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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 25

ΓΕΝΕΣΙΣ ΚΕ΄

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

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

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

Theme

The chapter spans three major movements: Abraham's twilight and the Keturah genealogy (25:1–11), the Ishmaelite list of twelve princes (25:12–18), and the opening of the Jacob–Esau narrative culminating in the birthright sale (25:19–34).

Translation & textual notes

The Greek text of Genesis 25 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter spans three major movements: Abraham's twilight and the Keturah genealogy (25:1–11), the Ishmaelite list of twelve princes (25:12–18), and the opening of the Jacob–Esau narrative culminating in the birthright sale (25:19–34). The opening verb Προσθέμενος (25:1) is a Hebraizing circumstantial participle calquing Hebrew וַיֵּשֶׁב ('and he again / proceeded to'), the LXX's standard rendering of the resumptive idiom. Abraham's death formula at 25:8 — πρεσβύτης καὶ

πλήρης ἡμερῶν ('old and full of days') — is the classical toledoth obituary echoed at Job 42:17 LXX. At 25:9 both Ἰσαακ and Ἰσμαηλ bury their father in the σπήλαιον τὸ διπλοῦν ('the double cave'), the only post-expulsion scene reuniting the two sons over their father's body. The twelve Ishmaelite princes (25:13–16) parallel the twelve tribes of Israel: two complete nations, both of Abrahamic descent. At 25:22 ἐσκίρτων ('the children were leaping within her') employs σκίρτάω — the same verb at Luke 1:41 of the infant John leaping in Elizabeth's womb at Mary's greeting; Luke deliberately recalls this LXX motif of the prophetic child in the womb. At 25:23 the divine oracle δύο ἔθνη ἐν τῇ γαστρὶ σοῦ εἰσιν ... καὶ ὁ μείζων δουλεύσει τῷ ἐλάσσονι ('the greater shall serve the lesser') is cited verbatim at Romans 9:12 — the exegetical foundation of Paul's argument for sovereign election apart from works (Rom 9:10–13). The πτέρνα etymology of Ἰακωβ (25:26) and the Εδωμ / πυρρός wordplay (25:30) are preserved as narrative name-anchors. The chapter closes with the narrator's lapidary verdict ἐφάυλισεν ('he despised / treated as worthless', 25:34), rendering Hebrew רָצַן; the same semantic field governs the NT portrait of Esau as βέβηλος ('profane') at Hebrews 12:16, who sold the πρωτοτόκια for a single meal.

Discourse structure of the chapter

A · 25:1–6

Keturah's sons and the distribution of Abraham's estate

Abraham takes Keturah as wife (25:1) and she bears him six sons (25:2), whose descendants branch into the Arabian peoples east and south of Canaan (25:3–4). The unit closes with Abraham's deliberate estate-settlement: all that he has goes to Isaac (25:5), while the sons of his concubines receive gifts and are sent eastward while Abraham is still living (25:6). The two-tiered distribution — Isaac receives everything, the others receive gifts and distance — enacts the promise that the inheritance runs through the Isaanic line (cf. 21:10–12; Rom 9:7).

B · 25:7–11

Abraham's death at 175 and burial at Machpelah

The narrative pauses for the toledoth death-notice: Abraham dies at 175 years (25:7), and the formulaic doublet *πρεσβύτης καὶ πλήρης ἡμερῶν* ('old and full of days') marks a life of covenantal completeness (25:8). Both *Ισαακ* and *Ισμαηλ* bury him in the double cave at Machpelah beside Sarah (25:9–10) — the only post-expulsion scene uniting the two sons. The unit closes with Isaac dwelling at the Well of Vision and receiving the divine blessing (25:11), formally establishing narrative continuity from Abraham to Isaac.

C · 25:12–18

The Ishmaelite genealogy: twelve princes

The toledoth heading *Αὕται δὲ αἱ γενέσεις Ισμαηλ* (25:12) opens the Ishmaelite section, parallel in form to the Isaanic toledoth at 25:19. Twelve sons are named (25:13–15), structurally paralleling Israel's twelve tribes — both sons of Abraham produce a complete nation of twelve. The closing summary identifies them as *δώδεκα ἄρχοντες* ('twelve princes') ruling *κατὰ ἔθνη αὐτῶν* (25:16). Ishmael dies at 137 and is gathered to his people (25:17); the territorial note in 25:18 — 'from Havilah to Shur, over against all his brothers' — echoes the angel's oracle of 16:12 and formally closes the Ishmael sub-narrative.

D · 25:19–23

Isaac's genealogy and the oracle of the two nations

The second toledoth opens the Jacob–Esau narrative (25:19); Isaac marries Rebekah at forty (25:20) and intercedes for her barrenness (25:21). The twins' violent struggle in the womb (*ἐσκίρτων*, 25:22) drives Rebekah to divine inquiry, and the LORD's oracle is the chapter's theological climax: *Δύο ἔθνη ἐν τῇ γαστρὶ σου εἰσιν ... ὁ μείζων δουλεύσει τῷ ἐλάσσονι* (25:23). This reversal — elder serving younger — is decreed before birth, apart from any works, and quoted verbatim by Paul at Romans 9:12 as proof that divine election is not determined by descent or merit.

E · 25:24–28

The birth and contrasting characters of Esau and Jacob

Rebekah delivers twins (25:24): the firstborn emerges red and hairy (*πυρράκης, δασύς*, 25:25) and is named *Ησαυ*; the second grasps his brother's heel (*πτέρνα*) and is named *Ιακωβ* — the heel-grasper (25:26), Isaac being sixty at the birth. As the boys grow, they diverge sharply: Esau becomes a wild hunter (*ἄγριος*), Jacob a quiet tent-dweller (*ἄπλαστος*, 25:27). The parental partiality — Isaac loves the hunter, Rebekah loves the homebody (25:28) — plants the seed of the deception in chapter 27.

F · 25:29–34

The birthright sold for lentil stew

Jacob is cooking stew (*ἔψημα*) when Esau returns famished from the field (25:29). Esau demands to be filled with the red stuff (*τοῦ πυρροῦ*, 25:30), which triggers the *Εἶωμ* / red wordplay. Jacob extracts the price: the birthright (*πρωτοτόκια*, 25:31). Esau dismisses it with the fatalistic quip 'I am about to die — what use is a birthright to me?' (25:32) and swears it away (25:33). The unit closes with Jacob's feeding of Esau and the narrator's verdict: *ἐφάδυσεν Ησαυ τὰ πρωτοτόκια* — 'Esau despised the birthright' (25:34). NT echo: Hebrews 12:16 invokes Esau as the paradigm of the *βέβηλος* ('profane person') who traded away the sacred for the transient.

1 Προσθέμενος δὲ Ἀβραὰμ ἔλαβεν γυναῖκα ἧ ὄνομα Χεττουρα.

And Abraham again took a wife, whose name was Keturah.

Resumptive narrative continuation Προσθέμενος δὲ

The Hebraizing participial construction Προσθέμενος ... ἔλαβεν calques Hebrew $\text{וַיִּבְרַח} \dots \text{וַיִּקַּח}$, the idiom 'he added and took' meaning 'he took again.' The particle δὲ marks a new episode within the Abraham narrative, following the conclusion of the Rebekah marriage in chapter 24. The verse is the only reference to Keturah in Genesis proper; 1 Chr 1:32 LXX calls her a concubine (παλλακή), raising a tension the LXX here does not resolve.

Προσθέμενος

proceeding / again

Aor Mid Part Nom Sg Masc · προστίθμι
attendant-circumstance participle (Hebraistic resumptive idiom)

→ constative aorist (single additional resumptive action)

προστίθμι: 'add / proceed to'; as a participial Hebraism Προσθέμενος + finite verb = 'he did X again / additionally,' calquing Hebrew וַיִּבְרַח (wayyōsep, hiphil of וָרַח). The LXX consistently uses this construction for the resumptive Hebrew idiom (cf. Gen 4:2; 8:12; 38:5). The form signals that Abraham's reproductive story was not exhausted with Sarah's death.

δὲ

and

mild adversative / narrative particle (marking new episode)

→ discourse linkage or contrast

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

Ἀβραὰμ

Abraham

subject (indeclinable proper name)

→ participant identification

Ἀβραὰμ: LXX transliteration of אַבְרָהָם ('Abrāhām = 'father of a multitude'), the name given at 17:5; indeclinable in Greek. His taking of Keturah is surprising after Sarah's death (23:2) and the solemnity of the burial chapter; the narrator presents it without comment.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ constative aorist (single completed act of taking a wife)

λαμβάνω: 'take'; in the matrimonial formula λαμβάνω + γυναῖκα renders Hebrew לָקַח (lāqah ṯiššāh), the standard idiom for taking a wife (cf. 11:29; 24:3, 67).

γυναῖκα

a wife

Accusative

direct object (*anarthrous: new character introduced*)

→ object specification

γυνή: 'woman / wife'; the LXX uses γυναῖκα (wife) where 1 Chr 1:32 uses παλλακή (concubine) for Keturah; the honorific term may reflect the translator's exegetical preference or a different Vorlage tradition.

ἥ

whose

Dative

relative pronoun, dative of possession ('to whom there was a name')

→ participant reference or interest

ἥ: meaning 'whose'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, dative of possession ('to whom there was a name').

ὄνομα

name

Nominative

subject of implied copula (ἡ ὄνομα X = 'whose name was X')

→ participant prominence

ὄνομα: 'name'; the idiom ἡ ὄνομα + predicate calques Hebrew הַשֵּׁם X, the Hebraistic formula for introducing a character's name (cf. 16:1: ἡ ὄνομα Αἰσάκ).

Χεττουρα

Keturah

predicate nominative (*indeclinable proper name*)

→ participant identification

Χεττουρα: LXX transliteration of קְטֹרֶה (Qeṭrāh), probably related to Hebrew קְטֹרֶת ('incense / fragrance'), evoking the aromatic trade goods of her Arabian descendants; indeclinable in Greek. She appears only here and at 1 Chr 1:32–33.

2 ἔτεκεν δὲ αὐτῷ τὸν Ζεμβραν καὶ τὸν Ιεξαν καὶ τὸν Μαδαν καὶ τὸν Μαδιαμ καὶ τὸν Ιεσβοκ καὶ τὸν Σουε.

And she bore him Zimran and Jokshan and Medan and Midian and Isbak and Shuah.

Genealogical enumeration δὲ

Paratactic καί-list renders the Hebrew name-sequence verbatim. The six sons correspond to Arabian ethnic groups east and south of Canaan; Μαδιαμ (Midian) is the most prominent, appearing as an Israelite trading partner and antagonist throughout the Pentateuch and Judges.

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb

→ constative aorist (collective bearing of six sons)

τίκτω: 'bear / give birth'; the standard maternal genealogical verb; the subject is Keturah, carried from v.1.

δὲ

and

continuative particle

→ discourse linkage or contrast

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

αὐτῷ

to him

Dative

dative of advantage (indirect object: to/for Abraham)

→ participant reference or interest

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

τὸν Ζεμβραν

Zimran

Accusative

direct object (article + indeclinable name; first of six)

→ object specification

Ζεμβραν: LXX for זִמְרָן (Zimrān); possibly related to Hebrew זִמְרָה ('song / music'); location unknown.

τὸν Ιεξαν

Jokshan

Accusative

direct object (article + indeclinable name)

→ object specification

Ιεξαν: LXX for יַעֲזָאן (Yāʿešān); his sons Sheba and Dedan are listed in v.3, placing him in the south-Arabian sphere.

τὸν Μαδαν

Medan

Accusative

direct object (article + indeclinable name)

→ object specification

Μαδαν: LXX for מִדְיָן (Medān); a group often identified with the Midianites or adjacent tribes.

τὸν Μαδιαμ

Midian

Accusative

direct object (article + indeclinable name)

→ object specification

Μαδιαμ: LXX for מִדְיָן (Midyān); eponymous ancestor of the Midianites; Moses' father-in-law Jethro is a Midianite priest (Exod 3:1 LXX), and the Midianites reappear as antagonists in Numbers 22–25 and Judges 6–8.

τὸν Ιεσβοκ

Isbak

Accusative

direct object (article + indeclinable name)

→ object specification

Ιεσβοκ: LXX for יִשְׁבָּאֵק (Yišbāq); unattested outside this genealogy.

τὸν Σουε

Shuah

Accusative

direct object (article + indeclinable name; last of six)

→ object specification

Σουε: LXX for שׁוּאֵה (Šūah); the father of Bildad the Shuhite (Job 2:11 LXX: Βαλδαδ ὁ Σαυχίτης), connecting this Abrahamic genealogy to the wisdom tradition.

3 Ιεξαν δὲ ἐγέννησεν τὸν Σαβα καὶ τὸν Δαιδαν. υἱοὶ δὲ Δαιδαν ἐγένοντο Ραγουηλ καὶ Ναβδεηλ καὶ Ασσουριμ καὶ Λατουσιμ καὶ Λαομιμ.

And Jokshan fathered Sheba and Dedan. The sons of Dedan were Raguel and Nabdeel and Asourim and Latousin and Laomiin.

Genealogical branching (second generation) δὲ

The genealogy extends one generation into Jokshan's line. Σαβα and Δαιδαν denote the major south-Arabian peoples of Sheba and Dedan; the Queen of Sheba is the most famous representative (1 Kgs 10). Dedan's five sons are unknown outside this list; the pluralized forms Ασσουριμ, Λατουσιμ, Λαομιμ suggest tribal groupings (gentilic plurals) rather than named individuals.

Ιεξαν

Jokshan

subject (indeclinable proper name, from v.2)

→ participant identification

Ιεξαν: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper name, from v.2).

δὲ

and

continuative particle

→ discourse linkage or contrast

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

ἐγέννησεν

fathered

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical begetting)

→ constative aorist

γεννάω: 'beget / father'; the standard LXX paternal genealogical verb, rendering Hebrew טָלַח in the hiphil; distinct from the maternal τίκτω of v.2.

τὸν Σαβα

Sheba

Accusative

direct object (article + indeclinable name)

→ object specification

Σαβα: LXX for שָׁבָא (šebā'); the Sabaeen kingdom of south Arabia, famous for spices, gold, and trade (cf. 1 Kgs 10:1–13 LXX: βασίλισσα Σαβα).

τὸν Δαιδαν

Dedan

Accusative

direct object (article + indeclinable name)

→ object specification

Δαιδαν: LXX for דֵּדָן (Dedān); a north-Arabian trading people mentioned in Ezek 27:15, 20 and Jer 25:23 LXX; his five sons below are otherwise obscure.

υἱοὶ

sons

Nominative

subject (predicate nominative construction for second clause)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject (predicate nominative construction for second clause).

δὲ

and

continuative particle (introducing second clause)

→ discourse linkage or contrast

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

Δαιδαν

of Dedan

Genitive

genitive of relationship (indeclinable, treated as genitive by position)

→ participant identification

Δαιδαν: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable, treated as genitive by position).

ἐγένοντο

were

Aor Mid Indic 3 Pl · γίνομαι

main verb (existential enumeration: 'there were')

→ constative aorist (collective listing of offspring)

γίνομαι: 'become / be'; υἱοὶ δὲ Δαυὶδ ἐγένοντο X renders Hebrew יְהוָה וְיִשְׂרָאֵל X, the standard genealogical predication formula.

Ραγουηλ

Raguel

predicate nominative (indeclinable name; first of five)

→ participant identification

Ραγουηλ: LXX for רַגֵּל (Ra'wē'l = 'friend of God'); the same name as Moses' father-in-law in Num 10:29 LXX.

