draw (24:11). His prayer invokes εὐδοῶ ('prosper my way', 24:12) and proposes a specific double-kindness sign: the girl who offers water to him and then volunteers to water his camels will be the LORD's appointed bride for Isaac (24:14). Before the prayer is complete, Rebekah arrives — daughter of Bethuel son of Milcah wife of Nahor, Abraham's brother — and fulfills the sign with eagerness and speed (24:15–20). The servant watches in silenced wonder (κατεμάνθανεν αὐτήν, παρесиῶπα, 24:21), presents gold earrings and bracelets, learns her identity (24:22–24), and erupts in worship: εὐώδωκεν κύριος εἰς τὸν οἶκον τοῦ ἀδελφοῦ τοῦ κυρίου μου (24:27).

C · 24:28–33

Laban's welcome: arrival and the servant's resolve

Rebekah runs to report to her mother's house (24:28), and Laban — making his debut in Genesis — runs out to the man at the well when he sees the jewelry on his sister and hears her report (24:29–30). Laban's welcome — Δεῦρο εἴσελθε, εὐλογημένε κυρίου (24:31) — mirrors the hospitality language of Gen 18, while Laban's motivation (he saw the jewelry first) anticipates his calculating character in later chapters. The camels are unloaded, feet washed, food set before them; but the servant refuses to eat before stating his mission (24:32–33).

D · 24:34–49

The servant's testimony: the mission retold before the household

The servant opens with the simple self-identification Παῖς Ἀβραὰμ ἐγὼ εἰμι (24:34) and proceeds through a formal recital: Abraham's great wealth and the exclusive heirship of Isaac (24:35–36), the oath's terms (24:37–38), his own expressed concern and Abraham's resolute answer including the angel promise (24:39–41), the prayer at the well and its immediate fulfillment (24:42–47), and his resulting worship (24:48). The retelling is a deliberate Hebrew technique of narrative repetition; the LXX preserves it almost verbatim with minor compressions. The speech closes with a direct either/or appeal: will the household show ἔλεος καὶ δικαιοσύνην toward Abraham? (24:49).

E · 24:50–60

Consent and blessing: the household surrenders Rebekah

Laban and Bethuel respond with the formula of divine recognition — Παρὰ κυρίου ἐξῆλθεν τὸ πρᾶγμα τοῦτο (24:50) — declaring themselves unable to say good or evil and surrendering Rebekah immediately (24:51). The servant worships, gives elaborate gifts, and after eating they sleep; at dawn he asks his release (24:52–54). The family seeks a ten-day delay; the servant invokes εὐδοδώ and presses for departure (24:55–56). In a remarkable moment, Rebekah herself is consulted — Πορεύση μετὰ τοῦ ἀνθρώπου τούτου; — and answers with the single decisive word: Πορεύσομαι (24:57–58). She departs with her nurse and is sent off with a great-nation blessing (24:59–60).

F · 24:61–67

Union and comfort: Isaac receives Rebekah in Sarah's tent

Rebekah and her attendants mount camels and follow the servant (24:61); Isaac is coming from Beer-lahai-roi in the Negeb (24:62). The meeting is framed by the matched lifting of eyes: Isaac looks up and sees camels (24:63), Rebekah looks up and sees Isaac and dismounts (24:64). Her question about the man in the field and the answer Οὗτός ἐστιν ὁ κύριός μου prompts her to take the θέριστρον and veil herself (24:65), the solemn mark of the bride. After the servant's full report (24:66), Isaac brings Rebekah into his mother Sarah's tent, takes her as wife, loves her (ἡγάπησεν αὐτήν — first conjugal use of this verb in Genesis LXX), and is comforted concerning Sarah (24:67).

1 Καὶ Ἀβραὰμ ἦν πρεσβύτερος προβεβηκῶς ἡμερῶν, καὶ κύριος εὐλόγησεν τὸν Ἀβραὰμ κατὰ πάντα.

And Abraham was old, advanced in days, and the LORD had blessed Abraham in all things.

Scene-setting exposition Καὶ

The verse is the chapter's narrative premise: Abraham's extreme old age creates urgency, and the comprehensive blessing assures the servant's success. The double framing — condition (old age) and ground (divine blessing) — is a deliberate rhetorical opening. Hebraizing καί-parataxis opens the chapter.

Καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

Αβρααμ
Abraham

indeclinable proper noun, subject

→ participant identification

Αβρααμ: indeclinable transliteration of אַבְרָהָם; introduced here as the initiating agent whose commission drives the entire narrative.

ἦν
was

Imperf Act Indic 3 Sg · εἰμί

main verb (predicative copula)

→ durative imperfect (ongoing state of old age)

εἰμί (impf. ἦν): 'was / continued to be'; the imperfect marks David's renewed, ongoing presence at court.

πρεσβύτερος
old

Nominative

predicate adjective (nominative of predication)

→ participant prominence

πρεσβύτερος: comparative/positive form of πρέσβυς, 'old man'; used here without comparative force, simply 'old'; renders יָדָן. The descriptor signals narrative urgency — Abraham must act before death.

προβεβηκὼς
having advanced

Pf Act Ptcp Nom Sg M · προβαίνω

circumstantial participle (manner, modifying Αβρααμ)

→ intensive perfect (fully arrived at old age)

προβαίνω: 'advance, go forward'; the idiom προβεβηκὼς ἡμερῶν = 'advanced in days' calques אֲמַלְכָּהּ אָנֹכִי; the perfect underscores the fully-realized condition. The same formula recurs at Gen 18:11 (of Abraham and Sarah) and is echoed at Luke 1:7 (of Zechariah and Elizabeth: προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν), a deliberate NT allusion to the LXX.

ἡμερῶν
in days

Genitive

genitive of measure (Hebraism: אֲמַלְכָּהּ אָנֹכִי)

→ relational specification

ἡμέρα: 'day'; genitive with προβεβηκὼς is a Hebraism; cf. Josh 13:1 (of Joshua) and the Lucan echo at 1:7.

καὶ
and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

κύριος
the LORD

Nominative

subject

→ participant prominence

κύριος; standard LXX rendering of יהוה (Tetragrammaton); the LORD is introduced here as the theological ground of the servant's confidence throughout the chapter.

εὐλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (narrative summary)

→ constative aorist (comprehensive, completed act of blessing)

εὐλογέω: 'bless'; renders בָּרַךְ; the comprehensive blessing κατὰ πάντα is the theological basis on which the servant will pray with confidence (vv.12, 27). The verb recurs when Laban greets the servant as εὐλογημένε κυρίου (24:31).

τὸν

the

Accusative

article

→ noun-phrase marking

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

Αβρααμ

Abraham

indeclinable proper noun, direct object

→ participant identification

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

κατὰ

in

preposition + accusative (distributive / comprehensive)

→ spatial or relational framing

κατὰ πάντα: 'in all things / in every respect'; renders כְּכֹל; comprehensively inclusive summary of the entire Abrahamic blessing narrative (Gen 12–23).

πάντα

all things

Accusative

object of κατὰ (accusative of respect)

→ object specification

πάντα: meaning 'all things'; it serves as object of κατὰ (accusative of respect).

2 καὶ εἶπεν Αβρααμ τῷ παιδὶ αὐτοῦ τῷ πρεσβυτέρῳ τῆς οἰκίας αὐτοῦ τῷ ἄρχοντι πάντων τῶν αὐτοῦ· Θὲς τὴν χεῖρά σου ὑπὸ τὸν μηρόν μου·

And Abraham said to his servant, the elder of his household, the one who ruled over all that was his:
'Place your hand under my thigh,'

Main narrative action καὶ

The narrative moves immediately from the framing of v.1 to Abraham's speech-act of commission. The triple description of the servant by three articular datives underlines his authority and trustworthiness; the command to place the hand ὑπὸ τὸν μηρόν opens the most solemn oath of the chapter.

καὶ
and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist (single speech act)

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

Αβρααμ
Abraham

indeclinable proper noun, subject of εἶπεν

→ participant identification

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

τῷ
to the

Dative

article (indirect object, first in triple dative description)

→ noun-phrase marking

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

παιδὶ
servant

Dative

dative indirect object

→ sphere or reference

παῖς: 'boy / servant / slave'; here the unnamed chief servant; the word recurs throughout the chapter as the standard designation (vv.5, 9, 10, 17, 52, 53, 54, 59, 61, 65, 66). The servant is never named; his anonymity keeps the focus on the divine providence he serves.

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.

τῷ
the

Dative

article (second articular dative apposition)

→ noun-phrase marking

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

πρεσβυτέρῳ
elder

Dative

dative apposition (second descriptor of the servant)

→ sphere or reference

πρεσβύτερος: 'elder / senior'; as applied to the servant it means the oldest and most senior member of the household staff, not a clan elder.

τῆς
of the

Genitive

article

→ noun-phrase marking

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

οἰκίας
household

Genitive

genitive of reference / belonging

→ relational specification

οἰκία: 'house / household'; renders בֵּית; the servant is the elder of Abraham's entire household staff.

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.

τῷ
the

Dative

article (third articular dative apposition)

→ noun-phrase marking

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

ἄρχοντι

ruler

Dative

dative apposition (third descriptor, climactic)

→ sphere or reference

ἄρχων: 'ruler, governor, one in charge'; renders לַמְּלִיכָה; the climactic third descriptor marks this servant as Abraham's plenipotentiary — he has authority over everything.

πάντων

of all

Genitive

genitive of object / scope

→ relational specification

πάντων: meaning 'of all'; it serves as genitive of object / scope.

τῶν

that was

Genitive

article with implied substantive (all the things of him = all that was his)

→ noun-phrase marking

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

αὐτοῦ

his

Genitive

genitive of possession (τῶν αὐτοῦ = 'everything belonging to him')

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (τῶν αὐτοῦ = 'everything belonging to him').

Θές

place

Aor Act Imper 2 Sg · τίθημι

main verb of the speech (command)

→ aorist imperative (punctiliar command: a single decisive act)

τίθημι: 'place, put'; the aorist imperative is the solemn act that initiates the oath-ritual. The hand placed under the thigh is a euphemistic gesture involving the most intimate part of the body — likely connected to the generative power and the seed-promise.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρά

hand

Accusative

direct object

→ object specification

χεῖρ: 'hand'; the placing of the hand under the thigh (ὑπὸ τὸν μηρόν) is a solemn oath-gesture unique to these two Genesis passages (24:2, 9; 47:29). Ancient commentators and modern scholars connect it with the generative potential embodied in the thigh/loins — swearing by the seed-bearers as a way of invoking the covenant lineage.

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.

ὕπὸ under <i>preposition + accusative (locative: position beneath)</i> → spatial or relational framing ὕπὸ: meaning 'under'; here it marks the relation signaled by preposition + accusative (locative: position beneath).	τὸν the Accusative <i>article</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	μηρόν thigh Accusative <i>object of ὑπό (locative)</i> → object specification μηρός: 'thigh / upper leg'; renders יָרֵךְ (yārēk), which also means 'loins' in the Hebrew euphemistic register. The gesture ὑπὸ τὸν μηρόν is a Hebraism preserved literally by the LXX; it carries the weight of the covenant-seed promise. Cf. Gen 47:29 LXX for the identical formula.	μου my Genitive <i>genitive of possession</i> → relational specification μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.
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3 καὶ ἐξορκιῶ σε κύριον τὸν θεὸν τοῦ οὐρανοῦ καὶ τὸν θεὸν τῆς γῆς, ἵνα μὴ λάβῃς γυναῖκα τῷ υἱῷ μου
 Ισαακ ἀπὸ τῶν θυγατέρων τῶν Χανααίων, μεθ' ὧν ἐγὼ οἰκῶ ἐν αὐτοῖς·

and I will adjure you by the LORD God of heaven and God of the earth, that you shall not take a wife
 for my son Isaac from the daughters of the Canaanites, among whom I dwell.

Oath content (prohibition)

καὶ

Continuation of Abraham's speech from v.2. ἐξορκιῶ introduces the legal content of the oath by means of a ἵνα-clause of prohibition. The double divine epithet — κύριον τὸν θεὸν τοῦ οὐρανοῦ καὶ τὸν θεὸν τῆς γῆς — gives the oath its cosmic scope, invoking the Creator of heaven and earth as witness. The closing μεθ' ὧν ἐγὼ οἰκῶ ἐν αὐτοῖς is a resumptive pronoun Hebraism.

καὶ

and

continuative conjunction (continuing the speech)

→ discourse linkage or contrast

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

ἐξορκιῶ

I will adjure

Fut Act Indic 1 Sg · ἐξορκίζω

main verb of the oath-administration

→ predictive/performative future (the speaker's own act)

ἐξορκίζω: 'adjure, place under solemn oath by'; renders הִפַּלְטִי (hifil of עֲבַדְתִּי); takes a double accusative: σε (person adjured) + κύριον τὸν θεόν (the divine power invoked). The verb is strong: not merely 'ask' but 'bind by oath'.

σε

you

Accusative

accusative direct object (person being adjured)

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object (person being adjured).

κύριον

by the LORD

Accusative

accusative of adjuration (the divine authority by which the oath is sworn)

→ object specification

κύριος in accusative: the double-accusative construction with ἐξορκίζω puts the divine name in the accusative as the 'thing sworn by'; this is an unusual but attested Greek oath formula that calques the Hebrew construction.

τὸν

the

Accusative

article

→ noun-phrase marking

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

θεόν

God

Accusative

accusative apposition to κύριον (divine title in apposition)

→ object specification

θεός: in apposition to κύριον, expanding the divine identification: 'the LORD, the God of heaven and the God of earth.' The cosmic scope of the divine description gives the oath universal gravity.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive of reference / description

→ relational specification

οὐρανός: 'heaven, sky'; renders הַשָּׁמַיִם ; 'God of heaven and earth' is a cosmic self-description of YHWH that anticipates Melchizedek's El Elyon ('God Most High, maker of heaven and earth', Gen 14:19).

καὶ

and

coordinating conjunction (linking the two divine epithets)

→ discourse linkage or contrast

καὶ: meaning 'and'; 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.

θεόν

God

Accusative

second element of the double divine epithet

→ object specification

θεόν: meaning 'God'; it serves as second element of the double divine epithet.

τῆς

of

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of reference

→ relational specification

γῆ: 'earth / land'; paired with οὐρανός to give the oath cosmic totality: the LORD witnesses from and over the entire created order.

ἵνα

that

conjunction introducing the content of the oath (negative purpose / prohibition)

→ discourse linkage or contrast

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

μὴ

not

negation with subjunctive (prohibition)

→ clausal qualification or emphasis

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

λάβης

you take

Aor Act Subj 2 Sg · λαμβάνω

main verb of the ἵνα-clause (oath prohibition)

→ aorist subjunctive (prohibition against a single decisive act)

λαμβάνω: 'take'; in the idiom λαμβάνω γυναῖκα = 'take a wife, marry'; renders נָקַח; the verb recurs throughout the chapter for the marriage-act (vv. 4, 7, 38, 40, 48, 51, 67).

γυναῖκα

a wife

Accusative

direct object

→ object specification

γυνή: 'woman / wife'; the chapter's central object of the quest; the term fluctuates with παρθένος in the chapter — here in the oath it is γυναῖκα.

τῷ

for

Dative

article

→ noun-phrase marking

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

υἱῷ

son

Dative

dative of advantage / purpose ('for my son')

→ sphere or reference

υἱός: 'son'; the dative marks the beneficiary of the marriage-arrangement. Isaac remains largely passive throughout the chapter — the entire mission is performed on his behalf.

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.

Ἰσαακ

Isaac

indeclinable proper noun, apposition to υἱῷ

→ participant identification

Ἰσαακ: indeclinable transliteration of יִצְחָק ('he laughs'); the name-bearer of the covenant promise; his name encodes the laughter of Gen 17:17 and 21:6.

ἀπὸ

from

preposition + genitive (source / partitive exclusion)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

θυγατέρων

daughters

Genitive

genitive partitive (class from which no wife is to be taken)

→ relational specification

θυγάτηρ: 'daughter'; the partitive genitive defines the category from which marriage is prohibited. The prohibition echoes Deut 7:3 and the endogamy principle of the patriarchal narratives.

τῶν the Genitive <i>article</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	Χαναanaίων Canaanites Genitive <i>genitive of ethnic identification</i> → relational specification Χαναanaίος: 'Canaanite'; renders יְכָנָנִי; the ethnic prohibition grounds the marriage-quest in the patriarchal endogamy that will distinguish Israel from the surrounding nations (cf. Exod 34:16; Deut 7:3).	μεθ among <i>preposition + genitive (company / association)</i> → spatial or relational framing μεθ: meaning 'among'; here it marks the relation signaled by preposition + genitive (company / association).	ᾧ whom Genitive <i>genitive relative pronoun (antecedent: Χαναanaίων)</i> → relational specification ᾧ: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as genitive relative pronoun (antecedent: Χαναanaίων).
ἐγὼ I <i>subject of οἰκῶ (emphatic pronoun)</i> → participant reference ἐγὼ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as subject of οἰκῶ (emphatic pronoun).	οἰκῶ dwell Pres Act Indic 1 Sg · οἰκέω <i>verb of the relative clause</i> → progressive present (ongoing sojourn) οἰκέω: 'dwell, inhabit'; renders בָּשׁוּ; Abraham acknowledges his ongoing presence among the Canaanites while insisting that Isaac not intermarry with them.	ἐν in <i>preposition (resumptive — Hebraism: ... רַשׁוּ דִּיכְדָּ)</i> → spatial or relational framing ἐν αὐτοῖς: the resumptive pronoun after the relative ᾧ is a Hebraism, calquing the Hebrew relative clause construction ... רַשׁוּ דִּיכְדָּ ('among whom ... among them'); the redundancy marks the LXX's literal rendering of the Hebrew syntax.	αὐτοῖς them Dative <i>resumptive dative pronoun (Hebraism after relative clause)</i> → participant reference or interest αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as resumptive dative pronoun (Hebraism after relative clause).

4 ἀλλ' εἰς τὴν γῆν μου, οὗ ἐγενόμην, πορεύσῃ καὶ εἰς τὴν φυλὴν μου καὶ λήμψῃ γυναῖκα τῷ υἱῷ μου Ἰσαακ ἐκεῖθεν.

but to my land, where I was born, you shall go, and to my kindred, and you shall take a wife for my son Isaac from there.

Antithetical contrast (positive counterpart to the prohibition) ἀλλ'

ἀλλά presents the positive command as the direct antithesis of the prohibition in v.3: not Canaan's daughters (μὴ λάβῃς ἀπὸ τῶν θυγατέρων), but Abraham's own land and family. The two imperatives πορεύσῃ and λήμψῃ are future indicatives functioning as commands in the oath context.

ἀλλ

but

adversative conjunction (antithetical contrast with v.3 prohibition)

→ discourse linkage or contrast

ἀλλά: strong adversative, introducing the positive obligation in contrast to the preceding prohibition; the elision before a vowel produces ἀλλ.

εἰς

to

preposition + accusative (directional: destination)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς (destination)

→ object specification

γῆ: 'land / country'; Abraham's birth-land (Mesopotamia) is opposed to the land he inhabits (Canaan); the distinction preserves the ancestral identity that the servant must honor.

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.

οὗ

where

Genitive

genitive relative adverb (locative: 'in which / where')

→ relational specification

οὗ: meaning 'where'; pronoun marking person, possession, or reference within the clause; here it functions as genitive relative adverb (locative: 'in which / where').

ἐγενόμην

I was born

Aor Mid Indic 1 Sg · γίνομαι

verb of the relative clause

→ constative aorist (single event of birth / origin)

γίνομαι: 'come to be, be born'; renders תָּהֵא or the birth-root; Abraham identifies himself by his origin-land, stressing that the wife must come from his own kin-group (the Nahor-family in Haran / Mesopotamia).

πορεύσῃ

you shall go

Fut Mid Indic 2 Sg · πορεύομαι

main verb (future indicative as command in the oath)

→ predictive/volitive future (the obligatory act enjoined by the oath)

πορεύομαι: 'go, travel'; the future indicative carries imperative force in the oath context, equivalent to a command: 'you shall go.' The servant's entire journey in vv. 10–27 is the fulfillment of this single command.

καὶ
and

coordinating conjunction (second destination)

→ discourse linkage or contrast

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

εἰς
to

preposition + accusative (directional, second occurrence)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (directional, second occurrence).

τὴν
the

Accusative

article

→ noun-phrase marking

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

φυλὴν
kindred

Accusative

accusative object of εἰς (second destination)

→ object specification

φυλή: 'tribe, clan, family group'; renders הַנְּחָשְׁתִּי or נַחֲשֵׁת; here it refers to Abraham's extended family in Haran (Nahor's household). The servant must go to the right people (land) and the right family (φυλή) — both matter for the endogamous marriage.

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.

καὶ
and

coordinating conjunction (second command)

→ discourse linkage or contrast

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

λήμψῃ

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

second main verb (future indicative as command)

→ predictive/volitive future (the marriage-act enjoined)

λαμβάνω: 'take'; cf. λήμψῃ γυναῖκα = 'take a wife / marry'; the future middle recurs at vv. 7, 38, 40 in the retelling, forming a refrain-like echo of the original commission.

γυναῖκα

a wife

Accusative

direct object

→ object specification

γυναῖκα: meaning 'a wife'; it serves as direct object.

τῷ
for

Dative

article

→ noun-phrase marking

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

υἱῷ

son

Dative

dative of advantage

→ sphere or reference

υἱῷ: meaning 'son'; it serves as dative of advantage.

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.

Ἰσαακ

Isaac

indeclinable proper noun, apposition to υἱῷ

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, apposition to υἱῷ.

ἐκεῖθεν

from there

adverb of source (resumptive: from that land and kindred)

→ clausal contribution

ἐκεῖθεν: 'from there'; the adverb is resumptive and emphatic — the wife must come from that specific place, not merely from the right ethnic group in some other location.

5 εἶπεν δὲ πρὸς αὐτὸν ὁ παῖς· Μή ποτε οὐ θελήσῃ ἡ γυνὴ πορευθῆναι μετ' ἐμοῦ ὀπίσω εἰς τὴν γῆν ταύτην· ἀποστρέψω τὸν υἱόν σου εἰς τὴν γῆν, ὅθεν ἐξῆλθες;

But the servant said to him: 'What if the woman is not willing to come after me to this land? Shall I bring your son back to the land from which you came?'

Complication / servant's practical objection **δέ**

The servant raises the obvious practical obstacle: what if the woman refuses? The double question (apprehensive μή ποτε + deliberative ἀποστρέψω;) frames both the risk and its logical resolution, setting up Abraham's double reply in vv.6–8.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

δέ

but

postpositive adversative/continuative particle

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (addressee of speech)

→ spatial or relational framing

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

αὐτὸν

him

Accusative

object of πρὸς (Abraham)

→ participant reference

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

παῖς

servant

Nominative

subject

→ participant prominence

παῖς: the unnamed servant; his practical wisdom and fidelity are shown in raising the contingency Abraham must address.

Μή

What if

apprehensive negation (μή ποτε = 'lest perhaps')

→ clausal qualification or emphasis

μή ποτε: idiomatic apprehensive particle, 'what if / lest perhaps'; introduces a feared contingency; renders Hebrew יִנָּחֵם or יִנָּחֵם.

ποτε

perhaps

enclitic particle (with μή: apprehensive)

→ discourse linkage or contrast

ποτε: meaning 'perhaps'; conjunction or particle linking this unit with the surrounding discourse.

οὐ

not

negation (inside the μή ποτε clause)

→ participant reference

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

Θελήσῃ

is willing

Aor Act Subj 3 Sg · θέλω

subjunctive in apprehensive clause

→ aorist subjunctive (contingent possibility)

θέλω: 'will, wish, be willing'; renders הִנָּחֵם; the woman's willingness will be explicitly tested at v.58 (Πορεύσομαι), where this very contingency is resolved.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

woman

Nominative

subject of θελήσῃ

→ participant prominence

γυνή: 'woman'; as yet unnamed and unknown to the servant — she is the abstract objective of the quest.

πορευθῆναι

to go

Aor Pass Inf · πορεύομαι

infinitive, object of θέλω ('be willing to go')

→ aorist infinitive (single decisive journey)

πορεύομαι: the journey-verb that structures the chapter; the servant's concern is exactly this verb — will she πορευθῆναι?

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

genitive object of μετά

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of μετά.

ὀπίσω

after / behind

adverb / preposition (directional: following after)

→ spatial or relational framing

ὀπίσω: 'behind, after'; a Hebraism of וַיִּדְרֹם; 'to come after me' = to follow my lead back.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς

→ object specification

γῆ: 'this land' = Canaan; the destination for the bride is important — she must come to Isaac's land, not he to hers.

ταύτην

this

Accusative

demonstrative adjective modifying γῆν

→ participant reference

ταύτην: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective modifying γῆν.

ἀποστρέψω

shall I bring back

Fut Act Indic 1 Sg · ἀποστρέφω

deliberative future (rhetorical question: what should I do?)

→ deliberative future (real practical question)

ἀποστρέφω: 'turn back, bring back'; the implied option — returning Isaac to Mesopotamia — is precisely what Abraham will forbid in v.6. The verb recurs in vv. 6 and 8 as the forbidden action.

τὸν

the

Accusative

article

→ noun-phrase marking

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

υἱόν

son

Accusative

direct object of ἀποστρέψω

→ object specification

υἱόν: meaning 'son'; it serves as direct object of ἀποστρέψω.

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.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς

→ object specification

γῆν: meaning 'land'; it serves as accusative object of εἰς.

ὅθεν

from which

relative adverb of source

→ clausal contribution

ὅθεν: 'from which place / whence'; renders רָצָה ; = Mesopotamia, the land Abraham left at God's call (Gen 12:1).

ἐξῆλθες

you came out

Aor Act Indic 2 Sg · ἐξέρχομαι

verb of the relative clause

→ constative aorist (the defining exodus of Abraham's life)

ἐξέρχομαι: 'go out, come out'; Abraham's departure from his homeland at the divine call (Gen 12:1) is the foundational act; the servant's question would require undoing that call.

6 εἶπεν δὲ πρὸς αὐτὸν Ἀβραάμ· Πρόσεχε σεαυτῷ μὴ ἀποστρέψης τὸν υἱόν μου ἐκεῖ·

And Abraham said to him: 'Take heed to yourself that you do not bring my son back there.'

Categorical counter-command δέ

Abraham's answer is sharp and absolute before he gives the theological reason in v.7. Πρόσεχε σεαυτῷ is an idiom of solemn warning; the prohibition μὴ ἀποστρέψης is the exact opposite of the servant's suggested action in v.5.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

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

αὐτὸν

him

Accusative

object of πρὸς (the servant)

→ participant reference

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

Αβρααμ

Abraham

indeclinable proper noun, subject

→ participant identification

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

Πρόσεχε

take heed

Pres Act Imper 2 Sg · προσέχω

imperative (solemn warning)

→ progressive present imperative (ongoing vigilance required)

προσέχω: 'attend to, take care of'; in the idiom προσέχω + dative reflexive = 'beware, take care of yourself'; renders $\pi\lambda\ \mu\psi\eta$; a standard OT warning formula signaling a firm prohibition to follow.

σεαυτῷ

yourself

Dative

dative reflexive pronoun (object of προσέχω: 'take heed to yourself')

→ participant reference or interest

σεαυτῷ: meaning 'yourself'; pronoun marking person, possession, or reference within the clause; here it functions as dative reflexive pronoun (object of προσέχω: 'take heed to yourself').

μὴ

not

negation with subjunctive (prohibition after warning verb)

→ clausal qualification or emphasis

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

ἀποστρέψης

bring back

Aor Act Subj 2 Sg · ἀποστρέφω

subjunctive of prohibition (negative command after μὴ)

→ aorist subjunctive (single forbidden act)

ἀποστρέφω: 'turn back, bring back'; echoes the servant's own word ἀποστρέψω in v.5 — Abraham uses the same verb to categorically forbid what the servant proposed. The prohibition will be repeated in v.8 (μὴ ἀποστρέψῃς ἐκεῖ).

τὸν

the

Accusative

article

→ noun-phrase marking

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

υἱόν

son

Accusative

direct object

→ object specification

υἱόν: meaning 'son'; it serves as direct object.

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 (= Mesopotamia, the land of origin)

→ adverbial qualification

ἐκεῖ: 'there'; refers to Abraham's homeland in Mesopotamia; returning Isaac there would reverse the Abrahamic call of Gen 12:1 and place the heir outside the promised land.

7 κύριος ὁ θεὸς τοῦ οὐρανοῦ καὶ ὁ θεὸς τῆς γῆς, ὃς ἔλαβέν με ἐκ τοῦ οἴκου τοῦ πατρός μου καὶ ἐκ τῆς γῆς ἧς ἐγενόμην, ὃς ἐλάλησέν μοι καὶ ὃς ὥμοσέν μοι λέγων· Σοὶ δώσω τὴν γῆν ταύτην καὶ τῷ σπέρματί σου· αὐτὸς ἀποστελεῖ τὸν ἄγγελον αὐτοῦ ἔμπροσθέν σου, καὶ λήμψῃ γυναῖκα τῷ υἱῷ μου ἐκεῖθεν·

The LORD, the God of heaven and the God of the earth, who took me from my father's house and from the land of my birth, who spoke to me and who swore to me saying, 'To you I will give this land and to your seed' — he himself will send his angel before you, and you shall take a wife for my son from there.

Theological ground (covenant basis for Abraham's confidence) ASYNDETON

Asyndeton marks this as a new and weightier statement. The long relative-clause build-up (ὃς ἔλαβέν ... ὃς ἐλάλησέν ... ὃς ὥμοσέν) accumulates the divine acts that ground Abraham's certainty, before the apodosis lands emphatically: αὐτὸς ἀποστελεῖ τὸν ἄγγελον. The quoted divine promise (Σοὶ δώσω τὴν γῆν ταύτην καὶ τῷ σπέρματί σου) echoes Gen 12:7 and 15:7, establishing that the servant's mission is the covenant's continuation.

κύριος

the LORD

Nominative

subject (head of the long nominative phrase that leads to αὐτὸς ἀποστελεῖ)

→ participant prominence

κύριος: the divine name placed first in the sentence, asyndetically, for emphatic theological grounding; the God who called Abraham is the God who will now provide.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεὸς

God

Nominative

nominative in apposition to κύριος (first divine title)

→ participant prominence

θεός: meaning 'God'; it serves as nominative in apposition to κύριος (first divine title).

τοῦ

of

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive of reference

→ relational specification

οὐρανοῦ: meaning 'heaven'; it serves as genitive of reference.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (second divine title)

→ noun-phrase marking

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

θεός

God

Nominative

nominative apposition (second element of the cosmic epithet)

→ participant prominence

θεός: meaning 'God'; it serves as nominative apposition (second element of the cosmic epithet).

τῆς

of

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of reference

→ relational specification

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

ὃς

who

Nominative

nominative relative pronoun (first of three, antecedent: κύριος)

→ participant reference

ὃς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as nominative relative pronoun (first of three, antecedent: κύριος).

ἔλαβέν

took

Aor Act Indic 3 Sg · λαμβάνω

verb of first relative clause (the exodus-call)

→ constative aorist (the decisive act of Abraham's calling)

λαμβάνω: 'take'; here 'took me from my father's house' echoes the language of Gen 12:1 and the entire Abrahamic vocation. God is the subject of Abraham's departure — he took him.

με

me

Accusative

direct object

→ participant reference

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

ἐκ

from

preposition + genitive (source: place of origin)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive object of ἐκ

→ relational specification

οἶκος: 'house / household'; Abraham came from his father Terah's household in Ur/Haran; the 'father's house' formula echoes the call narrative of Gen 12:1 (ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου).

τοῦ

of

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of possession

→ relational specification

πατρός: meaning 'father'; it serves as genitive of possession.

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.

καὶ

and

coordinating conjunction (second source)

→ discourse linkage or contrast

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

ἐκ

from

preposition + genitive (second source)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive object of ἐκ

→ relational specification

γῆς: meaning 'land'; it serves as genitive object of ἐκ.

ἧς

of which

Genitive

genitive relative pronoun (antecedent: γῆς)

→ relational specification

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

ἐγενόμην

I was born

Aor Mid Indic 1 Sg · γίνομαι

verb of the relative clause (place of Abraham's birth)

→ constative aorist

γίνομαι: 'become / come to be'; the idiom ἐγενόμην αὐτῷ εἰς ἱερέα ('I became a priest to him') uses εἰς + accusative to render the Hebrew לְ הִתְּ ('became as/for'), a predicative Hebraism.

ὅς

who

Nominative

nominative relative pronoun (second, resuming the accumulation)

→ participant reference

ὅς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as nominative relative pronoun (second, resuming the accumulation).

ἐλάλησέν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of second relative clause

→ constative aorist

λαλέω: 'speak'; the divine speech-events to Abraham (Gen 12:1; 15:1; 17:1 etc.) are the basis of Abraham's confidence.

μοι

to me

Dative

dative indirect object

→ participant reference or interest

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

καὶ
and

coordinating conjunction (third relative clause)

→ discourse linkage or contrast

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

ὃς
who

Nominative

nominative relative pronoun (third, climactic: the oath)

→ participant reference

ὃς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as nominative relative pronoun (third, climactic: the oath).

ὥμοσέν
swore

Aor Act Indic 3 Sg · ὤμνυμι

verb of third relative clause (the divine oath)

→ constative aorist (divine oath as single completed act)

ὤμνυμι: 'swear, take an oath'; renders ἔλαβ'· the divine oath to Abraham is the covenantal anchor that makes the servant's mission certain. The same oath underlies Heb 6:13–17.

μοι
to me

Dative

dative indirect object

→ participant reference or interest

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

λέγων
saying

Pres Act Ptcp Nom Sg M · λέγω

attendant circumstance participle (introducing the quoted oath)

→ progressive participle (manner of the swearing)

λέγω: meaning 'saying'; it contributes descriptive or attendant verbal force; here it functions as attendant circumstance participle (introducing the quoted oath).

σοί
to you

Dative

dative of advantage / indirect object (emphatic pronoun, fronted)

→ participant reference or interest

σοί: fronted dative pronoun for emphasis — 'to you (and no other) will I give this land'; the land-promise is Abraham-specific and seed-specific.

δώσω
I will give

Fut Act Indic 1 Sg · δίδωμι

main verb of the quoted oath

→ predictive/promissory future (divine promise)

δίδωμι: 'give'; the land-grant language of the Abrahamic covenant (Gen 12:7; 13:15; 15:7, 18; 17:8); the divine promise is the ultimate reason the servant cannot bring Isaac back to Mesopotamia.

τὴν
the

Accusative

article

→ noun-phrase marking

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

γῆν
land

Accusative

direct object

→ object specification

γῆν: meaning 'land'; it serves as direct object.

ταύτην
this

Accusative

demonstrative adjective (Canaan, where they stand)

→ participant reference

ταύτην: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (Canaan, where they stand).

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

τῷ
to

Dative

article

→ noun-phrase marking

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

σπέρματί

seed

Dative

dative indirect object (second recipient of the land promise)

→ sphere or reference

σπέρμα: 'seed / offspring / descendants'; renders ὅτι; the seed-promise is the axis of the entire Abrahamic covenant. Paul's argument at Gal 3:16 turns on the singular τῷ σπέρματι ('to your seed') as pointing to Christ.

σου

your

Genitive

genitive of possession

→ relational specification

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

αὐτὸς

he himself

Nominative

emphatic pronoun subject (resuming κύριος after the long relative buildup)

→ participant reference

αὐτός: intensive pronoun in subject position, 'he himself'; the emphatic αὐτός signals the climactic apodosis after the long relative clauses — this is what all that divine history means for the current mission.

ἀποστελεῖ

will send

Fut Act Indic 3 Sg · ἀποστέλλω

main verb of the apodosis (divine promise for the mission)

→ predictive future (certain divine action)

ἀποστέλλω: 'send out, dispatch'; the divine sending of the angel is Abraham's answer to the servant's concern — God will be active before the servant arrives. The ἄγγελος ('messenger / angel') here is the providential agent of divine guidance; cf. Ex 23:20 and the NT angel-Christology.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄγγελον

angel

Accusative

direct object of ἀποστελεῖ

→ object specification

ἄγγελος: 'messenger / angel'; renders ἄγγελος; the divine messenger who goes before the servant is the theological basis of the entire journey's confidence.

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.

ἔμπροσθέν

before

adverb / preposition (positional: going ahead of)

→ spatial or relational framing

ἔμπροσθεν: 'before, in front of'; the idiom 'before you' = 'ahead of you on the road'; the angel of the covenant goes before his people (cf. Ex 23:20: ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου).

σου

you

Genitive

genitive object of ἔμπροσθεν

→ relational specification

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

καὶ

and

coordinating conjunction (result clause)

→ discourse linkage or contrast

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

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb (future command: guaranteed result)

→ predictive/promissory future (certain outcome of the angel's mission)

λαμβάνω: 'take'; λήμψη γυναῖκα echoes v.4 — the original commission is now given divine certainty by the angel promise.

γυναῖκα

a wife

Accusative

direct object

→ object specification

γυναῖκα: meaning 'a wife'; it serves as direct object.

τῷ

for

Dative

article

→ noun-phrase marking

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

υἱῷ

son

Dative

dative of advantage

→ sphere or reference

υἱῷ: meaning 'son'; it serves as dative of advantage.

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.

ἐκεῖθεν

from there

adverb of source (resumptive: from my land and kindred)

→ clausal contribution

ἐκεῖθεν: meaning 'from there'; it shapes the local clause or phrase relation in this passage.

8 ἐὰν δὲ μὴ θέλῃ ἡ γυνὴ πορευθῆναι μετὰ σοῦ εἰς τὴν γῆν ταύτην, καθαρὸς ἔσῃ ἀπὸ τοῦ ὅρκου τούτου· μόνον τὸν υἱόν μου μὴ ἀποστρέψῃς ἐκεῖ.

But if the woman is not willing to come with you into this land, you shall be free from this oath. Only do not bring my son back there.

Conditional release clause

ἐὰν δέ

The escape clause is precisely the contingency the servant raised in v.5. If the woman refuses (the condition), the oath is dissolved (καθαρὸς ἔσῃ). But the absolute prohibition stands regardless: μόνον τὸν υἱόν μου μὴ ἀποστρέψῃς ἐκεῖ. Abraham's one non-negotiable is that Isaac must not return to Mesopotamia.

ἐάν

if

conditional conjunction (third-class condition: possible future case)

→ discourse linkage or contrast

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

δέ

but

postpositive adversative particle

→ discourse linkage or contrast

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

μή

not

negation with subjunctive

→ clausal qualification or emphasis

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

θέλη

is willing

Pres Act Subj 3 Sg · θέλω

verb of the conditional clause

→ present subjunctive (ongoing unwillingness as the condition)

θέλω: 'will, wish'; the condition echoes the servant's μή ποτε οὐ θελήσῃ from v.5 — Abraham now addresses that exact contingency. The answer at v.58 (Πορεύσομαι) closes this open question.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

woman

Nominative

subject of θέλῃ

→ participant prominence

γυνή: meaning 'woman'; it serves as subject of θέλῃ.

πορευθῆναι

to go

Aor Pass Inf · πορεύομαι

infinitive, object of θέλω

→ aorist infinitive (single decisive action)

πορεύομαι (aor. inf.): 'go'; the complementary infinitive of δυνήσῃ; echoes David's πορεύεται (v.32).

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of μετά

→ relational specification

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

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς (= Canaan)

→ object specification

γῆν: meaning 'land'; it serves as accusative object of εἰς (= Canaan).

ταύτην

this

Accusative

demonstrative adjective

→ participant reference

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

καθαρός

free / clean

Nominative

predicate adjective (nominative of predication with ἔση)

→ participant prominence

καθαρός: 'clean, pure, free from obligation'; renders יָקֵן; in the legal register 'clean from an oath' = released from the oath's binding force; cf. v.41 (ἀθῶος) for the same concept. The ritual-purity vocabulary applied to legal obligation is a Hebraism.

ἔση

you will be

Fut Mid Indic 2 Sg · εἰμί

main verb of the apodosis

→ predictive future (the legal consequence)

εἰμί: 'be'; ἴλεως ἔση, 'you will be gracious.'

ἀπὸ

from

preposition + genitive (separation: release from)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ὅρκου

oath

Genitive

genitive object of ἀπό (release from obligation)

→ relational specification

ὅρκος: 'oath, sworn obligation'; renders הַבְּרִית; the oath administered in vv. 2–4 is now given its release condition. The word recurs at v.41 as ὀρκισμός.

τούτου

this

Genitive

genitive demonstrative pronoun (specifying which oath)

→ relational specification

τούτου: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as genitive demonstrative pronoun (specifying which oath).

μόνον

only

adverb (restrictive: the one absolute condition that remains)

→ clausal contribution

μόνον: 'only, merely'; introduces the one non-negotiable restriction that survives even the oath's release: Isaac must not go back. The adverb creates the emphatic contrast between the conditional release and the unconditional prohibition.

τὸν

the

Accusative

article

→ noun-phrase marking

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

υἱόν

son

Accusative

direct object of ἀποστρέψης

→ object specification

υἱόν: meaning 'son'; it serves as direct object of ἀποστρέψης.

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.

μὴ

do not

negation with subjunctive (prohibition)

→ clausal qualification or emphasis

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

ἀποστρέψης

bring back

Aor Act Subj 2 Sg · ἀποστρέφω

subjunctive of prohibition (the absolute non-negotiable)

→ aorist subjunctive (single forbidden act)

ἀποστρέφω: third use of this verb in vv. 5–8
— the servant proposed it (v.5: ἀποστρέψω),
Abraham first forbade it (v.6: μὴ
ἀποστρέψης), and now reiterates the
prohibition even in the escape clause. The
threefold repetition underlines that this is
non-negotiable.

ἐκεῖ

there

adverb of place (= Mesopotamia)

→ adverbial qualification

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

9 καὶ ἔθηκεν ὁ παῖς τὴν χεῖρα αὐτοῦ ὑπὸ τὸν μηρὸν Ἀβρααμ τοῦ κυρίου αὐτοῦ καὶ ὥμοσεν αὐτῷ περὶ τοῦ ῥήματος τούτου.

And the servant placed his hand under the thigh of Abraham his master, and swore to him concerning this matter.

Narrative resolution (oath enacted)

καὶ

The gesture commanded in v.2 is now enacted, closing the unit A with a structural inclusio. The servant's compliance — hand under the thigh, oath sworn — makes the commission legally binding.

ῥῆμα ('matter / word') encompasses both the verbal oath and its substance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθηκεν

placed

Aor Act Indic 3 Sg · τίθημι

main verb (oath-gesture enacted)

→ constative aorist

τίθημι: fulfills the command Θέξ of v.2; the repetition of the gesture verb forms an inclusio around the commission dialogue (vv.2–9).

ὁ

the

Nominative

article

→ noun-phrase marking

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

παῖς

servant

Nominative

subject

→ participant prominence

παῖς: meaning 'servant'; it serves as subject.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object

→ object specification

χεῖρα: meaning 'hand'; it serves as direct object.

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.

ὑπὸ

under

preposition + accusative (locative: beneath)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

μηρόν

thigh

Accusative

object of ὑπό

→ object specification

μηρός: see v.2; the gesture is now completed — the second occurrence of the ὑπὸ τὸν μηρόν formula (vv. 2, 9) closes the oath-enactment unit.

Ἀβραάμ

Abraham

indeclinable proper noun, genitive of possession with μηρόν

→ participant identification

Ἀβραάμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession with μηρόν.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive apposition to Αβρααμ

→ relational specification

κύριος: here in the human sense 'master / lord'; the servant's repeated use of τοῦ κυρίου αὐτοῦ throughout the chapter underlines his subordinate but dignified role.

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)

→ discourse linkage or contrast

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

ὤμοσεν

swore

Aor Act Indic 3 Sg · ὅμνυμι

main verb (oath sworn)

→ constative aorist (single completed oath-act)

ὅμνυμι: 'swear'; the oath is complete; echoes ὤμοσέν of v.7 (the divine oath to Abraham) — the servant now swears in response to the God who swore to his master.

αὐτῷ

to him

Dative

dative indirect object (Abraham as recipient of the oath)

→ participant reference or interest

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

περὶ

concerning

preposition + genitive (subject matter of the oath)

→ spatial or relational framing

περὶ: meaning 'concerning'; here it marks the relation signaled by preposition + genitive (subject matter of the oath).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ρήματος

matter

Genitive

genitive object of περὶ

→ relational specification

ῥῆμα: 'word / matter / thing'; renders רֵאיוֹן; 'this matter' = the content of the oath including both the prohibition (v.3) and the positive commission (v.4).

τούτου

this

Genitive

demonstrative pronoun (genitive)

→ relational specification

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

10 καὶ ἔλαβεν ὁ παῖς δέκα καμήλους ἀπὸ τῶν καμήλων τοῦ κυρίου αὐτοῦ καὶ ἀπὸ πάντων τῶν ἀγαθῶν τοῦ κυρίου αὐτοῦ μεθ' ἑαυτοῦ, καὶ ἀναστὰς ἐπορεύθη εἰς τὴν Μεσοποταμίαν εἰς τὴν πόλιν Ναχωρ.

And the servant took ten camels from the camels of his master, and from all the good things of his master, with him, and he arose and journeyed to Mesopotamia, to the city of Nahor.

Narrative action (departure) καὶ

The narrative moves from the commission to its execution with the characteristic double-καί rhythm of biblical travel narratives. The ten camels loaded with τῶν ἀγαθῶν signal that the servant travels as a representative of Abraham's great wealth. The destination — εἰς τὴν Μεσοποταμίαν εἰς τὴν πόλιν Ναχωρ — is named with precision.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (preparation for journey)

→ constative aorist

λαμβάνω: 'take'; see v. 10.

ὁ

the

Nominative

article

→ noun-phrase marking

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

παῖς

servant

Nominative

subject

→ participant prominence

παῖς: meaning 'servant'; it serves as subject.

δέκα

ten

cardinal numeral

→ measure or count

δέκα: 'ten'; ten camels indicates a substantial caravan befitting Abraham's wealth and the gifts that follow (v.22, 53). Camels in the patriarchal narratives signal prestige and long-distance travel.

καμήλους

camels

Accusative

direct object

→ object specification

κάμηλος: 'camel'; renders **לַחֵמֶל**; the camel was the premier long-distance transport animal of the ancient Near East; its presence here is historically consistent with the Middle Bronze Age patriarchal setting.

ἀπὸ

from

preposition + genitive (partitive source)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

καμήλων

camels

Genitive

genitive partitive (the ten selected from the herd)

→ relational specification

καμήλων: meaning 'camels'; it serves as genitive partitive (the ten selected from the herd).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive of possession

→ relational specification

κυρίου: meaning 'master'; it serves as genitive of possession.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀπὸ

from

preposition + genitive (partitive source, second: the gifts)

→ spatial or relational framing

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

πάντων

all

Genitive

genitive partitive

→ relational specification

πάντων: meaning 'all'; it serves as genitive partitive.

τῶν

the

Genitive

article with substantival adjective

→ noun-phrase marking

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

ἀγαθῶν

good things

Genitive

substantival adjective in genitive (all the valuable goods)

→ relational specification

ἀγαθός: 'good' used substantivally: 'the good things / valuables'; renders בְּטוֹבוֹ = the best goods of Abraham's household, carried as bridal gifts (cf. v.53).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive of possession

→ relational specification

κυρίου: meaning 'master'; it serves as genitive of possession.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

μεθ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ἐαυτοῦ

himself

Genitive

genitive reflexive pronoun (the goods taken along with himself)

→ relational specification

ἐαυτοῦ: meaning 'himself'; pronoun marking person, possession, or reference within the clause; here it functions as genitive reflexive pronoun (the goods taken along with himself).

καὶ

and

narrative conjunction (sequential: the departure)

→ discourse linkage or contrast

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

ἀναστὰς

having arisen

Aor Act Ptcp Nom Sg M · ἀνίστημι

attendant circumstance participle (action immediately preceding journey)

→ aorist participle (antecedent action: rising before departing)

ἀνίστημι: 'arise, stand up'; the idiom ἀναστὰς ἐπορεύθη calques the Hebrew idiom הָלַךְ וָיָצָא; 'he arose and went' is the standard LXX narrative formula for the decisive beginning of a journey.

ἐπορεύθη

journeyed

Aor Pass Indic 3 Sg · πορεύομαι

main verb (the journey begun)

→ constative aorist (the journey as a completed single narrative event)

πορεύομαι: 'go, travel'; deponent; the journey of hundreds of miles is compressed into a single aorist; cf. the same aorist at v.61 when Rebekah's return journey is equally compressed.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

Μεσοποταμίαν

Mesopotamia

Accusative

accusative object of εἰς (destination: first level)

→ object specification

Μεσοποταμία: 'Mesopotamia' (Greek: 'land between the rivers', i.e., between the Tigris and Euphrates); renders אֲרָם נַחֲרָרַם ('Aram of the two rivers' / Paddan-Aram); one of the few Aramaic/Hebrew geographic names the LXX translates rather than transliterates. The city of Nahor is identified with Harran in northern Mesopotamia.

εἰς

to

preposition + accusative (destination: second level, more precise)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (destination: second level, more precise).

τὴν

the

Accusative

article

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of εἰς (specific destination)

→ object specification

πόλις: 'city'; 'the city of Nahor' = the city where Nahor, Abraham's brother, settled (cf. Gen 11:29–32; 22:20–23).

Ναχωρ

Nahor

indeclinable proper noun, genitive of possession with πόλιν

→ participant identification

Ναχωρ: indeclinable transliteration of נַחֲוֹר; Abraham's brother; Rebekah's grandfather through Bethuel. The city likely = Harran in upper Mesopotamia.

11 καὶ ἐκοίμισεν τὰς καμήλους ἔξω τῆς πόλεως παρὰ τὸ φρέαρ τοῦ ὕδατος τὸ πρὸς ὀψέ, ἡνίκα ἐκπορεύονται αἱ ὑδρεύόμεναι.

And he made the camels kneel down outside the city beside the well of water toward evening, at the time when the women who draw water go out.

Scene-setting arrival καὶ

The servant's tactical wisdom is on display: he stops at the well at precisely the time women come to draw, maximizing his chance of encountering the right person. The well is the classic OT scene of meeting (cf. Gen 29; Ex 2), and the servant chooses it deliberately.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκοίμισεν

made to kneel down

Aor Act Indic 3 Sg · κοιμίζω

main verb (causative: made the camels rest)

→ constative aorist

κοιμίζω: 'make to sleep / make to lie down'; here the causative 'made the camels kneel/lie down'; renders נִיחָוּ; the specific kneeling position of loaded camels for unloading.

τὰς

the

Accusative

article

→ noun-phrase marking

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

καμήλους

camels

Accusative

direct object

→ object specification

καμήλους: meaning 'camels'; it serves as direct object.

ἔξω

outside

adverb of place

→ clausal contribution

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

τῆς

the

Genitive

article (with ἔξω + genitive)

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive object of ἔξω

→ relational specification

πόλεως: meaning 'city'; it serves as genitive object of ἔξω.

παρά

beside

preposition + accusative (spatial: alongside)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

φρέαρ

well

Accusative

accusative object of παρά

→ object specification

φρέαρ: 'well, cistern'; renders נֶחֱלִיץ; the well is the archetypal meeting-place in the ancestral narratives (Gen 29:1–12; Ex 2:15–22). The servant positions himself strategically.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

ὕδατος

water

Genitive

genitive of content ('well of water')

→ relational specification

ὕδατος: meaning 'water'; it serves as genitive of content ('well of water').

τὸ

the

Accusative

article (resuming the φρέαρ phrase)

→ noun-phrase marking

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

πρὸς

toward

preposition + accusative (temporal: 'toward evening')

→ spatial or relational framing

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

ὀψέ

evening

adverbial accusative (late afternoon / toward evening)

→ clausal contribution

ὀψέ: 'late in the day, toward evening'; renders בֶּרֶךְ תַּלְמִי; the timing is precise — the women came to draw at the end of the day's heat.

ἡνίκα

when

temporal conjunction ('at the time when')

→ discourse linkage or contrast

ἡνίκα: 'when, at the time when'; a temporal subordinating conjunction used frequently in the LXX; renders תַּלְמִי.

ἐκπορεύονται

go out

Pres Mid Indic 3 Pl · ἐκπορεύομαι

verb of the temporal clause (customary present)

→ customary present (regular daily practice)

ἐκπορεύομαι: 'go out, come out'; the verb marks the habitual going-out to the well — a daily social activity for young women.

αἱ

the

Nominative

article (with substantival participle)

→ noun-phrase marking

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

ὕδρευόμεναι

women drawing water

Pres Mid Ptcp Nom Pl F · ὕδρευομαι

substantival participle (subject of ἐκπορεύονται: 'those who draw water')

→ progressive present participle (their regular activity)

ὕδρευομαι: 'draw water'; the substantival participle αἱ ὕδρευόμεναι = 'the water-drawing women'; a social detail precisely observed — water-drawing was women's work in the ancient Near East, typically done in the late afternoon.

12 καὶ εἶπεν· Κύριε ὁ θεὸς τοῦ κυρίου μου Ἀβραάμ, εὐδόωσόν μοι σήμερον καὶ ποιήσον ἔλεος μετὰ τοῦ κυρίου μου Ἀβραάμ.

And he said: 'O LORD, God of my master Abraham, prosper my way today, and do kindness with my master Abraham.'

Prayer (direct petition to the LORD)

καὶ

The servant's prayer opens the central theological movement of section B. The first of seven uses of εὐδοῶ in the chapter, here in the imperative εὐδόωσόν μοι — 'prosper to me' / 'grant me success today'. The pairing of εὐδοῶ with ποιήσον ἔλεος frames the journey as both practical (prosperity) and covenantal (kindness to Abraham).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (prayer introduction)

→ constative aorist

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

Κύριε

O LORD

Vocative

vocative of address (direct prayer to YHWH)

→ direct address

κύριος in vocative: the servant addresses YHWH directly, identifying him as Abraham's covenant God. This is the first of the servant's prayers; the divine name in the vocative is the prayer's grounding authority.

ὁ

the

Nominative

article (with θεός in apposition to Κύριε)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to Κύριε (anacoluthon: vocative expected but nominative used)

→ participant prominence

θεός: the nominative is used here in apposition to the vocative Κύριε, a common LXX anacoluthon; the full form 'the LORD, God of my master Abraham' identifies the God addressed.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive of possession (the God who belongs to Abraham)

→ relational specification

κύριος (human): the servant refers to Abraham throughout as 'my master' (τοῦ κυρίου μου Αβραάμ) — the phrase occurs seven times in this prayer and retelling, underlining his loyal subordination.

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.

Αβρααμ

Abraham

indeclinable proper noun, apposition to κυρίου

→ participant identification

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

εὐδόωσόν

prosper

Aor Act Imper 2 Sg · εὐδοῶ

main imperative of the prayer (central petition)

→ aorist imperative (urgent single-act petition)

εὐδοῶ: 'prosper, make successful, grant a good road'; renders הַיְלִיץ (hifil of חלצ) or נָצַח; this is the first of seven occurrences in the chapter (vv. 12, 21, 27, 40, 42, 48, 56), forming the chapter's providential leitmotif. The root εὐ-οδ- is literally 'good road' — the servant prays that his journey-road be made successful. NT echoes: Rom 1:10 (εὐδοωθήσομαι); 3 John 2 (εὐοδοῦσθαι).

μοι

for me

Dative

dative of advantage (benefit of the prayer)

→ participant reference or interest

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

σήμερον

today

adverb of time (temporal urgency)

→ clausal contribution

σήμερον: 'today'; the temporal urgency is stressed — the servant asks for immediate divine action on this specific day; the request is answered within the verse (v.15: before he had finished speaking).

καὶ

and

coordinating conjunction (second petition)

→ discourse linkage or contrast

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

ποιήσον

do / show

Aor Act Imper 2 Sg · ποιέω

second imperative of the prayer

→ aorist imperative

ποιέω + ἔλεος: 'do / show kindness'; the idiom ποιεῖν ἔλεος renders תַּחַן הַשָּׁלוֹם; a standard LXX phrase for displaying covenantal loyalty. Cf. Ruth 1:8 (ποιήσαι μεθ' ὑμῶν ἔλεος) for the identical structure.

ἔλεος

kindness

Accusative

direct object of ποιήσον

→ object specification

ἔλεος: 'mercy, kindness'; renders תַּחַן (ḥesed), covenantal loyal-love; as in Ruth, the LXX rendering as ἔλεος captures the relational warmth but somewhat loses the legal-covenantal dimension. The servant prays that the God who has been ḥesed-faithful to Abraham will continue that faithfulness in this critical moment.

μετὰ

with

preposition + genitive (beneficiary of the ἔλεος)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive object of μετά

→ relational specification

κυρίου: meaning 'master'; it serves as genitive object of μετά.

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.

Αβρααμ

Abraham

indeclinable proper noun, apposition

→ participant identification

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

13 ἰδοὺ ἐγὼ ἑστηκα ἐπὶ τῆς πηγῆς τοῦ ὕδατος, αἱ δὲ θυγατέρες τῶν οἰκούντων τὴν πόλιν ἐκπορεύονται ἀντλήσαι ὕδωρ·

Behold, I am standing at the spring of water, and the daughters of the men who dwell in the city are coming out to draw water.

Scene description (grounds for the sign-test petition)

ἰδοὺ

ἰδοὺ ('behold') introduces the immediate situational context from which the servant draws his sign-test in v.14. The hinge between the petition (v.12) and the specific request (v.14): here is the scene as the servant observes it, providing the logical setting for the criterion.

ἰδοὺ

behold

presentative particle (introducing a scene to attention)

→ discourse linkage or contrast

ἰδοὺ: 'behold, look!'; a frozen imperative form used as a presentative particle; renders הִנֵּה; the LXX uses it pervasively as a Hebraism. Here it draws the listener's attention to the servant's immediate situation.

ἐγὼ

I

subject (emphatic: 'I myself am standing')

→ participant reference

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

ἑστηκα

am standing

Pf Act Indic 1 Sg · ἵστημι

main verb (stative perfect: 'I stand')

→ intensive perfect (current state resulting from having taken a position)

ἵστημι: the perfect of ἵστημι regularly functions as a present-state verb — 'I have placed myself and now stand!'; the servant describes his present stance at the well.

ἐπὶ

at

preposition + genitive (locative: at the side of)

→ spatial or relational framing

ἐπὶ: meaning 'at!'; here it marks the relation signaled by preposition + genitive (locative: at the side of).

τῆς

the

Genitive

article

→ noun-phrase marking

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

πηγῆς

spring

Genitive

genitive object of ἐπί

→ relational specification

πηγῆς: 'spring, flowing source'; distinguishable from φρέαρ ('well / cistern' of v.11); v.13 uses πηγή for the water source at which the sign-test will be conducted. Both terms appear in the chapter, perhaps distinguishing a natural spring from the dug well.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

ὕδατος

water

Genitive

genitive of content

→ relational specification

ὕδατος: meaning 'water'; it serves as genitive of content.

αἱ

the

Nominative

article (subject of the second clause)

→ noun-phrase marking

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

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

θυγατέρες

daughters

Nominative

subject of ἐκπορεύονται

→ participant prominence

θυγάτηρ: 'daughter'; the sign will identify one particular girl from among all the θυγατέρες who come to draw; the scene is social and public.

τῶν

the

Genitive

article with substantival participle

→ noun-phrase marking

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

οἰκούντων

who dwell

Pres Act Ptcp Gen Pl M · οἰκέω

substantival participle in genitive (the men who inhabit the city)

→ progressive present participle (ongoing residence)

οἰκέω: 'dwell, inhabit'; the daughters are residents of the city — not travelers but locals, ensuring that a local girl will be the right choice.

τὴν

the

Accusative

article

→ noun-phrase marking

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

πόλιν

city

Accusative

direct object of οἰκούντων (city they inhabit)

→ object specification

πόλιν: meaning 'city'; it serves as direct object of οἰκούντων (city they inhabit).

ἐκπορεύονται

are coming out

Pres Mid Indic 3 Pl · ἐκπορεύομαι

main verb of the second clause

→ progressive present (the customary daily action)

ἐκπορεύομαι: 'come/go out'; the present pictures the Hebrews emerging — the Philistines read it as cornered fugitives creeping from hiding, not as attackers.

ἀντλήσαι

to draw

Aor Act Inf · ἀντλέω

infinitive of purpose ('in order to draw water')

→ aorist infinitive (the task undertaken)

ἀντλέω: 'draw water'; the word will recur in v.20 (ὕδρευσατο — the faster-moving ὕδρευομαι) as Rebekah acts. The specific water-drawing action is the context for the sign.

ὕδωρ

water

Accusative

direct object of ἀντλήσαι

→ object specification

ὕδωρ: meaning 'water'; it serves as direct object of ἀντλήσαι.

14 καὶ ἔσται ἡ παρθένος ἥ ἂν ἐγὼ εἶπω· Ἐπὶ κλινόν μοι τὴν ὑδρίαν σου ἵνα πίω, καὶ εἴπη μοι· Πίε, καὶ τὰς καμήλους σου ποτιῶ, ἕως ἂν παύσωνται πίνουσαι· ταύτην ἡτοίμασας τῷ παιδί σου Ἰσαακ· καὶ ἐν τούτῳ γινώσσομαι ὅτι ἐποίησας ἔλεος μετὰ τοῦ κυρίου μου Ἀβραάμ.

And let the young woman to whom I say, 'Tilt your jar toward me so that I may drink,' and who says to me, 'Drink, and I will water your camels also, until they have finished drinking' — let her be the one you have prepared for your servant Isaac; and by this I shall know that you have shown kindness to my master Abraham.

The sign-petition (specific criterion) καὶ

The servant specifies the double kindness-sign: the girl must (a) give him water when asked, and (b) spontaneously offer to water all ten camels. The second act is the decisive one — unasked generosity for ten thirsty camels is a significant act of hesed that goes far beyond politeness. The sign is both practical and theologically calibrated: it tests the quality of character required for Isaac's wife.

καὶ

and

narrative conjunction (continuing the prayer)

→ discourse linkage or contrast

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

ἔσται

let ... be

Fut Mid Indic 3 Sg · εἰμί

main verb (future as jussive / apodosis of the relative clause)

→ jussive future (let it be so)

εἰμί: the future ἔσται functions as the apodosis of the long relative clause: 'the maiden ... shall/let her be the one you have prepared.' The sentence structure is: ἡ παρθένος ἣ ἂν ... εἴπω ... καὶ εἶπη ... [ταύτην ἡτοίμασας].

ἡ

the

Nominative

article

→ noun-phrase marking

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

παρθένος

young woman / virgin

Nominative

subject (the sign-criterion: 'the παρθένος who ...')

→ participant prominence

παρθένος: 'virgin / young unmarried woman'; this is the first occurrence of παρθένος in the chapter in the servant's own speech, rendering Hebrew *ἡלמָה* (*almah*, 'young woman'). The narrator will use παρθένος at v.16 with the clarifying gloss *ἀνὴρ οὐκ ἔγνω αὐτήν*, but here the servant uses it as a synonym for the marriageable young woman at the well. Crucially, the servant's retelling at v.43 will also use παρθένος for the same Hebrew *almah* — providing the lexical precedent for the LXX Isa 7:14 rendering of *almah* as παρθένος.

ᾧ

to whom

Dative

dative relative pronoun (indirect object of εἴπω)

→ participant reference or interest

ᾧ: meaning 'to whom'; pronoun marking person, possession, or reference within the clause; here it functions as dative relative pronoun (indirect object of εἴπω).

ᾧ

ever

modal particle (with ᾧ forming an indefinite relative: 'to whichever')

→ discourse linkage or contrast

ᾧ: modal particle giving the relative an indefinite/generalizing force: 'to whomever I say'; the sign will identify the specific person from among all possibilities.

ἐγὼ

I

subject of εἴπω (emphatic)

→ participant reference

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

εἴπω

say

Aor Act Subj 1 Sg · λέγω

subjunctive in indefinite relative clause

→ aorist subjunctive (single future speech-act)

λέγω: the aorist subjunctive εἴπω with ἕαν marks the divine indication as a future, as-yet-unspecified word — Samuel must wait on God's signal.

Ἐπικλινόν

tilt / incline

Aor Act Imper 2 Sg · ἐπικλίνω

imperative in quoted speech (the servant's request)

→ aorist imperative (single act)

ἐπικλίνω: 'tilt, incline toward'; renders ὕψ; the specific gesture of tilting a heavy water-jar toward a person to let them drink from it.

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.

τήν

the

Accusative

article

→ noun-phrase marking

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

ὕδριαν

water-jar

Accusative

direct object

→ object specification

ὕδρία: 'water-jar, pitcher'; the ὕδρία carried on the shoulder (v.15) was a large clay vessel; the same word recurs throughout the scene (vv.15, 16, 17, 18, 20, 43, 45, 46).

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.

ἵνα

so that

conjunction of purpose

→ discourse linkage or contrast

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

πίω

I may drink

Aor Act Subj 1 Sg · πίνω

subjunctive of purpose with ἵνα

→ aorist subjunctive (single act of drinking)

πίνω (aor. ἔπιον): 'drink'; πίνω ὕδωρ ('drink water') completes the prohibited pair.

καὶ

and

coordinating conjunction (the girl's response)

→ discourse linkage or contrast

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

εἶπη

she says

Aor Act Subj 3 Sg · λέγω

subjunctive in the second conditional element (the girl's reply)

→ aorist subjunctive

λέγω: 'say'; the aorist subjunctive in the conditional clause.

μοι

to me

Dative

dative indirect object

→ participant reference or interest

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

Πίε

Drink

Aor Act Imper 2 Sg · πίνω

imperative in quoted speech (the girl's answer to the servant)

→ aorist imperative

πίνω: meaning 'Drink'; it carries the action, process, or state of the clause; here it functions as imperative in quoted speech (the girl's answer to the servant).

καὶ

and

coordinating conjunction (the voluntary additional offer)

→ discourse linkage or contrast

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

καμήλους

camels

Accusative

direct object of ποτιῶ

→ object specification

καμήλους: meaning 'camels'; it serves as direct object of ποτιῶ.

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.

ποτιῶ

I will water

Fut Act Indic 1 Sg · ποτίζω

main verb (the girl's voluntary offer, the decisive criterion)

→ predictive future (the girl's promise)

ποτίζω: 'give to drink, water'; the voluntarily offered watering of ten camels is the critical element of the sign — it is spontaneous, generous, and costly in labor. This is the ἔλεος-quality the servant seeks.

ἕως

until

temporal conjunction

→ discourse linkage or contrast

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

ἄν

ever

modal particle (with subjunctive: indefinite temporal)

→ discourse linkage or contrast

ἄν: meaning 'ever'; conjunction or particle linking this unit with the surrounding discourse.

παύσωνται

they have finished

Aor Mid Subj 3 Pl · παύω

subjunctive in temporal clause (ἕως ἄν + subj)

→ aorist subjunctive (completion of drinking)

παύω: 'stop, cease'; the indefinite temporal clause ἕως ἄν παύσωνται πίνουσαι ('until they cease drinking') underlines the open-ended nature of the commitment — she offers to water until all are satisfied, however long it takes.

πίνουσαι

drinking

Pres Act Ptcp Nom Pl F · πίνω

supplementary participle with παύσωνται (cease doing X)

→ progressive participle (the ongoing act that will cease)

πίνω: meaning 'drinking'; it contributes descriptive or attendant verbal force; here it functions as supplementary participle with παύσωνται (cease doing X).

ταύτην

her

Accusative

demonstrative pronoun, direct object (resumptive, the apodosis: 'this one you have prepared')

→ participant reference

ταύτην: the resumptive demonstrative picks up ἡ παρθένος from the beginning of the verse and makes it the object of ἡτοίμασας: 'this very woman you have prepared.'