Ναβδεηλ

Nabdeel

predicate nominative (indeclinable name)

→ participant identification

Ναβδεηλ: LXX for נַבְדֵּי; otherwise unattested.

Ασσουριμ

Asourim

predicate nominative (indeclinable gentilic plural = tribal group)

→ participant identification

Ασσουριμ: LXX for אֲשֻׁרִים; a nomadic tribal name, not to be confused with Assyria (Ἀσσύριοι).

Λατουσιμ

Latousin

predicate nominative (indeclinable gentilic plural)

→ participant identification

Λατουσιμ: LXX for לָטוּשִׁי; location unknown.

Λαομιμ

Laomiin

predicate nominative (indeclinable plural; last of five)

→ participant identification

Λαομιμ: LXX for לְאוֹמִי; the Hebrew term may mean simply 'peoples / clans' (a common noun), but the LXX treats it as a proper name in this genealogical list.

4 υἱοὶ δὲ Μαδιαμ· Γεφαρ καὶ Αφερ καὶ Ενωχ καὶ Αβιδα καὶ Ελδαγα. πάντες οὗτοι ἦσαν υἱοὶ Χεττουρας.

And the sons of Midian were Ephah and Epher and Enoch and Abida and Eldaah. All these were sons of Keturah.

Genealogical enumeration (coordinate branch) with summary close δε

The Midianite sons close the Keturah genealogy; the summary πάντες οὗτοι ἦσαν υἱοὶ Χεττουρας gathers all the branching lines of vv.1–4 back to their common ancestress. The Midianite sons reappear at Isa 60:6 (Μαδιαν and Γαίφα / Εφα) in the eschatological vision of the nations bringing tribute to Zion.

υἱοὶ

sons

Nominative

subject (predicate nominative construction)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as subject (predicate nominative construction).

δὲ

and

continuative particle

→ discourse linkage or contrast

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

Μαδιαμ

of Midian

Genitive

genitive of relationship (indeclinable proper name)

→ participant identification

Μαδιαμ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable proper name).

Γεφαρ

Ephah

predicate nominative (indeclinable name; first of five)

→ participant identification

Γεφαρ: LXX for גִּפְאֵר (ʿġpāh); Isa 60:6 MT names Midian and Ephah together as bearers of tribute to Zion in the eschatological pilgrimage.

Αφερ

Epher

predicate nominative (indeclinable name)

→ participant identification

Αφερ: LXX for אֶפֶר (ʿĒper); possibly related to Hebrew אֶפֶן ('fawn').

Ενωχ

Enoch

predicate nominative (indeclinable name)

→ participant identification

Ενωχ: LXX for חֲנוֹךְ (Ḥănōk); the same name as the famous Enoch of Gen 5:18–24 (who walked with God), but a distinct figure here.

Αβιδα

Abida

predicate nominative (indeclinable name)

→ participant identification

Αβιδα: LXX for אֲבִידָא (ʿAbîdāʿ = 'my father knows').

Ελδαγα

Eldaah

predicate nominative (indeclinable name; last of five)

→ participant identification

Ελδαγα: LXX for אֱלֹדָא (ʿEldāʿāh = 'God has known').

πάντες

all

Nominative

adjective substantive (subject of summary close)

→ participant prominence

παῖς: 'all'; πάντες οὗτοι ('all these') functions as a resumptive summary gathering all the Keturah descendant-lines of vv.2–4 under a single maternal heading.

οὗτοι

these

Nominative

demonstrative pronoun subject (resumptive, referring to vv.2–4 list)

→ participant reference

οὗτοι: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun subject (resumptive, referring to vv.2–4 list).

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

copula (summary predication)

→ descriptive imperfect (standing genealogical relationship)

εἰμί: 'be'; the imperfect ἦσαν with the perfect participle ἡτιμασμένοι forms a periphrastic pluperfect-like construction ('had been / were in a state of being dishonored'), stressing the men's continuing condition of shame.

υἱοὶ

sons

Nominative

predicate nominative

→ participant prominence

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

Χεττουρας

of Keturah

Genitive

genitive of relationship (indeclinable proper name treated as genitive by context)

→ participant identification

Χεττουρας; transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (indeclinable proper name treated as genitive by context).

5 Ἔδωκεν δὲ Ἀβρααμ πάντα τὰ ὑπάρχοντα αὐτοῦ Ἰσαακ τῷ υἱῷ αὐτοῦ·

And Abraham gave all that he had to Isaac his son.

Estate settlement (main action) δὲ

The δέ-clause pivots from genealogy to legal settlement. The phrase πάντα τὰ ὑπάρχοντα ('all the possessions / all that belongs') is the LXX's standard rendering of the Hebrew כָּל־אֲשֶׁר־לוֹ, marking a total transfer. Isaac is named as the exclusive heir in fulfillment of the covenant promise (21:10–12).

Ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb

→ constative aorist (single completed act of transfer)

δίδωμι: 'give'; renders Hebrew נָתַן (nātan); the estate-transfer verb signals formal legal disposition of property, not merely informal gifting.

δὲ

and

narrative particle (transitional)

→ discourse linkage or contrast

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

Ἀβρααμ

Abraham

subject (indeclinable proper name)

→ participant identification

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

πάντα

all

Accusative

adjective substantive (direct object modifier: 'all things')

→ attributive qualification

πᾶς: 'all / everything'; πάντα τὰ ὑπάρχοντα = 'all the possessions / all that belonged'; the emphatic πάντα underlines the totality of the bequest to Isaac and the corresponding exclusion of the other sons.

τὰ ὑπάρχοντα

the possessions

Pres Act Part Acc Pl Neut · ὑπάρχω

substantival participle (direct object: 'things that belong / possessions')

→ progressive (ongoing possession up to the moment of transfer)

ὑπάρχω: 'belong to / exist'; τὰ ὑπάρχοντα as a substantive = 'one's property / what one has'; a standard legal-administrative term in LXX and NT (cf. Luke 12:15; Acts 4:32).

αὐτοῦ

his

Genitive

genitive of possession (referring to Abraham)

→ relational specification

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

Ἰσαακ

to Isaac

indirect object (indeclinable proper name, dative by context)

→ participant identification

Ἰσαακ: LXX transliteration of יִשְׁחָק (Yiṣḥāq = 'he laughs'); indeclinable; designated as sole heir in fulfillment of 17:19–21 and the restriction of the promise-seed to the Isaanic line (cf. 21:12; Rom 9:7).

τῷ

the

Dative

article (attributive with υἱῷ αὐτοῦ)

→ noun-phrase marking

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

υἱῷ

son

Dative

appositive to Ἰσαακ in the dative (identifying Isaac as his son)

→ sphere or reference

υἱῷ: meaning 'son'; it serves as appositive to Ἰσαακ in the dative (identifying Isaac as his son).

αὐτοῦ

his

Genitive

genitive of relationship (modifying υἱῷ)

→ relational specification

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

6 καὶ τοῖς υἱοῖς τῶν παλλακῶν αὐτοῦ ἔδωκεν Ἀβρααμ δόματα καὶ ἐξαπέστειλεν αὐτοὺς ἀπὸ Ἰσαακ τοῦ υἱοῦ αὐτοῦ ἔτι ζώντος αὐτοῦ πρὸς ἀνατολὰς εἰς γῆν ἀνατολῶν.

But to the sons of his concubines Abraham gave gifts and sent them away from Isaac his son while he was still alive, eastward to the land of the east.

Contrast (the other heirs — gift vs. full inheritance) καὶ

The καὶ here is mildly adversative by context: Isaac receives πάντα (v.5), the concubines' sons receive only δόματα ('gifts'). The eastward dispatch mirrors the expulsion of Ishmael (21:14) and establishes a narrative geography in which the promise-people occupy Canaan while Abrahamic-but-non-Isaanic peoples are relegated to the east. The genitive absolute ἔτι ζώντος αὐτοῦ ('while he was still alive') makes clear this was deliberate ante-mortem settlement, not post-mortem testamentary arrangement.

καὶ

and / but

adversative-coordinate conjunction (contrasting with v.5's total bequest)

→ discourse linkage or contrast

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

τοῖς υἱοῖς

to the sons

Dative

dative of advantage (indirect object)

→ sphere or reference

τοῖς υἱοῖς: meaning 'to the sons'; it serves as dative of advantage (indirect object).

τῶν παλλακῶν

of the concubines

Genitive

genitive of relationship (modifying υἱοῖς)

→ relational specification

παλλακή: 'concubine'; renders Hebrew שְׂפִילָה (pîlegeš); the plural reflects both Hagar (cf. 16:3; 21:9–14) and Keturah (who, despite the γυναῖκα of v.1, is effectively reclassified here as a concubine, matching 1 Chr 1:32).

αὐτοῦ

his

Genitive

genitive of possession (referring to Abraham)

→ relational specification

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (first of two actions in the verse)

→ constative aorist (completed act of gifting)

δίδωμι: 'give'; renders ἵπῃ; in the idiom ἔδωκεν ἐν χειρί ('gave into the hand of') it denotes the formal transfer of command authority to Abishai.

Ἀβρααμ

Abraham

subject (indeclinable proper name, post-verbal for emphasis)

→ participant identification

Ἀβρααμ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper name, post-verbal for emphasis).

δόματα

gifts

Accusative

direct object

→ object specification

δόμα: 'gift / present'; renders Hebrew מַתָּנוֹת (mattānōt); the term δόματα (plural) contrasts with the single comprehensive πάντα τὰ ὑπάρχοντα of v.5 — the concubines' sons receive plural portions, but not the inheritance.

καὶ

and

narrative conjunction (joining the two verbs)

→ discourse linkage or contrast

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

ἐξαπέστειλεν

sent away

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (second action: formal dismissal)

→ constative aorist (single completed dispatch)

ἐξαποστέλλω: 'send away / dispatch'; a compound that intensifies the separation; the same verb (or its simplex ἀποστέλλω) is used of Hagar's expulsion (21:14), creating a narrative parallel: both Hagar and the concubines' sons are sent east, away from the promise-son.

αὐτοὺς

them

Accusative

direct object (the concubines' sons)

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the concubines' sons).

ἀπὸ Ἰσαακ

from Isaac

prepositional phrase (ablative: separation from the heir)

→ spatial or relational framing

The phrase ἀπὸ Ἰσαακ underlines the purpose: the other sons are removed from proximity to the heir, preventing any future competition for the inheritance.

ἔτι ζῶντος αὐτοῦ

while he was still living

Pres Act Part Gen Sg Masc · ζάω

genitive absolute (temporal: contemporaneous with the main action)

→ progressive (ongoing life at the time of the dispatch)

ζάω: 'live'; the genitive absolute ἔτι ζῶντος αὐτοῦ ('while he was still living') emphasizes that Abraham acted deliberately and with full legal capacity — this was no deathbed arrangement but a considered ante-mortem settlement.

πρὸς ἀνατολάς

to the east

prepositional phrase (directional: eastward)

→ spatial or relational framing

ἀνατολή: 'east / rising (of the sun)'; the east is the direction of non-promise territories in Genesis — Cain (4:16), the tower-builders (11:2), and Lot (13:11) all move eastward; here it spatially enacts the theological boundary of the covenant.

εἰς γῆν ἀνατολῶν

into the land of the east

prepositional phrase (destination; parallel to πρὸς ἀνατολάς)

→ spatial or relational framing

γῆ ἀνατολῶν: 'land of the east'; renders Hebrew עֵרֶשׂ קִדְמוֹן ('ereš qedem), the designation for the desert and steppe regions east of Canaan inhabited by nomadic Arabian peoples — the territory now occupied by Keturah's descendants.

7 Ταῦτα δὲ τὰ ἔτη ἡμερῶν ζωῆς Αβρααμ, ὅσα ἔζησεν· ἑκατὸν ἐβδομήκοντα πέντε ἔτη.

Now these are the years of the days of Abraham's life, as many as he lived: one hundred and seventy-five years.

Death-notice formula (lifespan calculation) δὲ

The formulaic lifespan notice τὰ ἔτη ἡμερῶν ζωῆς X ('the years of the days of X's life') is the standard toledoth obituary construction (cf. 5:3–31; 11:10–32). The tautological genitive chain ἔτη ἡμερῶν ζωῆς ('years of days of life') is a Hebraism calquing יְיָ יָשָׁׁׁ X ('the years of the life of X'). Abraham's 175 years = 100 (his age at Isaac's birth, 21:5) + 75 more years.

Ταῦτα

now these

Nominative

demonstrative pronoun subject (anticipating the noun phrase)

→ participant reference

Ταῦτα: meaning 'now these'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun subject (anticipating the noun phrase).

δὲ

and / now

continuative particle (narrative transition to death-notice)

→ discourse linkage or contrast

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

τὰ ἔτη

the years

Nominative

predicate nominative (in apposition to Ταῦτα)

→ participant prominence

ἔτος: 'year'; the triple genitive chain ἔτη ἡμερῶν ζωῆς is a Hebraism for the total number of years constituting a life.

ἡμερῶν

of the days

Genitive

genitive of content (appositional: 'years that are days')

→ relational specification

ἡμερῶν: meaning 'of the days'; it serves as genitive of content (appositional: 'years that are days').

ζωῆς

of life

Genitive

genitive of quality (characterizing the days as living days)

→ relational specification

ζωή: 'life'; the genitive chain ἔτη ἡμερῶν ζωῆς renders יָנִי־יָנִי־X, a formulaic obituary phrase appearing throughout Gen 5 for the antediluvian patriarchs.

Ἀβρααμ

of Abraham

Genitive

genitive of possession (the subject of the lifespan notice)

→ participant identification

Ἀβρααμ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (the subject of the lifespan notice).

ὅσα

as many as

Accusative

relative pronoun (accusative of extent: 'all the years that he lived')

→ participant reference

ὅσος: 'as many / as much as'; here as a relative pronoun introducing the total count of years actually lived; the phrase ὅσα ἔζησεν is explanatory, underscoring that the following number is the full life total.

ἔζησεν

he lived

Aor Act Indic 3 Sg · ζάω

verb in relative clause

→ constative aorist (life as a completed whole)

ζάω (aor. ἔζησεν): 'live / come to life'; renders נָפְתָּ; the ingressive aorist marks the dead man's revival upon contact with the bones.

ἑκατὸν ἑβδομήκοντα πέντε ἔτη

one hundred and seventy-five years

Accusative

accusative of extent of time (the lifespan figure)

→ object specification

175 years: Abraham enters Canaan at 75 (12:4), Isaac is born at 100 (21:5), so he lives 75 more years after Isaac's birth. The number is the same in MT (175) and LXX. Contrast his father Terah at 205 (11:32 LXX) and his grandfather Nahor at 148 (11:25 LXX).

8 ἐκλιπὼν δὲ Ἀβραὰμ ἀπέθανεν ἐν γήρει καλῷ πρεσβύτης καὶ πλήρης ἡμερῶν καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ.

And Abraham expired and died in a good old age, an old man and full of days, and was gathered to his people.

Death formula (obituary climax) **δὲ**

Three formulaic death-verbs accumulate to mark Abraham's passing: ἐκλιπὼν ('having expired'), ἀπέθανεν ('died'), and προσετέθη πρὸς τὸν λαὸν αὐτοῦ ('was gathered to his people') — the last being a euphemism for ancestral reunion after death, used of the patriarchs (cf. 15:15; 35:29; 49:33). The doublet πρεσβύτης καὶ πλήρης ἡμερῶν ('old and full of days') is the classical LXX formula for a life of divinely granted completeness; it recurs at Job 42:17 LXX and underlies Luke 2:29 (Simeon's departure in peace after seeing what he lived to see).