ἡτοίμασας

you have prepared

Aor Act Indic 2 Sg · ἐτοιμάζω

main verb of the apodosis (the theological claim)

→ constative aorist (the divine preparation as an already-accomplished fact)

ἐτοιμάζω: 'prepare, make ready'; renders ἡτοίμησεν; the servant assumes that divine preparation has already occurred — he is asking God to reveal what God has already decided. This is the prayer's bold theological claim.

τῷ

for

Dative

article

→ noun-phrase marking

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

παιδί

servant

Dative

dative of advantage (beneficiary of the preparation)

→ sphere or reference

παῖς: here used by the servant of Isaac — 'your servant Isaac'; the servant who is himself Abraham's παῖς refers to Isaac as God's παῖς.

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.

Ισαακ

Isaac

indeclinable proper noun, apposition

→ participant identification

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

καὶ

and

coordinating conjunction (the confirming conclusion)

→ discourse linkage or contrast

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

ἐν

by

preposition + dative (instrumental: the sign as the means of knowing)

→ spatial or relational framing

ἐν: meaning 'by'; here it marks the relation signaled by preposition + dative (instrumental: the sign as the means of knowing).

τούτῳ

this

Dative

dative demonstrative (referring back to the whole sign-test)

→ participant reference or interest

τούτῳ: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as dative demonstrative (referring back to the whole sign-test).

γνώσομαι

I shall know

Fut Mid Indic 1 Sg · γινώσκω

main verb (the inferential conclusion from the sign)

→ predictive future (the servant's certain inference)

γινώσκω: 'know'; the sign functions as epistemological confirmation — γνώσομαι ('I shall come to know') that the LORD has answered the ἔλεος prayer.

ὅτι

that

conjunction introducing the content of knowing

→ discourse linkage or contrast

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

ἐποίησας

you have shown

Aor Act Indic 2 Sg · ποιέω

main verb of the ὅτι-clause

→ constative aorist (the single completed act of ἔλεος)

ποιέω + ἔλεος: echoes the prayer of v.12 (ποιήσον ἔλεος); the sign's fulfillment will prove that God has answered the petition.

ἔλεος

kindness

Accusative

direct object

→ object specification

ἔλεος: meaning 'kindness'; it serves as direct object.

μετὰ

with

preposition + genitive (beneficiary)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive object of μετὰ

→ relational specification

κυρίου: meaning 'master'; it serves as genitive object of μετὰ.

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.

Αβρααμ

Abraham

indeclinable proper noun, apposition

→ participant identification

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

15 καὶ ἐγένετο πρὸ τοῦ συντελέσαι αὐτὸν λαλοῦντα ἐν τῇ διανοίᾳ, καὶ ἰδοὺ Ρεβεκκα ἐξεπορεύετο, ἡ τεχθεῖσα Βαθουηλ υἱῷ Μελχας τῆς γυναικὸς Ναχωρ ἀδελφοῦ δὲ Αβρααμ, ἔχουσα τὴν ὑδρίαν ἐπὶ τῶν ὤμων αὐτῆς.

And it came to pass, before he had finished speaking in his mind, and behold, Rebekah was coming out — she who had been born to Bethuel son of Milcah, wife of Nahor, who was Abraham's brother — carrying the water-jar on her shoulders.

Narrative fulfillment (the sign begins to be answered)

καὶ ἐγένετο

καὶ ἐγένετο πρὸ τοῦ συντελέσαι — 'before he finished' — is a deliberate narrative marker of the speed of divine response: the LORD answers before the prayer is complete. The ἰδοὺ Ρεβεκκα ('behold Rebekah') introduces the chapter's heroine with the dramatic presentative particle. Her genealogy is given in full, establishing her identity as the right person.

καὶ
and

narrative conjunction (καὶ ἐγένετο formula)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative framing formula)

→ constative aorist (inaugurating a new narrative event)

γίνομαι: καὶ ἐγένετο calques יְהִי, the standard Hebraizing narrative opener; here immediately followed by the temporal clause πρὸ τοῦ συντελέσαι, making the onset point precise.

πρὸ
before

preposition + genitive (temporal: before the action)

→ spatial or relational framing

πρὸ: meaning 'before'; here it marks the relation signaled by preposition + genitive (temporal: before the action).

τοῦ
the

Genitive

article with articular infinitive

→ noun-phrase marking

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

συντελέσαι

finishing

Aor Act Inf · συντελέω

articular infinitive (πρὸ τοῦ + inf = 'before ... -ing')

→ aorist infinitive (the action not yet completed when Rebekah arrives)

συντελέω: 'complete, bring to an end'; the temporal construction πρὸ τοῦ συντελέσαι emphasizes the immediacy of divine response — before the prayer was even finished, Rebekah was already coming out.

αὐτόν

him

Accusative

accusative subject of infinitive (the servant)

→ participant reference

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

λαλοῦντα

speaking

Pres Act Ptcp Acc Sg M · λαλέω

supplementary participle with συντελέσαι (finish doing X)

→ progressive participle (the ongoing prayer)

λαλέω: 'speak'; the servant is still speaking (progressive) when Rebekah arrives, making this one of the most remarkable 'speed of answer' statements in the OT.

ἐν

in

preposition + dative (locative: in the mind)

→ spatial or relational framing

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

τῇ
the

Dative

article

→ noun-phrase marking

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

διανοία

mind

Dative

dative of place (locative: 'in his mind / heart')

→ sphere or reference

διάνοια: 'thought, mind, understanding'; λαλεῖν ἐν τῇ διανοίᾳ = 'to speak in his mind' — a prayer of the heart, not aloud; the LXX term underlines that the prayer was silent / internal. This makes the answered prayer even more remarkable.

καὶ
and

narrative conjunction (introducing the dramatic appearance)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle (dramatic introduction of Rebekah)

→ discourse linkage or contrast

ἰδοὺ: the second ἰδοὺ in two verses; here it marks the narrative's turning point with dramatic force — 'and suddenly, behold!' The LXX preserves the Hebrew הִנֵּה as a marker of surprise and narrative acceleration.

Ρεβεκκα

Rebekah

indeclinable proper noun, subject of ἐξεπορεύετο

→ participant identification

Ρεβεκκα: transliteration of רִבְקָה (Ribqah); the chapter's female protagonist, named here for the first time in ch.24 though introduced in the genealogy of 22:23. The name is indeclinable in the LXX.

ἐξεπορεύετο

was coming out

Imperf Mid Indic 3 Sg · ἐκπορεύομαι

main verb (imperfect: she was in process of coming out)

→ progressive imperfect (action in progress as the servant's prayer is still being prayed)

ἐκπορεύομαι: the imperfect tense (ongoing action) contrasts perfectly with the aorist of the prayer — the prayer is still happening (present) while Rebekah is already on her way (imperfect in progress). Divine timing is written into the verb tenses.

ἡ

she who

Nominative

article (with substantival participle ἡ τεχθεῖσα = she who was born)

→ noun-phrase marking

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

τεχθεῖσα

born

Aor Pass Ptcp Nom Sg F · τίκτω

substantival participle (identifying Rebekah by her parentage)

→ aorist participle (birth as a past event establishing identity)

τίκτω: 'give birth, beget'; the passive ἡ τεχθεῖσα = 'she who was born'; the genealogical parentage that follows establishes that Rebekah is exactly the right family member.

Βαθουηλ

Bethuel

indeclinable proper noun, dative of agent with passive τεχθεῖσα

→ participant identification

Βαθουηλ: indeclinable transliteration of בְּתוּאֵל (Bethuel); Rebekah's father, son of Nahor by Milcah; the genealogy (son of Milcah, wife of Nahor, Abraham's brother) precisely establishes Rebekah as the great-niece of Abraham.

υἱῷ

son

Dative

dative apposition to Βαθουηλ (Bethuel identified as Milcah's son)

→ sphere or reference

υἱῷ: meaning 'son'; it serves as dative apposition to Βαθουηλ (Bethuel identified as Milcah's son).

Μελχας

Milcah

Genitive

genitive of possession with υἱῷ

→ relational specification

Μελχα (gen. Μελχας): transliteration of מִלְכָּה (Milkah); Nahor's wife and Bethuel's mother; she is the link that makes Rebekah part of Abraham's extended family.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γυναικός

wife

Genitive

genitive apposition to Μελχας ('Milcah, wife of Nahor')

→ relational specification

γυναικός: meaning 'wife'; it serves as genitive apposition to Μελχας ('Milcah, wife of Nahor').

Ναχωρ

Nahor

indeclinable proper noun, genitive with γυναικός

→ participant identification

Ναχωρ: Abraham's brother; the servant is at Nahor's city (v.10) and meets Nahor's granddaughter — the providential guidance is precise.

ἀδελφοῦ

brother

Genitive

genitive apposition to Ναχωρ (Nahor identified as Abraham's brother)

→ relational specification

ἀδελφοῦ: meaning 'brother'; it serves as genitive apposition to Ναχωρ (Nahor identified as Abraham's brother).

δέ

now

postpositive particle (adding a further identification)

→ discourse linkage or contrast

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

Αβρααμ

Abraham

indeclinable proper noun, genitive with ἀδελφοῦ

→ participant identification

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

ἔχουσα

carrying

Pres Act Ptcp Nom Sg F · ἔχω

circumstantial participle (manner: Rebekah came out carrying the jar)

→ progressive present participle (simultaneous action)

ἔχω: 'have, hold, carry'; the jar on her shoulders indicates she was ready to draw — she has come out for the purpose of water-drawing, exactly as the servant anticipated.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὕδριαν

water-jar

Accusative

direct object of ἔχουσα

→ object specification

ὕδριαν: meaning 'water-jar'; it serves as direct object of ἔχουσα.

ἐπὶ

on

preposition + genitive (locative: resting on)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ὤμων

shoulders

Genitive

genitive object of ἐπὶ (on her shoulders)

→ relational specification

ὤμος: 'shoulder'; water-jars of this period were large and heavy; carrying one on the shoulder was the standard posture for water-drawing women.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

16 ἡ δὲ παρθένος ἦν καλὴ τῇ ὄψει σφόδρα, παρθένος ἦν, ἀνὴρ οὐκ ἔγνω αὐτήν· καταβᾶσα δὲ ἐπὶ τὴν πηγὴν ἔπλησεν τὴν ὑδρίαν αὐτῆς καὶ ἀνέβη.

Now the young woman was very beautiful in appearance; she was a virgin — a man had not known her. She went down to the spring and filled her water-jar and came up.

Character description (narrator's authoritative aside)

δέ

The narrator pauses the action to introduce Rebekah's character. The double use of παρθένος — first in the predicate description of her beauty and again with the explanatory gloss ἀνὴρ οὐκ ἔγνω αὐτήν — establishes her status with full narrative authority. The narrator's παρθένος (v.16) is distinct from the servant's παρθένος (v.14, v.43): here it is explicitly defined by sexual purity.

ἡ

now the

Nominative

article (resuming Rebekah as the subject)

→ noun-phrase marking

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

δέ

now

postpositive continuative/contrastive particle

→ discourse linkage or contrast

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

παρθένος

young woman / virgin

Nominative

predicate nominative (first occurrence: the description of her status)

→ participant prominence

παρθένος: 'virgin, unmarried young woman'; renders נַעֲרָה (naarah, 'girl') or בְּתוּלָה (betulah, 'virgin') in the MT. The narrator applies it first as a general descriptor of her beauty and youth (ἦν καλὴ τῇ ὄψει σφόδρα, παρθένος ἦν) and then adds the specific clarifying gloss ἀνὴρ οὐκ ἔγνω αὐτήν to define παρθένος in its strict virginal sense. This double use — description + clarification — is the narrator's way of establishing both her youth and her specific purity.

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

copula (predicative)

→ durative imperfect

εἰμί (impf. ἦν): 'was / continued to be'; the imperfect marks David's renewed, ongoing presence at court.

καλή

beautiful

Nominative

predicate adjective

→ participant prominence

καλός: 'beautiful, fine, good'; renders תָּיִב; the formula 'beautiful in appearance' (καλή τῇ ὄψει) is the standard OT beauty description used of Sarah (Gen 12:11), Rachel (Gen 29:17), and others — it marks Rebekah as an ideal bride.

τῇ

in

Dative

article

→ noun-phrase marking

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

ὄψει

appearance

Dative

dative of respect ('beautiful with respect to appearance')

→ sphere or reference

ὄψις: 'appearance, face, aspect'; the dative of respect τῇ ὄψει is a Hebraism calquing the Hebrew construct with אָרָץ.

σφόδρα

very much

adverb (intensifier: 'exceedingly')

→ clausal contribution

σφόδρα: 'very, exceedingly'; a Hebraism rendering טַחַח; used in the LXX to indicate the superlative degree of a quality.

παρθένος

virgin

Nominative

predicate nominative (second occurrence: repeated for emphasis)

→ participant prominence

παρθένος: second use; now followed by the defining gloss ἀνὴρ οὐκ ἔγνω αὐτήν. The repetition (παρθένος ἦν ... παρθένος ἦν) underscores the point. The MT at this verse uses בְּתוּלָה (betulah, 'virgin') for the second term; the LXX uses παρθένος for both.

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

copula (second predication)

→ durative imperfect

εἰμί (impf. ἦν): 'was / continued to be'; the imperfect marks David's renewed, ongoing presence at court.

ἀνὴρ

a man

Nominative

subject of ἔγνω (anarthrous: no specific man had known her)

→ participant prominence

ἀνὴρ: 'man / husband'; the anarthrous subject emphasizes that not any man had known her — complete virginity.

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἔγνω

had known

Aor Act Indic 3 Sg · γινώσκω

main verb (explanatory gloss on παρθένος)

→ constative aorist (no such act had ever occurred)

γινώσκω: 'know'; the euphemism 'a man had not known her' renders the Hebrew idiom $\text{נָּלַךְ שִׁירָה בְּיָדָהּ}$; this is the standard biblical euphemism for sexual intercourse. The narrator uses the aorist to state that this had never happened, giving παρθένος its strictest content.

αὐτήν

her

Accusative

direct object

→ participant reference

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

καταβᾶσα

having gone down

Aor Act Ptcp Nom Sg F · καταβαίνω

attendant circumstance participle (action preceding the main verbs)

→ aorist participle (antecedent action)

καταβαίνω: 'go down'; springs were typically at the foot of a slope; Rebekah descends to the spring level, fills her jar, then ascends — the verbs κατέβη / ἀνέβη form a natural physical pair.

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

ἐπὶ

to

preposition + accusative (directional: down to the spring)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

πηγὴν

spring

Accusative

accusative object of ἐπί

→ object specification

πηγὴν: meaning 'spring'; it serves as accusative object of ἐπί.

ἔπλησεν

filled

Aor Act Indic 3 Sg · πίμπλημι

main verb (narrative action)

→ constative aorist

πίμπλημι: 'fill'; she fills the jar completely — a detail that sets up the subsequent offer to water the camels.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὕδριαν

water-jar

Accusative

direct object

→ object specification

ὕδριαν: meaning 'water-jar'; it serves as direct object.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβη

came up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (return from the spring level)

→ constative aorist

ἀναβαίνω: 'go up'; the paired κατέβη / ἀνέβη describe the efficient action of a practiced water-drawer — she descends, fills, ascends.

17 ἔδραμεν δὲ ὁ παῖς εἰς συνάντησιν αὐτῆς καὶ εἶπεν· Πότισόν με μικρὸν ὕδωρ ἐκ τῆς ὑδρίας σου.

And the servant ran to meet her and said, 'Let me drink a little water from your jar.'

Narrative action (the sign-test initiated) δέ

The servant's run (ἔδραμεν) signals urgency and the narrative's acceleration — the sign is in progress. His request is deliberately modest (μικρόν, 'a little'), making Rebekah's generous response in v.19 all the more significant.

ἔδραμεν

ran

Aor Act Indic 3 Sg · τρέχω

main verb (narrative action)

→ constative aorist

τρέχω: 'run'; the running signals eagerness and urgency; throughout this scene the key characters run (Rebekah ran at v.28; Laban ran at v.29), all propelled by the narrative's providential momentum.

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

παῖς

servant

Nominative

subject

→ participant prominence

παῖς: meaning 'servant'; it serves as subject.

εἰς

to

preposition + accusative (directional: toward meeting)

→ spatial or relational framing

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

συνάντησιν

meeting

Accusative

accusative object of εἰς (εἰς συνάντησιν = Hebraism: תִּנְהַלֵּךְ)

→ object specification

συνάντησις: 'meeting, encounter'; the idiom τρέχω/ἔρχομαι εἰς συνάντησιν = 'run/go to meet' is a Hebraism calquing תִּנְהַלֵּךְ; it signals a purposeful, eager meeting.

αὐτῆς

her

Genitive

genitive object of εἰς συνάντησιν

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of εἰς συνάντησιν.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

Πότισόν

let me drink

Aor Act Imper 2 Sg · ποτίζω

imperative (request: 'give me to drink')

→ aorist imperative (single act of giving drink)

ποτίζω: 'give to drink, water'; the imperative is a polite request — 'cause me to drink' i.e., 'let me drink from your jar'

με

me

Accusative

direct object (beneficiary of the drinking)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (beneficiary of the drinking).

μικρόν

a little

Accusative

accusative of extent (modifying ὕδωρ: 'a little water')

→ object specification

μικρός: 'small, little'; the deliberate modesty of the request — asking only for 'a little water' — makes the volunteer camel-watering of v.19 all the more remarkable as generosity.

ὕδωρ

water

Accusative

direct object of Πότισόν

→ object specification

ὕδωρ: meaning 'water'; it serves as direct object of Πότισόν.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

ὕδρίας

jar

Genitive

genitive object of ἐκ

→ relational specification

ὕδρίας: meaning 'jar'; it serves as genitive object of ἐκ.

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.

18 ἡ δὲ εἶπεν· Πίε, κύριε· καὶ ἔσπευσεν καὶ καθεῖλεν τὴν ὑδρίαν ἐπὶ τὸν βραχίονα αὐτῆς καὶ ἐπότισεν αὐτόν,

And she said, 'Drink, sir,' and she hurried and lowered the jar to her arm and gave him drink,

Immediate response (the first element of the sign fulfilled)

δέ

Rebekah's response is immediate and respectful (κύριε). Three rapid aorists — εἶπεν, ἔσπευσεν, καθεῖλεν — create the impression of swift, unhesitating action. The verse ends with ἐπότισεν αὐτόν and continues into v.19 with the duration clause.

ἡ

she

Nominative

article (as pronoun: 'she')

→ noun-phrase marking

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

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

Πίε

Drink

Aor Act Imper 2 Sg · πίνω

imperative (generous offer: 'drink')

→ aorist imperative (single act)

πίνω: 'drink'; her reply Πίε, κύριε ('Drink, sir') is simple, gracious, and immediate — the first half of the sign fulfilled exactly as specified.

κύριε

sir

Vocative

vocative of respectful address

→ direct address

κύριος in vocative: 'lord / sir'; the respectful address to a stranger marks Rebekah's social grace. Her one-word response plus this title of respect shows the character quality being confirmed.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔσπευσεν

hurried

Aor Act Indic 3 Sg · σπεύδω

main verb (speed of action)

→ constative aorist

σπεύδω: 'hasten, hurry'; recurs at v.20 (ἔσπευσεν again); the doubled ἔσπευσεν in vv.18–20 underlines Rebekah's energetic generosity throughout the watering episode.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

καθεῖλεν

lowered

Aor Act Indic 3 Sg · καθαιρέω

main verb (the physical gesture)

→ constative aorist

καθαιρέω: 'take down, lower'; she lowers the jar from her shoulder to her arm to give the servant access to drink; the specific bodily gesture is noted.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὕδριαν

jar

Accusative

direct object

→ object specification

ὕδριαν: meaning 'jar'; it serves as direct object.

ἐπὶ

onto

preposition + accusative (locative: onto / to rest on)

→ spatial or relational framing

ἐπὶ: meaning 'onto'; here it marks the relation signaled by preposition + accusative (locative: onto / to rest on).

τὸν

the

Accusative

article

→ noun-phrase marking

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

βραχίονα

arm

Accusative

accusative object of ἐπὶ (she lowered it to rest on her forearm)

→ object specification

βραχίων: 'arm, forearm'; lowering the jar to the arm makes it easier for the traveler to drink from it.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπότισεν

gave drink to

Aor Act Indic 3 Sg · ποτίζω

main verb (the first sign-element enacted)

→ constative aorist

ποτίζω: 'give to drink'; the verb used in the sign-test of v.14 (ποτιῶ) is now fulfilled — she does give the servant drink.

αὐτόν

him

Accusative

direct object

→ participant reference

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

19 ἕως ἐπαύσατο πίνων· καὶ εἶπεν· Καὶ ταῖς καμήλοις σου ὑδρεύσομαι ἕως ἂν πᾶσαι πίωσιν.

until he had finished drinking. And she said, 'I will draw water for your camels also, until they have all drunk.'

Completion + the decisive voluntary offer ἕως

The verse divides into the completion of the first sign-element (ἕως ἐπαύσατο πίνων) and the spontaneous offer of the decisive second element (καὶ ταῖς καμήλοις σου ὑδρεύσομαι). The second element — volunteering to water all ten camels — is entirely unasked and matches the servant's prayer criterion exactly.

ἕως

until

temporal conjunction (continuing from v.18: she gave him drink until...)

→ discourse linkage or contrast

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

ἐπαύσατο

he ceased

Aor Mid Indic 3 Sg · παύω

verb of the temporal clause

→ constative aorist

παύω: 'stop, cease'; she watered him until he was fully satisfied; the completion prepares the narrative for her spontaneous next action.

πίνων

drinking

Pres Act Ptcp Nom Sg M · πίνω

supplementary participle with ἐπαύσατο

→ progressive participle

πίνω: meaning 'drinking'; it contributes descriptive or attendant verbal force; here it functions as supplementary participle with ἐπαύσατο.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

Καὶ

Also

additive conjunction ('also, in addition')

→ discourse linkage or contrast

καί: here additive / inclusive — 'also for your camels'; the καί marks the spontaneous extension beyond the request. This καί is the decisive word: she did not wait to be asked.

ταῖς

the

Dative

article

→ noun-phrase marking

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

καμήλοις

camels

Dative

dative of advantage / indirect object

→ sphere or reference

καμήλοις: meaning 'camels'; it serves as dative of advantage / indirect object.

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.

ὕδρεύσομαι

I will draw water

Fut Mid Indic 1 Sg · ὕδρεύομαι

main verb (the decisive sign-criterion fulfilled in the very act of promising)

→ predictive future (the spontaneous commitment)

ὕδρεύομαι: 'draw water'; Rebekah's offer to water ten camels from the spring — unasked, immediately after watering the servant — exactly fulfills the sign-criterion of v.14. Ten thirsty camels can drink enormous quantities; this is a significant labor.

ἕως

until

temporal conjunction

→ discourse linkage or contrast

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

ἄν

ever

modal particle (indefinite temporal with ἕως)

→ discourse linkage or contrast

ἄν: meaning 'ever'; conjunction or particle linking this unit with the surrounding discourse.

πᾶσαι

all

Nominative

subject (all the camels)

→ participant prominence

πᾶς: 'all'; she will not stop until all (πᾶσαι) have drunk; no half-measures — echoing the sign-prayer's ἕως ἄν παύσωνται πίνουσαι (v.14).

πίωσιν

have drunk

Aor Act Subj 3 Pl · πίνω

subjunctive in temporal clause

→ aorist subjunctive (completion of drinking)

πίνω: meaning 'have drunk'; it carries the action, process, or state of the clause; here it functions as subjunctive in temporal clause.

20 καὶ ἔσπευσεν καὶ ἐξεκένωσεν τὴν ὑδρίαν εἰς τὸ ποτιστήριον καὶ ἔδραμεν ἐπὶ τὸ φρέαρ ἀντλήσαι· καὶ ὕδρευσάτο πάσαις ταῖς καμήλοις.

And she hurried and emptied the jar into the watering-trough and ran to the well to draw, and she drew for all the camels.

Narrative action (sign fulfilled in deed) καὶ

Four rapid aorists — ἔσπευσεν, ἐξεκένωσεν, ἔδραμεν, ὕδρευσάτο — create a vivid picture of energetic activity. The scene fulfills both the word of v.19 and the criterion of v.14 simultaneously. Her labor is real and extensive: emptying the large jar, running to draw again, and watering all ten camels.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔσπευσεν

hurried

Aor Act Indic 3 Sg · σπεύδω

main verb (speed: first of four rapid actions)

→ constative aorist

σπεύδω: second use in two verses; the narrative insistence on Rebekah's haste underlines the character quality the sign is testing.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξεκένωσεν

emptied

Aor Act Indic 3 Sg · ἐκκενόω

main verb (second action)

→ constative aorist

ἐκκενόω: 'empty out'; she empties the whole jar into the trough to give the camels water while she draws more — efficient and practical.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὑδρίαν

jar

Accusative

direct object

→ object specification

ὑδρίαν: meaning 'jar'; it serves as direct object.

εἰς

into

preposition + accusative (destination of pouring)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ποτιστήριον

watering-trough

Accusative

accusative object of εἰς

→ object specification

ποτιστήριον: 'watering-trough, drinking-trough'; renders ἡλίαν; a stone or wooden trough from which animals drank; she empties her jar into the trough while going to refill it.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδραμεν

ran

Aor Act Indic 3 Sg · τρέχω

main verb (third action: she runs to draw more)

→ constative aorist

τρέχω: 'run'; Rebekah's running to draw — just as the servant ran to meet her in v.17 — gives the scene a matched energy.

ἐπὶ

to

preposition + accusative (directional)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

φρέαρ

well

Accusative

accusative object of ἐπὶ

→ object specification

φρέαρ: meaning 'well'; it serves as accusative object of ἐπὶ.

ἀντλήσαι

to draw

Aor Act Inf · ἀντλέω

infinitive of purpose

→ aorist infinitive (the purpose of running)

ἀντλέω: meaning 'to draw'; it carries the action, process, or state of the clause; here it functions as infinitive of purpose.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὕδρευσατο

drew water

Aor Mid Indic 3 Sg · ὕδρευμαι

main verb (fourth action: the sign completed)

→ constative aorist (the whole watering episode summarized)

ὕδρευμαι: 'draw water'; the aorist summarizes the entire repeated drawing process until all ten camels had drunk; the sign is now completely fulfilled.

πάσαις

all

Dative

dative of advantage (for all the camels: ποτίζω takes dative beneficiary)

→ sphere or reference

πάσαις: meaning 'all'; it serves as dative of advantage (for all the camels: ποτίζω takes dative beneficiary).

ταῖς

the

Dative

article

→ noun-phrase marking

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

καμήλοις

camels

Dative

dative of advantage (all ten camels watered)

→ sphere or reference

καμήλοις: meaning 'camels'; it serves as dative of advantage (all ten camels watered).

21 ὁ δὲ ἄνθρωπος κατεμάνθανεν αὐτήν, καὶ παρεσιώπα τοῦ γινῶναι εἰ εὐώδωκεν κύριος τὴν ὁδὸν αὐτοῦ ἢ οὔ.

And the man gazed at her in silence, to discover whether the LORD had prospered his way or not.

Suspense (the waiting servant)

δέ

Two imperfects (κατεμάνθανεν, παρεσιώπα) create a deliberate pause in the narrative: while Rebekah works, the servant watches and waits in held-breath silence. The genitive articular infinitive τοῦ γινῶναι gives the purpose of his silence. The third occurrence of εὐωδῶ in the chapter (εὐώδωκεν — perfect tense: has the LORD already prospered my way?).

ὁ

the

Nominative

article

→ noun-phrase marking

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

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

ἄνθρωπος

man

Nominative

subject (the servant, referred to as ἄνθρωπος)

→ participant prominence

ἄνθρωπος: 'man'; the narrator switches from παῖς to ἄνθρωπος in this section (vv.21–32, 54) — perhaps when his role as a social agent rather than a household servant is in view.

κατεμάνθανεν

gazed at / studied

Imperf Act Indic 3 Sg · καταμανθάνω

main verb (ongoing watchful observation)

→ progressive imperfect (sustained, careful observation throughout the watering)

καταμανθάνω: 'observe carefully, study attentively'; the kata-compound intensifies the basic meaning of μανθάνω; the servant is making a careful assessment of what he is witnessing, not merely glancing.

αὐτήν

her

Accusative

direct object

→ participant reference

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρεσιώπα

kept silent

Imperf Act Indic 3 Sg · παρασιωπάω

main verb (ongoing deliberate silence)

→ progressive imperfect (sustained silence throughout the episode)

παρασιωπάω: 'remain silent, hold one's peace'; renders ἡσυχῆ; the servant does not speak while the sign-test is in progress — disciplined restraint while waiting for the outcome.

τοῦ

to

Genitive

article with articular infinitive (purpose: τοῦ γινῶναι = in order to know)

→ noun-phrase marking

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

γινῶναι

discover

Aor Act Inf · γινώσκω

articular infinitive of purpose

→ aorist infinitive (the decisive knowledge sought)

γινώσκω: 'know, discover, find out'; the servant's deliberate silence is purposeful — he is waiting for the sign to complete so that he can know (γινῶναι) whether the LORD has answered his prayer.

εἰ

whether

indirect interrogative particle (introducing the indirect question: εἰ ... ἢ οὐ)

→ discourse linkage or contrast

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

εὐώδωκεν

had prospered

Pf Act Indic 3 Sg · εὐοδόω

verb of the indirect question (perfect: has the LORD already succeeded?)

→ intensive perfect (a completed act whose result he now seeks to read)

εὐοδόω: third occurrence (vv. 12, 21); the perfect tense here is significant — the servant asks whether the LORD has already (in the events just witnessed) brought about the εὐοδόω he prayed for. The perfect looks back to the completed sign-test and asks: is this it?

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: meaning 'the LORD'; it serves as subject.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὁδὸν

way / road

Accusative

direct object of εὐώδωκεν

→ object specification

ὁδός: 'road, way, journey'; the literal 'road' is also metaphorical — the servant's mission, his life-path at this moment. The LORD 'prospering the way' means making this specific journey succeed.

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.

ἢ

or

disjunctive conjunction (in the εἰ ... ἢ οὐ structure)

→ discourse linkage or contrast

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

οὐ

not

negation (completing the εἰ ... ἢ οὐ: whether ... or not)

→ participant reference

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

22 ἐγένετο δέ, ἡνίκα ἐπαύσαντο πᾶσαι αἱ κάμηλοι πίνουσαι, καὶ ἔλαβεν ὁ ἄνθρωπος ἐνώτια χρυσᾶ ἀνὰ δραχμὴν ὀλκῆς καὶ δύο ψέλια ἐπὶ τὰς χειῖρας αὐτῆς, δέκα χρυσῶν ὀλκὴ αὐτῶν.

And it came to pass, when all the camels had finished drinking, that the man took golden earrings of a drachma's weight each, and two bracelets for her hands, weighing ten gold pieces.

Narrative action (gifts presented on completion of sign)

ἐγένετο δέ

The completion of the sign (all camels finished drinking) triggers the servant's action of presenting the gifts. The καὶ ἐγένετο formula marks a new narrative moment. The gifts — gold earrings and bracelets — are the physical tokens of the bridal quest and simultaneously confirm that Rebekah is the chosen one.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative formula: καὶ ἐγένετο)

→ constative aorist

γίνομαι: καὶ ἐγένετο, narrative time-marker.

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

ἡνίκα

when

temporal conjunction

→ discourse linkage or contrast

ἡνίκα: meaning 'when'; conjunction or particle linking this unit with the surrounding discourse.

ἐπαύσαντο

had finished

Aor Mid Indic 3 Pl · παύω

verb of the temporal clause

→ constative aorist

παύω: middle ἐπαύσαντο = 'they stopped'; the word used in v.28 (παυσάσθω) as Pharaoh's request is now fulfilled.

πᾶσαι

all

Nominative

subject of ἐπαύσαντο (all the camels)

→ participant prominence

πᾶσαι: meaning 'all'; it serves as subject of ἐπαύσαντο (all the camels).

αἱ

the

Nominative

article

→ noun-phrase marking

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

κάμηλοι

camels

Nominative

subject

→ participant prominence

κάμηλοι: meaning 'camels'; it serves as subject.

πίνουσαι

drinking

Pres Act Ptcp Nom Pl F · πίνω

supplementary participle with ἐπαύσαντο

→ progressive participle

πίνω: meaning 'drinking'; it contributes descriptive or attendant verbal force; here it functions as supplementary participle with ἐπαύσαντο.

καὶ

and

narrative conjunction (apodosis of ἐγένετο)

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb of the apodosis

→ constative aorist

λαμβάνω: 'take'; see v. 10.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject

→ participant prominence

ἄνθρωπος: meaning 'man'; it serves as subject.

ἐνώτια

earrings

Accusative

direct object (first gift)

→ object specification

ἐνώτιον: 'earring'; renders כִּזְזִיּוֹן; gold jewelry as a betrothal gift is attested throughout the ancient Near East; the earrings and bracelets serve as an advance on the full bridal gift (v.53).

χρυσᾶ

golden

Accusative

accusative adjective modifying ἐνώτια

→ object specification

χρυσᾶ: meaning 'golden'; it serves as accusative adjective modifying ἐνώτια.

ἀνά

each of

distributive preposition (ἀνά + accusative = 'at the rate of / each of')

→ spatial or relational framing

ἀνά: distributive preposition: 'a drachma's weight each' — each earring weighs one drachma.

δραχμὴν

drachma

Accusative

accusative object of ἀνά (unit of weight)

→ object specification

δραχμή: 'drachma'; used here as a weight measure (renders שֶׁקֶל, a half-shekel weight); the LXX translates the Hebrew weight unit into the familiar Greek coinage-weight term.

ὀλκῆς

in weight

Genitive

genitive of measure

→ relational specification

ὀλκή: 'weight (drawn weight)'; from ἔλκω ('draw'); used in commercial weighing contexts; δραχμὴν ὀλκῆς = 'a drachma by weight'.

καὶ

and

coordinating conjunction (second gift)

→ discourse linkage or contrast

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

δύο

two

cardinal numeral

→ measure or count

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

ψέλια

bracelets

Accusative

direct object (second gift)

→ object specification

ψέλιον: 'bracelet, arm-band'; renders כִּזְזִיּוֹן; gold bracelets were standard betrothal gifts in the ancient Near East; the two bracelets for her hands frame the action that has just been done — those hands have just watered ten camels.

ἐπὶ for <i>preposition + accusative (placement: put on her hands)</i> → spatial or relational framing ἐπὶ: meaning 'for'; here it marks the relation signaled by preposition + accusative (placement: put on her hands).	τάς the Accusative article → noun-phrase marking τάς: Greek article marking definiteness and the role of the accompanying noun phrase.	χεῖρας hands Accusative <i>accusative object of ἐπί</i> → object specification χεῖρας: meaning 'hands'; it serves as accusative object of ἐπί.	αὐτῆς her Genitive <i>genitive of possession</i> → relational specification αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.
δέκα ten <i>cardinal numeral (weight of the bracelets)</i> → measure or count δέκα: meaning 'ten'; numeral expression contributing count or measure in context.	χρυσῶν gold pieces Genitive <i>genitive of material / measure</i> → relational specification χρυσῶν: 'gold piece / gold unit'; genitive of quantity: 'ten (units) of gold'; the total weight of the bracelets.	ὀλκή the weight Nominative <i>nominative predicate (the weight of them was ten gold)</i> → participant prominence ὀλκή: meaning 'the weight'; it serves as nominative predicate (the weight of them was ten gold).	αὐτῶν of them Genitive <i>genitive of reference (the weight of them)</i> → relational specification αὐτῶν: meaning 'of them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of reference (the weight of them).

23 καὶ ἐπηρώτησεν αὐτὴν καὶ εἶπεν· Θυγάτηρ τίνος εἶ; ἀνάγγειλόν μοι, εἰ ἔστιν παρὰ τῷ πατρὶ σου τόπος ἡμῖν καταλῦσαι.

And he questioned her and said, 'Whose daughter are you? Tell me: is there a place at your father's house for us to lodge?'

Inquiry (identity and hospitality) καὶ

The servant's double question — identity and hospitality — is the necessary next step after the sign. He has already placed the jewelry on her (v.22); now he asks who she is. The question ἀνάγγειλόν μοι introduces an indirect interrogative about lodging, but the identity question is the pivotal one whose answer (v.24) will confirm the sign's significance.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπηρώτησεν
questioned

Aor Act Indic 3 Sg · ἐπερωτάω

main verb

→ constative aorist

ἐπερωτάω: 'ask, question'; the compound with ἐπί intensifies: 'inquire closely'; the servant's careful inquiry follows naturally from his silent observation in v.21.

αὐτήν
her

Accusative

direct object

→ participant reference

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

Θυγάτηρ
daughter

Nominative

predicate nominative (the question: 'daughter of whom are you?')

→ participant prominence

Θυγάτηρ: meaning 'daughter'; it serves as predicate nominative (the question: 'daughter of whom are you?').

τίνος
of whom

Genitive

genitive interrogative pronoun (whose daughter?)

→ relational specification

τίνος: meaning 'of whom'; pronoun marking person, possession, or reference within the clause; here it functions as genitive interrogative pronoun (whose daughter?).

εἶ
are you

Pres Act Indic 2 Sg · εἰμί

main verb of the direct question

→ present indicative

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

ἀναγγεῖλόν
tell

Aor Act Imper 2 Sg · ἀναγγέλλω

imperative (request for information)

→ aorist imperative

ἀναγγέλλω: 'report, announce, tell'; the servant asks Rebekah to tell him the information he needs — her identity and whether lodging is available.

μοι
me

Dative

dative indirect object

→ participant reference or interest

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

εἰ
whether

indirect interrogative particle

→ discourse linkage or contrast

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

ἔστιν
there is

Pres Act Indic 3 Sg · εἰμί

main verb of the indirect question (existential)

→ present indicative (current availability)

εἰμί: 'be'; οὐκ ἔστιν αὐτοῖς = 'which do not have!'

παρά

at

preposition + dative (locative: at / in the house of)

→ spatial or relational framing

παρά: meaning 'at'; here it marks the relation signaled by preposition + dative (locative: at / in the house of).

τῷ

the

Dative

article

→ noun-phrase marking

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

πατρί

father

Dative

dative object of παρά

→ sphere or reference

πατρί: meaning 'father'; it serves as dative object of παρά.

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.

τόπος

a place

Nominative

subject of ἔστιν

→ participant prominence

τόπος: 'place, room'; the request for lodging (καταλῦσαι) is the practical necessity of a travelling party; but the question will also bring the servant into Laban's household where the mission will be stated.

ἡμῖν

for us

Dative

dative of advantage (for us to lodge)

→ participant reference or interest

ἡμῖν: meaning 'for us'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (for us to lodge).

καταλῦσαι

to lodge

Aor Act Inf · καταλύω

infinitive of purpose (τόπος καταλῦσαι = a place to lodge)

→ aorist infinitive

καταλύω: 'stay, lodge, encamp'; renders ἡλῆ; the standard term for overnight hospitality.

24 ἡ δὲ εἶπεν αὐτῷ· θυγάτηρ Βαθουὴλ εἰμὶ τοῦ υἱοῦ Μελχας, ὃν ἔτεκεν τῷ Ναχωρ.

And she said to him, 'I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor.'

Answer (identity confirmed) δέ

Rebekah's self-identification in full genealogical form confirms the divine guidance: she is exactly from Abraham's family (Nahor's son Bethuel). The servant's sign has been confirmed both by her action (vv.18–20) and now by her identity. The relative clause ὃν ἔτεκεν τῷ Ναχωρ identifies Bethuel precisely.

ἡ

she

Nominative

article (as pronoun: 'she')

→ noun-phrase marking

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

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

αὐτῷ

to him

Dative

dative indirect object

→ participant reference or interest

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

Θυγάτηρ

daughter

Nominative

predicate nominative (answer to the identity question)

→ participant prominence

Θυγάτηρ: meaning 'daughter'; it serves as predicate nominative (answer to the identity question).

Βαθουηλ

Bethuel

indeclinable proper noun, genitive with Θυγάτηρ ('daughter of Bethuel')

→ participant identification

Βαθουηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive with Θυγάτηρ ('daughter of Bethuel').

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

copula (predicate: 'I am the daughter of Bethuel')

→ present indicative

εἰμί: 'be'; 'I am (more) than you'.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive apposition to Βαθουηλ (Bethuel is the son of Milcah)

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive apposition to Βαθουηλ (Bethuel is the son of Milcah).

Μελχας

Milcah

Genitive

genitive of possession with υἱοῦ

→ relational specification

Μελχα (gen. Μελχας): Nahor's wife and Bethuel's mother; cf. Gen 22:20–23 for the genealogy establishing these relationships.

ὃν

whom

Accusative

accusative relative pronoun (antecedent: Βαθουηλ / υἱόν)

→ participant reference

ὃν: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as accusative relative pronoun (antecedent: Βαθουηλ / υἱόν).

ἔτεκεν

she bore

Aor Act Indic 3 Sg · τίκτω

verb of the relative clause

→ constative aorist

τίκτω: 'give birth to'; subject is Milcah; ὃν ἔτεκεν τῷ Ναχωρ = 'whom she (Milcah) bore to Nahor'. The genealogical precision confirms Rebekah as the great-niece of Abraham.

τῷ

to

Dative

article

→ noun-phrase marking

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

Ναχωρ

Nahor

indeclinable proper noun, dative of interest (born to Nahor)

→ participant identification

Ναχωρ: Abraham's brother; Rebekah is the granddaughter of Nahor and Milcah — exactly the right family member the servant was sent to find.

25 καὶ εἶπεν αὐτῷ· Καὶ ἄχυρα καὶ χορτάσματα πολλὰ παρ' ἡμῖν καὶ τόπος καταλῦσαι.

And she said to him, 'We have both straw and plenty of fodder, and a place to lodge.'

Hospitality offer καὶ

Rebekah's immediate offer of hospitality — straw, fodder, lodging — completes the picture of her generous character established by the camel-watering. The καὶ ... καὶ ('both ... and') construction lists the provisions comprehensively.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

αὐτῷ

to him

Dative

dative indirect object

→ participant reference or interest

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

Καὶ

both

coordinating conjunction (first element of καὶ ... καὶ = 'both ... and')

→ discourse linkage or contrast

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

ἄχυρα

straw

Nominative

subject / existential predicate ('we have straw')

→ participant prominence

ἄχυρον: 'straw, chaff'; renders לֶבֶן; camel bedding and fodder supplemented with straw was the standard provision for travelers' animals.

καὶ

and

coordinating conjunction (second element of the καὶ ... καὶ)

→ discourse linkage or contrast

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

χορτάσματα

fodder

Nominative

subject / existential predicate (second provision)

→ participant prominence

χορτάσμα: 'fodder, feed'; renders כִּי־סֶבֶן; grain-based animal feed distinct from straw; the two together cover both bedding and feeding needs.

πολλά

plenty of

Nominative

predicate adjective (abundance: 'much / in plenty')

→ participant prominence

πολλά: meaning 'plenty of'; it serves as predicate adjective (abundance: 'much / in plenty').

παρ

with / at

preposition + dative (locative: 'at our house' / 'we have')

→ spatial or relational framing

παρά + dative: 'with us / at our house'; the standard LXX idiom for 'we have' — παρ ἡμῖν = 'at our place / in our possession'.

ἡμῖν

us

Dative

dative object of παρά

→ participant reference or interest

ἡμῖν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of παρά.

καὶ

and

coordinating conjunction (third item: lodging)

→ discourse linkage or contrast

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

τόπος

a place

Nominative

subject / existential predicate

→ participant prominence

τόπος: meaning 'a place'; it serves as subject / existential predicate.

καταλῦσαι

to lodge

Aor Act Inf · καταλύω

infinitive of purpose

→ aorist infinitive

καταλύω: meaning 'to lodge'; it carries the action, process, or state of the clause; here it functions as infinitive of purpose.

26 καὶ εὐδοκήσας ὁ ἄνθρωπος προσεκύνησεν κυρίῳ

And the man, being glad, bowed down before the LORD,

Worship response (spontaneous prostration) καὶ

The verse is deliberately brief — a single act of prostration. The circumstantial participle εὐδοκήσας ('having rejoiced / being well-pleased') gives the emotional ground; the prostration precedes the verbal blessing of v.27. The verse ends without a period — the prayer follows immediately.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εὐδοκήσας

being glad

Aor Act Ptcp Nom Sg M · εὐδοκέω

circumstantial participle (cause / manner: 'rejoicing' before he prostrated)

→ aorist participle (antecedent emotion)

εὐδοκέω: 'be pleased, be glad, approve'; renders the Hebrew הִשְׁתַּחֲוֶה introduction; the servant's inner delight at the outcome of the sign precedes the formal worship act. The same verb recurs at v.48 in the retelling.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject

→ participant prominence

ἄνθρωπος: meaning 'man'; it serves as subject.

προσεκύνησεν

bowed down

Aor Act Indic 3 Sg · προσκυνέω

main verb (act of worship)

→ constative aorist (single prostration)

προσκυνέω: 'prostrate oneself, bow down in worship'; renders the Hebrew הִשְׁתַּחֲוֶה (hishtahawah); the standard LXX term for worship-prostration before God. The servant's prostration is the first of two in this chapter (also v.52).

κυρίῳ

before the LORD

Dative

dative object of προσκυνέω (the one worshipped)

→ sphere or reference

κύριος: YHWH; the servant's prostration is directed to the God who has just answered his prayer — not to Abraham, not to any local deity, but to the LORD of the covenant.

27 καὶ εἶπεν· Εὐλογητὸς κύριος ὁ θεὸς τοῦ κυρίου μου Αβρααμ, ὃς οὐκ ἐγκατέλιπεν τὴν δικαιοσύνην αὐτοῦ καὶ τὴν ἀλήθειαν αὐτοῦ ἀπὸ τοῦ κυρίου μου· ἐμέ τε εὐώδωκεν κύριος εἰς τὸν οἶκον τοῦ ἀδελφοῦ τοῦ κυρίου μου.

and said: 'Blessed be the LORD, the God of my master Abraham, who has not abandoned his faithfulness and his truth toward my master; and the LORD has led me by the way to the house of my master's brother.'

Blessing speech (thanksgiving for divine guidance) καὶ

The servant's doxology opens with the Εὐλογητός formula and grounds the thanksgiving in two divine attributes: δικαιοσύνη ('righteousness / faithfulness') and ἀλήθεια ('truth / faithfulness') toward Abraham. The fourth occurrence of εὐώδω (εὐώδωκεν) closes the speech: the LORD has led him to the house of Abraham's brother.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

Εὐλογητὸς

Blessed be

Nominative

predicate adjective (liturgical blessing formula)

→ participant prominence

εὐλογητός: 'blessed'; the passive verbal adjective from εὐλογέω; in the formula Εὐλογητὸς κύριος it declares God worthy of blessing/praise, not that humans bless him: 'Blessed [is] the LORD.' The formula renders יהוה ברוך; cf. Ruth 2:20; Luke 1:68 (Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ).

κύριος

the LORD

Nominative

subject of the blessing predication

→ participant prominence

κύριος: meaning 'the LORD'; it serves as subject of the blessing predication.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεὸς

God

Nominative

nominative apposition to κύριος

→ participant prominence

θεὸς: meaning 'God'; it serves as nominative apposition to κύριος.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive of possession

→ relational specification

κυρίου: meaning 'master'; it serves as genitive of possession.

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.

Αβρααμ

Abraham

indeclinable proper noun, apposition

→ participant identification

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

ὅς

who

Nominative

nominative relative pronoun (antecedent: κύριος)

→ participant reference

ὅς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as nominative relative pronoun (antecedent: κύριος).

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἐγκατέλιπεν

abandoned

Aor Act Indic 3 Sg · ἐγκαταλείπω

verb of the relative clause (divine faithfulness negated)

→ constative aorist

ἐγκαταλείπω: 'abandon, forsake'; the negative 'who did not abandon' is the ground of thanksgiving — the LORD's faithfulness to Abraham has been concretely demonstrated by guiding the servant to the right family.

τὴν

the

Accusative

article

→ noun-phrase marking

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

δικαιοσύνην

righteousness / faithfulness

Accusative

direct object of ἐγκατέλιπεν

→ object specification

δικαιοσύνη: 'righteousness, justice, faithfulness'; here renders Hebrew **דִּקְיָוָה** or **תְּמִינָה** as a pair; in the context of a covenant relationship, it denotes God's covenant-keeping fidelity.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἀλήθειαν

truth / faithfulness

Accusative

direct object (second attribute not abandoned)

→ object specification

ἀλήθεια: 'truth, faithfulness, reliability'; paired with δικαιοσύνη to render the Hebrew hendiadys **תְּהִלָּתוֹ וְאֱמֻנָתוֹ** ('lovingkindness and truth'); the pair describes God's comprehensive covenant loyalty.

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.

ἀπὸ

from / toward

preposition + genitive (separation / direction: 'away from' = 'toward')

→ spatial or relational framing

ἀπό: here renders **מִלְפָּנֶיךָ** in the Hebrew sense: 'has not withheld his faithfulness from my master'. The LORD's covenant attributes are directed toward Abraham and have not been withdrawn.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive object of ἀπό

→ relational specification

κυρίου: meaning 'master'; it serves as genitive object of ἀπό.

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.

ἐμέ

me

Accusative

direct object (emphatic, fronted before the verb)

→ participant reference

ἐμέ: emphatic accusative, fronted for stress — 'and me in particular the LORD has led'; the servant personalizes the divine guidance that brought him here.

τε

moreover

enclitic conjunction (adding a further point: 'and moreover')

→ discourse linkage or contrast

τε: meaning 'moreover'; conjunction or particle linking this unit with the surrounding discourse.

εὐώδωκεν

has led / prospered

Pf Act Indic 3 Sg · εὐοδόω

main verb (fourth occurrence of εὐοδόω)

→ intensive perfect (the accomplished providential guidance)

εὐοδόω: fourth of seven occurrences; here in the perfect, looking back on the completed mission so far: the LORD has led (perfect: with present result) the servant to the house of Abraham's brother. The perfect underlines that the guidance is complete and its effects are present.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: meaning 'the LORD'; it serves as subject.

εἰς to <i>preposition + accusative (destination of divine guidance)</i> → spatial or relational framing εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (destination of divine guidance).	τὸν the Accusative <i>article</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	οἶκον house Accusative <i>accusative object of εἰς</i> → object specification οἶκον: meaning 'house'; it serves as accusative object of εἰς.	τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.
ἀδελφοῦ brother Genitive <i>genitive of possession (whose house it is)</i> → relational specification ἀδελφός: 'brother'; the servant now knows from Rebekah's answer (v.24) that he is at the house of Nahor, Abraham's brother — the providential precision is complete.	τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	κυρίου master Genitive <i>genitive of possession</i> → relational specification κυρίου: meaning 'master'; it serves as genitive of possession.	μου my Genitive <i>genitive of possession</i> → relational specification μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

28 δραμοῦσα δὲ ἡ παῖς ἀπήγγειλεν εἰς τὸν οἶκον τῆς μητρὸς αὐτῆς κατὰ τὰ ῥήματα ταῦτα.

And the girl ran and reported to her mother's household concerning these matters.

Scene transition (Rebekah runs to report) **δέ**

The narrative cuts back to Rebekah, who runs (δραμοῦσα — third instance of running in the chapter: v.17 servant ran; v.20 Rebekah ran to draw; now she runs to report). The detail 'her mother's house' (not father's) anticipates the appearance of Laban rather than Bethuel as the household's male representative in what follows.

δραμοῦσα

having run

Aor Act Ptcp Nom Sg F · τρέχω

attendant circumstance participle (action preceding the report)

→ aorist participle (antecedent action)

τρέχω: 'run'; third instance of running in the chapter; Rebekah's energy is consistently portrayed through the running verb.

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

παῖς

girl

Nominative

subject (Rebekah described as παῖς = girl / young woman)

→ participant prominence

παῖς: 'girl, young woman'; used of Rebekah here (parallel to the servant's παῖς designation) — she is both a young woman and a member of a household staff-structure.

ἀπήγγειλεν

reported

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb

→ constative aorist

ἀπαγγέλλω: 'report back, announce'; Rebekah faithfully reports everything she has heard and seen, which will motivate Laban's eager response in v.29–30.

εἰς

to

preposition + accusative (destination of the report)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

household

Accusative

accusative object of εἰς

→ object specification

οἶκος: 'house / household'; 'her mother's house' rather than her father's is a detail — it may reflect that the women's domestic sphere was the mother's; Bethuel may be elderly or marginalized; Laban acts as the de facto head.

τῆς

the

Genitive

article

→ noun-phrase marking

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

μητρὸς

mother

Genitive

genitive of possession ('her mother's household')

→ relational specification

μητρὸς: meaning 'mother'; it serves as genitive of possession ('her mother's household').

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

κατὰ

according to

preposition + accusative (content / manner: 'in accordance with these matters')

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (content / manner: 'in accordance with these matters').

τὰ

the

Accusative

article

→ noun-phrase marking

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

ρήματα

matters / words

Accusative

accusative object of κατά

→ object specification

ῥήμα: 'word, matter, thing'; 'these matters' = the servant's words (v.23) and his gifts (v.22) which Rebekah reports in full to her household.

ταῦτα

these

Accusative

demonstrative pronoun modifying ῥήματα

→ participant reference

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

29 ἦν δὲ Λαβαν ἀδελφὸς Ρεβεκκας καὶ ἔδραμεν Λαβαν πρὸς τὸν ἄνθρωπον ἔξω ἐπὶ τὴν πηγὴν.

Now Laban was the brother of Rebekah; and Laban ran to the man, outside to the spring.

Character introduction (Laban's debut) δέ

The narrative introduces Laban by name and family relation before showing his action. The repetition of his name (ἦν δὲ Λαβαν ... καὶ ἔδραμεν Λαβαν) is a Hebraistic emphasis particle marking the introduction of a significant new character. Like Rebekah and the servant before him, Laban runs — but his motivation (the jewels seen in v.30) is notably different from theirs.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (introductory character clause)

→ imperfect (ongoing identity)

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

δέ

now

postpositive continuative particle (scene transition)

→ discourse linkage or contrast

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

Λαβαν

Laban

indeclinable proper noun, subject

→ participant identification

Λαβαν: renders לבן ('white'); Rebekah's brother, making his debut in Genesis here; his character across subsequent chapters will be marked by self-interest. He appears here drawn by the jewelry before he hears the theological report.

ἀδελφὸς

brother

Nominative

predicate nominative

→ participant prominence

ἀδελφός: meaning 'brother'; it serves as predicate nominative.

Ρεβεκκας

of Rebekah

Genitive

indeclinable proper noun, genitive of relation

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδραμεν

ran

Aor Act Indic 3 Sg · τρέχω

main verb (Laban's action)

→ constative aorist

τρέχω: 'run'; Laban's running continues the motif — Rebekah ran to draw (v.20), ran to report (v.28); now Laban runs out to the man. But his motive, revealed in v.30, is the jewelry Rebekah was wearing.

Λαβαν

Laban

indeclinable proper noun, subject (Hebraistic resumptive repetition for emphasis)

→ participant identification

Λαβαν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (Hebraistic resumptive repetition for emphasis).

πρὸς

to

preposition + accusative (direction toward the man)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄνθρωπον

man

Accusative

accusative object of πρὸς

→ object specification

ἄνθρωπον: meaning 'man'; it serves as accusative object of πρὸς.

ἔξω

outside

adverb of place

→ clausal contribution

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

ἐπὶ

at

preposition + accusative (location at the spring)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

πηγὴν

spring

Accusative

accusative object of ἐπὶ

→ object specification

πηγὴν: meaning 'spring'; it serves as accusative object of ἐπὶ.

30 καὶ ἐγένετο ὡς εἶδεν τὸ ἐνώτιον καὶ τὰ ψέλια ἐπὶ τὰς χειῖρας τῆς ἀδελφῆς αὐτοῦ καὶ ὅτε ἤκουσεν τὰ ῥήματα Ρεβεκκας τῆς ἀδελφῆς αὐτοῦ λεγούσης· Οὕτως λελάληκέν μοι ὁ ἄνθρωπος, καὶ ἦλθεν πρὸς τὸν ἄνθρωπον ἐστηκότος αὐτοῦ ἐπὶ τῶν καμήλων ἐπὶ τῆς πηγῆς.

And it came about, when he saw the nose-ring and the bracelets on his sister's hands, and when he heard the words of his sister Rebekah saying, 'Thus the man spoke to me,' that he came to the man who was standing by his camels at the spring.

Causal motivation for Laban's action καὶ ἐγένετο

The καὶ ἐγένετο formula introduces the double temporal / causal clause (saw ... heard) explaining why Laban ran. The narrator reveals Laban's actual motive: the jewelry first (ἐνώτιον, ψέλια), then Rebekah's report. The ordering is significant — Laban's primary attraction is material. The genitive absolute ἐστηκότος αὐτοῦ provides the visual scene.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι

temporal-formula verb (introduces the subordinate clause sequence)

→ constative aorist (Hebraistic narrative formula)

καὶ ἐγένετο: standard LXX formula for Hebrew יָהָיָה, introducing a temporal or conditional clause.

ὡς

when

temporal conjunction (first clause)

→ discourse linkage or contrast

ὡς: meaning 'when'; conjunction or particle linking this unit with the surrounding discourse.

εἶδεν

he saw

Aor Act Indic 3 Sg · ὁράω

verb of the first temporal clause

→ constative aorist

ὁράω (aor. εἶδεν): 'see / perceive / realize'; renders נָחַץ; here in the sense of grasping their plight, governing the ὅτι-clause.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἐνώτιον

nose-ring

Accusative

direct object of εἶδεν

→ object specification

ἐνώτιον: 'ear/nose ornament'; renders Hebrew **זָמָן** (typically a nose-ring in this context); the half-shekel gold piece given to Rebekah at the spring (v.22).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ψέλια

bracelets

Accusative

direct object of εἶδεν (second item seen)

→ object specification

ψέλιον: 'bracelet, armlet'; renders Hebrew **זָמָן**; the two gold bracelets of v.22. Laban sees the valuable jewelry on his sister before he hears her theological report.

ἐπὶ

on

preposition + accusative (location on her hands)

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

χεῖρας

hands

Accusative

accusative object of ἐπὶ

→ object specification

χεῖρας: meaning 'hands'; it serves as accusative object of ἐπὶ.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἀδελφῆς

sister

Genitive

genitive of possession

→ relational specification

ἀδελφῆς: meaning 'sister'; it serves as genitive of possession.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction (linking second temporal clause)

→ discourse linkage or contrast

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

ὅτε

when

temporal conjunction (second clause)

→ discourse linkage or contrast

ὅτε: meaning 'when'; conjunction or particle linking this unit with the surrounding discourse.

ἤκουσεν

he heard

Aor Act Indic 3 Sg · ἀκούω

verb of the second temporal clause

→ constative aorist

ἀκούω: 'hear / learn of'; renders ὠἰψ; David hears of the Aramean mobilization (v. 6) and responds militarily; the verb mirrors εἶδαν of the Ammonites (v. 6) — both sides act on what they perceive.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ῥήματα

words

Accusative

direct object of ἤκουσεν

→ object specification

ῥήματα: meaning 'words'; it serves as direct object of ἤκουσεν.

Ρεβεκκας

of Rebekah

Genitive

indeclinable proper noun, subjective genitive

→ participant identification

Ρεβεκκας: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subjective genitive.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἀδελφῆς

sister

Genitive

genitive apposition to Ρεβεκκας

→ relational specification

ἀδελφῆς: meaning 'sister'; it serves as genitive apposition to Ρεβεκκας.

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.

λεγούσης

saying

Pres Act Ptcp Gen Sg F · λέγω

genitive participle agreeing with ἀδελφῆς (content of what he heard)

→ present participle (ongoing speech)

λέγω: meaning 'saying'; it contributes descriptive or attendant verbal force; here it functions as genitive participle agreeing with ἀδελφῆς (content of what he heard).

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb of the whole ἐγένετο construction (apodosis)

→ constative aorist (the action triggered by what he saw and heard)

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

πρὸς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄνθρωπον

man

Accusative

accusative object of πρὸς

→ object specification

ἄνθρωπον: meaning 'man'; it serves as accusative object of πρὸς.

ἑστηκότος

standing

Pf Act Ptcp Gen Sg M · ἵστημι

genitive absolute (circumstantial: the man motionless at the spring with his camels)

→ perfect participle (resultant state: 'having taken a standing position and remaining there')

ἵστημι: the perfect participle expresses a resultant standing state — the servant has been waiting motionlessly at the well.

αὐτοῦ

of him

Genitive

genitive absolute subject

→ relational specification

αὐτοῦ: meaning 'of him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive absolute subject.

ἐπὶ

beside

preposition + genitive (location)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

καμήλων

camels

Genitive

genitive object of ἐπὶ

→ relational specification

καμήλων: meaning 'camels'; it serves as genitive object of ἐπὶ.

ἐπὶ

at

preposition + genitive (second location: at the spring)

→ spatial or relational framing

ἐπὶ: meaning 'at'; here it marks the relation signaled by preposition + genitive (second location: at the spring).

τῆς

the

Genitive

article

→ noun-phrase marking

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

πηγῆς

spring

Genitive

genitive object of ἐπὶ

→ relational specification

πηγῆς: meaning 'spring'; it serves as genitive object of ἐπὶ.

31 καὶ εἶπεν αὐτῷ· Δεῦρο εἴσελθε, εὐλογητὸς κύριος· ἵνα τί ἔστηκας ἔξω; ἐγὼ δὲ ἡτοίμακα τὴν οἰκίαν καὶ τόπον ταῖς καμήλοις.

And he said to him, 'Come in, O blessed of the LORD! Why do you stand outside? I have prepared the house and a place for the camels.'

Hospitality invitation (Laban's welcome speech) καὶ

Laban's welcome is warm on the surface: Δεῦρο εἴσελθε ('Come, enter') + the honorific εὐλογητὸς κύριος + the rhetorical question ἵνα τί ἔστηκας ἔξω ('why are you standing outside?') + the perfect ἡτοίμακα ('I have already prepared'). The scene mirrors Abraham's reception of visitors in Gen 18. Whether the warmth is genuine or calculated remains ambiguous.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

αὐτῷ

to him

Dative

dative indirect object

→ participant reference or interest

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

Δεῦρο

Come!

adverb of exhortation (urgent invitation paired with the following imperative)

→ participant identification

δεῦρο: imperative-force adverb; 'come here!' — often combined with an imperative verb.

εἴσελθε

enter

Aor Act Imper 2 Sg · εἰσερχομαι

main imperative (invitation to enter)

→ aorist imperative (single decisive action)

εἰσερχομαι: meaning 'enter'; it carries the action, process, or state of the clause; here it functions as main imperative (invitation to enter).

εὐλογητὸς

blessed

Nominative

predicate adjective functioning as a title of honor ('O blessed of the LORD')

→ participant prominence

εὐλογητὸς: 'blessed'; here functions as an appellation — 'you who are blessed by the LORD! Laban recognizes the divine backing visible in the gifts the servant has bestowed on Rebekah.

κύριος

by the LORD

Nominative

nominative agent (the divine blesser)

→ participant prominence

κύριος: meaning 'by the LORD'; it serves as nominative agent (the divine blesser).

ἵνα

why

interrogative conjunction (ἵνα τί = 'why, for what purpose')

→ discourse linkage or contrast

ἵνα τί: 'for what purpose / why?' — Hebraistic idiom rendering הַמָּהֵל; the rhetorical question implies that standing outside is unnecessary given the hospitality already prepared.

τί

for what

Accusative

interrogative pronoun, object (purpose: 'why / for what reason')

→ participant reference

τί: meaning 'for what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun, object (purpose: 'why / for what reason').

ἕστηκας

do you stand

Pf Act Indic 2 Sg · ἵστημι

verb of the rhetorical question

→ intensive perfect (resultant state: 'are you standing out there?')

ἵστημι: meaning 'do you stand'; it carries the action, process, or state of the clause; here it functions as verb of the rhetorical question.

ἔξω

outside

adverb of place

→ clausal contribution

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

ἐγώ

I

Nominative

subject (emphatic pronoun: 'I myself have prepared')

→ participant reference

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

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

ἡτοίμακα

have prepared

Pf Act Indic 1 Sg · ἐτοιμάζω

main verb (completed preparation with present relevance)

→ intensive perfect (everything is already ready — no delay necessary)

ἐτοιμάζω: 'prepare, make ready'; the perfect stresses that preparations are complete before the guest arrives. The hospitality formula mirrors Gen 18:2–8.

τήν

the

Accusative

article

→ noun-phrase marking

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

οἰκίαν

house

Accusative

direct object of ἡτοίμακα

→ object specification

οἰκίαν: meaning 'house'; it serves as direct object of ἡτοίμακα.

καί

and

coordinating conjunction

→ discourse linkage or contrast

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

τόπον

a place

Accusative

direct object of ἡτοίμακα (second provision)

→ object specification

τόπον: meaning 'a place'; it serves as direct object of ἡτοίμακα (second provision).

ταῖς

for the

Dative

article

→ noun-phrase marking

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

καμήλοις

camels

Dative

dative of advantage

→ sphere or reference

καμήλοις: meaning 'camels'; it serves as dative of advantage.

32 εἰσῆλθεν δὲ ὁ ἄνθρωπος εἰς τὴν οἰκίαν καὶ ἀπέλυσεν τὰς καμήλους· καὶ ἔδωκεν ἄχυρα καὶ χορτάσματα ταῖς καμήλοις καὶ ὕδωρ νίψασθαι τοῖς ποσὶν αὐτοῦ καὶ τοῖς ποσὶν τῶν ἀνδρῶν τῶν μετ' αὐτοῦ.

And the man came into the house, and he unloaded the camels; and he gave straw and fodder to the camels, and water to wash the feet — his own and those of the men who were with him.

Hospitality received (arrival scene: camels and foot-washing)

δέ

The verse enumerates the hospitable provisions: camel care (ἄχυρα καὶ χορτάσματα — the same words as Rebekah's offer in v.25) and foot-washing for the servant and his company. Foot-washing is the standard arrival ritual for travelers (cf. Gen 18:4; 19:2; 1 Sam 25:41); it marks the transition from journey to rest and mirrors the hospitality Abraham showed the three visitors.

εἰσῆλθεν

came in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (servant's entry into the house)

→ constative aorist

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

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject

→ participant prominence

ἄνθρωπος: meaning 'man'; it serves as subject.

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

οἰκίαν

house

Accusative

accusative object of εἰς

→ object specification

οἰκίαν: meaning 'house'; it serves as accusative object of εἰς.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀπέλυσεν

unloaded

Aor Act Indic 3 Sg · ἀπολύω

main verb (releasing the camels from their loads)

→ constative aorist

ἀπολύω: 'release, unload, dismiss'; unloading the pack animals was the host's first duty toward a guest's animals in the ancient Near East.

τὰς

the

Accusative

article

→ noun-phrase marking

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

καμήλους

camels

Accusative

direct object of ἀπέλυσεν

→ object specification

καμήλους: meaning 'camels'; it serves as direct object of ἀπέλυσεν.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (provisions given to animals and men)

→ constative aorist

δίδωμι: 'give'; renders ἵπῳ; in the idiom ἔδωκεν ἐν χειρὶ ('gave into the hand of') it denotes the formal transfer of command authority to Abishai.

ἄχυρα

straw

Accusative

direct object of ἔδωκεν

→ object specification

ἄχυρα καὶ χορτάσματα: the identical pair from v.25 — Rebekah's promise of provisions is fulfilled word for word by the household.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

χορτάσματα

fodder

Accusative

direct object of ἔδωκεν

→ object specification

χορτάσματα: meaning 'fodder'; it serves as direct object of ἔδωκεν.