ἐκλιπὼν

having expired

Aor Act Part Nom Sg Masc · ἐκλείπω

attendant-circumstance participle (preceding the main verb ἀπέθανεν)

→ constative aorist (breath ceasing as the moment of death)

ἐκλείπω: 'fail / give out / expire'; renders Hebrew וַיֵּצֵא (wayyigwa', 'he breathed his last'); a physical description of the cessation of breath at death, used with the same force at Gen 35:29 and 49:33 for Isaac and Jacob respectively.

δὲ

and

narrative particle (transitional)

→ discourse linkage or contrast

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

Ἀβραὰμ

Abraham

subject (indeclinable proper name)

→ participant identification

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

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb

→ constative aorist (death as a single completed event)

ἀποθνήσκω: 'die'; renders Hebrew וַיָּמָת (wayyāmāt), the standard narrative death verb; together with ἐκλιπὼν and προσετέθη it forms the triple obituary formula standard for patriarchs.

ἐν γήρει καλῶ

in a good old age

Dative

prepositional phrase (circumstantial dative of manner/condition)

→ spatial or relational framing

γήρας: 'old age'; καλός ('good / fine') renders Hebrew בִּטּוֹ ('good'); the phrase ἐν γήρει καλῶ echoes God's promise to Abraham at 15:15 (σὺ δὲ ἀπελεύση πρὸς τοὺς πατέρας σου ἐν εἰρήνῃ, τραφεὶς ἐν γήρει καλῶ), marking the death as fulfillment of that promise.

πρεσβύτης

an old man

Nominative

predicate nominative (in apposition to Αβρααμ, describing his state at death)

→ participant prominence

πρεσβύτης: 'old man / elder'; the word evokes both advanced age and honored status; the noun is used of Zechariah at Luke 1:18 (ἐγὼ γάρ εἰμι πρεσβύτης) in a context that echoes the Abrahamic infertility-and-promise pattern.

καὶ

and

coordinate conjunction (linking the two appositive epithets)

→ discourse linkage or contrast

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

πλήρης ἡμερῶν

full of days

Nominative

predicate nominative (second epithet in the doublet)

→ participant prominence

πλήρης: 'full / complete'; πλήρης ἡμερῶν renders Hebrew סָתֵי־עֵשֶׂר ('sated with days'), conveying a life lived to completion and satisfaction — the opposite of untimely death. The doublet πρεσβύτης καὶ πλήρης ἡμερῶν recurs at Job 42:17 LXX for the death of Job, the other great patriarch of the wisdom tradition.

καὶ

and

narrative conjunction (connecting the third death-formula)

→ discourse linkage or contrast

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

προσετέθη

was gathered

Aor Pass Indic 3 Sg · προστίθῃμι

second main verb (completing the death formula)

→ constative aorist (single completed transition at death)

προστίθῃμι: 'add / gather'; the passive προσετέθη πρὸς τὸν λαὸν αὐτοῦ ('was added / gathered to his people') renders Hebrew יִגְבַּע־לֶךָ יִשְׁרָאֵל, an idiom for death construed as ancestral reunion. The divine passive implies God as the agent of the gathering; the phrase reappears at the deaths of Ishmael (v.17), Isaac (35:29), and Jacob (49:33).

πρὸς τὸν λαὸν αὐτοῦ

to his people

prepositional phrase (goal of the gathering: reunion with ancestral dead)

→ spatial or relational framing

λαός: 'people'; the phrase πρὸς τὸν λαὸν αὐτοῦ is a euphemism for death as reunion with ancestors, carrying an implicit sense of post-mortem existence; contrast the bareness of merely 'dying' (ἀποθνήσκω).

9 καὶ ἔθαψαν αὐτὸν Ἰσαακ καὶ Ἰσμαηλ οἱ υἱοὶ αὐτοῦ εἰς τὸ σπήλαιον τὸ διπλοῦν εἰς τὸν ἀγρὸν Εφρων τοῦ Σαρ τοῦ Χετταίου, ὃ ἐστὶν ἀπέναντι Μαμβρη,

And Isaac and Ishmael his sons buried him in the double cave, in the field of Ephron son of Zohar the Hittite, which is opposite Mamre,

Narrative continuation (burial by both sons) καὶ

The surprising subject — Ἰσαακ καὶ Ἰσμαηλ, the two estranged sons together — is the theological center of the burial notice. The expulsion of Ishmael (21:14) is silently bridged: the two sons are reunited over their father's body without narrative explanation. The cave purchased in chapter 23 at great length now receives its proper occupant. The verse ends with a dependent relative clause (ὃ ἐστὶν ἀπέναντι Μαμβρη), continued in v.10.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἔθαψαν
buried

Aor Act Indic 3 Pl · θάπτω

main verb

→ constative aorist (single completed burial)

θάπτω: 'bury'; renders Hebrew וַיִּקְבְּרוּ (wayyiqbe'rû); the plural subject — both Ἰσαακ and Ἰσμαηλ — is the narrative's silent reconciliation of the two brothers over their father's grave.

αὐτὸν
him

Accusative

direct object (Abraham)

→ participant reference

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

Ἰσαακ
Isaac

subject (co-agent, first-named; indeclinable)

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as subject (co-agent, first-named; indeclinable).

καὶ
and

coordinate conjunction (joining the two subjects)

→ discourse linkage or contrast

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

Ισμαηλ
Ishmael

subject (co-agent, second-named; indeclinable)

→ participant identification

Ισμαηλ: LXX for יִשְׁמָעֵל (Yišmā'ēl = 'God hears'); his appearance here is his only post-expulsion cameo in the Genesis narrative; the two brothers cooperate in burial without the conflict of their lifetimes being narrated.

οἱ υἱοὶ αὐτοῦ
his sons

Nominative

appositive to Ισαακ καὶ Ισμαηλ (identifying them as Abraham's sons)

→ participant prominence

οἱ υἱοὶ αὐτοῦ: meaning 'his sons'; it serves as appositive to Ισαακ καὶ Ισμαηλ (identifying them as Abraham's sons).

εἰς τὸ σπήλαιον τὸ διπλοῦν
in the double cave

in the double cave

Accusative

prepositional phrase (goal of burial: the Machpelah cave)

→ spatial or relational framing

σπήλαιον: 'cave'; τὸ διπλοῦν ('the double') renders Hebrew הַמַּכְפֶּלֶה (hammakpēlāh), which may mean 'the double (cave)' — the LXX translates rather than transliterates, making the cave's unusual character visible to Greek readers. The cave was purchased in Gen 23.

εἰς τὸν ἀγρὸν Εφρων
in the field of Ephron

Accusative

prepositional phrase (location specifying the field's owner)

→ spatial or relational framing

Εφρων: LXX for עֶפְרֹן ('Eprōn); the Hittite from whom Abraham purchased the field (23:8–17).

τοῦ Σααρ τοῦ Χετταίου
son of Zohar the Hittite

Genitive

genitive of relationship (patronymic + ethnic identification)

→ relational specification

Σααρ: LXX for צֹהָר (ṣōḥar); Χετταῖος renders חִתִּי (Ḥittî, 'Hittite').

ὃ ἔστιν ἀπέναντι Μαμβρη
which is opposite Mamre

relative clause (geographical locator)

→ clausal contribution

Μαμβρη: LXX for מַמְרֵי (Mamrē); the oak grove of Mamre near Hebron where Abraham encamped (13:18; 18:1); the landmark identifies the precise location of Machpelah.

10 τὸν ἀγρὸν καὶ τὸ σπήλαιον, ὃ ἐκτήσατο Ἀβραὰμ παρὰ τῶν υἱῶν Χετ· ἐκεῖ ἔθαψαν Ἀβραὰμ καὶ Σαρραν τὴν γυναῖκα αὐτοῦ.

the field and the cave that Abraham had purchased from the sons of Heth — there they buried Abraham and Sarah his wife.

Continuation and burial summary (asyndeton)

ASYNDETON

The verse continues the geographical specification of v.9 (asyndeton, as the sentence flows from v.9's relative clause), then closes with the burial summary. The anaphoric ἐκεῖ ('there') closes the geographical description with a formal burial record. The inclusion of Σαρραν marks Abraham's reunion with his wife in the tomb he purchased for her (23:19).

τὸν ἀγρὸν καὶ τὸ σπήλαιον

the field and the cave

Accusative

direct object of ἐκτήσατο (resuming and specifying what was purchased)

→ object specification

The pair τὸν ἀγρὸν καὶ τὸ σπήλαιον ('the field and the cave') matches the purchase language of 23:17–20, formally closing the land-acquisition story by confirming its use.

ὃ

which

Accusative

relative pronoun (introducing the purchase clause; neuter singular summarizing the whole property)

→ participant reference

ὃ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (introducing the purchase clause; neuter singular summarizing the whole property).

ἐκτήσατο

had purchased

Aor Mid Indic 3 Sg· κτάομαι

verb in relative clause

→ constative aorist (referring back to the purchase of Gen 23)

κτάομαι: 'acquire / purchase'; renders Hebrew קָנָה (qānāh), the commercial term for the Machpelah purchase (23:18); the middle voice emphasizes the personal acquisition for Abraham's own use.

Ἀβραὰμ

Abraham

subject of ἐκτήσατο (indeclinable)

→ participant identification

Ἀβραὰμ: transliterated proper name rendered in Greek letters; here it functions as subject of ἐκτήσατο (indeclinable).

παρὰ τῶν υἱῶν Χετ

from the sons of Heth

Genitive

prepositional phrase (ablative: source of the purchase)

→ spatial or relational framing

υἱοὶ Χετ: 'sons of Heth' = the Hittites of Hebron; Χετ is LXX for חֶת (Ḥēṭ), eponymous ancestor of the Hittites. The purchase from them in Gen 23 was Abraham's only land-holding in Canaan, making the burial site his only legal foothold in the promised land.

ἐκεῖ

there

adverb of place (anaphoric: resuming the location of v.9)

→ adverbial qualification

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

ἔθαψαν

they buried

Aor Act Indic 3 Pl · θάπτω

main verb (formal burial summary)

→ constative aorist (completed burial)

θάπτω: 'bury'; renders בָּקַבֵּץ; the men of Jabesh buried Saul, an act of hesed that David honors in vv. 5–7; the verb recurs (ἐθάψατε, v. 5; θάπτουσιν, v. 32) as a structural keyword of the chapter.

Αβρααμ

Abraham

direct object (first of the two named burials; indeclinable)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as direct object (first of the two named burials; indeclinable).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Σαρραν

Sarah

Accusative

direct object (second of the two named burials; indeclinable)

→ participant identification

Σαρρα: LXX transliteration of סָרָא (śārāh = 'princess'); her burial in this cave was narrated in 23:19; her mention here closes the couple's story with a final juxtaposition — Abraham joins Sarah in the cave he purchased for her.

τὴν γυναῖκα αὐτοῦ

his wife

Accusative

appositive to Σαρραν (identifying her relationship to Abraham)

→ object specification

τὴν γυναῖκα αὐτοῦ: meaning 'his wife'; it serves as appositive to Σαρραν (identifying her relationship to Abraham).

11 Ἐγένετο δὲ μετὰ τὸ ἀποθανεῖν Ἀβραὰμ εὐλόγησεν ὁ θεὸς Ἰσαὰκ τὸν υἱὸν αὐτοῦ· καὶ κατώκησεν Ἰσαὰκ παρὰ τὸ φρέαρ τῆς ὁράσεως.

And it came to pass after Abraham died that God blessed Isaac his son; and Isaac dwelt by the Well of the Vision.

Transitional narrative (blessing transfers to Isaac)

Ἐγένετο δὲ

The Hebraizing formula Ἐγένετο δὲ μετὰ τὸ ἀποθανεῖν Ἀβραὰμ ('it came to pass after the death of Abraham') marks a narrative pivot: the Abrahamic era closes and the Isaanic era begins. The divine blessing (εὐλόγησεν ὁ θεός) transfers down the covenant line. The φρέαρ τῆς ὁράσεως ('Well of the Vision' = Beer-lahai-roi) echoes Hagar's encounter with the angel in 16:14, the well associated with divine seeing — Isaac occupies Hagar's well, a quiet narrative irony.

Ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

framing verb (Hebraizing narrative opener καὶ ἐγένετο / ἐγένετο δὲ)

→ constative aorist (inaugurating new narrative phase)

γίνομαι: the formula Ἐγένετο δὲ μετὰ τὸ + articular infinitive calques Hebrew יְהִי + infinitive, the standard narrative transition after a major character's death (cf. Josh 1:1; 2 Sam 1:1 LXX).

δὲ

and

narrative particle

→ discourse linkage or contrast

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

μετὰ τὸ ἀποθανεῖν

after the dying

Aor Act Inf · ἀποθνήσκω

prepositional phrase with articular infinitive (temporal: 'after Abraham died')

→ constative aorist (the death as a single event in the past)

μετὰ τὸ + infinitive: the standard LXX construction for temporal 'after X happened'; the articular infinitive τὸ ἀποθανεῖν renders the Hebrew infinitive construct מֵת יְהִי.

Ἀβραὰμ

Abraham

subject of infinitive (in accusative function by attraction)

→ participant identification

Ἀβραὰμ: transliterated proper name rendered in Greek letters; here it functions as subject of infinitive (in accusative function by attraction).

εὐλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (apodosis of the temporal construction)

→ constative aorist (completed act of blessing)

εὐλογέω: 'bless'; renders Hebrew בָּרַךְ (bērak); the direct transmission of the covenant blessing from Abraham to Isaac (cf. 17:19; 26:3–4); the subject ὁ θεός is placed after the verb, a Hebrew-style subject-verb-object order.

ὁ θεός

God

Nominative

subject (post-verbal: Hebrew word-order retained)

→ participant prominence

θεός; here without the article κύριος; the LXX alternates between θεός and κύριος for the divine name depending on the underlying Hebrew text (here יְהוָה).

Ἰσαακ

Isaac

direct object (indeclinable; the recipient of the covenant blessing)

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as direct object (indeclinable; the recipient of the covenant blessing).

τὸν υἱὸν αὐτοῦ

his son

Accusative

appositive to Ἰσαακ (identifying him as Abraham's son)

→ object specification

τὸν υἱὸν αὐτοῦ: meaning 'his son'; it serves as appositive to Ἰσαακ (identifying him as Abraham's son).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατώκησεν

dwelt

Aor Act Indic 3 Sg · κατοικέω

main verb (second clause: Isaac's place of settlement)

→ ingressive aorist (beginning of his dwelling at the well)

κατοικέω: 'dwell / settle'; renders Hebrew בָּשָׁרָה; Isaac settles at the Beer-lahai-roi, the well of Hagar's theophany (16:7–14) — a detail mentioned also at 24:62.

Ἰσαακ

Isaac

subject (indeclinable; named again for clarity after the narrative transition)

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable; named again for clarity after the narrative transition).

παρὰ τὸ φρέαρ τῆς ὁράσεως

by the Well of the Vision

Accusative

prepositional phrase (locative: beside the well)

→ spatial or relational framing

φρέαρ τῆς ὁράσεως: LXX translation of Hebrew בְּעֵר לַחַי רֹאִי (Be'ēr laḥay rō'ī = 'Well of the Living One who sees me'), the site of Hagar's theophany (16:14; 24:62). The LXX renders rather than transliterates, making the well's name theologically transparent: the 'Well of the Vision' (ὁρασις = divine vision/appearance).

12 Αὗται δὲ αἱ γενέσεις Ισμαηλ τοῦ υἱοῦ Αβρααμ, ὃν ἔτεκεν Αγαρ ἡ Αἰγυπτία ἡ παιδίσκη Σαρρας τῷ Αβρααμ.

Now these are the generations of Ishmael son of Abraham, whom Hagar the Egyptian, the handmaid of Sarah, bore to Abraham.