ταῖς

for the

Dative

article

→ noun-phrase marking

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

καμήλοις

camels

Dative

dative of advantage

→ sphere or reference

καμήλοις: meaning 'camels'; it serves as dative of advantage.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ὕδωρ

water

Accusative

direct object of ἔδωκεν (for foot-washing)

→ object specification

ὕδωρ ... νίψασθαι: 'water to wash (feet)'; foot-washing upon arrival is the standard ancient Near Eastern hospitality gesture; cf. Gen 18:4; 19:2; Luke 7:44; John 13:5.

νίψασθαι

to wash

Aor Mid Inf · νίπτω

infinitive of purpose

→ aorist infinitive

νίπτω: 'wash (hands/feet)'; the middle voice (νίψασθαι) may indicate reflexive washing; used in the NT of Jesus washing the disciples' feet (John 13:5–14).

τοῖς

the

Dative

article

→ noun-phrase marking

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

ποσὶν

feet

Dative

dative of reference (water for his feet)

→ sphere or reference

ποσὶν: meaning 'feet'; it serves as dative of reference (water for his feet).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

ποσὶν

feet

Dative

dative of reference (water for the feet of his men)

→ sphere or reference

ποσὶν: meaning 'feet'; it serves as dative of reference (water for the feet of his men).

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀνδρῶν

men

Genitive

genitive of possession

→ relational specification

ἀνδρῶν: meaning 'men'; it serves as genitive of possession.

τῶν

the

Genitive

article

→ noun-phrase marking

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

μετ'

with

preposition + genitive (accompanying party)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετά

→ relational specification

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

33 καὶ παρέθηκεν αὐτῷ ἄρτους φαγεῖν. εἶπεν δέ· Οὐ μὴ φάγω ἕως τοῦ λαλῆσαί με τὰ ῥήματά μου. εἶπεν δέ· Λάλει.

And food was set before him to eat. But he said, 'I will not eat until I have spoken my words.' And he said, 'Speak.'

Narrative pivot (servant defers food to state mission) καὶ ... δέ

The servant's refusal to eat before speaking is a literary hinge: hospitality is accepted (v.32) but the mission takes precedence. The strong negation οὐ μὴ φάγω ('I will certainly not eat') marks the high importance placed on the mission. The double εἶπεν δέ structure — first the servant, then the host — compresses the exchange to a single word: Λάλει ('Speak'). This triggers the long retelling of vv.34–49.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρέθηκεν

set before

Aor Act Indic 3 Sg · παρατίθημι

main verb (food presented)

→ constative aorist

παρατίθημι: 'set before, place beside'; the standard term for presenting food to a guest.

αὐτῷ

to him

Dative

dative indirect object

→ participant reference or interest

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

ἄρτους

bread / food

Accusative

direct object of παρέθηκεν

→ object specification

ἄρτος: 'bread'; by extension, 'food, meal'; renders Hebrew **לֶחֶם** in its broader sense of food generally.

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

infinitive of purpose

→ aorist infinitive

ἐσθίω (aor. inf. φαγεῖν): 'eat'; the suppletive aorist infinitive in μετὰ τὸ φαγεῖν ('after the eating') marks the time as following the sacrificial meal.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (servant's speech)

→ constative aorist

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

δέ

but

postpositive adversative particle

→ discourse linkage or contrast

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

Οὐ

not

negation (first element of the strong double negation)

→ participant reference

Οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (first element of the strong double negation).

μή

not

negation (second element: οὐ μή = strong emphatic negation)

→ clausal qualification or emphasis

οὐ μή: the strongest negation in Greek; 'I will certainly not eat'; the servant's resolve is absolute — the mission must precede personal needs.

φάγω

I will eat

Aor Act Subjunc 1 Sg · ἐσθίω

subjunctive with οὐ μή (strong prohibition / emphatic future negation)

→ aorist subjunctive with double negation

ἐσθίω: meaning 'I will eat'; it carries the action, process, or state of the clause; here it functions as subjunctive with οὐ μή (strong prohibition / emphatic future negation).

ἕως

until

temporal conjunction (introduces the condition for eating)

→ discourse linkage or contrast

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

τοῦ

the

Genitive

article (with articular infinitive)

→ noun-phrase marking

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

λαλῆσαί

to speak

Aor Act Inf · λαλέω

articular infinitive as object of ἕως ('until my speaking')

→ aorist infinitive (single completed speech act)

λαλέω: 'speak'; renders לַדָּבַר; the divine speaking to Moses at the tent door; the continual offering is bound to the continual divine word — worship and revelation meet at the same threshold.

με

me

Accusative

accusative subject of the infinitive

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the infinitive.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ρήματά

words

Accusative

direct object of λαλῆσαί

→ object specification

ρήματά: meaning 'words'; it serves as direct object of λαλῆσαί.

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.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (host's response)

→ constative aorist

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

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

Λάλει

Speak

Pres Act Imper 2 Sg · λαλέω

imperative (terse invitation to proceed)

→ present imperative (ongoing speech act: 'go ahead and speak')

λαλέω: 'speak, talk'; the single-word Λάλει ('Speak!') is the trigger for the long retelling of vv.34–49. The narrative economy of the response mirrors the servant's urgency.

34 εἶπεν δέ· Παῖς Ἀβραὰμ ἐγὼ εἰμι.

And he said, 'I am the servant of Abraham.'

Self-identification (opening of the servant's long speech)

δέ

The servant's retelling begins with the shortest possible self-identification: five words, subject last for emphasis — Παῖς Ἀβραὰμ ἐγὼ εἰμι. The word order places the master's name (Ἀβραὰμ) first in the predicate, making it the dominant element: 'Abraham's servant — I am.' The identity of the sender grounds the entire mission. Verses 34–49 are a close retelling of vv.1–27; annotation in this section notes variations rather than duplicating previous notes.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

Παῖς

servant

Nominative

predicate nominative (first in emphatic word order)

→ participant prominence

παῖς: 'servant, slave'; the servant refers to himself by his role, not by name; the name Abraham is his credential and authority.

Ἀβραὰμ

of Abraham

indeclinable proper noun, genitive of possession (whose servant)

→ participant identification

Ἀβραὰμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession (whose servant).

ἐγὼ

I

Nominative

subject (emphatic: fronted for climactic stress)

→ participant reference

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

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copulative verb

→ present (timeless identity)

εἰμί: 'be'; ἐγὼ εἰμι κύριος renders יהוה יְהוֹדִי.

35 κύριος δὲ εὐλόγησεν τὸν κύριόν μου σφόδρα, καὶ ὑψώθη· καὶ ἔδωκεν αὐτῷ πρόβατα καὶ μόσχους, ἀργύριον καὶ χρυσίον, παῖδας καὶ παιδίσκας, καμήλους καὶ ὄνους.

The LORD has blessed my master greatly, and he has become great; and he has given him sheep and cattle, silver and gold, male servants and female servants, camels and donkeys.

Credential (Abraham's wealth as divine blessing) δέ

The servant establishes Abraham's credentials with the covenant-blessing catalog (σφόδρα, 'greatly / exceedingly'), then lists six paired categories of wealth in the covenant-blessing style. The list grounds the gifts he has given Rebekah (v.22, 53) in Abraham's genuine prosperity and thus in God's blessing.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: meaning 'the LORD'; it serves as subject.

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

εὐλόγησεν

has blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb

→ constative aorist (summarizing comprehensive divine blessing)

εὐλογέω: cf. the narrator's summary at v.1 (κύριος εὐλόγησεν τὸν Ἀβραάμ κατὰ πάντα); the servant repeats the same verb to ground his testimony in the blessing already established at the chapter's opening.

τὸν

the

Accusative

article

→ noun-phrase marking

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

κύριόν

master

Accusative

direct object of εὐλόγησεν

→ object specification

κύριόν: meaning 'master'; it serves as direct object of εὐλόγησεν.

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.

σφόδρα

greatly

adverb of degree (intensifier)

→ clausal contribution

σφόδρα: 'exceedingly, greatly'; the standard intensifier in the LXX for divine blessing; cf. Gen 17:2; 17:6.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ὕψωθη

he became great

Aor Pass Indic 3 Sg · ὑψόω

main verb (result of blessing: exaltation / increase)

→ *constative aorist (divine passive: God exalted him)*

ὕψωω: 'exalt, lift up, make great'; the passive may indicate divine agency: 'he was exalted (by God).' Renders Hebrew לָאֵלִים ('and he became great').

καὶ

and

coordinating conjunction

→ *discourse linkage or contrast*

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (enumerating the gift-categories)

→ *constative aorist*

δίδωμι: 'give'; renders ἰδῆναι; in the idiom ἔδωκεν ἐν χειρὶ ('gave into the hand of') it denotes the formal transfer of command authority to Abishai.

αὐτῷ

to him

Dative

dative indirect object (Abraham)

→ *participant reference or interest*

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

πρόβατα

sheep

Accusative

direct object (first pair: livestock)

→ *object specification*

πρόβατα: meaning 'sheep'; it serves as direct object (first pair: livestock).

καὶ

and

coordinating conjunction

→ *discourse linkage or contrast*

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

μόσχους

cattle

Accusative

direct object (second of first pair)

→ *object specification*

μόσχος: 'calf, young bull'; here broadly for cattle.

ἄργύριον

silver

Accusative

direct object (second pair: precious metals)

→ *object specification*

ἄργύριον: meaning 'silver'; it serves as direct object (second pair: precious metals).

καὶ

and

coordinating conjunction

→ *discourse linkage or contrast*

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

χρυσίον

gold

Accusative

direct object

→ *object specification*

χρυσίον: meaning 'gold'; it serves as direct object.

παῖδας

male servants

Accusative

direct object (third pair: household workers)

→ *object specification*

παῖδας: meaning 'male servants'; it serves as direct object (third pair: household workers).

καὶ

and

coordinating conjunction

→ *discourse linkage or contrast*

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

παιδίσκας

female servants

Accusative

direct object

→ object specification

παιδίσκη: 'female servant, maidservant'; the six paired categories (sheep/cattle, silver/gold, men/women servants, camels/donkeys) constitute a comprehensive inventory of patriarchal wealth.

καμήλους

camels

Accusative

direct object (fourth pair: transport animals)

→ object specification

καμήλους: meaning 'camels'; it serves as direct object (fourth pair: transport animals).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ὄνους

donkeys

Accusative

direct object

→ object specification

ὄνους: meaning 'donkeys'; it serves as direct object.

36 καὶ ἔτεκεν Σαρρα ἡ γυνὴ τοῦ κυρίου μου υἱὸν ἓνα τῷ κυρίῳ μου μετὰ τὸ γηρᾶσαι αὐτόν· καὶ ἔδωκεν αὐτῷ ὅσα ἦν αὐτῷ.

And Sarah, my master's wife, bore my master one son after he had grown old; and he has given him everything that belongs to him.

Heirship statement (Sarah's son as sole heir)

καὶ

The servant identifies Isaac by his status rather than his name: born of Sarah after Abraham's old age (μετὰ τὸ γηρᾶσαι αὐτόν = 'after he had become old'), and appointed sole heir (ὅσα ἦν αὐτῷ). The heirship grounds the mission: a suitable wife for Isaac must be found, because the covenant blessing transfers through him alone.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb

→ constative aorist

τίκτω (aor. ἔτεκεν): 'bear / give birth'; renders ἔτεκεν; the long-awaited birth that resolves the chapter's central crisis.

Σαρρα

Sarah

indeclinable proper noun, subject

→ participant identification

Σαρρα: the servant names the mother explicitly — not just any wife but Sarah, emphasizing the promised-seed line.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

wife

Nominative

nominative apposition to Σαρρα

→ participant prominence

γυνή: meaning 'wife'; it serves as nominative apposition to Σαρρα.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive of possession

→ relational specification

κυρίου: meaning 'master'; it serves as genitive of possession.

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.

υἱόν

son

Accusative

direct object of ἔτεκεν

→ object specification

υἱόν: meaning 'son'; it serves as direct object of ἔτεκεν.

ἓνα

one

Accusative

numeral adjective (sole heir: 'one son' — no competing heir)

→ measure or count

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

τῷ

to

Dative

article

→ noun-phrase marking

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

κυρίῳ

master

Dative

dative indirect object (born to the master)

→ sphere or reference

κυρίῳ: meaning 'master'; it serves as dative indirect object (born to the master).

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.

μετά

after

preposition + articular infinitive (temporal: 'after he had grown old')

→ spatial or relational framing

μετά: meaning 'after'; here it marks the relation signaled by preposition + articular infinitive (temporal: 'after he had grown old').

τὸ

the

Accusative

article (with articular infinitive)

→ noun-phrase marking

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

γηρᾶσαι

to grow old

Aor Act Inf · γηράσκω

articular infinitive as object of μετά (temporal subordination)

→ aorist infinitive

γηράσκω: 'grow old'; μετά τὸ γηρᾶσαι αὐτόν = 'after his growing old'; the miraculous late birth is a credential for divine power — Isaac's existence is itself proof of the LORD's faithfulness.

αὐτόν

him

Accusative

accusative subject of the infinitive

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the infinitive.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔδωκεν

has given

Aor Act Indic 3 Sg · δίδωμι

main verb (heirship established)

→ constative aorist

δίδωμι: 'give'; renders יתן; in the idiom ἔδωκεν ἐν χειρὶ ('gave into the hand of') it denotes the formal transfer of command authority to Abishai.

αὐτῷ

to him

Dative

dative indirect object (Isaac)

→ participant reference or interest

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

ὅσα

all that

Accusative

relative pronoun, accusative (extent of the inheritance)

→ participant reference

ὅσα: 'as much as / all that'; the totality — 'everything he had' — establishes Isaac as the sole and complete heir.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

verb of the relative clause (εἰμί = 'belong to')

→ imperfect (ongoing possession prior to the gift)

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

αὐτῷ

to him

Dative

dative of possession (ἦν αὐτῷ = 'was his / belonged to him')

→ participant reference or interest

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

37 καὶ ὥρκισέν με ὁ κύριός μου λέγων· Οὐ λήμψῃ γυναῖκα τῷ υἱῷ μου ἀπὸ τῶν θυγατέρων τῶν Χαναανίων, ἐν οἷς ἐγὼ παροικῶ ἐν τῇ γῇ αὐτῶν.

And my master put me under oath, saying: 'You shall not take a wife for my son from the daughters of the Canaanites, among whom I dwell in their land.'

Retelling of the oath terms (vv.3–4 restated)

καὶ

The retelling of the oath's negative term (no Canaanite wife) matches v.3 closely. The participle λέγων is used in both the first telling and the retelling as the standard speech-introduction in quoted-speech chains. ἐν οἷς ... ἐν αὐτῶν is a Hebraism: the resumptive pronoun αὐτῶν is redundant by Greek standards (one would expect ἐν αἷς alone) but renders the Hebrew ג...ב structure.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὥρκισέν

put under oath

Aor Act Indic 3 Sg · ὥρκίζω

main verb

→ constative aorist

ὥρκίζω: 'cause to swear, put under oath'; the causative form — Abraham made the servant swear; the servant was not simply sworn but administered the oath by Abraham.

με

me

Accusative

direct object of ὥρκισεν

→ participant reference

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

κύριός

master

Nominative

subject

→ participant prominence

κύριός: meaning 'master'; it serves as subject.

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.

λέγων

saying

Pres Act Ptcp Nom Sg M · λέγω

attendant circumstance participle (introducing quoted speech)

→ present participle

λέγω: meaning 'saying'; it contributes descriptive or attendant verbal force; here it functions as attendant circumstance participle (introducing quoted speech).

Οὐ

not

negation (negative prohibition in the oath)

→ participant reference

Οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (negative prohibition in the oath).

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb of the oath (prohibition in future indicative)

→ future indicative as prohibition ('you shall not take')

λαμβάνω: 'take / receive'; the future middle λήμψη instructs Saul to accept the offered loaves — receiving tribute, a royal prerogative anticipated.

γυναῖκα

wife

Accusative

direct object of λήμψη

→ object specification

γυναῖκα: meaning 'wife'; it serves as direct object of λήμψη.

τῷ

for

Dative

article

→ noun-phrase marking

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

υἱῷ

son

Dative

dative of advantage (a wife for my son)

→ sphere or reference

υἱῷ: meaning 'son'; it serves as dative of advantage (a wife for my son).

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 (source of the prohibited wife)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

θυγατέρων

daughters

Genitive

genitive object of ἀπό

→ relational specification

θυγατέρων: meaning 'daughters'; it serves as genitive object of ἀπό.

τῶν

the

Genitive

article

→ noun-phrase marking

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

Χανααίων

Canaanites

Genitive

genitive of provenance (identifying the prohibited group)

→ relational specification

Χανααίων: meaning 'Canaanites'; it serves as genitive of provenance (identifying the prohibited group).

ἐν

among

preposition + dative (location)

→ spatial or relational framing

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

οἷς

whom

Dative

dative relative pronoun (antecedent: Canaanites)

→ participant reference or interest

οἷς: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as dative relative pronoun (antecedent: Canaanites).

ἐγὼ

I

Nominative

subject of παροικῶ

→ participant reference

ἐγὼ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as subject of παροικῶ.

παροικῶ

dwell as a sojourner

Pres Act Indic 1 Sg · παροικέω

verb of the relative clause

→ present (ongoing sojourning)

παροικέω: 'dwell alongside as a resident alien'; renders the Hebrew verb gur; Abraham is a sojourner (גַּר) in Canaan, not a native — the Canaanites are the host people among whom he lives.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

γῆ

land

Dative

dative object of ἐν

→ sphere or reference

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

αὐτῶν

their

Genitive

genitive of possession (Hebraistic resumptive pronoun after the relative clause)

→ relational specification

αὐτῶν: resumptive pronoun after the relative ἐν οἷς — 'among whom I dwell in their land'; syntactically redundant in Greek but follows the Hebrew construction where the antecedent is resumed inside the clause.

38 ἀλλ' ἢ εἰς τὸν οἶκον τοῦ πατρός μου πορεύσῃ καὶ εἰς τὴν φυλὴν μου, καὶ λήμψῃ γυναῖκα τῷ υἱῷ μου.

But rather to my father's house you shall go, and to my kindred, and you shall take a wife for my son.

Positive counterpart to the prohibition (retelling of v.4)

ἀλλ' ἢ

ἀλλ' ἢ is the strong adversative + exceptive: 'but rather / except!' The positive requirement mirrors v.4 almost verbatim. The double destination (father's house + kindred) is the specific positive goal against which the prohibition of v.37 is defined.

ἀλλ'

but

strong adversative conjunction

→ discourse linkage or contrast

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

ἢ

rather

exceptive particle (ἀλλ' ἢ = 'but rather / except')

→ discourse linkage or contrast

ἢ: meaning 'rather'; conjunction or particle linking this unit with the surrounding discourse.

εἰς

to

preposition + accusative (destination: positive requirement)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative object of εἰς

→ object specification

οἶκον: meaning 'house'; it serves as accusative object of εἰς.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of possession

→ relational specification

πατρός: meaning 'father'; it serves as genitive of possession.

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.

πορεύση

you shall go

Fut Mid Indic 2 Sg · πορεύομαι

main verb (positive command in the oath)

→ future indicative as command

πορεύομαι: 'go / journey'; cf. v. 7; Saul must travel back (to face the doom announced) — the meal is provision for the road.

καὶ

and

coordinating conjunction (second destination)

→ discourse linkage or contrast

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

εἰς

to

preposition + accusative

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative.

τὴν

the

Accusative

article

→ noun-phrase marking

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

φυλὴν

kindred / tribe

Accusative

accusative object of εἰς

→ object specification

φυλή: 'tribe, clan, kindred'; renders Hebrew כְּהִנְיָם; the clan-group is specified alongside the father's house as the authorized source of the bride.

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.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb (positive outcome of the mission)

→ future indicative as command / predictive

λαμβάνω: 'take / receive'; the future middle λήμψη instructs Saul to accept the offered loaves — receiving tribute, a royal prerogative anticipated.

γυναῖκα

wife

Accusative

direct object

→ object specification

γυναῖκα: meaning 'wife'; it serves as direct object.

τῷ

for

Dative

article

→ noun-phrase marking

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

υἱῷ

son

Dative

dative of advantage

→ sphere or reference

υἱῷ: meaning 'son'; it serves as dative of advantage.

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.

39 εἶπα δὲ τῷ κυρίῳ μου· Μή ποτε οὐ πορεύσεται ἡ γυνὴ μετ' ἐμοῦ.

And I said to my master: 'Perhaps the woman will not come with me.'

Servant's own expressed concern (retelling of v.5) **δέ**

The servant retells his own hesitation (v.5) honestly before Laban's household. Μή ποτε οὐ is the Hebraistic idiom for expressing apprehension about a negative outcome: 'What if the woman will not come?' The servant's openness about his concern reinforces his integrity as a narrator.

εἶπα

I said

Aor Act Indic 1 Sg · λέγω

main verb

→ constative aorist

λέγω (aor. εἶπα, late/Koine 1 sg.): 'I said (to myself)'; introduces Saul's self-talk that rationalizes the sacrifice.

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

τῷ

to

Dative

article

→ noun-phrase marking

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

κυρίῳ

master

Dative

dative indirect object

→ sphere or reference

κυρίῳ: meaning 'master'; it serves as dative indirect object.

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.

Μή

perhaps not

particle of apprehension (μή ποτε = 'what if / perhaps')

→ discourse linkage or contrast

μή ποτε: 'perhaps, what if'; introduces a feared contingency; the servant's concern is whether the woman will choose to come or not.

ΠΟΤΕ

ever

indefinite temporal particle (with μή: apprehension)

→ discourse linkage or contrast

ποτε: meaning 'ever'; conjunction or particle linking this unit with the surrounding discourse.

οὐ

not

negation (the content of the feared outcome)

→ participant reference

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

πορεύσεται

will come

Fut Mid Indic 3 Sg · πορεύομαι

verb of the apprehended clause

→ future indicative (contingent negative outcome)

πορεύομαι: 'go / proceed'; renders ילך; David speaks of himself in the third person ('your servant will go'), a deferential idiom; Saul echoes it in his blessing πορεύου (v.37).

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

woman

Nominative

subject

→ participant prominence

γυνή: meaning 'woman'; it serves as subject.

μετ'

with

preposition + genitive

→ spatial or relational framing

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

ἐμοῦ

me

Genitive

genitive object of μετά

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of μετά.

40 καὶ εἶπέν μοι· Κύριος ὁ θεός, ὃ εὐηρέστησα ἐναντίον αὐτοῦ, αὐτὸς ἀποστελεῖ τὸν ἄγγελον αὐτοῦ μετὰ σοῦ καὶ εὐοδώσει τὴν ὁδόν σου, καὶ λήμψη γυναῖκα τῷ υἱῷ μου ἐκ τῆς φυλῆς μου καὶ ἐκ τοῦ οἴκου τοῦ πατρός μου.

And he said to me: 'The LORD, the God before whom I have walked acceptably, will himself send his angel with you, and will prosper your way; and you shall take a wife for my son from my kindred and from my father's house.'

Abraham's confident response (retelling of vv.7–8 with εὐοδώ) καὶ

The retelling of Abraham's response introduces εὐοδώσει — the fifth occurrence of εὐοδώ in the chapter, here in the future tense, giving Abraham's own formulation of his confidence: 'he will prosper your way.' The relative clause ὃ εὐηρέστησα ἐναντίον αὐτοῦ is an interesting construction: εὐαρεστέω + ἐναντίον = 'please / walk acceptably before'; the Hebraistic ἐναντίον αὐτοῦ is redundant (strictly the dative ὃ already means 'before whom') but follows the Hebrew phrase יְהוָה.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπέν
said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω: 'say'; the content of Samuel's speech is what the kinsman wishes to know.

μοι
to me

Dative

dative indirect object

→ participant reference or interest

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

Κύριος
The LORD

Nominative

subject of ἀποστελεῖ and εὐοδώσει

→ participant prominence

Κύριος: meaning 'The LORD'; it serves as subject of ἀποστελεῖ and εὐοδώσει.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative apposition

→ participant prominence

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

ᾧ

before whom

Dative

dative relative pronoun (antecedent: κύριος ὁ θεός)

→ participant reference or interest

ᾧ: meaning 'before whom'; pronoun marking person, possession, or reference within the clause; here it functions as dative relative pronoun (antecedent: κύριος ὁ θεός).

εὐηρέστησα

I have walked acceptably

Aor Act Indic 1 Sg · εὐαρεστέω

verb of the relative clause

→ constative aorist (Abraham's life of faithful service)

εὐαρεστέω: 'please, walk acceptably before'; renders Hebrew עָבַדְתִּי אֵלֹהִים; the same phrase used of Enoch and Noah; Abraham's credential is his long walk of faithful service before God.

ἐναντίον

before

adverb / improper preposition (Hebraistic addition with αὐτοῦ)

→ spatial or relational framing

ἐναντίον αὐτοῦ: 'before him'; the addition of αὐτοῦ after ᾧ is Hebraistic — the relative pronoun is resumed by a personal pronoun, as in Hebrew אֲנִי הָיִיתִי לִפְנֵי יְהוָה; אֲנִי הָיִיתִי לִפְנֵי יְהוָה.

αὐτοῦ

him

Genitive

genitive resumptive pronoun (Hebraistic resumption of ᾧ inside the relative clause)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive resumptive pronoun (Hebraistic resumption of ᾧ inside the relative clause).

αὐτὸς

he himself

Nominative

emphatic pronoun (intensifying subject: 'he himself will send')

→ participant reference

αὐτός: emphatic use — 'he himself'; the same God who blessed Abraham is himself the guarantor of the mission's success.

ἀποστελεῖ

will send

Fut Act Indic 3 Sg · ἀποστέλλω

main verb (divine promise: angel sent ahead)

→ predictive future

ἀποστέλλω: 'send / send forth (with a commission)'; renders ΠΛΨ; the LORD 'sends' the hornet as his agent against the nations — the conquest is effected by divinely-commissioned means beyond Israel's own power.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄγγελον

angel

Accusative

direct object of ἀποστελεῖ

→ object specification

ἄγγελον: meaning 'angel'; it serves as direct object of ἀποστελεῖ.

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.

μετὰ

with

preposition + genitive (accompanying divine presence)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of μετά

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

εὐδοώσει

will prosper

Fut Act Indic 3 Sg · εὐδοδῶ

main verb (fifth occurrence of εὐδοδῶ; Abraham's direct promise)

→ predictive future (divine promise of guidance)

εὐδοδῶ: fifth of seven occurrences; here in the future as Abraham's direct promise to the servant — 'he will prosper your way.' The word is placed in Abraham's own mouth, showing that the εὐδοδῶ leitmotif originates in his confident faith.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὁδόν

way

Accusative

direct object of εὐδοώσει

→ object specification

ὁδόν: meaning 'way'; it serves as direct object of εὐδοώσει.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb (promised outcome)

→ predictive future (guaranteed result)

λαμβάνω: 'take / receive'; the future middle λήμψη instructs Saul to accept the offered loaves — receiving tribute, a royal prerogative anticipated.

γυναῖκα

wife

Accusative

direct object

→ object specification

γυναῖκα: meaning 'wife'; it serves as direct object.

τῷ

for

Dative

article

→ noun-phrase marking

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

υἱῷ

son

Dative

dative of advantage

→ sphere or reference

υἱῷ: meaning 'son'; it serves as dative of advantage.

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.

ἐκ

from

preposition + genitive (source: first specification)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

φυλῆς

kindred

Genitive

genitive object of ἐκ

→ relational specification

φυλῆς: meaning 'kindred'; it serves as genitive object of ἐκ.

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.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐκ

from

preposition + genitive (source: second specification)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

house

Genitive

genitive object of ἐκ

→ relational specification

οἴκου: meaning 'house'; it serves as genitive object of ἐκ.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of possession

→ relational specification

πατρός: meaning 'father'; it serves as genitive of possession.

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.

41 τότε ἄθῳς ἔση ἀπὸ τῆς ἀρᾶς μου· ἡνίκα γὰρ ἂν ἔλθῃς εἰς τὴν ἐμὴν φυλὴν καὶ μή σοι δῶσιν, καὶ ἔση ἄθῳς ἀπὸ τοῦ ὀρκισμοῦ μου.

Then you shall be free from my oath; for when you come to my kindred and they do not give her to you, then you shall be free from my oath.

Retelling of the oath escape clause (v.8) τότε

The escape clause is retold — ἄθῳς ('guiltless, free') from ἀρά ('oath / curse') and ὀρκισμός ('oath-obligation'). The double occurrence of ἄθῳς frames the verse chiasmatically, emphasizing the servant's protection from guilt.

τότε

then

temporal adverb (apodosis marker)

→ adverbial qualification

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

ἄθῳς

free / guiltless

Nominative

predicate adjective

→ participant prominence

ἄθῳς: 'guiltless, free from punishment'; renders Hebrew יָקָן.

ἔση

you will be

Fut Mid Indic 2 Sg · εἰμί

main verb (apodosis)

→ predictive future

εἰμί: 'be'; ἔλεως ἔση, 'you will be gracious.'

ἀπὸ

from

preposition + genitive (separation from the oath)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἀρᾶς

oath / curse

Genitive

genitive object of ἀπό

→ relational specification

ἀρά: 'oath, curse'; the sworn obligation with its accompanying self-curse if violated.

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.

ἡνίκα

when

temporal conjunction (protasis with ἂν)

→ discourse linkage or contrast

ἡνίκα: meaning 'when'; conjunction or particle linking this unit with the surrounding discourse.

γὰρ

for

postpositive explanatory conjunction

→ discourse linkage or contrast

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

ἄν

ever

modal particle (indefinite temporal condition with subjunctive)

→ discourse linkage or contrast

ἄν: meaning 'ever'; conjunction or particle linking this unit with the surrounding discourse.

ἔλθης

you come

Aor Act Subjunc 2 Sg · ἔρχομαι

subjunctive in temporal/conditional clause

→ aorist subjunctive

ἔρχομαι: meaning 'you come'; it carries the action, process, or state of the clause; here it functions as subjunctive in temporal/conditional clause.

εἰς

to

preposition + accusative

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἐμὴν

my

Accusative

possessive adjective

→ object specification

ἐμὴν: meaning 'my'; it serves as possessive adjective.

φυλὴν

kindred

Accusative

accusative object of εἰς

→ object specification

φυλὴν: meaning 'kindred'; it serves as accusative object of εἰς.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

μή

not

negation of the conditional clause

→ clausal qualification or emphasis

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

σοι

to you

Dative

dative indirect object

→ participant reference or interest

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

δῶσιν

they give

Aor Act Subjunc 3 Pl · δίδωμι

subjunctive in coordinated conditional clause

→ aorist subjunctive

δίδωμι: meaning 'they give'; it carries the action, process, or state of the clause; here it functions as subjunctive in coordinated conditional clause.

καὶ

then

apodotic καί (introduces the result)

→ discourse linkage or contrast

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

ἔση

you will be

Fut Mid Indic 2 Sg · εἰμί

main verb (second apodosis: repeated for emphasis)

→ predictive future

εἰμί: 'be'; ἴλεως ἔση, 'you will be gracious.'

ἄθῳς

free / guiltless

Nominative

predicate adjective (closing frame: chiasmic repetition)

→ participant prominence

ἄθῳς: meaning 'free'; it serves as predicate adjective (closing frame: chiasmic repetition).

ἀπὸ

from

preposition + genitive

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ὀρκισμοῦ

oath

Genitive

genitive object of ἀπό

→ relational specification

ὀρκισμός: 'oath, swearing'; synonymous with ἅρα; together they cover both the curse-dimension and the obligation-dimension.

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.

42 καὶ ἐλθὼν σήμερον ἐπὶ τὴν πηγὴν εἶπα· Κύριε, ὁ θεὸς τοῦ κυρίου μου Ἀβρααμ, εἰ σὺ εὐοδοῖς τὴν ὁδὸν μου, ἦν ἐγὼ πορεύομαι ἐν αὐτῇ·

And having come today to the spring, I said: 'LORD, the God of my master Abraham, if you are prospering my way on which I am traveling —'

Retelling of the prayer at the well (sixth εὐοδόω) καὶ

The servant retells his prayer. εὐοδοῖς (present optative) is the sixth occurrence of εὐοδόω. The relative clause ἦν ἐγὼ πορεύομαι ἐν αὐτῇ is a Hebraism: the relative ἦν is resumed by αὐτῇ inside the clause ('the way on which I am traveling on it').

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐλθὼν
having come

Aor Act Ptcp Nom Sg M · ἔρχομαι

attendant circumstance participle (antecedent arrival)

→ aorist participle

ἔρχομαι: meaning 'having come'; it contributes descriptive or attendant verbal force; here it functions as attendant circumstance participle (antecedent arrival).

σήμερον
today

temporal adverb

→ clausal contribution

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

ἐπὶ
to

preposition + accusative

→ spatial or relational framing

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

τὴν
the

Accusative

article

→ noun-phrase marking

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

πηγὴν
spring

Accusative

accusative object of ἐπί

→ object specification

πηγὴν: meaning 'spring'; it serves as accusative object of ἐπί.

εἶπα
I said

Aor Act Indic 1 Sg · λέγω

main verb

→ constative aorist

λέγω (aor. εἶπα, late/Koine 1 sg.): 'I said (to myself)'; introduces Saul's self-talk that rationalizes the sacrifice.

Κύριε
LORD

Vocative

vocative (direct address in prayer)

→ direct address

Κύριε: meaning 'LORD'; it serves as vocative (direct address in prayer).

ὁ
the

Nominative

article

→ noun-phrase marking

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

θεὸς
God

Nominative

nominative apposition (in the LXX vocative-nominative pattern)

→ participant prominence

θεὸς: meaning 'God'; it serves as nominative apposition (in the LXX vocative-nominative pattern).