Toledoth heading (introducing the Ishmael genealogy)

Αὗται δὲ αἱ γενέσεις

The formula Αὗται δὲ αἱ γενέσεις X ('now these are the generations/descendants of X') is the standard LXX rendering of תְּלִדֹת הַלְזֶה X, the toledoth formula that structures the book of Genesis. This toledoth covers Ishmael's descendants (vv.13–18); a corresponding Isaanic toledoth opens at v.19. The verse is carefully constructed to identify Ishmael by both paternity (Αβρααμ) and maternity (Αγαρ ἡ Αἰγυπτία ἡ παιδίσκη Σαρρας), underscoring the ambiguity of his status: son of Abraham, but of a slave woman.

Αὗται

these

Nominative

demonstrative pronoun subject (anticipating αἱ γενέσεις)

→ participant reference

Αὗται: meaning 'these'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun subject (anticipating αἱ γενέσεις).

δὲ

now

continuative particle (marking a new toledoth section)

→ discourse linkage or contrast

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

αἱ γενέσεις

the generations

Nominative

predicate nominative (the toledoth formula noun)

→ participant prominence

γένεσις: 'origin / generation / genealogy'; αἱ γενέσεις renders Hebrew תְּלִדֹת (tōledōt), the genealogical-narrative heading formula that structures Genesis. The toledoth is both a genealogical list and a narrative introduction to the descendants' story.

Ισμαηλ

of Ishmael

Genitive

genitive of relationship (the subject of the toledoth; indeclinable)

→ participant identification

Ισμαηλ: LXX for שָׁמְעָה ('God hears'); his twelve-son genealogy structurally mirrors the Jacobite twelve of ch.49, completing the picture of Abraham's two great national lines.

τοῦ υἱοῦ Ἀβραάμ

son of Abraham

Genitive

genitive of relationship (appositive patronymic)

→ relational specification

τοῦ υἱοῦ Ἀβραάμ: meaning 'son of Abraham'; it shapes the local clause or phrase relation in this passage.

ὃν ἔτεκεν

whom bore

Aor Act Indic 3 Sg · τίκτω

verb in relative clause (identifying Ishmael's mother)

→ constative aorist

τίκτω: meaning 'whom bore'; it carries the action, process, or state of the clause; here it functions as verb in relative clause (identifying Ishmael's mother).

Ἀγάρ

Hagar

subject of ἔτεκεν (indeclinable proper name)

→ participant identification

Ἀγάρ: LXX for ḡḡ (Hāgār); the Egyptian slave-woman given to Abraham as a concubine (16:3); her expulsion in 21:9–14 and reappearance here as Ishmael's mother provide the biographical frame for the genealogy.

ἡ Αἰγυπτία

the Egyptian

Nominative

appositive (ethnic identification)

→ participant prominence

Αἰγυπτία: 'Egyptian woman'; renders Hebrew חַמְצִרִית (hammīṣrīt); the ethnic designation marks Hagar's foreignness and slave-origin, placing Ishmael's descent partly outside the Israelite genealogical sphere.

ἡ παιδίσκη Σαρρας

the handmaid of Sarah

Nominative

appositive (social-status identification)

→ participant prominence

παιδίσκη: 'young slave-woman / handmaid'; renders Hebrew שִׁפְחָה (šiphāh); the term underscores Hagar's social status and hence Ishmael's birth-status. Paul uses this exact term — παιδίσκη — in his Galatians 4 allegory (Gal 4:22–23, 30–31).

τῷ Ἀβραάμ

to Abraham

Dative

dative of advantage (borne for/to Abraham)

→ sphere or reference

τῷ Ἀβραάμ: meaning 'to Abraham'; it shapes the local clause or phrase relation in this passage.

13 καὶ ταῦτα τὰ ὀνόματα τῶν υἱῶν Ἰσμαὴλ κατ' ὄνομα τῶν γενεῶν αὐτοῦ· πρωτότοκος Ἰσμαὴλ Ναβαιωθ καὶ Κηδαρ καὶ Ναβδεηλ καὶ Μασσαμ

And these are the names of the sons of Ishmael by name according to their genealogies: the firstborn of Ishmael, Nebaioth, and Kedar and Nabdeel and Massam,

Genealogical name-list (opening) καὶ

The heading formula καὶ ταῦτα τὰ ὀνόματα ('and these are the names') introduces the twelve Ishmael sons. The phrase κατ' ὄνομα τῶν γενεῶν αὐτοῦ ('by name according to their generations') emphasizes that these are the eponymous ancestors of living tribal communities. The list runs across vv.13–15, with the summary in v.16. Πρωτότοκος ('firstborn') marks Ναβαιωθ's seniority, paralleling the firstborn markings in genealogies of Israel.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ταῦτα τὰ ὀνόματα

these are the names

Nominative

subject phrase (predicate nominative formula)

→ participant prominence

ὄνομα: 'name'; ταῦτα τὰ ὀνόματα renders Hebrew **וְהָיוּ שְׁמוֹת**, the name-list introduction formula (cf. Exod 1:1: ταῦτα δὲ τὰ ὀνόματα τῶν υἱῶν Ἰσραὴλ).

τῶν υἱῶν Ἰσμαὴλ

of the sons of Ishmael

Genitive

genitive of possession (the names belong to Ishmael's sons)

→ relational specification

τῶν υἱῶν Ἰσμαὴλ: meaning 'of the sons of Ishmael'; it shapes the local clause or phrase relation in this passage.

κατ' ὄνομα τῶν γενεῶν
αὐτοῦ

by name according to their
genealogies

adverbial phrase (manner and scope of the list)

→ clausal contribution

γενεά: 'generation / genealogical descent'; κατ' ὄνομα τῶν γενεῶν = Hebrew **בְּשֵׁמוֹת** **דִּלְגֹּתָם**, 'by their names according to their generations' — indicating that each name heads a tribal lineage.

πρωτότοκος firstborn Nominative <i>predicate / appositive to Ναβαιωθ (marking seniority)</i> → participant prominence πρωτότοκος: 'firstborn'; renders Hebrew בְּכֹרֶה (bekōr); the same key word as πρωτοτόκια ('birthright') in vv.31–34, the major theme of the chapter's second half.	Ισμαηλ of Ishmael Genitive <i>genitive of relationship (identifying whose firstborn)</i> → participant identification Ισμαηλ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (identifying whose firstborn).	Ναβαιωθ Nebaioth <i>subject (first son, indeclinable proper name)</i> → participant identification Ναβαιωθ: LXX for נְבַיֹּת (Nebāyōt); associated with the Nabataean Arabs in later tradition; mentioned with Kedar at Isa 60:7 in the eschatological pilgrimage of the nations to Zion.	Κηδαρ Kedar <i>next name in list (indeclinable)</i> → participant identification Κηδαρ: LXX for קֶדָר (Qēdār); the most prominent Ishmaelite tribe; the 'tents of Kedar' appear in the Psalms (Ps 119:5 LXX) and Kedar features in Isaiah (21:16–17; 42:11; 60:7) as a symbol of the distant peoples.
Ναβδεηλ Nabdeel <i>next name in list (indeclinable)</i> → participant identification Ναβδεηλ: LXX for נַאֲבֶדֶאֱל (ʿAdbēʿēl); a tribe of north Arabia.	Μασσαμ Massam <i>next name in list (indeclinable; last of this verse)</i> → participant identification Μασσαμ: LXX for מִשְׁבָּם (Miḥśām); possibly related to Hebrew מִשְׁבָּ ('spice / balsam'), evoking the Arabian spice trade.		

14 καὶ Μασμα καὶ Ἰδουμα καὶ Μασση

and Mishma and Dumah and Massa,

Genealogical continuation (middle of the name-list) καὶ

Three more Ishmael sons, the middle of the twelve. Ἰδουμα (Dumah) is notable: the Hebrew דּוּמָה also means 'silence,' and the oracle of Dumah in Isa 21:11 may pun on the name. These verses maintain the paratactic καί-chain throughout.

Μασμα

Mishma

name in list (indeclinable)

→ participant identification

Μασμα: LXX for מִשְׁמָא (Mišmāʿ); possibly related to Hebrew שָׁמַע ('hear'), and perhaps echoing the שְׁמַעֲנָא name-root.

Ιδουμα

Dumah

name in list (indeclinable)

→ participant identification

Ιδουμα: LXX for דִּוְמָה (Dûmāh = 'silence'); associated with an oasis in north Arabia; Isa 21:11 preserves a brief oracle addressed to Dumah.

Μασση

Massa

name in list (indeclinable; last of this verse)

→ participant identification

Μασση: LXX for מַסְשָׁא (Maśšāʾ); a tribe of north Arabia; cf. Prov 30:1 and 31:1, where the superscriptions mention a king of Massa (Hebrew מַשְׁשָׁא), associating the name with a wisdom tradition outside Israel.

15 καὶ Χοδδαδ καὶ Θαιμαν καὶ Ιεττουρ καὶ Ναφες καὶ Κεδμα.

and Hadad and Tema and Jetur and Naphish and Kedemah.

Genealogical continuation (completing the twelve names) καὶ

The final five Ishmael sons complete the twelve. Θαιμαν (Tema) is the oasis city of north-western Arabia, a landmark in the wisdom and prophetic traditions (Job 2:11; Isa 21:14; Jer 25:23 LXX). Ιεττουρ and Ναφες reappear at 1 Chr 5:19–20 as tribes defeated by the Transjordanian tribes of Israel.

Χοδδαδ

Hadad

name in list (indeclinable)

→ participant identification

Χοδδαδ: LXX for חֲדָד (Ḥadad); cf. Edomite kings named Hadad in Gen 36:35–36; the name is also the storm-god of Aram.

Θαιμαν

Tema

name in list (indeclinable)

→ participant identification

Θαιμαν: LXX for תֵּמָא (Tēmāʾ); the oasis city of Taymaʾ in NW Arabia; Job's friend Eliphaz is a Temanite (Job 2:11 LXX), linking this Abrahamic descendant to the wisdom tradition.

Ιεττουρ

Jetur

name in list (indeclinable)

→ participant identification

Ιεττουρ: LXX for יֶטְר (Yēṭūr); the ancestor of the Itureans, a people of the Hauran and Lebanon region who appear in 1 Chr 5:19–20 and in the NT (Luke 3:1: Ιτουραίας).

Ναφες

Naphish

name in list (indeclinable)

→ participant identification

Ναφες: LXX for נָפִישׁ (Nāpîš); alongside Jetur at 1 Chr 5:19.

Κεδμα

Kedemah

name in list (indeclinable; twelfth and last son)

→ participant identification

Κεδμα: LXX for קֶדְמָה (Qedmāh = 'eastward / eastern'); the twelfth and last son, completing the Ishmaelite twelve.

16 οὗτοί εἰσιν οἱ υἱοὶ Ἰσμαὴλ καὶ ταῦτα τὰ ὀνόματα αὐτῶν ἐν ταῖς σκηναῖς αὐτῶν καὶ ἐν ταῖς ἐπαύλεσιν αὐτῶν· δώδεκα ἄρχοντες κατὰ ἔθνη αὐτῶν.

These are the sons of Ishmael, and these are their names in their tents and in their encampments: twelve princes according to their nations.

Summary close of genealogical list

οὗτοι

The double resumptive summary οὗτοί εἰσιν ... καὶ ταῦτα τὰ ὀνόματα mirrors the structure of the Jacob-tribe summaries. The phrase ἐν ταῖς σκηναῖς αὐτῶν καὶ ἐν ταῖς ἐπαύλεσιν αὐτῶν ('in their tents and in their encampments') describes nomadic dwelling — the Ishmaelites as pastoral/semi-nomadic people. The climactic δώδεκα ἄρχοντες ('twelve princes/chiefs') fulfills God's promise at 17:20 that Ishmael would beget twelve princes and become a great nation.

οὗτοί εἰσιν

these are

Pres Act Indic 3 Pl · εἰμί

copular summary formula

→ **gnomic present** (standing identity statement)

εἰμί: meaning 'these are'; it carries the action, process, or state of the clause; here it functions as copular summary formula.

οἱ υἱοὶ Ισμαηλ

the sons of Ishmael

Nominative

predicate nominative (identifying the twelve names as Ishmael's sons)

→ **participant prominence**

οἱ υἱοὶ Ισμαηλ: meaning 'the sons of Ishmael'; it shapes the local clause or phrase relation in this passage.

ταῦτα τὰ ὀνόματα αὐτῶν

these are their names

Nominative

second predicate clause (resuming the name-list formula of v.13)

→ **participant prominence**

ταῦτα τὰ ὀνόματα αὐτῶν: meaning 'these are their names'; it serves as second predicate clause (resuming the name-list formula of v.13).

ἐν ταῖς σκηναῖς αὐτῶν καὶ ἐν ταῖς ἐπαύλεσιν αὐτῶν

in their tents and in their

encampments

Dative

prepositional phrases (circumstantial: the social context in which the names are known)

→ **spatial or relational framing**

σκηνή: 'tent'; ἐπαυλις: 'enclosure / encampment'; the pair renders Hebrew מִתְּרֵיבָּו וּמִלְּהֶקֶא ('their tents and their encampments'), designating nomadic or semi-settled pastoral life. The Ishmaelite peoples are defined by their mobility, contrasting with the settled Canaanite and later Israelite culture.

δώδεκα ἄρχοντες

twelve princes

Nominative

predicate nominative (climactic identification fulfilling 17:20)

→ **participant prominence**

ἄρχων: 'ruler / prince / chief'; renders Hebrew נְשִׁיִּים (nəšî'im = 'princes / chiefs'); δώδεκα ἄρχοντες fulfills the promise of Gen 17:20 (δώδεκα ἔθνη γεννήσει αὐτόν) word for word. The structural parallel with Jacob's twelve sons is deliberate: both sons of Abraham generate a complete nation of twelve.

κατὰ ἔθνη αὐτῶν

according to their nations

Accusative

prepositional phrase (distributive: each prince rules his own people-group)

→ **spatial or relational framing**

ἔθνος: 'nation / people-group'; the phrase κατὰ ἔθνη αὐτῶν renders Hebrew בְּעַמָּהֶם ('by their peoples'); the same term ἔθνη will appear in the oracle of v.23 (Δύο ἔθνη ἐν τῇ γαστρὶ σοῦ εἰσιν), where it denotes the two nations in Rebekah's womb.

17 καὶ ταῦτα τὰ ἔτη τῆς ζωῆς Ἰσμαὴλ· ἑκατὸν τριάκοντα ἑπτὰ ἔτη· καὶ ἐκλιπὼν ἀπέθανεν καὶ προσετέθη πρὸς τὸ γένος αὐτοῦ.

And these are the years of Ishmael's life: one hundred and thirty-seven years. And he expired and died and was gathered to his kindred.

Obituary notice (Ishmael's lifespan and death) καὶ

Ishmael's death notice parallels Abraham's in v.8, with the same three-verb formula ἐκλιπὼν ... ἀπέθανεν ... προσετέθη. One variation: where Abraham is gathered 'to his people' (πρὸς τὸν λαὸν αὐτοῦ), Ishmael is gathered 'to his kindred' (πρὸς τὸ γένος αὐτοῦ), perhaps a subtle distinction placing Ishmael's community slightly apart from the covenant people. Ishmael dies at 137; Abraham dies at 175; Isaac will die at 180 (35:28).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ταῦτα τὰ ἔτη τῆς ζωῆς
Ἰσμαὴλ

these are the years of Ishmael's life

Nominative

lifespan formula (parallel to v.7 for Abraham)

→ participant prominence

τὰ ἔτη τῆς ζωῆς; 'the years of the life'; same formula as v.7 but slightly shortened (without ἡμερῶν); the formula signals the official obituary close of the Ishmael sub-narrative.

ἑκατὸν τριάκοντα ἑπτὰ
ἔτη

one hundred and thirty-seven years

Accusative

accusative of extent of time (lifespan figure)

→ object specification

137 years: shorter than Abraham (175) and Isaac (180), but still a patriarchal lifespan; the MT and LXX agree on the figure.

ἐκλιπὼν

having expired

Aor Act Part Nom Sg Masc · ἐκλείπω

attendant-circumstance participle (preceding ἀπέθανεν)

→ constative aorist (breath ceasing)

ἐκλείπω: same death-formula verb as in v.8 for Abraham (ἐκλιπὼν ... ἀπέθανεν); the verbal echo assimilates Ishmael's death to his father's.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb

→ *constative aorist*

ἀποθνήσκω: 'die'; see v. 7.

καὶ

and

narrative conjunction

→ *discourse linkage or contrast*

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

προσετέθη

was gathered

Aor Pass Indic 3 Sg · προστίθημι

second main verb (death-euphemism completing the formula)

→ *constative aorist*

προστίθημι: same euphemism as v.8; the slight variation — πρὸς τὸ γένος αὐτοῦ ('to his kindred') vs. πρὸς τὸν λαὸν αὐτοῦ ('to his people') — is worth noting: γένος ('kindred / clan') is a broader ethnic term, perhaps suggesting Ishmael's half-Abrahamic, half-Egyptian heritage.

πρὸς τὸ γένος αὐτοῦ

to his kindred

Accusative

prepositional phrase (goal of the gathering)

→ *spatial or relational framing*

γένος: 'family / kindred / race'; cf. v.8's πρὸς τὸν λαὸν αὐτοῦ; the substitution of γένος for λαός may indicate that Ishmael's 'people' is his mixed-lineage clan rather than the covenant community per se.

18 κατώκησεν δὲ ἀπὸ Εὐίλα ἕως Σουρ, ἣ ἐστὶν κατὰ πρόσωπον Αἰγύπτου ἕως ἐλθεῖν πρὸς Ἀσσυρίους· κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατώκησεν.

And he dwelt from Havilah to Shur, which is opposite Egypt until you come to the Assyrians; over against all his brothers he dwelt.

Territorial note (Ishmael's settled range) δὲ

The territorial summary closes the Ishmael section. The range 'from Havilah to Shur' defines the Ishmaelite territory as the north Arabian/Sinai region between Egypt and Assyria. The closing phrase κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ ('over against all his brothers') echoes the oracle of 16:12 — ἀπέναντι πάντων τῶν ἀδελφῶν αὐτοῦ κατοικήσει — and formally closes the Ishmael narrative by fulfilling that prophecy. The Ishmael section (vv.12–18) is now complete; the Jacob–Esau section opens at v.19.

κατώκησεν

dwelt

Aor Act Indic 3 Sg · κατοικέω

main verb

→ constative aorist (summary of Ishmael's settled territory)

κατοικέω: 'dwell / settle'; renders Hebrew יָכַן (šākan); the same verb appeared in v.11 for Isaac, placing the two half-brothers' territorial settlements in implicit juxtaposition.

δὲ

and

continuative particle

→ discourse linkage or contrast

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

ἀπὸ Εὐίλα ἕως Σοῦρ

from Havilah to Shur

prepositional phrase (territorial extent: from ... to ...)

→ spatial or relational framing

Εὐίλα: LXX for הַיִּילָה (Hāwīlāh), the region of north Arabia (also named in Gen 2:11 as the land watered by the Pishon). Σοῦρ: LXX for שׁוּר (Šûr), the wilderness east of Egypt toward the Sinai; Hagar fled this direction (16:7). The range thus spans from the Arabian interior to the Egyptian frontier.

ἥ ἐστὶν κατὰ πρόσωπον Αἰγύπτου

which is opposite Egypt

Nominative

relative clause (locating Shur geographically opposite Egypt)

→ participant prominence

κατὰ πρόσωπον: 'in front of / opposite'; a Hebraism for geographical proximity and facing-orientation, rendering Hebrew עַל-יָגֹב.

ἕως ἐλθεῖν πρὸς Ἀσσυρίους

until coming to the Assyrians

Aor Act Inf · ἔρχομαι

prepositional phrase with infinitive (terminal boundary: 'as far as Assyria')

→ constative aorist (the territorial limit)

Ἀσσύριοι: 'Assyrians'; identifies the northeastern limit of the Ishmaelite range; the territory thus stretches from north Arabia to the Egyptian border and toward Mesopotamia — a vast nomadic sphere.

κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ κατώκησεν

over against all his brothers he dwelt

Aor Act Indic 3 Sg · κατοικέω

closing verb (echoing and fulfilling the oracle of 16:12)

→ constative aorist (summary of the fulfilled oracle)

κατὰ πρόσωπον πάντων τῶν ἀδελφῶν αὐτοῦ: 'in front of all his brothers'; the phrase directly echoes the angel's word at 16:12 (ἀπέναντι πάντων τῶν ἀδελφῶν αὐτοῦ κατοικήσει), formally closing the fulfillment of Ishmael's birth-oracle. The Ishmael sub-narrative is complete.

19 Καὶ αὗται αἱ γενέσεις Ἰσαακ τοῦ υἱοῦ Ἀβραὰμ. Ἀβραὰμ ἐγέννησεν τὸν Ἰσαακ.

And these are the generations of Isaac son of Abraham. Abraham fathered Isaac.

Toledoth heading (opening the Jacob–Esau narrative) Καὶ αὗται αἱ γενέσεις

The second toledoth of the chapter opens the main narrative arc: the Jacob–Esau story runs from here to the end of chapter 36. The addition of the confirmatory sentence Ἀβραὰμ ἐγέννησεν τὸν Ἰσαακ ('Abraham fathered Isaac') is unusual — the toledoth formula normally presupposes the paternity without restating it. It may emphasize continuity with the Abrahamic promise precisely as the narrative moves to a generation of conflict.

Καὶ

and

narrative conjunction (introducing the new toledoth section)

→ discourse linkage or contrast

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

αὗται αἱ γενέσεις

these are the generations

Nominative

toledoth formula (subject)

→ participant prominence

γένεσις: 'generation / origin'; αἱ γενέσεις Ἰσαακ opens the second of the chapter's two toledoth sections; this one will encompass the entire Jacob–Esau narrative through ch.36.

Ἰσαακ

of Isaac

Genitive

genitive of relationship (the subject of the toledoth; indeclinable)

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (the subject of the toledoth; indeclinable).

τοῦ υἱοῦ Ἀβραὰμ

son of Abraham

Genitive

genitive of relationship (appositive patronymic)

→ relational specification

The patronymic τοῦ υἱοῦ Ἀβραὰμ links Isaac to the Abrahamic covenant and situates the toledoth within the broader promise-history.

Ἀβραὰμ

Abraham

subject (indeclinable; of the confirmatory paternity sentence)

→ participant identification

Ἀβραὰμ: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable; of the confirmatory paternity sentence).

ἐγέννησεν

fathered

Aor Act Indic 3 Sg · γεννάω

main verb (confirmatory paternity statement)

→ constative aorist

γεννάω: 'beget'; the restatement Ἀβραὰμ ἐγέννησεν τὸν Ἰσαακ bridges the Ishmael toledoth back to the Isaanic line; the same verbal form opens the Matthean genealogy (Matt 1:2: Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ), which draws directly on this LXX formula.

τὸν Ἰσαακ

Isaac

Accusative

direct object (indeclinable proper name with article)

→ object specification

τὸν Ἰσαακ: meaning 'Isaac'; it shapes the local clause or phrase relation in this passage.

20 ἦν δὲ Ἰσαακ ἑτῶν τεσσαράκοντα ὅτε ἔλαβεν τὴν Ρεβεκκὰν θυγατέρα Βαθουὴλ τοῦ Σύρου ἐκ τῆς Μεσοποταμίας, ἀδελφὴν Λαβὰν τοῦ Σύρου, ἑαυτῷ γυναῖκα.

And Isaac was forty years old when he took Rebekah, daughter of Bethuel the Syrian from Mesopotamia, sister of Laban the Syrian, as his wife.

Biographical introduction (Isaac's marriage) δὲ

The age-at-marriage formula ἦν ... ἑτῶν τεσσαράκοντα ὅτε ἔλαβεν ... γυναῖκα recaps the marriage already narrated in ch.24, providing the biographical anchor for the pregnancy that will follow. Rebekah is identified by three relational markers: daughter of Βαθουὴλ, origin from Μεσοποταμία, and sister of Λαβὰν — the same Laban who will figure prominently in chs.29–31.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (framing the age clause)

→ descriptive imperfect (Isaac's state at the time)

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

δὲ

and

narrative particle

→ discourse linkage or contrast

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

Ἰσαακ

Isaac

subject (indeclinable proper name)

→ participant identification

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

ἑτῶν τεσσαράκοντα

forty years old

Genitive

genitive of time / age (genitive of characteristic: 'being of forty years')

→ relational specification

ἔτος: 'year'; the genitive of age construction ἦν ἑτῶν X ('was of X years') is the standard LXX formula for noting patriarchal age at a life-event; forty is a round number of maturity.

ὅτε ἔλαβεν

when he took

Aor Act Indic 3 Sg · λαμβάνω

temporal clause (verb: the moment of marriage)

→ constative aorist

λαμβάνω: 'take'; the matrimonial formula λαμβάνω + γυναῖκα recurs from v.1; the same verb was used of Abraham's taking of Keturah, bookending the chapter's two marriages.

τὴν Ρεβεκκάν

Rebekah

Accusative

direct object (indeclinable proper name with article)

→ object specification

Ρεβεκκα: LXX transliteration of רִבְקָה (Rīḇqāh); her etymology is uncertain; she was chosen by Abraham's servant in ch.24 as Isaac's wife. NT: Paul names her at Rom 9:10 (Ρεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν) as the mother to whom the election oracle was given.

θυγατέρα Βαθουὴλ τοῦ Σύρου

daughter of Bethuel the Syrian

Accusative

accusative appositive (paternal identification of Rebekah)

→ object specification

Βαθουὴλ: LXX for בְּתוּלָה (Bētû'ēl); Rebekah's father, Abraham's nephew (22:22–23); Σύρου: 'Syrian' renders Hebrew אֲרָמִי (the Aramean); LXX uses Σύρος for Aram throughout.

ἐκ τῆς Μεσοποταμίας

from Mesopotamia

Genitive

prepositional phrase (geographical origin)

→ spatial or relational framing

Μεσοποταμία: 'land between the rivers'; LXX rendering of Hebrew מִדְּבַר אֲרָם (Paddan-Aram), the region of upper Mesopotamia around Harran; the name is a Greek geographic description ('between-rivers') adopted by the LXX translators.

ἀδελφὴν Λαβάν τοῦ Σύρου

sister of Laban the Syrian

Accusative

accusative appositive (fraternal identification of Rebekah)

→ object specification

Λαβάν: LXX for לָבָן (Lāḇān = 'white'); Rebekah's brother who will appear as Jacob's father-in-law in chs.29–31; his mention here foreshadows that narrative.

ἑαυτῷ γυναῖκα

as his own wife

Dative

dative of advantage with accusative predicate (the matrimonial purpose)

→ sphere or reference

ἑαυτοῦ: reflexive pronoun emphasizing that Isaac took her for himself (not on behalf of another); γυναῖκα is the matrimonial accusative.

21 ἐδεήθη δὲ Ἰσαακ κυρίου περὶ Ρεβεκκας τῆς γυναικὸς αὐτοῦ, ὅτι στεῖρα ἦν· ἐπήκουσεν δὲ αὐτοῦ ὁ θεός, καὶ ἔλαβεν ἐν γαστρὶ Ρεβεκκα ἡ γυνὴ αὐτοῦ.

And Isaac prayed to the LORD concerning Rebekah his wife, because she was barren; and God heard him, and Rebekah his wife conceived.

Intercession and answered prayer δὲ

Isaac's prayer for Rebekah's barrenness places him in the line of interceding patriarchs (Abraham prayed for Hagar, 20:17; later Jacob will wrestle for blessing). The alternation of divine names — κύριος (the LORD, v.21a, rendering YHWH) and ὁ θεός (God, v.21b, rendering Elohim) — follows the Hebrew Vorlage. The pattern of barrenness overcome by divine intervention recurs throughout the ancestral narratives (Sarah, Rachel, Hannah), each time marking the birth as divinely purposed.

ἐδεήθη

prayed / entreated

Aor Pass Indic 3 Sg · δέομαι

main verb

→ constative aorist (single act of intercession)

δέομαι: 'ask / beseech / pray'; renders Hebrew וַיַּעֲתָר (wayye'atar, 'he entreated'); the deponent passive form; in the LXX δέομαι can denote urgent petitionary prayer addressed to God (cf. Ps 30:9 LXX; Acts 8:22).

δὲ

and

narrative particle

→ discourse linkage or contrast

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

Ἰσαακ

Isaac

subject (indeclinable proper name)

→ participant identification

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

κυρίου

to the LORD

Genitive

genitive object of δέομαι (the deity petitioned)

→ relational specification

κύριος: LXX rendering of יהוה (YHWH); the covenant name used for the God of Israel; δέομαι governs a genitive object in LXX Greek.

περὶ Ρεβεκκας

concerning Rebekah

Genitive

prepositional phrase (the subject of the petition)

→ spatial or relational framing

περὶ Ρεβεκκας; meaning 'concerning Rebekah'; here it marks the relation signaled by prepositional phrase (the subject of the petition).

τῆς γυναικὸς αὐτοῦ

his wife

Genitive

genitive appositive to Ρεβεκκας

→ relational specification

τῆς γυναικὸς αὐτοῦ: meaning 'his wife'; it serves as genitive appositive to Ρεβεκκας.

ὅτι στεῖρα ἦν

because she was barren

Impf Act Indic 3 Sg · εἰμί

causal clause (grounds for the intercession)

→ descriptive imperfect (ongoing condition of barrenness)

στεῖρα: 'barren woman'; renders Hebrew רָקְרָא ('āqārāh); the condition that drives prayer and sets up divine intervention; Sarah (11:30), Rebekah, and Rachel (29:31) are all described as barren — each birth is thereby marked as miraculous.

ἐπήκουσεν

heard

Aor Act Indic 3 Sg · ἐπακούω

main verb (divine response)

→ constative aorist (single completed act of hearing / granting)

ἐπακούω: 'hear in response to / hearken to'; the compound ἐπ- implies favorable hearing (= granting), not merely perception; renders Hebrew נִפְחָל (niphāl of פָּחַל, 'be entreated'). The same word marks Ishmael's naming-etymology (16:11 LXX: ἐπήκουσεν κύριος τῇ ταπεινώσει σου) and the verb of the boy's cry in 21:17.

δὲ

and

narrative particle (connecting prayer to answer)

→ discourse linkage or contrast

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

αὐτοῦ

him

Genitive

genitive object of ἐπήκουσεν (the one heard)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπήκουσεν (the one heard).

ὁ θεός

God

Nominative

subject (post-verbal: Hebraizing word order)

→ participant prominence

θεός: here rendering Elohim (אֱלֹהִים), not YHWH; the switch from κύριος (v.21a) to ὁ θεός (v.21b) follows the Hebrew Vorlage alternation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν ἐν γαστρὶ

conceived

Aor Act Indic 3 Sg · λαμβάνω

main verb (with idiomatic phrase: the result of the answered prayer)

→ ingressive aorist (onset of pregnancy)

λαμβάνω ἐν γαστρὶ: 'take in the womb / conceive'; idiomatic for conception, rendering Hebrew רָחַל (hārar) or more commonly the phrase יָגִיעַ בְּיָדָהּ; in the LXX the standard idiom for 'she conceived' is ἔλαβεν / ἔσχεν ἐν γαστρὶ (cf. 16:4; Matt 1:23 quoting Isa 7:14).