τοῦ
of

Genitive

article

→ noun-phrase marking

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

κυρίου
master

Genitive

genitive of possession

→ relational specification

κυρίου: meaning 'master'; it serves as genitive of possession.

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.

Αβρααμ

Abraham

indeclinable proper noun, genitive of apposition

→ participant identification

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

εἰ

if

conditional conjunction (protasis of the prayer-condition)

→ discourse linkage or contrast

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

σύ

you

Nominative

subject (emphatic)

→ participant reference

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

εὐδοοῖς

are prospering

Pres Act Opt 2 Sg · εὐοδόω

present optative in conditional protasis (sixth εὐοδόω occurrence)

→ present optative (polite conditional: 'if you are pleased to prosper')

εὐοδόω: sixth of seven occurrences; retelling of v.12 prayer. The switch from aorist imperative (v.12) to present optative in the retelling is a slight softening appropriate to a report rather than a direct petition.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὁδόν

way

Accusative

direct object of εὐδοοῖς

→ object specification

ὁδόν: meaning 'way'; it serves as direct object of εὐδοοῖς.

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.

ἣν

on which

Accusative

accusative relative pronoun (antecedent: ὁδόν)

→ participant reference

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

ἐγὼ

I

Nominative

subject of the relative clause

→ participant reference

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

πορεύομαι

am traveling

Pres Mid Indic 1 Sg · πορεύομαι

verb of the relative clause

→ present (ongoing journey)

πορεύομαι: 'go / proceed'; David's verb of v.32,36; here set against the giant's ἔρχη — different verbs for two utterly different sources of confidence.

ἐν

on

preposition + dative (Hebraistic resumption of the relative pronoun)

→ spatial or relational framing

ἐν: meaning 'on'; here it marks the relation signaled by preposition + dative (Hebraistic resumption of the relative pronoun).

αὐτῇ

it

Dative

dative resumptive pronoun (Hebraism: הֵן ... ἐν αὐτῇ = 'on which I travel, on it')

→ participant reference or interest

αὐτῇ: resumptive pronoun after הֵן; follows Hebrew אֲנִי הֹלֵךְ עָלֶיהָ.

43 ἰδοὺ ἐγὼ ἐφέστηκα ἐπὶ τῆς πηγῆς τοῦ ὕδατος· καὶ αἱ θυγατέρες τῶν ἀνθρώπων τῆς πόλεως ἐξελεύσονται ὑδρεύσασθαι ὕδωρ· καὶ ἔσται ἡ παρθένος, ἥ ἂν ἐγὼ εἶπω· Πότισόν με ἐκ τῆς ὑδρίας σου·

Behold, I am standing at the spring of water; and the daughters of the men of the city will come out to draw water; and it will be the young woman to whom I say: 'Give me a drink from your jar' —

Retelling of the sign (παρθένος — key lexical crux for LXX Isa 7:14) ἰδοὺ

The servant retells the sign-condition. The crucial word is παρθένος; here it renders Hebrew אַמְהָ (almah, 'young woman of marriageable age'). In v.14, the servant's original prayer used a broader term; here in the retelling παρθένος renders almah directly. This is the key lexical crux: the LXX translator renders almah as παρθένος, establishing the same lexical equivalence found in LXX Isa 7:14 — which Matthew 1:23 cites for the virgin birth. Genesis 24:43 is the earliest extant instance of the almah → παρθένος rendering in the LXX corpus.

ἰδοὺ

Behold

interjection (attention-drawing particle, renders Hebrew הִנֵּה)

→ discourse linkage or contrast

ἰδοὺ: meaning 'Behold'; conjunction or particle linking this unit with the surrounding discourse.

ἐγὼ

I

Nominative

subject (emphatic)

→ participant reference

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

ἐφέστηκα

am standing

Pf Act Indic 1 Sg · ἐφίστημι

main verb (perfect: resultant state of being positioned at the spring)

→ intensive perfect

ἐφίστημι: 'stand upon, take up a position at'; the perfect expresses the servant's stationed presence at the well.

ἐπὶ

at

preposition + genitive (location)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

πηγῆς

spring

Genitive

genitive object of ἐπί

→ relational specification

πηγῆς: meaning 'spring'; it serves as genitive object of ἐπί.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

ὕδατος

water

Genitive

genitive of content ('spring of water')

→ relational specification

ὕδατος: meaning 'water'; it serves as genitive of content ('spring of water').

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

αἱ

the

Nominative

article

→ noun-phrase marking

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

θυγατέρες

daughters

Nominative

subject

→ participant prominence

θυγατέρες: meaning 'daughters'; it serves as subject.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀνθρώπων

men

Genitive

genitive of association

→ relational specification

ἀνθρώπων: meaning 'men'; it serves as genitive of association.

τῆς

the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of association

→ relational specification

πόλεως: meaning 'city'; it serves as genitive of association.

ἐξελεύσονται

will come out

Fut Mid Indic 3 Pl · ἐξέρχομαι

main verb (predicted scene)

→ predictive future

ἐξέρχομαι: 'come/go out'; renders ἰΝΥ?; 'come forth from you' is the idiom for issuing as offspring (cf. Gen 15:4); it underlines the personal nature of the loss.

ὕδρευσασθαι

to draw water

Aor Mid Inf · ὕδρεώ

infinitive of purpose

→ aorist infinitive

ὕδρεώ: meaning 'to draw water'; it carries the action, process, or state of the clause; here it functions as infinitive of purpose.

ὕδωρ

water

Accusative

direct object of ὕδρευσασθαι

→ object specification

ὕδωρ: meaning 'water'; it serves as direct object of ὕδρευσασθαι.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (introduces the sign-condition)

→ predictive future

εἰμί (fut.): copula.

ἡ

the

Nominative

article

→ noun-phrase marking

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

παρθένος

young woman / virgin

Nominative

predicate nominative (the designated girl)

→ participant prominence

παρθένος: KEY LEXICAL CRUX. Here παρθένος renders Hebrew אַמְהָלָה (almah, 'young woman of marriageable age'). At v.16, the narrator described Rebekah as παρθένος with the gloss ἀνήρ οὐκ ἔγνω (establishing her virginity explicitly). But here in the servant's retelling (v.43), παρθένος is used for the sign-girl where the Hebrew has almah, without the narrator's virginity-gloss. The LXX translator(s) rendered almah as παρθένος in both this verse and in LXX Isa 7:14, creating the lexical chain: Hebrew almah → LXX παρθένος (Gen 24:43; Isa 7:14) → Matthew 1:23 ('ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει'). Genesis 24:43 is the earliest extant instance of this rendering in the LXX corpus.

ᾧ

to whom

Dative

dative relative pronoun (antecedent: παρθένος)

→ participant reference or interest

ᾧ: meaning 'to whom'; pronoun marking person, possession, or reference within the clause; here it functions as dative relative pronoun (antecedent: παρθένος).

ἄν

ever

modal particle (with subjunctive: indefinite relative)

→ discourse linkage or contrast

ἄν: meaning 'ever'; conjunction or particle linking this unit with the surrounding discourse.

ἐγὼ I Nominative <i>subject (emphatic)</i> → participant reference ἐγὼ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as subject (emphatic).	εἶπω say Aor Act Subjunc 1 Sg · λέγω <i>subjunctive in the indefinite relative clause</i> → aorist subjunctive λέγω: meaning 'say'; it carries the action, process, or state of the clause; here it functions as subjunctive in the indefinite relative clause.	Πότισόν Give me a drink Aor Act Imper 2 Sg · ποτίζω <i>imperative (the sign-request)</i> → aorist imperative (single-act request) ποτίζω: meaning 'Give me a drink'; it carries the action, process, or state of the clause; here it functions as imperative (the sign-request).	με me Accusative <i>direct object</i> → participant reference με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as direct object.
ἐκ from <i>preposition + genitive (source: from the jar)</i> → spatial or relational framing ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: from the jar).	τῆς the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	ὕδρίας water-jar Genitive <i>genitive object of ἐκ</i> → relational specification ὕδρίας: meaning 'water-jar'; it serves as genitive object of ἐκ.	σου your Genitive <i>genitive of possession</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

44 καὶ εἶπη μοι· Καὶ σύ πίε, καὶ ταῖς καμήλοις σου ὑδρεύσομαι· αὕτη ἡ γυνὴ ἣν ἡτοίμασεν κύριος τῷ ἑαυτοῦ θεράποντι Ισαακ· καὶ ἐν τούτῳ γνῶσομαι ὅτι πεποίηκας ἔλεος μετὰ τοῦ κυρίου μου Αβρααμ.

and who says to me: 'You also drink, and I will water your camels' — she is the woman whom the LORD has prepared for his servant Isaac; and by this I shall know that you have shown kindness to my master Abraham.

Retelling of the sign's apodosis (identified bride + knowledge claim) καὶ

The apodosis of the sign-condition. θεράποντι (Isaac as θεράπων — a more elevated term than παῖς, used of Moses at Num 12:7) subtly elevates Isaac's status. The servant's ἐν τούτῳ γνῶσομαι ('by this I shall know') is the epistemological claim: observable sign-fulfillment reveals divine guidance.

καὶ
and

coordinating conjunction (continuing the sign-condition)

→ discourse linkage or contrast

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

εἶπη
says

Aor Act Subjunc 3 Sg · λέγω

subjunctive in the continuing relative clause

→ aorist subjunctive

λέγω: meaning 'says'; it carries the action, process, or state of the clause; here it functions as subjunctive in the continuing relative clause.

μοι
to me

Dative

dative indirect object

→ participant reference or interest

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

Καὶ
Also

adverbial conjunction (inclusive: 'you too / also')

→ discourse linkage or contrast

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

σύ
you

Nominative

subject (emphatic)

→ participant reference

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

πίε
drink

Aor Act Imper 2 Sg · πίνω

imperative (the girl's welcome response)

→ aorist imperative

πίνω: meaning 'drink'; it carries the action, process, or state of the clause; here it functions as imperative (the girl's welcome response).

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

ταῖς
the

Dative

article

→ noun-phrase marking

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

καμήλοις
camels

Dative

dative of advantage

→ sphere or reference

καμήλοις: meaning 'camels'; it serves as dative of advantage.

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.

ὕδρεύσομαι
I will draw water

Fut Mid Indic 1 Sg · ὕδρεύω

main verb (the decisive second half of the sign: volunteer offer)

→ predictive future

ὕδρεύω: meaning 'I will draw water'; it carries the action, process, or state of the clause; here it functions as main verb (the decisive second half of the sign: volunteer offer).

αὕτη
this one

Nominative

demonstrative pronoun, subject of the identification clause

→ participant reference

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνή

woman

Nominative

predicate nominative (αὕτη ἡ γυνή = 'this is the woman')

→ participant prominence

γυνή: meaning 'woman'; it serves as predicate nominative (αὕτη ἡ γυνή = 'this is the woman').

ἣν

whom

Accusative

accusative relative pronoun (antecedent: γυνή)

→ participant reference

ἣν: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as accusative relative pronoun (antecedent: γυνή).

ἠτοίμασεν

has prepared

Aor Act Indic 3 Sg · ἐτοιμάζω

verb of the relative clause (divine appointment of the bride)

→ constative aorist (prior divine appointment)

ἐτοιμάζω: 'prepare, appoint'; the same verb used of Laban's hospitality preparations (v.31) but here with God as subject — the LORD has prepared the bride as Laban prepared the house.

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: meaning 'the LORD'; it serves as subject.

τῷ

for

Dative

article

→ noun-phrase marking

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

ἐαυτοῦ

his own

Genitive

genitive of possession (reflexive: 'his own servant')

→ relational specification

ἐαυτοῦ: meaning 'his own'; it serves as genitive of possession (reflexive: 'his own servant').

θεράποντι

servant

Dative

dative indirect object (Isaac as the LORD's servant)

→ sphere or reference

θεράπων: 'attendant, servant'; a more elevated term than παῖς — used of Moses (Num 12:7) and Joshua as faithful servants of the LORD. Calling Isaac θεράπων τοῦ κυρίου places him in the line of covenantal servants.

Ἰσαακ

Isaac

*indeclinable proper noun, dative of apposition to
θεράποντι*

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative of apposition to θεράποντι.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐν

by

preposition + dative (instrumental: 'by this sign')

→ spatial or relational framing

ἐν: meaning 'by'; here it marks the relation signaled by preposition + dative (instrumental: 'by this sign').

τούτῳ

this

Dative

dative object of ἐν (the sign as the instrument of knowledge)

→ participant reference or interest

τούτῳ: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐν (the sign as the instrument of knowledge).

γινώσομαι

I shall know

Fut Mid Indic 1 Sg · γινώσκω

main verb (epistemological claim: sign-fulfillment reveals divine guidance)

→ predictive future

γινώσκω: 'know / discern'; 'can I (still) discern between good and bad?' — loss of judgment/taste in old age.

ὅτι

that

conjunction introducing indirect discourse

→ discourse linkage or contrast

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

πεποίηκας

you have shown

Pf Act Indic 2 Sg · ποιέω

verb of the indirect discourse clause (completed act of covenant loyalty)

→ intensive perfect

ποιέω ἔλεος: 'show / do kindness'; renders Hebrew $\text{דָּן הַשָּׁמַיְמִי}$; the perfect points to a concrete, completed act of covenant loyalty.

ἔλεος

kindness

Accusative

direct object of πεποίηκας

→ object specification

ἔλεος: 'mercy, kindness, covenant loyalty'; renders Hebrew $\text{דָּן הַשָּׁמַיְמִי}$.

μετὰ

toward

preposition + genitive (the beneficiary of the kindness)

→ spatial or relational framing

μετὰ: meaning 'toward'; here it marks the relation signaled by preposition + genitive (the beneficiary of the kindness).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive object of μετὰ

→ relational specification

κυρίου: meaning 'master'; it serves as genitive object of μετὰ.

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.

Αβρααμ

Abraham

indeclinable proper noun, genitive of apposition

→ participant identification

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

45 καὶ πρὸ τοῦ συντελέσαι με λαλοῦντα ἐν τῇ διανοίᾳ μου, εὐθὺς Ρεβεκκα ἐξεπορεύετο ἔχουσα τὴν ὑδρίαν ἐπὶ τῶν ὤμων· καὶ κατέβη ἐπὶ τὴν πηγὴν καὶ ὑδρεύσατο· εἶπα δὲ αὐτῇ· Πότισόν με.

And before I had finished speaking in my heart, behold Rebekah was coming out with her water-jar on her shoulder; and she went down to the spring and drew water; and I said to her: 'Give me a drink.'

Retelling of the sign's fulfillment (Rebekah's immediate appearance) καὶ

The servant retells Rebekah's arrival with emphasis on its immediacy: εὐθύς ('immediately / at once') — the prayer was answered before it was even completed. The key phrase ἐν τῇ διανοίᾳ μου ('in my heart / mind') identifies the prayer as silent and inner, not spoken aloud at the spring. This detail is new — the first account (v.14ff.) does not specify whether the prayer was spoken or silent.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

πρὸ
before

preposition + genitive (temporal: 'before I had finished')

→ spatial or relational framing

πρὸ: meaning 'before'; here it marks the relation signaled by preposition + genitive (temporal: 'before I had finished').

τοῦ
the

Genitive

article (with articular infinitive)

→ noun-phrase marking

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

συντελέσαι
to finish

Aor Act Inf · συντελέω

articular infinitive as object of πρό ('before finishing')

→ aorist infinitive

συντελέω: 'complete, finish, accomplish'; the prayer was answered before the servant had completed speaking it — the immediacy of the divine response is the key point.

με
me

Accusative

accusative subject of the infinitive

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the infinitive.

λαλοῦντα
speaking

Pres Act Ptcp Acc Sg M · λαλέω

accusative participle agreeing with με (content of the unfinished action)

→ present participle (ongoing speech being interrupted by the answer)

λαλέω: meaning 'speaking'; it contributes descriptive or attendant verbal force; here it functions as accusative participle agreeing with με (content of the unfinished action).

ἐν
in

preposition + dative (location: within my own mind)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location: within my own mind).

τῇ
the

Dative

article

→ noun-phrase marking

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

διανοία

heart / mind

Dative

dative object of ἐν (location of the prayer: inner speech)

→ sphere or reference

διάνοια: 'understanding, mind, heart'; ἐν τῇ διανοίᾳ = 'in my mind / heart' — the prayer was silent and inner. This detail is absent from the first account (vv.12–14) and is a new revelation in the retelling: the servant tells Laban's household that he prayed inwardly, not aloud.

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.

εὐθύς

immediately

adverb of immediacy

→ clausal contribution

εὐθύς: 'immediately, at once, straightway'; the prayer's instant answer is a key rhetorical point in the retelling — emphasizing that Rebekah's appearance was not coincidental but providentially immediate.

Ρεβέκκα

Rebekah

indeclinable proper noun, subject

→ participant identification

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

ἐξεπορεύετο

was coming out

Impf Mid Indic 3 Sg · ἐκπορεύομαι

main verb (imperfect: Rebekah in the process of coming out)

→ imperfect (ongoing action in progress: she was already on her way)

ἐκπορεύομαι: 'go out / march out'; the pair 'go out and come in' (ἐξεπορεύετο / εἰσεπορεύετο) is the Hebraism לָיַבַּל לָצֵר for leading troops on campaign (cf. v. 16; Num 27:17).

ἔχουσα

having / carrying

Pres Act Ptcp Nom Sg F · ἔχω

attendant circumstance participle (describing Rebekah's posture)

→ present participle

ἔχω: meaning 'having'; it contributes descriptive or attendant verbal force; here it functions as attendant circumstance participle (describing Rebekah's posture).

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὕδριαν

water-jar

Accusative

direct object of ἔχουσα

→ object specification

ὕδριαν: meaning 'water-jar'; it serves as direct object of ἔχουσα.

ἐπὶ

on

preposition + genitive (location: on her shoulders)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ὥμων

shoulders

Genitive

genitive object of ἐπὶ (on her shoulder)

→ relational specification

ὥμων: meaning 'shoulders'; it serves as genitive object of ἐπὶ (on her shoulder).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb

→ constative aorist

καταβαίνω: 'go down'; the negated aorist 'he did not go down to his house' frustrates David's stratagem; the verb κατέβη will recur as the refrain of Uriah's refusal (vv. 10, 13).

ἐπὶ

to

preposition + accusative (destination: to the spring)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

πηγὴν

spring

Accusative

accusative object of ἐπί

→ object specification

πηγὴν: meaning 'spring'; it serves as accusative object of ἐπί.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ὕδρευστο

drew water

Aor Mid Indic 3 Sg · ὕδρεύω

main verb

→ constative aorist

ὕδρεύω: meaning 'drew water'; it carries the action, process, or state of the clause; here it functions as main verb.

εἶπα

I said

Aor Act Indic 1 Sg · λέγω

main verb (servant's request)

→ constative aorist

λέγω (aor. εἶπα, late/Koine 1 sg.): 'I said (to myself)'; introduces Saul's self-talk that rationalizes the sacrifice.

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

αὐτῇ

to her

Dative

dative indirect object

→ participant reference or interest

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

Πότισόν

Give me a drink

Aor Act Imper 2 Sg · ποτίζω

imperative (the sign's verbal trigger)

→ aorist imperative

ποτίζω: meaning 'Give me a drink'; it carries the action, process, or state of the clause; here it functions as imperative (the sign's verbal trigger).

με

me

Accusative

direct object

→ participant reference

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

46 ταχύνασα δὲ κατεβίβασεν τὴν ὑδρίαν ἀπὸ τοῦ ὤμου αὐτῆς καὶ εἶπεν· Πίε σύ, καὶ τὰς καμήλους σου ποτίσω· καὶ ἔπιον, καὶ τὰς καμήλους μου ἐπότισεν.

And she quickly lowered the water-jar from her shoulder and said: 'Drink, and I will also water your camels.' And I drank, and she also watered my camels.

Retelling of Rebekah's response (sign fulfilled in action) **δέ**

The sign is fulfilled. ταχύνασα ('having made haste') restates the eager speed of Rebekah's character established at v.20. The servant reports the fulfillment to Laban's household without further theological comment — the action speaks. The short final sentence καὶ ἔπιον, καὶ τὰς καμήλους μου ἐπότισεν is rapid and economic: the sign was completed.

ταχύνασα

quickly

Aor Act Ptcp Nom Sg F · ταχύνω

attendant circumstance participle (manner: with haste)

→ aorist participle (action of haste preceding the lowering)

ταχύνω: 'make haste, act quickly'; matches the eagerness of v.20 — Rebekah's speed is a consistent character trait.

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

κατεβίβασεν

lowered

Aor Act Indic 3 Sg · καταβιβάζω

main verb

→ constative aorist

καταβιβάζω: meaning 'lowered'; it carries the action, process, or state of the clause; here it functions as main verb.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὑδρίαν

water-jar

Accusative

direct object

→ object specification

ὑδρίαν: meaning 'water-jar'; it serves as direct object.

ἀπὸ

from

preposition + genitive (separation: off her shoulder)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ὤμου

shoulder

Genitive

genitive object of ἀπό

→ relational specification

ὤμου: meaning 'shoulder'; it serves as genitive object of ἀπό.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

Πίε

Drink

Aor Act Imper 2 Sg · πίνω

imperative (Rebekah's welcome response: first half of the sign)

→ aorist imperative

πίνω: meaning 'Drink'; it carries the action, process, or state of the clause; here it functions as imperative (Rebekah's welcome response: first half of the sign).

σύ

you

Nominative

subject (emphatic: 'you yourself / drink, you')

→ participant reference

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

καμήλους

camels

Accusative

direct object of ποτίσω

→ object specification

καμήλους: meaning 'camels'; it serves as direct object of ποτίσω.

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.

ποτίσω

I will water

Fut Act Indic 1 Sg · ποτίζω

main verb (second half of the sign: volunteer camel-watering)

→ predictive future (decisive sign-fulfillment)

ποτίζω: meaning 'I will water'; it carries the action, process, or state of the clause; here it functions as main verb (second half of the sign: volunteer camel-watering).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπιον

I drank

Aor Act Indic 1 Sg · πίνω

main verb

→ constative aorist

πίνω: 'drink'; renders ἡψ; to drink 'foreign waters' is to claim the resources of conquered lands as one's own — a boast of total mastery.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

τὰς
the

Accusative

article

→ noun-phrase marking

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

καμήλους
camels

Accusative

direct object of ἐπότισεν

→ object specification

καμήλους: meaning 'camels'; it serves as direct object of ἐπότισεν.

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.

ἐπότισεν
she watered

Aor Act Indic 3 Sg · ποτίζω

main verb (sign completely fulfilled)

→ constative aorist

ποτίζω: 'water / give to drink'; same verb as ποτίσαι in v.16; Moses completes the whole task the daughters had set out to do — rescue, water, and tend the flock.

47 καὶ ἠρώτησα αὐτήν καὶ εἶπα· Τίνος εἶ θυγάτηρ; ἡ δὲ ἔφη· Θυγάτηρ Βαθουηλ εἰμὶ τοῦ υἱοῦ Ναχωρ, ὃν ἔτεκεν αὐτῷ Μελχα. καὶ περιέθηκα αὐτῇ τὰ ἐνώτια καὶ τὰ ψέλια περὶ τὰς χεῖρας αὐτῆς.

And I asked her and said: 'Whose daughter are you?' And she said: 'I am the daughter of Bethuel son of Nahor, whom Milcah bore to him.' And I put the earrings on her and the bracelets on her hands.

Retelling of the identity question and gift-giving (vv.23–22 reversed in retelling order)

καὶ

A slight variation from the first account: in the first telling (vv.22–23) the servant gave the jewelry and then asked the question; in the retelling the order is question-then-gifts. This reversal may be a natural compression, or it may reflect the servant's self-presentation: telling the household he verified identity before giving gifts (though in fact the gifts came first). The retelling technique here is noted but not resolved.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἠρώτησα

I asked

Aor Act Indic 1 Sg · ἐρωτάω

main verb

→ constative aorist

ἐρωτάω: 'ask / question'; renders ἡρώ; the woman's failure to ask the visitor's origin — perhaps from awe — leaves a gap that Manoah will try to fill in v. 17.

αὐτήν

her

Accusative

direct object

→ participant reference

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

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

εἶπα

said

Aor Act Indic 1 Sg · λέγω

main verb

→ constative aorist

λέγω (aor. εἶπα, late/Koine 1 sg.): 'I said (to myself)'; introduces Saul's self-talk that rationalizes the sacrifice.

Τίνος

whose

Genitive

genitive interrogative pronoun (asks the father's identity)

→ relational specification

Τίνος: meaning 'whose'; pronoun marking person, possession, or reference within the clause; here it functions as genitive interrogative pronoun (asks the father's identity).

εἶ

are you

Pres Act Indic 2 Sg · εἰμί

copula (identity question)

→ present

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

θυγάτηρ

daughter

Nominative

predicate nominative

→ participant prominence

θυγάτηρ: meaning 'daughter'; it serves as predicate nominative.

ἡ

the

Nominative

article

→ noun-phrase marking

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

δέ

and

postpositive adversative/continuative particle

→ discourse linkage or contrast

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

ἔφη

said

Impf Act Indic 3 Sg · φημί

main verb (Rebekah's answer)

→ imperfect of φημί (common as aorist-equivalent in responses)

φημί: meaning 'said'; it carries the action, process, or state of the clause; here it functions as main verb (Rebekah's answer).

θυγάτηρ

daughter

Nominative

predicate nominative (Rebekah's self-identification)

→ participant prominence

θυγάτηρ: meaning 'daughter'; it serves as predicate nominative (Rebekah's self-identification).

Βαθουηλ

Bethuel

indeclinable proper noun, genitive of possession (daughter of Bethuel)

→ participant identification

Βαθουηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession (daughter of Bethuel).

εἰμὶ

I am

Pres Act Indic 1 Sg · εἰμί

copula

→ present (identity)

εἰμί: 'be'; 'I am (more) than you'.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive of apposition (further identification of Bethuel)

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive of apposition (further identification of Bethuel).

Ναχωρ

Nahor

indeclinable proper noun, genitive of possession (son of Nahor)

→ participant identification

Ναχωρ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of possession (son of Nahor).

ὃν

whom

Accusative

accusative relative pronoun (antecedent: Nahor — Milcah bore Bethuel to Nahor)

→ participant reference

ὃν: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as accusative relative pronoun (antecedent: Nahor — Milcah bore Bethuel to Nahor).

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

verb of the relative clause

→ constative aorist

τίκτω (aor. ἔτεκεν): 'bear / give birth'; renders Τῇ; the long-awaited birth that resolves the chapter's central crisis.

αὐτῷ

to him

Dative

dative indirect object (born to Nahor)

→ participant reference or interest

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

Μελχα

Milcah

indeclinable proper noun, subject of ἔτεκεν

→ participant identification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

περιέθηκα

I put on

Aor Act Indic 1 Sg · περιτίθημι

main verb (servant's act of adorning Rebekah)

→ constative aorist

περιτίθημι: 'put around, place on'; the servant's adorning of Rebekah with jewelry — in the retelling this follows the identity question, whereas in the first telling the gifts preceded the question.

αὐτῇ

to her / on her

Dative

dative indirect object (on her person)

→ participant reference or interest

αὐτῇ: meaning 'to her'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (on her person).

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἐνώτια

earrings / nose-ring

Accusative

direct object of περιέθηκα

→ object specification

ἐνώτια: meaning 'earrings'; it serves as direct object of περιέθηκα.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ψέλια

bracelets

Accusative

direct object of περιέθηκα

→ object specification

ψέλια: meaning 'bracelets'; it serves as direct object of περιέθηκα.

περὶ

around

preposition + accusative (location of the bracelets: around her hands)

→ spatial or relational framing

περὶ: meaning 'around'; here it marks the relation signaled by preposition + accusative (location of the bracelets: around her hands).

τὰς

the

Accusative

article

→ noun-phrase marking

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

χεῖρας

hands

Accusative

accusative object of περί

→ object specification

χεῖρας: meaning 'hands'; it serves as accusative object of περί.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

48 καὶ εὐδοκήσας προσεκύνησα κυρίῳ καὶ εὐλόγησα κύριον τὸν θεὸν τοῦ κυρίου μου Αβρααμ, ὃς
εὐώδωσέν με ἐν ὁδῷ ἀληθείας λαβεῖν τὴν θυγατέρα τοῦ ἀδελφοῦ τοῦ κυρίου μου τῷ υἱῷ αὐτοῦ.

And being glad, I bowed down before the LORD and blessed the LORD, the God of my master
Abraham, who prospered me in the way of truth to take the daughter of my master's brother for his
son.

Retelling of the worship response (seventh εὐοδόω — v.48 in the list) καὶ

The servant retells his prostration from v.26. εὐώδωσέν is the seventh occurrence of εὐοδόω in the chapter (aorist). The distinctive phrase ἐν ὁδῷ ἀληθείας ('in the way of truth / faithfulness') is new — not in the first telling. It recapitulates the covenant vocabulary of v.27 (ἀλήθεια) and frames the journey as a path of divine faithfulness.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εὐδοκήσας

being glad

Aor Act Ptcp Nom Sg M · εὐδοκέω

attendant circumstance participle (emotion preceding worship)

→ aorist participle

εὐδοκέω: 'be pleased, rejoice'; cf. v.26 where the same word was used; here in the retelling it confirms the inner delight that accompanied the prostration.

προσεκύνησα

I bowed down

Aor Act Indic 1 Sg · προσκυνέω

main verb (act of worship)

→ constative aorist

προσκυνέω: meaning 'I bowed down'; it carries the action, process, or state of the clause; here it functions as main verb (act of worship).

κυρίῳ

before the LORD

Dative

dative object of προσκυνέω

→ sphere or reference

κυρίῳ: meaning 'before the LORD'; it serves as dative object of προσκυνέω.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

εὐλόγησα

I blessed

Aor Act Indic 1 Sg · εὐλογέω

main verb (verbal blessing / praise after the prostration)

→ constative aorist

εὐλογέω: meaning 'I blessed'; it carries the action, process, or state of the clause; here it functions as main verb (verbal blessing / praise after the prostration).

κύριον

the LORD

Accusative

direct object of εὐλόγησα

→ object specification

κύριον: meaning 'the LORD'; it serves as direct object of εὐλόγησα.

τὸν

the

Accusative

article

→ noun-phrase marking

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

θεὸν

God

Accusative

accusative apposition to κύριον

→ object specification

θεὸν: meaning 'God'; it serves as accusative apposition to κύριον.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive of possession

→ relational specification

κυρίου: meaning 'master'; it serves as genitive of possession.

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.

Αβρααμ

Abraham

indeclinable proper noun, genitive of apposition

→ participant identification

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

ὅς

who

Nominative

nominative relative pronoun (antecedent: κύριον)

→ participant reference

ὅς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as nominative relative pronoun (antecedent: κύριον).

εὐώδωσέν

prospered

Aor Act Indic 3 Sg · εὐοδόω

verb of the relative clause (seventh εὐοδόω — the final occurrence in the retelling)

→ constative aorist (completed divine guidance)

εὐοδόω: sixth occurrence (of seven in the chapter); here in the aorist, looking back over the completed mission. The phrase ἐν ὁδῷ ἀληθείας ('in the way of truth / faithfulness') is unique to the retelling — it frames the entire journey as a path of divine covenant faithfulness (ἀλήθεια), recapitulating the covenant vocabulary of v.27. The seventh and final occurrence follows at v.56.

με

me

Accusative

direct object of εὐώδωσεν

→ participant reference

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

ἐν

in

preposition + dative (manner / sphere: 'in the way of truth')

→ spatial or relational framing

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

ὁδῷ

way

Dative

dative object of ἐν

→ sphere or reference

ὁδῷ: meaning 'way'; it serves as dative object of ἐν.

ἀληθείας

of truth / faithfulness

Genitive

genitive of quality (characterizing the way: 'the way that is truth / faithfulness')

→ relational specification

ἀλήθεια: 'truth, faithfulness'; renders Hebrew תְּהִלָּה; cf. the paired δικαιοσύνη καὶ ἀλήθεια of v.27; ὁδὸς ἀληθείας is a distinctive phrase: the journey is simultaneously a geographic way and a way of covenant faithfulness.

λαβεῖν

to take

Aor Act Inf · λαμβάνω

infinitive of purpose or result

→ aorist infinitive

λαμβάνω: 'take / seize / arrest'; the purpose of the mission — to bring David in for execution.

τὴν

the

Accusative

article

→ noun-phrase marking

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

θυγατέρα

daughter

Accusative

direct object of λαβεῖν

→ object specification

θυγατέρα: meaning 'daughter'; it serves as direct object of λαβεῖν.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of possession

→ relational specification

ἀδελφοῦ: meaning 'brother'; it serves as genitive of possession.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive of possession

→ relational specification

κυρίου: meaning 'master'; it serves as genitive of possession.

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.

τῷ

for

Dative

article

→ noun-phrase marking

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

υἱῷ

son

Dative

dative of advantage (for his son — the purpose of taking her)

→ sphere or reference

υἱῷ: meaning 'son'; it serves as dative of advantage (for his son — the purpose of taking her).

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.

49 νῦν οὖν εἰ ποιεῖτε ὑμεῖς ἔλεος καὶ δικαιοσύνην πρὸς τὸν κύριόν μου, ἀπαγγείλατέ μοι, ἵνα ἐπιστρέψω εἰς δεξιὰν ἢ εἰς ἀριστεράν.

So now, if you will show kindness and faithfulness to my master, tell me; and if not, tell me, so that I may turn to the right or to the left.

Direct appeal (the servant demands a decision) νῦν οὖν

The servant's long speech concludes with a pointed demand: νῦν οὖν ('now therefore') signals the transition from testimony to appeal. The either/or formula 'to the right or to the left' is a diplomatic idiom for 'in one direction or the other' — accept or reject. The paired ἔλεος καὶ δικαιοσύνη recapitulates v.27's δικαιοσύνη καὶ ἀλήθεια, now addressed to the household as the test of their covenant character.