Ρεβεκκα ἡ γυνὴ αὐτοῦ

Rebekah his wife

Nominative

subject (named again to close the answered-prayer unit)

→ participant identification

Ρεβεκκα ἡ γυνὴ αὐτοῦ: transliterated proper name rendered in Greek letters; here it functions as subject (named again to close the answered-prayer unit).

22 ἐσκίρτων δὲ τὰ παιδιά ἐν αὐτῇ· εἶπεν δέ· Εἰ οὕτως μοι μέλλει γίνεσθαι, ἵνα τί μοι τοῦτο; ἐπορεύθη δὲ πυθέσθαι παρὰ κυρίου.

Now the children leapt within her; and she said, 'If it is to be this way for me, why is this happening to me?' And she went to inquire of the LORD.

Crisis precipitating divine inquiry **δὲ**

The dramatic ἐσκίρτων ('the children were leaping') employs σκιρτάω, the same verb Luke uses at Luke 1:41 for the infant John leaping in Elizabeth's womb at Mary's greeting — Luke deliberately echoes this LXX passage to frame John's recognition of the incarnate Word as a prophetic womb-movement. Rebekah's exclamation is a cry of distress at the violent in-utero conflict; the question ἵνα τί μοι τοῦτο ('why is this to me?') is a Hebrew lament-idiom (יָגִיעַ לִּי הַזֶּה). The resolution is sought not from a physician but from the LORD — a model of theological inquiry in crisis.

ἔσκιρτων

were leaping

Impf Act Indic 3 Pl · σκιρτάω

main verb

→ descriptive imperfect (repeated / ongoing movement within the womb)

σκιρτάω: 'leap / spring / skip'; renders Hebrew וַיִּצְרָדְשֻׁוּ (wayyitrōḡṣešû, 'they crushed / struggled against each other'); the LXX renders the violent jostling with the livelier σκιρτάω, the same verb used at Luke 1:41 (ἔσκιρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς) when John the Baptist leaps in Elizabeth's womb at Mary's greeting. Luke's choice is a deliberate allusion to Gen 25:22 LXX, framing John's recognition as a prophetic in-womb response parallel to the election of Jacob. NT echo: Luke 1:41.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

τὰ παιδιά

the children

Nominative

subject

→ participant prominence

παίδιον: 'child / infant'; refers to the twin fetuses still in the womb; the plural τὰ παιδιά confirms twin pregnancy before the birth is described in v.24.

ἐν αὐτῇ

within her

Dative

prepositional phrase (locative: within Rebekah's womb)

→ spatial or relational framing

ἐν αὐτῇ: meaning 'within her'; here it marks the relation signaled by prepositional phrase (locative: within Rebekah's womb).

εἶπεν

she said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist (single utterance)

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

δέ

and

narrative particle

→ discourse linkage or contrast

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

Εἰ οὕτως μοι μέλλει γίνεσθαι

if it is going to be this way for me

Pres Act Indic 3 Sg · μέλλω

conditional clause (protasis of an implicit condition expressing distress)

→ futuristic present (an expected / imminent state)

μέλλω: 'be about to / intend to'; the phrase Εἰ οὕτως μοι μέλλει γίνεσθαι renders Hebrew אִם כֵּן לִּי מֵלֵךְ הָיִי אֲנִי, a lament; the εἰ here is not a genuine conditional but an exclamatory or deliberative particle ('if this is how it is for me...') expressing Rebekah's bewilderment and distress.

ἵνα τί μοι τοῦτο

why is this to me

interrogative exclamation (lament: 'why should this be happening to me?')

→ clausal contribution

ἵνα τί: 'why / to what end?'; a Hebraism for הֲלֵמָּה ('why'), the interrogative used in laments; renders a rhetorical cry of distress rather than a genuine inquiry about purpose.

ἐπορεύθη

she went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (narrative action: the response to distress)

→ *ingressive aorist (she set out)*

πορεύομαι: 'go / travel'; deponent; renders Hebrew לָךְ ; her destination is an oracle-site, described as *παρὰ κυρίου* ('from the LORD') — she goes to seek a theophanic oracle, possibly at a sanctuary or through a mediator.

δὲ

and

narrative particle

→ *discourse linkage or contrast*

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

πυθέσθαι

to inquire

Aor Mid Inf · πυθάνομαι

infinitive of purpose (goal of the journey)

→ *constative aorist (single act of inquiry)*

πυθάνομαι: 'inquire / ask'; renders Hebrew שָׁאַל (*lidrōš*, 'to seek / inquire'); the oracular inquiry formula; the same verb is used of Saul inquiring of Samuel (1 Sam 28:6 LXX).

παρὰ κυρίου

from the LORD

Genitive

prepositional phrase (the source of the oracle sought)

→ *spatial or relational framing*

κύριος: 'the LORD' (YHWH); *παρὰ κυρίου* = 'from / at the LORD' — seeking a divine oracle from the covenant God directly; the oracle she receives in v.23 is the chapter's theological summit.

23 εἶπεν δὲ κύριος αὐτῇ· Δύο ἔθνη ἐν τῇ γαστρὶ σου εἰσιν, καὶ δύο λαοὶ ἐκ τῆς κοιλίας σου διασταλήσονται· καὶ λαὸς λαοῦ ὑπερέξει, καὶ ὁ μείζων δουλεύσει τῷ ἐλάσσονι.

And the LORD said to her: 'Two nations are in your womb, and two peoples will be separated from your belly; and one people will surpass the other, and the greater shall serve the lesser.'

Divine oracle (the theological climax of the chapter)

εἶπεν δὲ κύριος

The oracle is the theological summit of Genesis 25 and one of the most consequential in the Pentateuch. Four parallel lines of synonymous parallelism announce: (1) two nations are in the womb; (2) two peoples will be separated at birth; (3) one will surpass the other; (4) the greater shall serve the lesser. The reversal — elder serving younger — is the great election-of-the-younger theme of Genesis (Abel over Cain in type; Isaac over Ishmael; Jacob over Esau; Joseph over his brothers). The last clause — καὶ ὁ μείζων δουλεύσει τῷ ἐλάσσονι — is quoted verbatim at Romans 9:12 (ὁ μείζων δουλεύσει τῷ ἐλάσσονι) as Paul's proof-text that divine election operates before birth, apart from any works. NT echo: Romans 9:10–13 (prominent — flag).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (divine speech formula)

→ constative aorist (single oracle event)

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

δὲ

and

narrative particle

→ discourse linkage or contrast

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

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: YHWH; the divine name marks this as a theophanic oracle of the highest authority — not a prophetic mediation but direct divine speech.

αὐτῇ

to her

Dative

indirect object (Rebekah is the recipient of the oracle)

→ participant reference or interest

αὐτῇ: meaning 'to her'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (Rebekah is the recipient of the oracle).

Δύο ἔθνη

two nations

Nominative

subject of the oracle's first clause

→ participant prominence

ἔθνος: 'nation / people-group'; the plural ἔθνη is precisely the word that will govern the Ishmael list summary (v.16: κατὰ ἔθνη αὐτῶν); the oracle announces that the twins will each become a full nation — Jacob = Israel, Esau = Edom.

ἐν τῇ γαστρὶ σου εἰσιν

are in your womb

Pres Act Indic 3 Pl · εἰμί

main clause (first line of the oracle)

→ gnomic present (declaration of existing fact)

γαστήρ: 'womb / belly'; ἐν τῇ γαστρὶ is the standard LXX phrase for 'in the womb' (cf. v.21: ἔλαβεν ἐν γαστρὶ), providing verbal continuity from the conception notice.

καὶ δύο λαοὶ

and two peoples

Nominative

subject of second clause (parallel to Δύο ἔθνη)

→ participant prominence

λαός: 'people / nation'; the synonymous pair ἔθνη / λαοί is a characteristic LXX parallelism reflecting Hebrew / עַם לָאֵלִים; the two terms reinforce each other: both twins represent full people-entities.

ἐκ τῆς κοιλίας σου

from your belly

Genitive

prepositional phrase (origin: birth from the womb)

→ spatial or relational framing

κοιλία: 'belly / womb'; synonymous with γαστήρ; the variation ἐκ τῆς κοιλίας / ἐν τῇ γαστρὶ reflects Hebrew מִבֶּטֶן / בֶּטֶן or מִבֶּטֶן; parallelism in the oracle.

διασταλῇσονται

will be separated

Fut Pass Indic 3 Pl · διαστέλλω

main verb (second oracle line: the moment of separation at birth)

→ predictive future (this will happen)

διαστέλλω: 'separate / divide'; renders Hebrew יִפְרֹדֵּי (yippārēdû, niphal of פָּרַד, 'be separated'); the verb used of the separation of peoples at Babel (Gen 10:5, 32). The separation at birth (physical) anticipates the national separation (political) that will define Edomite and Israelite history.

καὶ λαὸς λαοῦ ὑπερέξει

and one people will surpass the other

Fut Act Indic 3 Sg · ὑπερέχω

third oracle line (declaring superiority of one over the other)

→ predictive future

ὑπερέχω: 'surpass / be superior to / have pre-eminence over'; renders Hebrew יִגְדֹּל (ye'ēmaš, 'will be stronger'); λαὸς λαοῦ = 'one people over the other people' (Hebrew construction of comparison). The asymmetry is stated before the specific identification of which people.

καὶ

and

coordinate conjunction (introducing the climactic reversal)

→ discourse linkage or contrast

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

ὁ μείζων

the greater

Nominative

subject (comparative adjective substantive: the elder / greater one = Esau)

→ participant prominence

μείζων: comparative of μέγας ('great'), 'the greater / elder'; renders Hebrew זָקֵן ('the greater / older'); in context = Esau, the firstborn. Paul quotes this exact form at Rom 9:12: ὁ μείζων δουλεύσει τῷ ἐλάσσονι.

δουλεύσει

shall serve

Fut Act Indic 3 Sg · δουλεύω

main verb (the oracle's climactic reversal — the great NT crux)

→ predictive future (the sovereign decree that will govern Jacob–Esau / Israel–Edom relations)

δουλεύω: 'serve as a slave / be subject to'; renders Hebrew יָבֹד (ya'ābōd); the verb is the primary crux: it denotes enslaved subjection (δουλος-service), the complete political subordination of the elder to the younger. NT anchor: Paul cites ὁ μείζων δουλεύσει τῷ ἐλάσσονι at Rom 9:12 to demonstrate that election does not depend on works or birth order but on the one who calls (ἀλλ' ἐκ τοῦ καλοῦντος), making this verse the exegetical center of Rom 9:10–13 and the foundation of Paul's argument for sovereign, unconditioned election. NT echo: Romans 9:12 — VERBATIM CITATION.

τῷ ἐλάσσονι

the lesser

Dative

dative object of δουλεύσει (the one served = the younger / lesser = Jacob)

→ sphere or reference

ἐλάσσων: comparative of μικρός ('small'), 'the lesser / younger'; renders Hebrew יָשָׁר ('the smaller / younger'); = Jacob. The theological shock: the elder serves the younger. This reversal — already seen in Isaac over Ishmael — is the structural pattern of Genesis election theology, developed most extensively in Paul's meditation on Israel in Romans 9–11.

24 καὶ ἐπληρώθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, καὶ τῇδε ἦν δίδυμα ἐν τῇ γαστρὶ αὐτῆς.

And the days for her to give birth were fulfilled, and behold, there were twins in her womb.

Narrative transition to the birth (time fulfilled) καὶ

The idiom ἐπληρώθησαν αἱ ἡμέραι ('the days were fulfilled') renders Hebrew $\eta\gamma\eta' \nu\lambda\eta\eta$, the standard birth-completion formula. The confirmatory τῇδε ἦν δίδυμα ('and behold, there were twins') carries the narrative's ἰδοῦ-force, formally confirming the oracle of v.23. The term δίδυμα ('twins') makes explicit what has been presupposed since v.22.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπληρώθησαν

were fulfilled

Aor Pass Indic 3 Pl · πληρώω

main verb (fulfillment formula for the gestational period)

→ constative aorist (the completion of the nine-month term)

πληρώω: 'fill / fulfill / complete'; renders Hebrew $\kappa\lambda\eta$ (*māle'*); the passive ἐπληρώθησαν αἱ ἡμέραι ('the days were fulfilled') is the standard LXX idiom for the completion of a term of pregnancy (cf. Luke 2:6: ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν — Luke borrows this formula directly from LXX birth-narratives for Mary's delivery).

αἱ ἡμέραι

the days

Nominative

subject (the gestational period personified as completing themselves)

→ participant prominence

αἱ ἡμέραι: meaning 'the days'; it serves as subject (the gestational period personified as completing themselves).

τοῦ τεκεῖν αὐτήν

for her to give birth

Aor Act Inf · τίκτω

articular genitive infinitive (purpose/content specifying the days)

→ constative aorist

τίκτω: 'bear / give birth'; the articular genitive infinitive τοῦ τεκεῖν + accusative subject αὐτήν renders Hebrew $\eta\tau\lambda\eta$; the formula recurs at Luke 1:57 (Ἐλισάβητ ... ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν), another Lucan echo of the LXX birth-formula.

καὶ

and / behold

narrative conjunction (with implicit ἰδοῦ force: 'and behold')

→ discourse linkage or contrast

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

τῇδε

here / there

Dative

deictic adverb (pointing to the revelation of twins)

→ sphere or reference

τῇδε: 'here / this'; a deictic particle used in LXX narrative to introduce a surprising disclosure; renders Hebrew הִנֵּה (wehinnēh = 'and behold'); the LXX uses τῇδε or ἰδοῦ interchangeably for this Hebraism.

ἦν δίδυμα

there were twins

Impf Act Indic 3 Sg · εἰμί

main verb (existential: 'there were twins')

→ descriptive imperfect (the state of the womb all along — now confirmed)

δίδυμος: 'twin'; the Greek word is the same one used for Thomas/Didymus (John 11:16: Θωμᾶς ὁ λεγόμενος Δίδυμος); its use here in the neuter plural δίδυμα treats the pair as a unified pair before their individual identities are distinguished in v.25–26.

ἐν τῇ γαστρὶ αὐτῆς

in her womb

Dative

prepositional phrase (locative: specifying where the twins were)

→ spatial or relational framing

γαστήρ: 'womb'; repeated from v.22 (ἐν αὐτῇ) and v.23 (ἐν τῇ γαστρὶ σοῦ), creating lexical coherence across the womb-movement / oracle / birth sequence.

25 ἐξῆλθεν δὲ ὁ πρῶτος πυρράκης, ὅλος ὡσεὶ δορὰ δασεῖα· ἐπωνόμασεν δὲ αὐτοῦ τὸ ὄνομα Ησαυ.

And the first came out ruddy, all like a hairy skin; and they called his name Esau.

Birth narrative: first twin (with name-etymology)

δὲ

The description of Esau's birth concentrates on two physical features: πυρράκης ('ruddy / red') and δορὰ δασεῖα ('like a hairy skin'). The redness (πυρρός) will reappear in v.30 as the trigger for the Εδωμ name-etymology; the hairiness (δασύς) underlies the Ησαυ name (possibly related to ἰψύ = 'hairy'). The LXX ἐπωνόμασεν δὲ αὐτοῦ τὸ ὄνομα (lit. 'they surnamed him, his name') is a Hebraism for formal name-giving.

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (the birth of the first twin)

→ constative aorist (single completed birth event)

ἐξέρχομαι: 'come out / emerge'; renders Hebrew נָצַר (yāšār); the birth of both twins is described with ἐξῆλθεν (v.25) / ἐξῆλθεν (v.26), using the same verb — the two births are formally parallel.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

ὁ πρῶτος

the first

Nominative

subject (the firstborn; ordinal adjective substantive)

→ participant prominence

πρῶτος: 'first'; renders Hebrew וְהַאֲרִיֶּכֶת; the designation ὁ πρῶτος = 'the firstborn' is soon to be at the center of the πρωτοτόκια dispute (vv.31–34).

πυρράκης

ruddy / red

Nominative

predicate nominative (describing Esau's complexion at birth)

→ participant prominence

πυρράκης: 'ruddy / red-haired'; renders Hebrew רִדְמֹנִי (ʾadmonî = 'ruddy / reddish'); the color links forward to the ἐψήματος τοῦ πυρροῦ ('the red pottage', v.30) and the name Εδωμ (ἑδωμ = 'red'). The redness at birth anticipates the red-stew scene that defines Esau's character.

ὅλος

all over

Nominative

predicate adjective (emphatic: 'entirely like a hairy skin')

→ participant prominence

ὅλος: 'whole / all'; renders Hebrew כָּל ('all of him'); the emphatic 'all over' underscores the total hairiness — he was covered completely.

ὥσει δорὰ δασεῖα

like a hairy skin

Nominative

comparative predicate (simile for Esau's appearance at birth)

→ participant prominence

δорὰ: 'hide / skin (of an animal)'; δασύς: 'thick / hairy / rough'; renders Hebrew אֶדְרִת שֵׁעַר ('a cloak of hair / a hairy mantle'); the LXX uses the simile ὥσει δорὰ δασεῖα ('like a hairy skin') to describe the entire body-surface as if wearing an animal pelt — this extreme hairiness will be recalled in Gen 27:11–16 when Jacob deceives Isaac.

ἐπωνόμασεν

named / called

Aor Act Indic 3 Sg · ἐπονoμάζω

main verb (formal name-giving)

→ constative aorist (the single act of naming)

ἐπονoμάζω: 'give a name / surname'; renders Hebrew וַיִּקְרָא (wayyiqre'û, 'they called'); the subject is indefinite plural ('they' = the parents / bystanders), rendered as singular in LXX.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

αὐτοῦ τὸ ὄνομα

his name

Accusative

direct object (idiomatic Hebraistic name-giving formula: τὸ ὄνομα αὐτοῦ = 'his name')

→ object specification

αὐτοῦ τὸ ὄνομα: meaning 'his name'; it serves as direct object (idiomatic Hebraistic name-giving formula: τὸ ὄνομα αὐτοῦ = 'his name').

Ἡσαυ

Esau

predicate / name given (indeclinable proper name)

→ participant identification

Ἡσαυ: LXX for ἱσῶν (‘Ēśāw); the etymology is debated — possibly related to ἡσῶν (‘make / do’) or to Arabic roots meaning ‘hairy’; the LXX does not gloss the name but the context makes the hairy connection clear. Esau becomes the eponymous ancestor of Edom (v.30).

26 καὶ μετὰ τοῦτο ἐξῆλθεν ὁ ἀδελφὸς αὐτοῦ, καὶ ἡ χεὶρ αὐτοῦ ἐπειλημμένη τῆς πτέρνης Ἡσαυ· καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰακωβ. Ἰσαακ δὲ ἦν ἐτῶν ἑξήκοντα ὅτε ἔτεκεν αὐτοὺς Ρεβέκκα.

And after this his brother came out, with his hand grasping the heel of Esau; and his name was called Jacob. And Isaac was sixty years old when Rebekah bore them.

Birth narrative: second twin (name-etymology: the heel-grasper) καὶ μετὰ τοῦτο

The birth of Jacob is narrated with the dramatic detail of the hand gripping Esau's heel (πτέρνα), the concrete basis for the name Ἰακωβ. The Hebrew בִּרְגָל (Ya‘ăqōḇ) is a word-play on בֶּרֶךְ (‘āqēḇ = ‘heel’) and the verb בָּרַךְ (‘follow at the heel / supplant’). The LXX retains the πτέρνα motif without etymologizing, leaving it to context. The heel-grasping is not merely physical but symbolic: Jacob enters the world already contending for position. The age notice (Isaac at sixty) provides the chronological anchor.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

καὶ
and

narrative conjunction (introducing the dramatic detail)

→ discourse linkage or contrast

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

μετὰ τοῦτο
after this

Accusative

temporal adverbial phrase (immediately following the first birth)

→ object specification

μετὰ τοῦτο: meaning 'after this'; it shapes the local clause or phrase relation in this passage.

ἐξῆλθεν
came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (the birth of the second twin)

→ constative aorist

ἐξέρχομαι: same verb as v.25 for Esau; the parallel birth-verb creates formal symmetry between the two births.

ὁ ἀδελφὸς αὐτοῦ
his brother

Nominative

subject (Jacob introduced as Esau's brother before being named)

→ participant prominence

ἀδελφός: 'brother'; Jacob is introduced in relation to Esau — the narrative will define him throughout by this relationship.

ἡ χεὶρ αὐτοῦ
his hand

Nominative

subject of the participial clause

→ participant prominence

χεὶρ: 'hand'; the hand holding the heel is the narrative detail from which Jacob's name is derived and his character is prefigured — he reaches for what is his brother's from the very moment of birth.

ἐπειλημμένη
grasping / holding

Pf Pass Part Nom Sg Fem · ἐπιλαμβάνομαι

predicative participle (describing the hand's action at birth)

→ intensive perfect (the hand was and remained in a gripping position)

ἐπιλαμβάνομαι: 'seize / grasp'; renders Hebrew **תִּיְחַז** ('ōhezeṭ, 'holding / grasping'); the perfect participle ἐπειλημμένη emphasizes the completed and sustained action of gripping — the hand had seized and maintained its grip.

τῆς πτέρνης Ησαυ
the heel of Esau

Genitive

genitive object of ἐπειλημμένη (what the hand grasped)

→ relational specification

πτέρνη: 'heel'; renders Hebrew **קַדְנִי** ('āqēḇ = 'heel'), the word from which the name **יַעֲקֹב** is derived. LXX does not gloss the etymology (contrast Gen 27:36 where the pun is explicit). The πτέρνα motif: Hosea 12:4 LXX recalls 'he tripped his brother by the heel' (ἐπτέρνισεν); Paul's quotation of the oracle in Rom 9:12 assumes the reader knows the heel-story behind the names.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκλήθη

was called

Aor Pass Indic 3 Sg · καλέω

main verb (name-giving in passive)

→ constative aorist

καλέω: 'call / name'; the passive ἐκλήθη ('was called') renders Hebrew קָרָא; the divine passive is possible — the name-giving may be viewed as providentially ordained.

τὸ ὄνομα αὐτοῦ

his name

Nominative

subject of ἐκλήθη (Hebraistic name-formula)

→ participant prominence

τὸ ὄνομα αὐτοῦ: meaning 'his name'; it serves as subject of ἐκλήθη (Hebraistic name-formula).

Ἰακωβ

Jacob

predicate nominative (the name given; indeclinable)

→ participant identification

Ἰακωβ: LXX for יַעֲקֹב (Ya'āqōḇ); a word-play on קָדָשׁ ('heel') meaning 'heel-grasper' or, by extension, 'supplanter / one who follows at the heel'; the name encodes both the physical detail at birth and Jacob's later character (27:36; Hos 12:3–4). The patriarch whose name will be changed to Israel (32:29 LXX).

Ἰσαακ δὲ ἦν ἑτῶν
ἑξήκοντα

and Isaac was sixty years old

Impf Act Indic 3 Sg · εἰμί

parenthetical age notice (providing the chronological anchor for the birth)

→ descriptive imperfect

The age formula ἦν ἑτῶν X ὅτε recurs from v.20 (marriage at 40); 60 – 40 = 20 years of barren marriage before the twins' birth, which parallels the long wait of Abraham and Sarah.

ὅτε ἔτεκεν αὐτοὺς
Ρεβέκκα

when Rebekah bore them

Aor Act Indic 3 Sg · τίκτω

temporal clause (specifying the moment of the age notice)

→ constative aorist (the completed birth)

τίκτω: 'bear / give birth'; Ρεβέκκα is named as the mother to close the birth unit; αὐτοὺς ('them') refers to both twins together.

27 ηὔξησαν δὲ οἱ νεανίσκοι· καὶ ἦν Ησαυ ἄνθρωπος εἰδὼς κυνηγεῖν ἄγριος, Ἰακωβ δὲ ἦν ἄνθρωπος ἄπλαστος οἰκῶν οἰκίαν.

And the young men grew up; and Esau was a man who knew how to hunt, a man of the field, and Jacob was a plain man dwelling in a tent.

Character description (the diverging brothers) δὲ

The compressed character portrait sets up the entire subsequent Jacob–Esau drama. Esau = ἄνθρωπος εἰδὼς κυνηγεῖν ἄγριος ('a man who knew hunting, a wild/outdoor man'); Jacob = ἄνθρωπος ἄπλαστος οἰκῶν οἰκίαν ('a guileless / simple man dwelling in a tent'). The LXX renders Hebrew תָּמַר (tām = 'blameless / complete / plain') with ἄπλαστος ('unfeigned / guileless'), a Greek term meaning literally 'unformed / unmoulded' — without cunning; ironically Jacob's subsequent actions are anything but guileless, a tension the narrator may intend.

ηὔξησαν

grew up

Aor Act Indic 3 Pl · αὐξάνω

main verb (summary of growth to adulthood)

→ constative aorist (the entire period of growing up summarized)

αὐξάνω: 'grow / increase'; renders Hebrew וַיִּגְדַּל (wayyigdelû); the same verb appears of the child Jesus in Luke 2:40 (τὸ δὲ παιδίον ηὔξανε).

δὲ

and

narrative particle

→ discourse linkage or contrast

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

οἱ νεανίσκοι

the young men

Nominative

subject

→ participant prominence

νεανίσκος: 'young man'; renders Hebrew יְלָדָיו ('the lads'); the transition from birth (vv.25–26) to adulthood summary is instantaneous in the narrative, a genealogical compression.

καὶ

and

narrative conjunction (introducing the character portraits)

→ discourse linkage or contrast

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

ἦν Ἡσαυ ἄνθρωπος

Esau was a man

Impf Act Indic 3 Sg · εἰμί

copular description (Esau's character)

→ descriptive imperfect (ongoing characteristic)

εἰμί: meaning 'Esau was a man'; it carries the action, process, or state of the clause; here it functions as copular description (Esau's character).

εἰδὼς κυνηγεῖν

who knew how to hunt

Pf Act Part Nom Sg Masc · οἶδα

participial modifier of ἄνθρωπος (characterizing Esau's skill)

→ intensive perfect (a settled, acquired expertise)

οἶδα: 'know'; εἰδὼς = 'knowing / skilled in'; κυνηγεῖν: 'hunting'; the phrase renders Hebrew תָּוַעַל ('knowing game / skilled hunter'); Esau's identity is defined by his outdoors vocation.

ἄγριος

wild / a man of the field

Nominative

predicate adjective (second epithet describing Esau)

→ participant prominence

ἄγριος: 'wild / of the field'; renders Hebrew הָרֶעַץ ('a man of the field / field-dweller'); the adjective connotes untamed, outdoor, pastoral wildness — the opposite of the cultivated household world of Jacob.

Ἰακωβ δὲ ἦν ἄνθρωπος ἄπλαστος

but Jacob was a plain man

Impf Act Indic 3 Sg · εἰμί

copular description (Jacob's character, contrastive with Esau)

→ descriptive imperfect

ἄπλαστος: 'unmoulded / guileless / plain'; renders Hebrew תָּמַר (tām = 'blameless / complete / simple / plain'); a rare word in LXX; it connotes simplicity, guilelessness, or lack of artifice — ironic in the light of Jacob's subsequent deceptions (27:19, 36; 30:37–43). The Heb תָּמַר is the same word used of Job (Job 1:1: ἄνθρωπος ἀμεμπτος, alethes).

οἰκῶν οἰκίαν

dwelling in a tent / house

Pres Act Part Nom Sg Masc · οἰκέω

participial modifier of ἄνθρωπος (characterizing Jacob's habitat)

→ progressive (habitual dwelling)

οἰκέω: 'dwell / inhabit'; οἰκῶν οἰκίαν renders Hebrew יָשַׁב בְּיִלְדָּה ('dwelling in tents'); the LXX uses οἰκία ('house') rather than σκηνή ('tent'), perhaps reflecting a Greek preference for settled habitation language, though the semantic range of יָשַׁב includes the domestic sphere.

28 ἡγάπησεν δὲ Ἰσαακ τὸν Ἡσαυ, ὅτι ἡ θήρα αὐτοῦ βρώσις αὐτῷ· Ρεβέκκα δὲ ἡγάπα τὸν Ἰακωβ.

And Isaac loved Esau, because his game was food to him; but Rebekah loved Jacob.

Parental partiality (the divided household) δὲ

The divided parental love is presented starkly and without moral comment. Isaac loves Esau for a material reason (ἡ θήρα αὐτοῦ βρώσις αὐτῷ — 'his game was food to him'), while Rebekah loves Jacob apparently unconditionally (no reason given). The asymmetry is narratively significant: Isaac's love for Esau is contingent on food, while Rebekah's for Jacob is simply stated. This division will fuel the deception of chapter 27, where food (goat stew and bread, v.34) will again be the medium of the sons' transactions with their parents.

ἡγάπησεν

loved

Aor Act Indic 3 Sg · ἀγαπάω

main verb (Isaac's love for Esau)

→ constative aorist (the settled disposition of love, summarized as a single state)

ἀγαπάω: 'love'; renders Hebrew אָהַב ('āhab); used for both Isaac's and Rebekah's love, with the same verb, making the contrast of objects (Ἡσαυ / Ἰακωβ) all the sharper. The LXX's use of ἀγαπάω (rather than the erotic φιλέω) suggests family affection and covenant-loyalty love.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

Ἰσαακ

Isaac

subject

→ participant identification

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

τὸν Ἡσαυ

Esau

Accusative

direct object

→ object specification

τὸν Ἡσαυ: meaning 'Esau'; it shapes the local clause or phrase relation in this passage.

ὅτι ἡ θήρα αὐτοῦ βρώσις αὐτῷ

because his game was food to him

causal clause (the material basis of Isaac's love for Esau)

→ clausal contribution

θήρα: 'hunt / game (hunted food)'; βρώσις: 'food / eating'; the idiom ἡ θήρα αὐτοῦ βρώσις αὐτῷ renders Hebrew יִצְחָק אָכַל מִבְּרֵיתוֹ ('because game [was] in his mouth') — Isaac loves Esau because Esau feeds him. The material conditionality of Isaac's love is theologically notable in contrast to God's unconditioned election of Jacob in v.23.

Ρεβεκκα δὲ

but Rebekah

contrastive subject (δέ marking the contrast)

→ participant identification

Ρεβεκκα δὲ: transliterated proper name rendered in Greek letters; here it functions as contrastive subject (δέ marking the contrast).

ἠγάπα

loved

Impf Act Indic 3 Sg · ἀγαπάω

main verb (Rebekah's love for Jacob)

→ descriptive imperfect (habitual, ongoing love — contrasting with Isaac's summarized aorist)

ἀγαπάω: the imperfect ἠγάπα (vs. Isaac's aorist ἠγάπησεν) subtly contrasts an habitual, durative love (Rebekah's) with a summarized disposition (Isaac's); the difference may be stylistic, but it reinforces Rebekah's active, ongoing advocacy for Jacob in the narrative.