νῦν

now

temporal adverb (transitioning from testimony to demand)

→ adverbial qualification

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

οὖν

therefore

inferential conjunction (drawing the conclusion from vv.34–48)

→ discourse linkage or contrast

νῦν οὖν: 'now therefore'; the standard formula introducing the practical appeal after an explanatory narrative.

εἰ

if

conditional conjunction

→ discourse linkage or contrast

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

ποιεῖτε

you will show

Pres Act Indic 2 Pl · ποιέω

verb of the conditional protasis

→ present indicative in a first-class condition

ποιέω: 'do'; the present tense reproaches an ongoing practice — 'why do you keep doing...!'

ὑμεῖς

you

Nominative

subject (emphatic: 'you yourselves')

→ participant reference

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

ἔλεος

kindness

Accusative

direct object of ποιεῖτε

→ object specification

ἔλεος: 'covenant loyalty / kindness'; renders Hebrew **רַחֲמִים**; the household is asked to demonstrate the same covenant character that the LORD has shown in the chapter.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

δικαιοσύνην

faithfulness

Accusative

direct object of ποιεῖτε (second element of the covenant pair)

→ object specification

δικαιοσύνη: 'righteousness, faithfulness'; here paired with ἔλεος as a hendiadys for comprehensive covenant loyalty, recalling the δικαιοσύνη καὶ ἀλήθεια of v.27.

πρὸς

toward

preposition + accusative (the beneficiary of the kindness)

→ spatial or relational framing

πρὸς: meaning 'toward'; here it marks the relation signaled by preposition + accusative (the beneficiary of the kindness).

τὸν

the

Accusative

article

→ noun-phrase marking

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

κύριόν

master

Accusative

accusative object of πρὸς

→ object specification

κύριόν: meaning 'master'; it serves as accusative object of πρὸς.

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.

ἀπαγγείλατέ

tell

Aor Act Imper 2 Pl · ἀπαγγέλλω

main imperative (the servant's demand for a decisive answer)

→ aorist imperative (single decisive communication)

ἀπαγγέλλω: meaning 'tell'; it carries the action, process, or state of the clause; here it functions as main imperative (the servant's demand for a decisive answer).

μοι

me

Dative

dative indirect object

→ participant reference or interest

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

ἵνα

so that

purpose conjunction

→ discourse linkage or contrast

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

ἐπιστρέψω

I may turn

Aor Act Subjunc 1 Sg · ἐπιστρέφω

subjunctive in the purpose clause

→ aorist subjunctive

ἐπιστρέφω: 'turn, return'; the idiom εἰς δεξιὰν ἢ εἰς ἀριστεράν ('to the right or to the left') means 'in one direction or another' — a diplomatic expression for 'accept or reject, so I know which way to go.' The servant leaves no middle ground.

εἰς

to

preposition + accusative (direction of turning)

→ spatial or relational framing

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

δεξιὰν

the right

Accusative

accusative object of εἰς (first alternative)

→ object specification

δεξιὰν: meaning 'the right'; it serves as accusative object of εἰς (first alternative).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

εἰς

to

preposition + accusative (second alternative)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (second alternative).

ἀριστεράν

the left

Accusative

accusative object of εἰς (second alternative)

→ object specification

ἀριστεράν: meaning 'the left'; it serves as accusative object of εἰς (second alternative).

50 ἀπεκρίθη δὲ Λαβαν καὶ Βαθουηλ καὶ εἶπαν· Παρὰ κυρίου ἐξῆλθεν τὸ πρᾶγμα τοῦτο· οὐ δυνησόμεθα οὖν ἀντειπεῖν σοι κακὸν ἢ καλόν.

And Laban and Bethuel answered and said: 'This matter has come forth from the LORD; we cannot speak to you either bad or good.'

The household's divine-recognition formula δέ

Laban and Bethuel's joint response is one of the most theologically compact statements in the chapter: Παρὰ κυρίου ἐξῆλθεν τὸ πρᾶγμα τοῦτο — 'from the LORD this matter has come forth.' The fronting of Παρὰ κυρίου gives the formula its weight: the source is stated before the event. Their conclusion: οὐ δυνησόμεθα ἀντειπεῖν = 'we are not able to say anything against' — a surrender of human deliberation before divine determination. Notably, Bethuel appears here but is otherwise silent in the narrative; some commentators identify the order (Laban named before Bethuel) as a sign of Laban's dominant role.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (joint response verb, singular agreeing with first subject)

→ **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.

δέ

and

postpositive continuative particle

→ **discourse linkage or contrast**

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

Λαβαν

Laban

indeclinable proper noun, subject (first of the joint responders)

→ **participant identification**

Λαβαν is named before Βαθουηλ (his father) — an unusual order that may indicate Laban's dominant role in this household's decision-making.

καὶ

and

coordinating conjunction

→ **discourse linkage or contrast**

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

Βαθουηλ

Bethuel

indeclinable proper noun, subject (second responder; Rebekah's father)

→ **participant identification**

Βαθουηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, subject (second responder; Rebekah's father).

καὶ

and

coordinating conjunction

→ **discourse linkage or contrast**

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (the joint declaration)

→ **constative aorist**

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

Παρά

From

preposition + genitive (source: divine origin of the matter)

→ **spatial or relational framing**

παρά + genitive: 'from, from the side of'; Παρά κυρίου = 'from the LORD' — fronted emphatically before the verb to declare the source before the event.

κυρίου

the LORD

Genitive

genitive object of παρά

→ **relational specification**

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

ἐξῆλθεν

has come forth

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (the decisive declaration of divine origin)

→ **constative aorist**

ἐξέρχομαι: 'come out, go forth'; Παρά κυρίου ἐξῆλθεν τὸ πρᾶγμα = 'this matter has come forth from the LORD'; the household recognizes the entire mission as divinely originated.

τὸ

the

Nominative

article

→ **noun-phrase marking**

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

πρᾶγμα

matter

Nominative

subject

→ **participant prominence**

πρᾶγμα: 'matter, deed, thing'; the entire mission — the servant's journey, prayer, sign, and proposal — is summed up as one πρᾶγμα that has come from the LORD.

τοῦτο

this

Nominative

demonstrative adjective

→ participant reference

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

οὐ

not

negation

→ participant reference

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

δυνησόμεθα

we are able

Fut Mid Indic 1 Pl · δύναμαι

main verb (capacity denied: 'we cannot')

→ predictive future

δύναμαι: 'be able'; deponent; οὐ δυνησόμεθα ('we shall not be able') expresses moral, not physical, incapacity — the oath makes harming them impermissible; renders לֹא נוּכָל.

οὖν

therefore

inferential conjunction (consequence of divine origin)

→ discourse linkage or contrast

οὖν: meaning 'therefore'; conjunction or particle linking this unit with the surrounding discourse.

ἀντειπεῖν

to speak against

Aor Act Inf · ἀντιλέγω

complementary infinitive with δυνησόμεθα

→ aorist infinitive

ἀντιλέγω: 'speak against, contradict, object'; the compound ἀντ- + λέγω = 'speak in opposition'; their inability to object is the result of recognizing divine determination.

σοι

to you

Dative

dative indirect object

→ participant reference or interest

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

κακόν

bad

Accusative

direct object of ἀντειπεῖν (first alternative: bad)

→ object specification

κακόν: meaning 'bad'; it serves as direct object of ἀντειπεῖν (first alternative: bad).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

καλόν

good

Accusative

direct object of ἀντειπεῖν (second alternative: good)

→ object specification

κακόν ἢ καλόν: 'bad or good' = anything at all; a merism meaning 'we cannot say a single word against this.' The phrase is a polar expression: whatever response one might give, positive or negative, is excluded.

51 ἰδοὺ Ρεβεκκα ἐνώπιόν σου· λαβὼν ἀπότηρε· καὶ ἔστω γυνὴ τῷ υἱῷ τοῦ κυρίου σου, καθὰ ἐλάλησεν κύριος.

Behold, Rebekah is before you; take her and go, and let her be a wife for your master's son, as the LORD has spoken.

Surrender of Rebekah (the household's decisive act of yielding) ἰδοὺ

The household's formal surrender: ἰδοὺ Ρεβεκκα ἐνώπιόν σου ('Behold, Rebekah is before you') — presenting her as already given before any formal acceptance is registered. λαβὼν ἀπότηρε ('take and run') is a compressed double command expressing urgency. The final grounding phrase καθὰ ἐλάλησεν κύριος ('as the LORD has spoken') aligns the household's consent with the divine commission — they are not conceding to a human request but acknowledging a divine word.

ἰδοὺ

Behold

interjection (presenting Rebekah as already available)

→ clausal contribution

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

Ρεβεκκα

Rebekah

indeclinable proper noun, subject

→ participant identification

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

ἐνώπιόν

before

improper preposition + genitive (location: before you)

→ spatial or relational framing

ἐνώπιόν: meaning 'before'; here it marks the relation signaled by improper preposition + genitive (location: before you).

σου

you

Genitive

genitive object of ἐνώπιον

→ relational specification

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

λαβών

take

Aor Act Ptcp Nom Sg M · λαμβάνω

attendant circumstance participle with imperative force ('take and go')

→ aorist participle (take her — then go)

λαμβάνω: the participle λαβών with ἀπότηρεχε creates the compressed formula 'take and run' — the urgency of the departure is emphasized.

ἀπότηρεχε

go / run away

Pres Act Imper 2 Sg · ἀπότηρεχω

main imperative (command to depart)

→ present imperative (ongoing action: 'be on your way!')

ἀπότηρεχω: 'run away, depart'; the running idiom appears again — the whole narrative has been characterized by running.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔστω

let her be

Pres Act Imper 3 Sg · εἰμί

third-person imperative (jussive: the formal grant)

→ present imperative (ongoing state: 'let her be' = 'she is hereby granted')

εἰμί: meaning 'let her be'; it carries the action, process, or state of the clause; here it functions as third-person imperative (jussive: the formal grant).

γυνή

wife

Nominative

predicate nominative (the status she is granted)

→ participant prominence

γυνή: meaning 'wife'; it serves as predicate nominative (the status she is granted).

τῷ

for

Dative

article

→ noun-phrase marking

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

υἱῷ

son

Dative

dative of advantage (she is granted as wife for the son)

→ sphere or reference

υἱῷ: meaning 'son'; it serves as dative of advantage (she is granted as wife for the son).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κυρίου

master

Genitive

genitive of possession

→ relational specification

κυρίου: meaning 'master'; it serves as genitive of possession.

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.

καθὰ

as

comparative conjunction (the divine word as the standard for the household's consent)

→ discourse linkage or contrast

καθὰ: 'just as, according as'; the household's consent is explicitly aligned with the divine word — they are not granting from their own authority but acknowledging what the LORD has already determined.

ἐλάλησεν

has spoken

Aor Act Indic 3 Sg · λαλέω

verb of the comparative clause

→ constative aorist

λαλέω: 'speak'; renders רָצַח; 'all that the LORD spoke' refers to the ḥērem command of v. 3; the same verb recurs at vv. 16 (ἐλάλησεν κύριος).

κύριος

the LORD

Nominative

subject (closing divine authority claim)

→ participant prominence

κύριος: meaning 'the LORD'; it serves as subject (closing divine authority claim).

52 ἐγένετο δὲ ἐν τῷ ἀκοῦσαι τὸν παῖδα Ἀβραὰμ τῶν ῥημάτων τούτων, προσεκύνησεν ἐπὶ τὴν γῆν κυρίῳ.

And it came about, when Abraham's servant heard these words, that he bowed down to the ground before the LORD.

The servant's second prostration (response to Laban and Bethuel's consent)

ἐγένετο δέ

The second and final prostration of the servant (cf. v.26). This time the formula ἐγένετο ἐν τῷ ἀκοῦσαι ('when he heard') frames the prostration as an immediate response to the household's consent. ἐπὶ τὴν γῆν ('to the ground') adds physical particularity — a full prostration. The verb is the same: προσκυνέω. The servant's mission is almost complete.

ἐγένετο

it came about

Aor Mid Indic 3 Sg· γίνομαι

temporal-formula verb (Hebraistic ἐγένετο formula)

→ constative aorist

γίνομαι: καὶ ἐγένετο, narrative time-marker.

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

ἐν

when

preposition + articular infinitive (temporal: 'when he heard')

→ spatial or relational framing

ἐν: meaning 'when'; here it marks the relation signaled by preposition + articular infinitive (temporal: 'when he heard').

τῷ

the

Dative

article (with articular infinitive)

→ noun-phrase marking

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

ἀκοῦσαι

to hear

Aor Act Inf · ἀκούω

articular infinitive as object of ἐν (temporal)

→ aorist infinitive

ἀκούω (aor. inf. ἀκοῦσαι): 'hear / obey'; the articular infinitive τὸ ἀκοῦσαι φωνῆς κυρίου ('the obeying of the voice of the LORD') names the one thing that pleases God more than any sacrifice — the very thing Saul withheld (vv. 1, 19).

τὸν

the

Accusative

article

→ noun-phrase marking

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

παῖδα

servant

Accusative

accusative subject of the infinitive

→ object specification

παῖδα: meaning 'servant'; it serves as accusative subject of the infinitive.

Ἀβραάμ

of Abraham

indeclinable proper noun, genitive of possession ('Abraham's servant')

→ participant identification

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ῥημάτων

words

Genitive

genitive object of ἀκοῦσαι

→ relational specification

ῥημάτων: meaning 'words'; it serves as genitive object of ἀκοῦσαι.

τούτων

these

Genitive

demonstrative adjective

→ relational specification

τούτων: meaning 'these'; it serves as demonstrative adjective.

προσεκύνησεν

bowed down

Aor Act Indic 3 Sg · προσκυνέω

main verb of the ἐγένετο construction (apodosis)

→ constative aorist (second prostration of the chapter)

προσκυνέω: second prostration (cf. v.26); this one is directed not only 'to the LORD' but is described as ἐπὶ τὴν γῆν — 'to the ground' — indicating a full physical prostration before God in gratitude for the household's consent.

ἐπὶ

to

preposition + accusative (direction: bowing down to the ground)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

ground

Accusative

accusative object of ἐπὶ (the surface to which he bows)

→ object specification

γῆν: meaning 'ground'; it serves as accusative object of ἐπὶ (the surface to which he bows).

κυρίῳ

before the LORD

Dative

dative object of προσκύνησεν (the one before whom he prostrates)

→ sphere or reference

κυρίῳ: meaning 'before the LORD'; it serves as dative object of προσκύνησεν (the one before whom he prostrates).

53 καὶ ἐξενέγκας ὁ παῖς σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱμάτια ἔδωκεν Ρεβεκκα καὶ δῶρα ἔδωκεν τῷ ἀδελφῷ αὐτῆς καὶ τῇ μητρὶ αὐτῆς.

And the servant brought out articles of silver and gold and garments and gave them to Rebekah, and he gave gifts to her brother and to her mother.

Gift-giving as covenant ratification

καὶ

The servant distributes the rich gifts immediately after the prostration — worship before business, but business immediately follows. Two recipients: Rebekah herself receives the precious metal articles and garments (σκεύη ἀργυρᾶ καὶ χρυσᾶ καὶ ἱμάτια), and the household (brother and mother) receives δῶρα. The gift-giving formally ratifies the marriage agreement.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐξενέγκας

having brought out

Aor Act Ptcp Nom Sg M · ἐκφέρω

attendant circumstance participle (brings out the gifts before giving them)

→ aorist participle

ἐκφέρω: meaning 'having brought out'; it contributes descriptive or attendant verbal force; here it functions as attendant circumstance participle (brings out the gifts before giving them).

ὁ

the

Nominative

article

→ noun-phrase marking

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

παῖς

servant

Nominative

subject

→ participant prominence

παῖς: meaning 'servant'; it serves as subject.

σκεύη

articles / vessels

Accusative

direct object of ἐξενέγκας

→ object specification

σκεῦος: 'vessel, article, implement'; here precious metal objects (jewelry, vessels) — the rich gifts Abraham entrusted to the servant for this moment.

ἀργυρᾶ

of silver

Accusative

adjective modifying σκεύη

→ object specification

ἀργυρᾶ: meaning 'of silver'; it serves as adjective modifying σκεύη.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

χρυσᾶ

of gold

Accusative

adjective modifying σκεύη

→ object specification

χρυσᾶ: meaning 'of gold'; it serves as adjective modifying σκεύη.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

ἱμάτια
garments

Accusative

direct object of ἐξενέγκας (third category of gift)

→ object specification

ἱμάτιον: 'garment, cloak'; clothing as a high-value gift in the ancient Near East, often given at betrothal.

ἔδωκεν
gave

Aor Act Indic 3 Sg · δίδωμι

main verb (first gift: to Rebekah)

→ constative aorist

δίδωμι: 'give'; renders ἰΠῷ; in the idiom ἔδωκεν ἐν χειρί ('gave into the hand of') it denotes the formal transfer of command authority to Abishai.

Ρεβέκκα
Rebekah

indeclinable proper noun, dative indirect object (recipient of the bridal gifts)

→ participant identification

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

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

δῶρα
gifts

Accusative

direct object of second ἔδωκεν (household gifts)

→ object specification

δῶρον: 'gift, present'; the δῶρα to the household complement the bridal σκεύη given to Rebekah.

ἔδωκεν
gave

Aor Act Indic 3 Sg · δίδωμι

main verb (second gift: to the household)

→ constative aorist

δίδωμι: 'give'; renders ἰΠῷ; in the idiom ἔδωκεν ἐν χειρί ('gave into the hand of') it denotes the formal transfer of command authority to Abishai.

τῷ
the

Dative

article

→ noun-phrase marking

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

ἀδελφῷ
brother

Dative

dative indirect object (Laban)

→ sphere or reference

ἀδελφῷ: meaning 'brother'; it serves as dative indirect object (Laban).

αὐτῆς
her

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

τῇ
the

Dative

article

→ noun-phrase marking

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

μητρὶ

mother

Dative

dative indirect object

→ sphere or reference

μητρὶ: meaning 'mother'; it serves as dative indirect object.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

54 καὶ ἔφαγον καὶ ἔπιον, αὐτὸς καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ, καὶ ἐκοιμήθησαν. καὶ ἀναστὰς πρωὶ εἶπεν· Ἐκπέμψατέ με, ἵνα ἀπέλθω πρὸς τὸν κύριόν μου.

And they ate and drank, he and the men with him, and they slept. And rising early in the morning he said: 'Send me off, that I may go to my master.'

Meal, rest, and dawn departure request

καὶ

The mission is complete; the servant now participates in the hospitality meal he had earlier deferred (v.33). But immediately at dawn (πρωὶ — 'early') he presses for departure. ἀναστὰς πρωὶ ('rising early') echoes the urgency of the whole chapter; the servant's single-mindedness is undiminished even after eating and sleeping.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔφαγον

they ate

Aor Act Indic 3 Pl · ἐσθίω

main verb

→ constative aorist

ἐσθίω (aor. ἔφαγον): 'eat'; Saul at last takes food (cf. his refusal, v. 23), restoring the strength he lacked (v. 20).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔπιον

drank

Aor Act Indic 3 Pl · πίνω

main verb

→ constative aorist

πίνω: 'drink'.

αὐτός

he himself

Nominative

subject (emphatic: 'he himself' — now eating after deferring in v.33)

→ participant prominence

αὐτός: meaning 'he himself'; it serves as subject (emphatic: 'he himself' — now eating after deferring in v.33).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject (the servants accompanying him)

→ participant prominence

ἄνδρες: meaning 'men'; it serves as subject (the servants accompanying him).

οἱ

the

Nominative

article

→ noun-phrase marking

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

μετ'

with

preposition + genitive

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετά

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐκοιμήθησαν

they slept

Aor Pass Indic 3 Pl · κοιμάω

main verb

→ constative aorist

κοιμάω: meaning 'they slept'; it carries the action, process, or state of the clause; here it functions as main verb.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀναστὰς

rising

Aor Act Ptcp Nom Sg M · ἀνίστημι

attendant circumstance participle (rising before speaking)

→ aorist participle

ἀνίστημι: 'rise, get up'; ἀναστάς πρωῒ = 'rising early' — the standard formula for early-morning decisive action.

πρωῒ

early

temporal adverb (early morning)

→ clausal contribution

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

Ἐκπέμψατέ

Send off

Aor Act Imper 2 Pl · ἐκπέμπω

main imperative (the servant's dawn request)

→ aorist imperative (single decisive send-off)

ἐκπέμπω: 'send out, dispatch'; the same word will be used in v.56 in the servant's repeated urgent request.

με

me

Accusative

direct object of ἐκπέμψατε

→ participant reference

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

ἵνα

so that

purpose conjunction

→ discourse linkage or contrast

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

ἀπέλθω

I may go

Aor Act Subjunc 1 Sg · ἀπέρχομαι

subjunctive in purpose clause

→ aorist subjunctive

ἀπέρχομαι: meaning 'I may go'; it carries the action, process, or state of the clause; here it functions as subjunctive in purpose clause.

πρὸς

to

preposition + accusative (destination)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

κύριόν

master

Accusative

accusative object of πρὸς

→ object specification

κύριόν: meaning 'master'; it serves as accusative object of πρὸς.

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.

55 εἶπαν δὲ οἱ ἀδελφοὶ αὐτῆς καὶ ἡ μήτηρ αὐτῆς· Μεινάτω ἡ παρθένος μεθ' ἡμῶν ἡμέρας ὥσεὶ δέκα, καὶ μετὰ ταῦτα ἀπελεύσεται.

And her brothers and her mother said: 'Let the young woman stay with us for about ten days; and after that she will depart.'

Family's counter-request (delay of ten days) **δέ**

The family's counter-request uses παρθένος again — 'let the young woman remain.' The ten-day delay is a reasonable cultural request: a bride's departure would typically involve preparations and farewell. The servant will refuse, invoking εὐδοκῶ (v.56). Note: 'brothers' (plural) appears here where only Laban has been named — possibly suggesting other brothers or a collective family grouping.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἀδελφοὶ

brothers

Nominative

subject (plural here; only Laban has been named before)

→ participant prominence

ἀδελφοὶ: meaning 'brothers'; it serves as subject (plural here; only Laban has been named before).

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

μήτηρ

mother

Nominative

subject

→ participant prominence

μήτηρ: meaning 'mother'; it serves as subject.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

Μεινάτω

let stay

Aor Act Imper 3 Sg · μένω

third-person imperative (jussive: request for the woman to remain)

→ aorist imperative

μένω: 'remain, stay'; the jussive Μεινάτω = 'let her stay' — a polite request framed as a wish, not a command.

ἡ

the

Nominative

article

→ noun-phrase marking

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

παρθένος

young woman

Nominative

subject (the family refers to Rebekah as παρθένος = 'young woman')

→ participant prominence

παρθένος: the family uses this term for Rebekah here — a third occurrence in the chapter (cf. v.16 narrator; v.43 servant). In this context it simply means 'the young woman / our daughter,' with no need to press virginal connotation.

μεθ

with

preposition + genitive

→ spatial or relational framing

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

ἡμῶν

us

Genitive

genitive object of μετά

→ relational specification

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

ἡμέρας

days

Accusative

accusative of duration

→ object specification

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

ὥσει

about

approximating particle (ὥσει = 'about, approximately')

→ discourse linkage or contrast

ὥσει: meaning 'about'; conjunction or particle linking this unit with the surrounding discourse.

δέκα

ten

Accusative

numeral (ten days — a culturally standard preparation period)

→ measure or count

δέκα: meaning 'ten'; numeral expression contributing count or measure in context.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

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').

ταῦτα

these things

Accusative

accusative object of μετά

→ object specification

ταῦτα: meaning 'these things'; it serves as accusative object of μετά.

ἀπελεύσεται

she will depart

Fut Mid Indic 3 Sg · ἀπέρχομαι

main verb (their concession: departure after ten days)

→ predictive future

ἀπέρχομαι: 'go away / depart'; the cart will move off of its own accord (i.e. as the cows are led), the outcome to be observed as the divine sign of v. 9.

56 εἶπεν δὲ πρὸς αὐτούς· Μὴ κατέχετέ με, καὶ κύριος εὐδόωσεν τὴν ὁδόν μου· ἐκπέμψατέ με ἵνα ἀπέλθω πρὸς τὸν κύριόν μου.

And he said to them: 'Do not detain me, for the LORD has prospered my way; send me off that I may go to my master.'

Servant's refusal of delay (seventh and final εὐοδώ)

δέ

The servant refuses the ten-day delay. His argument is a single grounding clause: κύριος εὐδόωσεν τὴν ὁδόν μου — 'the LORD has prospered my way.' This is the seventh and final occurrence of εὐοδώ in the chapter, making the leitmotif complete. The servant appeals not to personal urgency but to the completed divine guidance as the basis for immediate departure: the work is done, and delay would be faithlessness to the God who has prospered the way.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative (addressees)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς

→ participant reference

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

Μὴ

Do not

negation of the imperative (prohibition)

→ clausal qualification or emphasis

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

κατέχετέ

detain

Pres Act Imper 2 Pl · κατέχω

main imperative (prohibition: stop detaining me)

→ present imperative prohibition (stop doing an ongoing action)

κατέχω: 'hold back, detain, restrain'; μὴ κατέχετέ με = 'do not detain me (any further)'; the present prohibition stops an action conceived as already beginning.

με

me

Accusative

direct object of κατέχετε

→ participant reference

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

καὶ

for

coordinating conjunction (causal or explanatory here: 'for the LORD has prospered')

→ discourse linkage or contrast

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

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: meaning 'the LORD'; it serves as subject.

εὐδόωσεν

has prospered

Aor Act Indic 3 Sg · εὐδοῶ

main verb (seventh and final occurrence of εὐδοῶ)

→ constative aorist (the completed divine guidance grounds the urgency)

εὐδοῶ: the seventh and final of seven occurrences in the chapter (24:12, 21, 27, 40, 42, 48, 56). The final occurrence is the servant's argument: the LORD has already prospered the way, making delay inappropriate. The entire εὐδοῶ leitmotif reaches its conclusion here — from petition (v.12) to completed guidance (v.56). NT echoes: Rom 1:10; 3 John 2.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὁδόν

way

Accusative

direct object of εὐδόωσεν

→ object specification

ὁδόν: meaning 'way'; it serves as direct object of εὐδόωσεν.

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.

ἐκπέμψατέ

Send off

Aor Act Imper 2 Pl · ἐκπέμπω

main imperative (repeated from v.54 — urgent send-off request)

→ aorist imperative

ἐκπέμπω: meaning 'Send off'; it carries the action, process, or state of the clause; here it functions as main imperative (repeated from v.54 — urgent send-off request).

με

me

Accusative

direct object

→ participant reference

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

ἵνα

so that

purpose conjunction

→ discourse linkage or contrast

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

ἀπέλθω

I may go

Aor Act Subjunc 1 Sg · ἀπέρχομαι

subjunctive in purpose clause

→ aorist subjunctive

ἀπέρχομαι: meaning 'I may go'; it carries the action, process, or state of the clause; here it functions as subjunctive in purpose clause.

πρὸς

to

preposition + accusative

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

κύριόν

master

Accusative

accusative object of πρὸς

→ object specification

κύριόν: meaning 'master'; it serves as accusative object of πρὸς.

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.

57 εἶπαν δέ· Καλέσωμεν τὴν παῖδα καὶ ἐρωτήσωμεν τὸ στόμα αὐτῆς.

And they said: 'Let us call the girl and ask her own mouth.'

Consultation decision (the family defers to Rebekah's own voice) δέ

The family resolves to consult Rebekah directly — ἐρωτήσωμεν τὸ στόμα αὐτῆς ('let us ask her own mouth'). The idiom 'ask her mouth' emphasizes that the answer will come from Rebekah herself, not from a mediator.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ *constative aorist*

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

δέ

and

postpositive continuative particle

→ *discourse linkage or contrast*

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

Καλέσωμεν

Let us call

Aor Act Subjunc 1 Pl · καλέω

hortatory subjunctive (first-person plural proposal)

→ *aorist subjunctive (deliberative / hortatory: 'let us call')*

καλέω: meaning 'Let us call'; it carries the action, process, or state of the clause; here it functions as hortatory subjunctive (first-person plural proposal).

τὴν

the

Accusative

article

→ *noun-phrase marking*

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

παῖδα

girl

Accusative

direct object of καλέσωμεν

→ *object specification*

παῖδα: meaning 'girl'; it serves as direct object of καλέσωμεν.

καὶ

and

coordinating conjunction

→ *discourse linkage or contrast*

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

ἐρωτήσωμεν

let us ask

Aor Act Subjunc 1 Pl · ἐρωτάω

hortatory subjunctive (consult her directly)

→ *aorist subjunctive*

ἐρωτάω: meaning 'let us ask'; it carries the action, process, or state of the clause; here it functions as hortatory subjunctive (consult her directly).

τὸ

the

Accusative

article

→ *noun-phrase marking*

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

στόμα

mouth

Accusative

direct object of ἐρωτήσωμεν (metonymy: her own direct word)

→ *object specification*

στόμα: 'mouth'; ἐρωτήσωμεν τὸ στόμα αὐτῆς = 'let us ask her own mouth'; a Hebraistic idiom for getting a direct, firsthand answer from the person herself.

αὐτῆς

her

Genitive

genitive of possession (emphasizing the directness: her own mouth)

→ *relational specification*

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

58 καὶ ἐκάλεσαν Ρεβεκκαν καὶ εἶπαν αὐτῇ· Πορεύσῃ μετὰ τοῦ ἀνθρώπου τούτου; ἡ δὲ εἶπεν· Πορεύσομαι.

And they called Rebekah and said to her: 'Will you go with this man?' And she said: 'I will go!'

Rebekah's decisive self-determination (Πορεύσομαι) καὶ

The most dramatically compressed exchange in the chapter: a four-word question, then Rebekah's answer in a single word — Πορεύσομαι ('I will go'). The entire chapter has been moving toward this moment. Rebekah's single future-middle verb is her own decisive act of agency — she goes because she chooses to.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσαν

called

Aor Act Indic 3 Pl · καλέω

main verb

→ constative aorist

καλέω: 'call / summon / invite'; the north calls Jeroboam to the formal assembly to be enthroned.

Ρεβεκκαν

Rebekah

indeclinable proper noun, direct object

→ participant identification

Ρεβεκκαν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, direct object.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

αὐτῇ

to her

Dative

dative indirect object

→ participant reference or interest

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

Πορεύσῃ

Will you go

Fut Mid Indic 2 Sg · πορεύομαι

main verb (direct question)

→ interrogative future

πορεύομαι: meaning 'Will you go'; it carries the action, process, or state of the clause; here it functions as main verb (direct question).

μετὰ

with

preposition + genitive

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀνθρώπου

man

Genitive

genitive object of μετά

→ relational specification

ἀνθρώπου: meaning 'man'; it serves as genitive object of μετά.

τούτου

this

Genitive

demonstrative adjective

→ relational specification

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Rebekah's answer)

→ constative aorist

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

Πορεύσομαι

I will go

Fut Mid Indic 1 Sg · πορεύομαι

main verb (Rebekah's decisive single-word answer)

→ predictive future (Rebekah's personal self-determination and consent)

πορεύομαι: Πορεύσομαι — 'I will go' — is Rebekah's entire answer, one word in Greek. The future middle expresses not only what will happen but what she herself chooses: 'I myself will go.' Her agency is remarkable in the ancient context and structurally placed at the climax of the family consultation scene.

59 καὶ ἐξέπεμψαν Ρεβεκκαν τὴν ἀδελφὴν αὐτῶν καὶ τὰ ὑπάρχοντα αὐτῆς καὶ τὸν παῖδα Ἀβρααμ καὶ τοὺς μετ' αὐτοῦ.

And they sent away Rebekah their sister, and her possessions, and Abraham's servant, and those with him.

Formal dispatch (Rebekah leaves with her household) καὶ

The formal dispatch lists four elements: Rebekah, her possessions (τὰ ὑπάρχοντα), the servant, and his company. ἐξέπεμψαν enacts what the servant had twice demanded (vv.54, 56).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐξέπεμψαν
sent away

Aor Act Indic 3 Pl · ἐκπέμπω

main verb (formal act of dispatch)

→ constative aorist

ἐκπέμπω: 'send out, dispatch'; the same verb the servant demanded twice (vv.54, 56); now it is enacted.

Ρεβεκκαν
Rebekah

indeclinable proper noun, direct object

→ participant identification

Ρεβεκκαν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, direct object.

τὴν
the

Accusative

article

→ noun-phrase marking

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

ἀδελφὴν
sister

Accusative

accusative apposition to Ρεβεκκαν

→ object specification

ἀδελφὴν: meaning 'sister'; it serves as accusative apposition to Ρεβεκκαν.

αὐτῶν
their

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

τὰ
the

Accusative

article

→ noun-phrase marking

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

ὑπάρχοντα

possessions

Pres Act Ptcp Acc Pl N · ὑπάρχω

substantive participle ('the things belonging to her')

→ present participle used as noun

ὑπάρχοντα: participle of ὑπάρχω used substantively = 'possessions, goods, belongings.'

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

παῖδα

servant

Accusative

direct object

→ object specification

παῖδα: meaning 'servant'; it serves as direct object.

Αβρααμ

of Abraham

indeclinable proper noun, genitive of possession

→ participant identification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

μετ'

with

preposition + genitive

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετά (the servant's company)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά (the servant's company).

60 καὶ εὐλόγησαν Ρεβεκκαν καὶ εἶπαν αὐτῇ· Ἀδελφὴ ἡμῶν εἶ· γίνου εἰς χιλιάδας μυριάδων καὶ κληρονομήσῃ τὸ σπέρμα σου τὰς πόλεις τῶν ὑπεναντίων.

And they blessed Rebekah and said to her: 'Our sister, you are; may you become thousands upon ten-thousands, and may your seed inherit the cities of the enemies.'

Farewell blessing (great-nation oracle echoing Gen 22:17)

καὶ

The farewell blessing echoes Gen 22:17: χιλιάδας μυριάδων ('thousands of ten-thousands') and τὰς πόλεις τῶν ὑπεναντίων ('the cities of the enemies'). The seed-language (τὸ σπέρμα σου) ties back to v.7 and forward to Gal 3:16.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εὐλόγησαν

blessed

Aor Act Indic 3 Pl · εὐλογέω

main verb (the formal farewell blessing)

→ constative aorist

εὐλογέω: the Aramean household bestows a covenant-blessing formula on Rebekah as she departs — the language mirrors the Abrahamic covenant.

Ρεβεκκαν

Rebekah

indeclinable proper noun, direct object

→ participant identification

Ρεβεκκαν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, direct object.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

αὐτῇ

to her

Dative

dative indirect object

→ participant reference or interest

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

Ἀδελφὴ

sister

Nominative

predicate nominative (affectionate address)

→ participant prominence

Ἀδελφὴ: meaning 'sister'; it serves as predicate nominative (affectionate address).

ἡμῶν

our

Genitive

genitive of relation

→ relational specification

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

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

copula (affirming the relationship before the blessing)

→ present

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

γίνου

become

Pres Mid Imper 2 Sg · γίνομαι

main imperative (blessing wish: 'may you become greatly multiplied')

→ present imperative (ongoing becoming)

γίνομαι: γίνου εἰς χιλιάδας μυριάδων = 'become into thousands of ten-thousands' — the multiplication blessing echoing Gen 22:17.

εἰς

into / as

preposition + accusative (εἰς predicative: 'becoming as thousands')

→ spatial or relational framing

εἰς; meaning 'into'; here it marks the relation signaled by preposition + accusative (εἰς predicative: 'becoming as thousands').

χιλιάδας

thousands

Accusative

accusative object of εἰς

→ object specification

χιλιάδας; meaning 'thousands'; it serves as accusative object of εἰς.

μυριάδων

of ten-thousands

Genitive

genitive of measure (a hyperbolic expression of vast multiplication)

→ relational specification

μυριάς: 'ten thousand, myriad'; χιλιάδας μυριάδων = 'thousands of myriads.'

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

κληρονομήσάτω

let inherit

Aor Act Imper 3 Sg · κληρονομέω

third-person imperative (jussive blessing: 'may your seed inherit')

→ aorist imperative

κληρονομέω: 'inherit, take possession of'; cf. Gen 22:17 LXX (κληρονομήσει τὸ σπέρμα σου τὰς πόλεις τῶν ὑπεναντίων).

τὸ

the

Nominative

article

→ noun-phrase marking

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

σπέρμα

seed

Nominative

subject of κληρονομήσάτω

→ participant prominence

σπέρμα: 'seed, offspring'; echoes the Abrahamic covenant promises throughout Genesis and the chapter's own reference at v.7; cf. Gal 3:16.

σου

your

Genitive

genitive of possession

→ relational specification

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

πόλεις

cities

Accusative

direct object of κληρονομήσάτω

→ object specification

πόλεις; meaning 'cities'; it serves as direct object of κληρονομήσάτω.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ὑπεναντίων

enemies

Genitive

genitive of possession ('the cities belonging to the enemies')

→ relational specification

ὑπεναντίος: 'opponent, enemy'; renders Hebrew יָצַף; τὰς πόλεις τῶν ὑπεναντίων = 'the cities of the enemies'; cf. Gen 22:17 ('possess the gate of their enemies').

61 ἀναστᾷσα δὲ Ρεβεκκα καὶ αἱ ἄβραι αὐτῆς ἐπέβησαν ἐπὶ τὰς καμήλους καὶ ἐπορεύθησαν μετὰ τοῦ ἀνθρώπου. καὶ ἀναλαβὼν ὁ παῖς τὴν Ρεβεκκαν ἀπῆλθεν.

And Rebekah arose, and her attendants, and they mounted the camels and went with the man. And the servant took Rebekah and departed.

Departure (Rebekah's journey begins; section F opens)

δέ

Rebekah acts on her word (Πορεύσομαι, v.58): ἀναστᾷσα ('arising') mirrors the servant's own ἀναστάς ('arising early', v.54). The αἱ ἄβραι ('the attendants / maidservants') are the household women who accompany Rebekah; in Gen 35:8 one is named Δεββωρα (Deborah). The servant formally 'takes' (ἀναλαβὼν) Rebekah and departs — completing the mission's active phase.

ἀναστᾶσα

having arisen

Aor Act Ptcp Nom Sg F · ἀνίστημι

attendant circumstance participle (Rebekah's rising as the action initiating departure)

→ aorist participle

ἀνίστημι: meaning 'having arisen'; it contributes descriptive or attendant verbal force; here it functions as attendant circumstance participle (Rebekah's rising as the action initiating departure).

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

Ρεβекκα

Rebekah

indeclinable proper noun, subject

→ participant identification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

αἱ

the

Nominative

article

→ noun-phrase marking

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

ἄβραι

attendants

Nominative

subject (the female attendants accompanying Rebekah)

→ participant prominence

ἄβραι: 'maidservant, attendant'; a loanword from Hebrew; Rebekah's personal servants who will accompany her to the Negeb.

αὐτῆς

her

Genitive

genitive of possession

→ relational specification

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

ἐπέβησαν

mounted

Aor Act Indic 3 Pl · ἐπιβαίνω

main verb (mounting the camels)

→ constative aorist

ἐπιβαίνω: 'mount, step upon'; ἐπιβαίνω ἐπὶ τὰς καμήλους = 'mount the camels'; the departure begins.

ἐπὶ

on

preposition + accusative (mounting onto the camels)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + accusative (mounting onto the camels).

τὰς

the

Accusative

article

→ noun-phrase marking

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

καμήλους

camels

Accusative

accusative object of ἐπί

→ object specification

καμήλους: meaning 'camels'; it serves as accusative object of ἐπί.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐπορεύθησαν

went

Aor Pass Indic 3 Pl · πορεύομαι

main verb (the journey begins)

→ constative aorist

πορεύομαι: 'go / journey'; deponent; the men of valor accompany Saul to Gibeah.

μετὰ

with

preposition + genitive

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀνθρώπου

man

Genitive

genitive object of μετὰ (the servant)

→ relational specification

ἀνθρώπου: meaning 'man'; it serves as genitive object of μετὰ (the servant).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀναλαβὼν

having taken

Aor Act Ptcp Nom Sg M · ἀναλαμβάνω

attendant circumstance participle (the servant takes charge of Rebekah for the journey)

→ aorist participle

ἀναλαμβάνω: 'take up, take with'; the servant formally takes Rebekah under his charge for the return journey.

ὁ

the

Nominative

article

→ noun-phrase marking

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

παῖς

servant

Nominative

subject

→ participant prominence

παῖς: meaning 'servant'; it serves as subject.

τὴν

the

Accusative

article

→ noun-phrase marking

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

Ρεβεκκᾶν

Rebekah

indeclinable proper noun, direct object

→ participant identification

Ρεβεκκᾶν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, direct object.

ἀπῆλθεν

departed

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (the departure is complete)

→ constative aorist

ἀπέρχομαι: 'go away / depart'; renders נָתַן; Nathan withdraws, his prophetic task complete, and the narrative turns to the unfolding of the sentence.

62 Ισαακ δὲ ἐπορεύετο διὰ τῆς ἐρήμου κατὰ τὸ φρέαρ τῆς ὀράσεως· αὐτὸς γὰρ κατῴκει ἐν τῇ γῇ τῇ πρὸς λίβα.

And Isaac was going through the wilderness by the Well of Vision; for he was dwelling in the land toward the south.

Scene shift (Isaac introduced as the narrative converges toward meeting) **δέ**

The narrative cuts to Isaac for the first time in the chapter. He is traveling through the desert κατὰ τὸ φρέαρ τῆς ὀράσεως — 'by the Well of Vision' (Beer-lahai-roi, the well associated with Hagar's encounter with the angel in Gen 16:14; 25:11). Isaac's presence at this well is theologically suggestive: the well of divine vision is the place from which he sets out to meet Rebekah. πρὸς λίβα = 'toward the south wind / toward the south/west' (Libya direction).

Ισαακ

Isaac

indeclinable proper noun, subject (Isaac introduced into the narrative)

→ participant identification

Ισαακ: makes his first appearance in ch.24 narrative at this point; he has been spoken of throughout but not described in action until now.

δέ

and

postpositive continuative particle (scene shift to Isaac)

→ discourse linkage or contrast

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

ἐπορεύετο

was going

Impf Mid Indic 3 Sg · πορεύομαι

main verb (imperfect: Isaac in motion, traveling)

→ imperfect (ongoing action as narrative background)

πορεύομαι: 'go / proceed'; with the cognate participle πορευόμενος it forms a Hebraic intensifying idiom (figura etymologica, יִשְׁלַח-) meaning 'went on growing / increased more and more'.

διὰ

through

preposition + genitive (route: through the desert)

→ spatial or relational framing

διὰ: meaning 'through'; here it marks the relation signaled by preposition + genitive (route: through the desert).

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἐρήμου

wilderness

Genitive

genitive object of διὰ (the Negeb wilderness)

→ relational specification

ἐρήμου: meaning 'wilderness'; it serves as genitive object of διὰ (the Negeb wilderness).

κατὰ

by

preposition + accusative (location: by the well)

→ spatial or relational framing

κατὰ: meaning 'by'; here it marks the relation signaled by preposition + accusative (location: by the well).

τὸ

the

Accusative

article

→ noun-phrase marking

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

φρέαρ

well

Accusative

accusative object of κατά

→ object specification

φρέαρ: 'well, cistern'; τὸ φρέαρ τῆς ὁράσεως = 'the Well of Vision' — the LXX's rendering of Beer-lahai-roi (בְּאֵר לַחַי רֹאִי, 'the well of the Living One who sees me'); cf. Gen 16:14; 25:11.

τῆς

of

Genitive

article

→ noun-phrase marking

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

ὁράσεως

vision / sight

Genitive

genitive of description (the well characterized by divine vision)

→ relational specification

ὄρασις: 'vision, seeing'; τῆς ὁράσεως renders יָרָא ('of seeing') in the well-name; the LXX translates the proper name transparently as 'the well of Vision.'

αὐτὸς

he himself

Nominative

subject (emphatic, explaining why he is in the south)

→ participant prominence

αὐτὸς: meaning 'he himself'; it serves as subject (emphatic, explaining why he is in the south).

γὰρ

for

postpositive explanatory conjunction (explains why Isaac is at Beer-lahai-roi)

→ discourse linkage or contrast

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

κατῴκει

was dwelling

Impf Act Indic 3 Sg · κατοικέω

main verb (imperfect: his settled residence)

→ imperfect (ongoing dwelling in the Negeb)

κατοικέω: 'dwell / settle / reside'; renders בָּשָׁׁׁ; the imperfect denotes a continuing state — Mephibosheth took up permanent residence in the capital, near the king, his restoration now a fixed reality.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

γῆ

land

Dative

dative object of ἐν

→ sphere or reference

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

τῇ

the

Dative

article (with the following phrase)

→ noun-phrase marking

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

πρὸς

toward

preposition + accusative (directional: toward the south/west)

→ spatial or relational framing

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

λίβα

the south

Accusative

accusative object of πρὸς (geographic direction: toward Libya / south-west)

→ object specification

λίβ (λίψ/λιβός): 'south-west wind / south-west / south'; the cardinal direction toward the Negeb — 'in the land toward the south!'

63 Ἰσαακ δὲ ἐξῆλθεν ἀδολεσχεῖν εἰς τὸ πεδῖον τὸ πρὸς δαίλην· καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς εἶδεν καμήλους ἐρχομένας.

And Isaac went out to meditate in the field toward evening; and lifting up his eyes he saw camels coming.

Isaac's contemplative walk (ἀδολεσχεῖν — key crux) and first sight of the caravan

δέ

The verse contains the most lexically distinctive crux in the chapter: ἀδολεσχεῖν. The Hebrew לָשׁוּב (lāsûḇ, 'to walk / ramble / muse') is rendered by the LXX with ἀδολεσχεῖν — 'to converse at length, to meditate, to hold discourse (with oneself)'. The verb ἀδολεσχία appears in Stoic philosophy as a mode of private discursive thought; the LXX translator gives Isaac's evening walk a contemplative, meditative cast absent from the Hebrew. εἰς τὸ πεδῖον τὸ πρὸς δαίλην = 'into the field toward evening' — the setting sun marks the time. The 'lifting of eyes' (ἀναβλέψας τοῖς ὀφθαλμοῖς) opens the meeting scene; Isaac sees the camels coming.

Ἰσαακ

Isaac

indeclinable proper noun, subject

→ participant identification

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

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (Isaac's deliberate going out)

→ constative aorist

ἐξέρχομαι: see v. 1.

ἀδολεσχεῖν

to meditate / to converse inwardly

Aor Act Inf · ἀδολεσχεῶ

infinitive of purpose (why Isaac went out into the field)

→ aorist infinitive

ἀδολεσχεῶ: KEY CRUX. The verb renders Hebrew **לָסַח** (*lāsûah*, 'to walk about, roam, muse'); its most common sense is 'to talk at length, converse, hold discourse.' The LXX translator's choice of ἀδολεσχεῶ rather than a simple 'walking' verb gives Isaac's evening outing a philosophically colored, meditative character — he goes out to hold inward discourse / meditation. The noun ἀδολεσχία appears in Ps 118(119):97 LXX ('ὡς ἠγάπησα τὸν νόμον σου, κύριε· ὅλην τὴν ἡμέραν μελέτη μου ἐστίν'), suggesting a meditative-reflective context. The Vulgate renders the verb differently (*ambulare* = 'to walk'), reflecting uncertainty in the tradition.

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

πεδῖον

field / plain

Accusative

accusative object of εἰς

→ object specification

πεδῖον: 'field, plain'; the open country of the Negeb where Isaac is dwelling.

τὸ

the

Accusative

article (with the following prepositional phrase)

→ noun-phrase marking

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

πρὸς
toward

preposition + accusative (temporal direction: toward the time of evening)

→ spatial or relational framing

πρὸς: meaning 'toward'; here it marks the relation signaled by preposition + accusative (temporal direction: toward the time of evening).

δείλην
evening

Accusative

accusative object of πρὸς (temporal: 'toward evening' / toward dusk)

→ object specification

δείλη: 'afternoon / evening'; πρὸς δείλην = 'toward the afternoon / toward evening'; renders Hebrew עַרְבָּתָּא ('toward the turning of evening'). The setting is the liminal hour between day and night — the time of the meeting.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀναβλέψας
lifting up

Aor Act Ptcp Nom Sg M · ἀναβλέπω

attendant circumstance participle (Isaac looks up — first half of the matched gaze)

→ aorist participle

ἀναβλέπω: 'look up, lift one's gaze'; ἀναβλέψας τοῖς ὀφθαλμοῖς is a Hebrew-style pleonastic expression ('lifting up with the eyes') emphasizing deliberateness. This begins the mirrored gaze scene: Isaac looks up and sees the camels (v.63); Rebekah looks up and sees Isaac (v.64).

τοῖς
with

Dative

article

→ noun-phrase marking

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

ὀφθαλμοῖς
eyes

Dative

dative of means (pleonastic: 'with his eyes' = 'he looked up')

→ sphere or reference

ὀφθαλμοῖς: meaning 'eyes'; it serves as dative of means (pleonastic: 'with his eyes' = 'he looked up').

εἶδεν
saw

Aor Act Indic 3 Sg · ὁράω

main verb (Isaac's vision of the approaching caravan)

→ constative aorist

ὁράω (aor. εἶδεν): 'see / perceive / realize'; renders רָאָה; here in the sense of grasping their plight, governing the ὅτι-clause.

καμήλους
camels

Accusative

direct object of εἶδεν

→ object specification

καμήλους: meaning 'camels'; it serves as direct object of εἶδεν.

ἐρχομένας

coming

Pres Mid Ptcp Acc Pl F · ἔρχομαι

accusative participle in indirect perception construction (sees camels coming = sees that camels are coming)

→ present participle (ongoing approach visible to Isaac)

ἔρχομαι: meaning 'coming'; it contributes descriptive or attendant verbal force; here it functions as accusative participle in indirect perception construction (sees camels coming = sees that camels are coming).

64 ἀναβλέψασα δὲ Ρεβέκκα τοῖς ὀφθαλμοῖς εἶδεν τὸν Ἰσαακ, καὶ κατεπήδησεν ἀπὸ τῆς καμήλου.

And Rebekah lifted up her eyes and saw Isaac, and she leaped down from the camel.

Meeting scene (the mirrored gaze: Rebekah sees Isaac)

δέ

The meeting is framed by two perfectly mirrored acts of looking: Isaac 'lifted his eyes and saw camels coming' (v.63); now Rebekah 'lifted her eyes and saw Isaac.' The identical formula ἀναβλέπω + τοῖς ὀφθαλμοῖς + εἶδεν creates a literary diptych — two people approaching, each seeing the other through an act of deliberate gaze. Rebekah's immediate κατεπήδησεν ('leaped down') from the camel is a vivid and physically dramatic detail — she descends from her elevated position on the camel in response to seeing Isaac.

ἀναβλέψασα

lifting up her eyes

Aor Act Ptcp Nom Sg F · ἀναβλέπω

attendant circumstance participle (mirroring Isaac's ἀναβλέψας in v.63)

→ aorist participle

ἀναβλέπω: the mirror-image of v.63 — the same verb, the same formula (τοῖς ὀφθαλμοῖς), creating the literary diptych of the meeting.

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

Ρεβέκκα

Rebekah

indeclinable proper noun, subject

→ participant identification

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

τοῖς

with

Dative

article

→ noun-phrase marking

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

ὀφθαλμοῖς

eyes

Dative

dative of means (pleonastic: 'with her eyes')

→ sphere or reference

ὀφθαλμοῖς: meaning 'eyes'; it serves as dative of means (pleonastic: 'with her eyes').

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (Rebekah's vision of Isaac)

→ constative aorist

ὁράω (aor. εἶδεν): 'see / perceive / realize'; renders ἵκῃ; here in the sense of grasping their plight, governing the ὅτι-clause.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἰσαακ

Isaac

indeclinable proper noun, direct object (Rebekah sees her husband-to-be)

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, direct object (Rebekah sees her husband-to-be).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

κατεπήδησεν

leaped down

Aor Act Indic 3 Sg · καταπηδάω

main verb (the vivid physical response: she dismounts immediately)

→ constative aorist

καταπηδάω: 'leap / jump down'; a vivid verb — Rebekah does not simply dismount but leaps down from the camel. The urgency of the leap matches the urgency of her character throughout the chapter.

ἀπὸ

from

preposition + genitive (separation: leaping off the camel)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

καμήλου

camel

Genitive

genitive object of από

→ relational specification

καμήλου: meaning 'camel'; it serves as genitive object of από.

65 καὶ εἶπεν πρὸς τὸν παῖδα· Τίς ἐστὶν ὁ ἄνθρωπος ἐκεῖνος ὁ πορευόμενος ἐν τῷ πεδίῳ εἰς συνάντησιν ἡμῖν; εἶπεν δὲ ὁ παῖς· Οὗτός ἐστιν ὁ κύριός μου· λαβοῦσα δὲ Ρεβεκκα τὸ θέριστρον περιεβάλετο.

And she said to the servant, 'Who is that man walking in the field to meet us?' And the servant said, 'He is my lord.' And Rebekah took the veil and covered herself.

Recognition and veiling (θέριστρον — key crux)

καί

Rebekah's question (Τίς ἐστὶν ὁ ἄνθρωπος ἐκεῖνος;) is followed immediately by the servant's decisive identification: Οὗτός ἐστιν ὁ κύριός μου ('This is my lord'). Rebekah's response to learning Isaac's identity is at once intimate and proprietary: λαβοῦσα τὸ θέριστρον περιεβάλετο — 'taking the veil she covered herself.' KEY CRUX: θέριστρον. The Hebrew שָׂרָפָה (šā'îp) is a covering/wrap; the LXX renders it θέριστρον, which originally meant 'summer garment / light robe' (from θέρος, 'summer'). The same word appears at Gen 38:14,19 (Tamar's veil). The act of veiling signals the transition from unmarried woman to bride — a betrothal gesture at the moment of meeting.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Rebekah addresses the servant)

→ constative aorist

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

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

παῖδα

servant

Accusative

accusative object of πρὸς

→ object specification

παῖδα: meaning 'servant'; it serves as accusative object of πρὸς.

Τίς

Who

Nominative

interrogative pronoun, subject of ἔστιν

→ participant reference

Τίς: meaning 'Who'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun, subject of ἔστιν.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (equative)

→ stative present

εἰμί: copula.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

predicate nominative (the unknown man)

→ participant prominence

ἄνθρωπος: meaning 'man'; it serves as predicate nominative (the unknown man).

ἐκεῖνος

that

Nominative

demonstrative pronoun (pointing to the distant figure)

→ participant reference

ἐκεῖνος: meaning 'that'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (pointing to the distant figure).

ὁ

the

Nominative

article (with participial phrase)

→ noun-phrase marking

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

πορευόμενος

walking

Pres Mid Ptcp Nom Sg M · πορεύομαι

attributive participle ('the man walking in the field')

→ present participle (the man is visibly walking as she asks)

πορεύομαι: meaning 'walking'; it contributes descriptive or attendant verbal force; here it functions as attributive participle ('the man walking in the field').

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

πεδίῳ

field

Dative

dative object of ἐν

→ sphere or reference

πεδίῳ: meaning 'field'; it serves as dative object of ἐν.

εἰς

to

preposition + accusative (purpose / direction: coming to meet us)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (purpose / direction: coming to meet us).

συνάντησιν

meeting

Accusative

accusative object of εἰς (walking in our direction to meet us)

→ object specification

συνάντησις: 'meeting, encounter'; εἰς συνάντησιν + dative = 'to meet someone'; cf. the same formula at Gen 18:2 (Abraham running to meet the three visitors).

ἡμῖν

us

Dative

dative object of συνάντησιν (the one they are coming to meet)

→ participant reference or interest

ἡμῖν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of συνάντησιν (the one they are coming to meet).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (servant's answer)

→ constative aorist

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

δέ

and

postpositive adversative/continuative particle

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

παῖς

servant

Nominative

subject

→ participant prominence

παῖς: meaning 'servant'; it serves as subject.

Οὗτός

This

Nominative

demonstrative pronoun, subject (the definitive identification)

→ participant reference

Οὗτός: meaning 'This'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun, subject (the definitive identification).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: copula.

ὁ

the

Nominative

article

→ noun-phrase marking

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

κύριός

lord

Nominative

predicate nominative ('He is my lord')

→ participant prominence

κύριος: 'lord, master'; ὁ κύριός μου — the servant refers to Isaac as 'my lord'; note the loyalty formula throughout the chapter. The identification is also the cue for Rebekah's veiling.

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.

λαβοῦσα

taking

Aor Act Ptcp Nom Sg F · λαμβάνω

attendant circumstance participle (Rebekah's response: she takes the veil)

→ aorist participle

λαμβάνω: meaning 'taking'; it contributes descriptive or attendant verbal force; here it functions as attendant circumstance participle (Rebekah's response: she takes the veil).

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

Ρεβεκκα

Rebekah

indeclinable proper noun, subject

→ participant identification

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

θήριστρον

veil

Accusative

direct object of λαβοῦσα (KEY CRUX: the bridal veil)

→ object specification

θήριστρον: KEY CRUX. The word derives from θέρος ('summer') and originally denoted a 'light summer garment / wrap.' The LXX uses it to render Hebrew יָלָף (šālāp, 'veil, wrap') — the same Hebrew word recurs at Gen 38:14,19 (Tamar's veiling before Judah). In its narrative function here, the θήριστρον marks the decisive moment of betrothal: Rebekah covers herself upon learning that the approaching figure is her husband-to-be. The gesture is both modest and covenantal — a physical enactment of spousal transition.

περιέβαλετο

covered herself

Aor Mid Indic 3 Sg · περιβάλλω

main verb with middle voice (she wraps herself — the reflexive force of the middle is deliberate)

→ constative aorist

περιβάλλω: 'throw around, wrap'; middle voice: 'wrap (oneself)'; the middle intensifies the self-directed, intentional character of the veiling — Rebekah covers herself as a deliberate act of self-presentation before her husband.

66 καὶ διηγῆσατο ὁ παῖς τῷ Ἰσαακ πάντα τὰ ῥήματα, ἃ ἐποίησεν.

And the servant told Isaac all the things that he had done.

Report (the servant completes his account to Isaac) **καί**

The entire long narrative of the chapter (the prayer, the test, the hospitality, the betrothal, the departure) is compressed into a single verb: διηγῆσατο ('narrated, recounted'). The servant who has carried the story across 65 verses now hands it to Isaac in one summarizing action. πάντα τὰ ῥήματα, ἃ ἐποίησεν recalls the earlier vocabulary of faithful service (cf. v.33 'I will not eat until I have spoken my words' — τὰ ῥήματά μου). The chapter's narrative is now complete: what was commissioned (v.4) has been fully executed and reported.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διηγῆσατο

told / narrated

Aor Mid Indic 3 Sg · διηγέομαι

main verb (the servant's final report to Isaac, summarizing the entire chapter)

→ constative aorist

διηγέομαι: 'narrate, recount, explain in full'; a compound of διά + ἡγέομαι ('lead through') — 'to lead someone through an account.' The same root underlies the NT term διήγησις ('account, narrative') in Luke 1:1. The servant's 'narrating through' mirrors his own role as narrator throughout the chapter.

ὁ

the

Nominative

article

→ noun-phrase marking

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

παῖς

servant

Nominative

subject

→ participant prominence

παῖς: meaning 'servant'; it serves as subject.

τῷ

to

Dative

article

→ noun-phrase marking

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

Ἰσαακ

Isaac

indeclinable proper noun, dative indirect object (the servant reports to Isaac)

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative indirect object (the servant reports to Isaac).

πάντα

all

Accusative

accusative adjective in substantival phrase ('all the things')

→ object specification

πάντα: meaning 'all'; it serves as accusative adjective in substantival phrase ('all the things').

τὰ

the

Accusative

article

→ noun-phrase marking

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

ῥήματα

things / words

Accusative

direct object of διηγήσατο

→ object specification

ῥῆμα: 'word, thing, matter'; πάντα τὰ ῥήματα = 'all the things' (not just spoken words — the full sequence of events the servant performed); cf. v.33 where ῥήματά μου = 'my words/commission.'

ὅ

that

Accusative

accusative relative pronoun (antecedent: πάντα τὰ ῥήματα)

→ participant reference

ὅ: meaning 'that'; pronoun marking person, possession, or reference within the clause; here it functions as accusative relative pronoun (antecedent: πάντα τὰ ῥήματα).

ἐποίησεν

he had done

Aor Act Indic 3 Sg · ποιέω

verb of the relative clause (what the servant did = the entire mission)

→ constative aorist

ποιέω: summarises the king's deeds.

67 εἰσήγαγεν δὲ αὐτὴν Ἰσαὰκ εἰς τὸν οἶκον Σαρρας τῆς μητρὸς αὐτοῦ, καὶ ἔλαβεν τὴν Ρεβέκκαν καὶ ἐγένετο αὐτοῦ γυνή, καὶ ἠγάπησεν αὐτήν· καὶ παρεκλήθη Ἰσαὰκ περὶ Σαρρας τῆς μητρὸς αὐτοῦ.

And Isaac brought her into the house of his mother Sarah, and took Rebekah, and she became his wife; and he loved her. And Isaac was comforted concerning his mother Sarah.

Climax and conclusion (the union, the first love, the consolation) **δέ**

The chapter closes in three beats, each introduced by καί: (1) εἰσήγαγεν — Isaac brings Rebekah into Sarah's tent; (2) ἠγάπησεν αὐτήν — KEY CRUX: the first use of ἀγαπάω for conjugal love in Genesis; (3) παρεκλήθη — Isaac is comforted after Sarah's death. The phrase εἰς τὸν οἶκον Σαρρας τῆς μητρὸς αὐτοῦ anchors the union typologically: Rebekah enters the space vacated by Sarah's death (Gen 23), which has been the narrative gap the chapter fills. ἠγάπησεν αὐτήν: the verb ἀγαπάω has appeared earlier in Genesis for Abraham's love of Isaac (Gen 22:2, τὸν υἱόν σου τὸν ἀγαπητόν), but this is its first use in Genesis for a man's love of his wife — initiating the Genesis theme of conjugal ἀγάπη that runs through Isaac–Rebekah, Jacob–Rachel (29:18,20,30). παρεκλήθη Ἰσαὰκ: the verb παρακαλέω (passive: 'be comforted, consoled') brings the chapter to rest — the grief of Gen 23 (Sarah's death) is answered by the love of Gen 24 (Rebekah received). The consolation (παράκλησις) that follows grief is a major LXX/NT theme (cf. Isa 40:1 LXX, 'παρακαλεῖτε παρακαλεῖτε τὸν λαόν μου'; 2 Cor 1:3–4).

εἰσήγαγεν

brought in

Aor Act Indic 3 Sg · εἰσάγω

main verb (Isaac formally installs Rebekah in Sarah's house)

→ constative aorist

εἰσάγω: 'bring in, lead in'; the act of bringing Rebekah εἰς τὸν οἶκον Σαρρας is both domestic and covenantal — she enters the tent of the matriarch she will succeed.

δέ

and

postpositive continuative particle

→ discourse linkage or contrast

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

αὐτήν

her

Accusative

direct object of εἰσήγαγεν (Rebekah)

→ participant reference

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

Ἰσαὰκ

Isaac

indeclinable proper noun, subject

→ participant identification

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

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house / tent

Accusative

accusative object of εἰς

→ object specification

οἶκος: 'house, household, tent'; εἰς τὸν οἶκον Σαρρας τῆς μητρὸς αὐτοῦ = 'into the tent of Sarah his mother'; Sarah's tent (cf. Gen 18:6,9,10) is the Patriarchal household's sacred domestic space; bringing Rebekah into it signals dynastic succession.

Σαρρας

Sarah

indeclinable proper noun, genitive (descriptive genitive: 'the house/tent of Sarah')

→ participant identification

Σαρρα: Sarah has been absent from the chapter's narrative since her death in Gen 23, but her tent remains the defining household space; Rebekah enters it to succeed her as the matriarch.

τῆς

of

Genitive

article

→ noun-phrase marking

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

μητρὸς

mother

Genitive

genitive in apposition to Σαρρας (identifying Sarah as Isaac's mother)

→ relational specification

μητρὸς: meaning 'mother'; it serves as genitive in apposition to Σαρρας (identifying Sarah as Isaac's mother).

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 (second beat)

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (formal act of taking a wife)

→ constative aorist

λαμβάνω γυναῖκα: 'take a wife'; the technical idiom for marriage (cf. Gen 4:19; 11:29; 12:19; 25:1,20) — ἔλαβεν τὴν Ρεβεκκάν followed by ἐγένετο αὐτοῦ γυνή confirms the marriage is completed.

τὴν

the

Accusative

article

→ noun-phrase marking

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

Ρεβεκκάν

Rebekah

indeclinable proper noun, direct object of ἔλαβεν

→ participant identification

Ρεβεκκάν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, direct object of ἔλαβεν.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb (the union effected: she becomes his wife)

→ constative aorist

γίνομαι: καὶ ἐγένετο, narrative time-marker.

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').

γυνή

wife

Nominative

predicate nominative ('she became his wife')

→ participant prominence

γυνή: meaning 'wife'; it serves as predicate nominative ('she became his wife').

καὶ

and

narrative conjunction (third and climactic beat)

→ discourse linkage or contrast

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

ἠγάπησεν

loved

Aor Act Indic 3 Sg · ἀγαπάω

main verb (KEY CRUX: the declaration of conjugal love)

→ constative aorist (a single, summarizing declaration)

ἀγαπάω: KEY CRUX — FIRST CONJUGAL LOVE VERB IN GENESIS. ἀγαπάω has appeared earlier for Abraham's love of Isaac (Gen 22:2), but ἠγάπησεν αὐτήν ('he loved her') is its debut use for a husband's love of his wife in Genesis. It initiates the Genesis theme of conjugal ἀγάπη: Isaac–Rebekah here; Jacob–Rachel at Gen 29:18 ('Ἰακώβ δὲ ἠγάπα τὴν Ραχὴλ'), 29:20, 29:30. The entire LXX vocabulary of love (ἀγαπάω, ἀγάπη) for marriage flows from this first moment. In the context of the chapter, this love is the fruit of the divinely guided (εὐδοῶ) mission — Providence ordered the meeting; ἀγάπη is its consummation.

αὐτήν

her

Accusative

direct object of ἠγάπησεν

→ participant reference

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

καὶ

and

narrative conjunction (consolation coda)

→ discourse linkage or contrast

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

παρεκλήθη

was comforted

Aor Pass Indic 3 Sg · παρακαλέω

main verb (passive: Isaac receives comfort — the grief of Gen 23 resolved)

→ constative aorist

παρακαλέω: 'call alongside, exhort, comfort'; passive: 'be comforted'; παρεκλήθη Ἰσαακ περὶ Σαρρας τῆς μητρὸς αὐτοῦ = 'Isaac was comforted concerning Sarah his mother.' Sarah's death (Gen 23) created the narrative gap that Gen 24 fills; the chapter ends with that grief explicitly resolved through the love of Rebekah. The consolation (παράκλησις) that follows grief is a major LXX/NT theme (cf. Isa 40:1 LXX, 'παρακαλεῖτε παρακαλεῖτε τὸν λαόν μου'; 2 Cor 1:3–4).

Ἰσαακ

Isaac

indeclinable proper noun, subject

→ participant identification

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

περὶ

concerning

preposition + genitive (reference: comforted in regard to Sarah)

→ spatial or relational framing

περὶ: meaning 'concerning'; here it marks the relation signaled by preposition + genitive (reference: comforted in regard to Sarah).

Σαρρας

Sarah

indeclinable proper noun, genitive object of περὶ

→ participant identification

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

τῆς

of

Genitive

article

→ noun-phrase marking

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

μητρὸς

mother

Genitive

genitive in apposition to Σαρρας

→ relational specification

μητρὸς: meaning 'mother'; it serves as genitive in apposition to Σαρρας.

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.

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.