τὸν Ιακωβ

Jacob

Accusative

direct object

→ object specification

τὸν Ιακωβ: meaning 'Jacob'; it shapes the local clause or phrase relation in this passage.

29 Ἦψεν δὲ Ιακωβ ἔψημα· ἦλθεν δὲ Ησαυ ἐκ τοῦ πεδίου ἐκλελυμένος.

Now Jacob was boiling stew; and Esau came in from the field exhausted.

Scene-setting (the stage for the birthright transaction) δὲ

The scene is set economically: Jacob is cooking (ἔψημα = stew/pottage), Esau arrives famished (ἐκλελυμένος = worn out / faint). The contrast — the domestic Jacob at the pot versus the field-man Esau reduced to helplessness — sets the power dynamic for the transaction that follows. The term ἔψημα ('boiled dish') appears only here and in v.30 in the LXX, linking the two verses as cause and demand.

Ἦψησεν

was boiling

Aor Act Indic 3 Sg · ἔψω

main verb

→ ingressive aorist (Jacob had begun or was in the process of boiling)

ἔψω: 'boil / cook'; renders Hebrew טָבַח (wayyāzed, from טָבַח, 'boil / seethe'); the word is related to the Hebrew root that the LXX translates as ἔψημα ('pottage / stew'); Jacob the homebody (v.27) is portrayed in his domestic environment.

δὲ

now

narrative particle (scene-setting)

→ discourse linkage or contrast

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

Ἰακωβ

Jacob

subject

→ participant identification

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

ἔψημα

stew / pottage

Accusative

direct object

→ object specification

ἔψημα: 'boiled food / stew / pottage'; a rare word, from ἔψω; renders Hebrew נָזִיד (nāzîd, 'boiled dish'); the specific content (lentils) is given in v.34. The term recurs as τοῦ ἐψήματος in v.30 and ἔψημα φακῆς ('lentil stew') in v.34.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (Esau's arrival)

→ constative aorist (Esau's return from the hunt)

ἔρχομαι: 'come / arrive'; renders Hebrew נָבַח (wayyābāḥ).

δὲ

and

narrative particle

→ discourse linkage or contrast

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

Ἡσαυ

Esau

subject

→ participant identification

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

ἐκ τοῦ πεδίου

from the field

Genitive

prepositional phrase (origin: the hunting ground)

→ spatial or relational framing

πεδίου: 'plain / field'; renders Hebrew מִן הַטֶּבֶל ('from the field'); the same open outdoor space of Esau's description in v.27 (ἄγριος = 'wild / man of the field').

ἐκλελυμένος

exhausted / faint

Pf Pass Part Nom Sg Masc · ἐκλύω

predicative participle (Esau's physical state at arrival)

→ intensive perfect (completely worn out — a settled condition of exhaustion)

ἐκλύω: 'loosen / exhaust / faint'; renders Hebrew עָיֵף ('āyēp, 'weary / faint'); the perfect participle ἐκλελυμένος ('utterly exhausted') depicts Esau as at the limit of his strength — a state he immediately uses to justify his reckless oath. NT: ἐκλύω / ἐκλύεσθαι appears in Heb 12:3 (μὴ ἐκλυόμενοι ταῖς ψυχαῖς ὑμῶν), ironically just before the Esau warning in Heb 12:16.

30 καὶ εἶπεν Ησαυ τῷ Ιακωβ· Γέμισόν με ἀπὸ τοῦ ἐψήματος τοῦ πυρροῦ τούτου, ὅτι ἐκλελυμένος εἰμί· διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτοῦ Εδωμ.

And Esau said to Jacob: 'Let me eat some of that red stew, for I am exhausted.' Therefore his name was called Edom.

Esau's demand and the Edom name-etymology

καὶ

Esau's demand contains the second name-etymology of the passage: he asks for 'the red one' (τοῦ πυρροῦ τούτου = 'of this red thing'), and the narrator immediately notes that therefore he was named Εδωμ. The Hebrew אֶדֹם ('Edôm = 'red') is directly derived from the redness (אָדָם , 'ādom). The LXX renders the Hebrew root consistently: Esau at birth was πυρράκης (v.25), the stew is τοῦ πυρροῦ ('the red one', v.30), and the name Εδωμ is given. Three different Greek words carry the redness motif: πυρράκης (v.25) / πυρρός (v.30) / Εδωμ (v.30) — all from the same semantic field. The word γέμισον ('fill me up') is notably crude — a demand for satiation, not a polite request.

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.

Ἡσάυ

Esau

subject

→ participant identification

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

τῷ Ἰακωβ

to Jacob

Dative

indirect object (dative with εἶπεν)

→ sphere or reference

τῷ Ἰακωβ: meaning 'to Jacob'; it shapes the local clause or phrase relation in this passage.

Γέμισόν με

fill me up

Aor Act Impv 2 Sg · γεμίζω

imperative (Esau's urgent demand)

→ constative aorist imperative (immediate single request)

γεμίζω: 'fill up / stuff'; renders Hebrew יגַּעַיְתֵּנִי (hal'itēnī, 'let me gulp down / stuff me') — a uniquely crude verb meaning to stuff the mouth of an animal; the LXX slightly softens this with γεμίζω ('fill'), but the demand still conveys Esau's fixation on immediate physical gratification over all else.

ἀπὸ τοῦ ἐψήματος τοῦ
πυρροῦ τούτου

from that red stew

Genitive

prepositional phrase (the content requested: the red pottage)

→ spatial or relational framing

ἐψημα: see v.29; πυρρός: 'red / flame-colored'; τοῦ πυρροῦ τούτου ('this red one') renders Hebrew הַדָּם הַדָּמָה ('this red, red thing') — a doubled adjective in Hebrew for emphatic redness. The LXX uses πυρρός ('fire-red') rather than ἐρυθρός ('blood-red'), evoking the color of fire or flame. This is the word that triggers the Εδωμ etymology.

ὅτι ἐκλελυμένος εἰμί

for I am exhausted

Pres Act Indic 1 Sg · εἰμί

causal clause (Esau's stated justification)

→ descriptive present (current state)

ἐκλελυμένος: see v.29; the same perfect participle repeated — Esau identifies himself by his exhaustion, using it as the moral ground for demanding the stew. His self-identification with physical weakness will become the basis of his fatalistic reasoning in v.32.

διὰ τοῦτο

therefore

causal connective (introducing the name-etymology)

→ discourse linkage or contrast

διὰ τοῦτο: meaning 'therefore'; conjunction or particle linking this unit with the surrounding discourse.

ἐκλήθη

was called

Aor Pass Indic 3 Sg · καλέω

main verb (narrator's name-etymology note)

→ constative aorist

καλέω: 'call / name'; the narrator intrudes with an etymology note (cf. Gen 19:22; 21:31); the passive ἐκλήθη may carry divine passive force — the name was divinely ordained.

τὸ ὄνομα αὐτοῦ

his name

Nominative

subject of ἐκλήθη

→ participant prominence

τὸ ὄνομα αὐτοῦ: meaning 'his name'; it serves as subject of ἐκλήθη.

Εδωμ

Edom

predicate nominative (the name derived from the red stew)

→ participant identification

Εδωμ: LXX transliteration of עֲדֹמ (ʿEdôm = 'red'); the eponymous name of the Edomite nation east of the Jordan; the etymology tracks from Esau's πυρράκης appearance at birth (v.25) → his demand for the πυρρός stew (v.30) → the name Εδωμ. In prophetic texts Edom becomes a symbol of hostility to Israel (Isa 34; Obad; Mal 1:2–3 LXX — where Paul finds the 'Jacob I loved, Esau I hated' of Rom 9:13).

31 εἶπεν δὲ Ἰακωβ τῷ Ησαυ· Ἀπόδος μοι σήμερον τὰ πρωτοτόκιά σου ἐμοί.

And Jacob said to Esau: 'Sell me today your birthright.'

Jacob's counter-demand (the birthright transaction begins)

εἶπεν δὲ Ἰακωβ

Jacob's response to Esau's demand is a single sharp counter-demand: ἀπόδος μοι σήμερον τὰ πρωτοτόκιά σου ἐμοί ('give over to me today your birthright to me'). The word πρωτοτόκια ('birthright / rights of the firstborn') is the chapter's theologically loaded term — the entire inheritance structure of v.5 depends on it. The emphatic σήμερον ('today') exploits Esau's immediate need, and the double object (μοι ... ἐμοί) is an intensifying Hebraism. NT: Heb 12:16 uses πρωτοτόκια for the rights Esau sold.

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.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

Ἰακωβ

Jacob

subject

→ participant identification

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

τῷ Ἡσάυ

to Esau

Dative

indirect object

→ sphere or reference

τῷ Ἡσάυ: meaning 'to Esau'; it shapes the local clause or phrase relation in this passage.

Ἀπόδος

give over / sell

Aor Act Impv 2 Sg · ἀποδίδωμι

imperative (the birthright demand)

→ constative aorist imperative (single, immediate demand)

ἀποδίδωμι: 'give back / render / sell'; renders Hebrew מָכַר ('sell!') from מָכַר (mākar); the LXX chooses ἀποδίδωμι ('give over / hand over') rather than πωλέω ('sell'), which slightly blurs the commercial sense; but the transaction is clearly a sale, confirmed by ἀπέδοτο ('sold') in v.33.

μοι

to me

Dative

indirect object (dative of advantage / recipient)

→ participant reference or interest

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

σήμερον

today

temporal adverb (exploiting Esau's immediate need)

→ clausal contribution

σήμερον: 'today'; renders Hebrew כִּיּוֹם ('today / this day'); the insistence on σήμερον turns Esau's present distress into a legal deadline — Jacob will not wait.

τὰ πρωτοτόκιά σου

your birthright

Accusative

direct object (the rights being demanded)

→ object specification

πρωτοτόκια: 'birthright / rights of the firstborn'; renders Hebrew בְּכֹרֶת (bekōrah, 'birthright'); the plural form (τὰ πρωτοτόκια) is the technical legal term for the bundle of privileges belonging to the firstborn: double inheritance-share, family leadership, and priestly or covenantal standing. NT: Heb 12:16 — μή τις ... βέβηλος ὡς Ἡσάυ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ.

ἐμοί

to me

Dative

dative of possession (emphatic reiteration of μοι: 'sell them to me')

→ participant reference or interest

The doubling μοι ... ἐμοί is a Hebraism for emphasis (cf. יָ ... יָ); Jacob insists that the transfer is specifically to himself, establishing the legal character of the demand.

32 εἶπεν δὲ Ησάυ· Ἴδού ἐγὼ πορεύομαι τελευτᾶν, καὶ ἵνα τί μοι ταῦτα τὰ πρωτοτόκια;

And Esau said: 'Look, I am about to die — and why should these birthrights matter to me?'

Esau's fatalistic dismissal of the birthright εἶπεν δὲ Ησάυ

Esau's reply is the chapter's moral nadir: he treats his physical hunger as an existential crisis ('I am about to die') and dismisses the birthright as worthless under those conditions. The exclamation Ἴδού ἐγὼ πορεύομαι τελευτᾶν ('Look, I am going to die') is dramatic hyperbole, but the underlying logic is consistent with his character as a man of immediate physical gratification. The question ἵνα τί μοι ταῦτα τὰ πρωτοτόκια ('why are these birthrights anything to me?') echoes Rebekah's lament in v.22 (ἵνα τί μοι τοῦτο), linking the two rhetorical questions and showing that Esau's response to crisis is dismissal rather than inquiry.

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.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

Ησάυ

Esau

subject

→ participant identification

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

Ἴδού

Look / Behold

interjection (drawing attention to the following claim)

→ participant identification

Ἴδού: 'look / behold'; renders Hebrew הִנֵּה (hinnēh), the attention-marker; here introduces Esau's self-dramatizing claim of imminent death.

ἐγώ

I

Nominative

subject (emphatic first-person pronoun)

→ participant reference

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

πορεύομαι τελευτᾶν

am going / about to die

Pres Mid Indic 1 Sg · πορεύομαι

periphrastic construction (main verb + complementary infinitive: 'I am going to die')

→ futuristic present (imminent death asserted as a present trajectory)

πορεύομαι: 'go / proceed'; τελευτᾶν: 'to die / to come to an end'; the combination πορεύομαι τελευτᾶν renders Hebrew לָלֶךְ לָמוּת ('I am going to die'), a dramatic idiom for being close to death. Esau's hyperbole treats temporary hunger as a death sentence — a moral judgment embedded in his hyperbole.

καὶ

and

coordinate conjunction (linking the existential claim to the dismissal)

→ discourse linkage or contrast

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

ἵνα τί

why / to what end

interrogative adverbial phrase (rhetorical: dismissing the birthright as useless)

→ clausal contribution

ἵνα τί: 'why / for what purpose'; Hebraism for הֲלָמָּה; the same phrase used in Rebekah's distress cry (v.22); its repetition here is ironic: Rebekah asked 'why is this to me?' and went to God for an answer; Esau asks 'why should this matter to me?' and dismisses the sacred for the carnal.

μοι

to me

Dative

dative of reference ('of what use to me')

→ participant reference or interest

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

ταῦτα τὰ πρωτοτόκια

these birthrights

Nominative

subject of implied verb (predicate: 'what are these birthrights to me?')

→ participant prominence

πρωτοτόκια: see v.31; Esau dismisses the πρωτοτόκια as of no practical value when he is hungry — the profane-man logic of Heb 12:16: βέβηλος ὡς Ησαυ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδεδετο τὰ πρωτοτόκια ἑαυτοῦ ('profane like Esau, who for a single meal sold his own birthright').

33 εἶπεν δὲ Ἰακωβ· Ὅμοσόν μοι σήμερον· καὶ ὥμοσεν αὐτῷ· καὶ ἀπέδοτο Ἡσαυ τὰ πρωτοτόκια τῷ Ἰακωβ.

And Jacob said: 'Swear to me today!' And he swore to him; and Esau sold his birthright to Jacob.

The oath and the completed transaction εἶπεν δὲ Ἰακωβ

Jacob seals the transaction with an oath (ὥμοσεν), making it legally irrevocable (cf. 27:36 where Esau acknowledges he cannot undo it). The oath-demand Ὅμοσόν μοι σήμερον echoes and completes the σήμερον ('today') of v.31: Jacob ensures that the transaction is both immediate and binding. The narrator's summary ἀπέδοτο Ἡσαυ τὰ πρωτοτόκια τῷ Ἰακωβ ('Esau sold his birthright to Jacob') uses the commercial aorist ἀπέδοτο ('sold / transferred'), confirming the full legal character of the exchange. The brevity of the transaction — three short clauses — mirrors its moral shallowness on Esau's side.

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.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

Ἰακωβ

Jacob

subject

→ participant identification

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

Ὅμοσόν μοι σήμερον

Swear to me today

Aor Act Impv 2 Sg · ὀμνύω

imperative (binding legal demand for an oath)

→ constative aorist imperative (immediate, single act of swearing demanded)

ὀμνύω: 'swear (an oath)'; renders Hebrew **הִשָּׁבַע לִי** (hiššābe'āh lî, 'swear to me'); the oath transforms the transaction from a casual exchange into a legally irrevocable covenant-oath. σήμερον echoes v.31: the insistence on today removes any possibility of Esau later claiming he was not in his right mind or had not formally agreed.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ὥμοσεν
swore

Aor Act Indic 3 Sg · ὁμνύω

main verb (Esau complies with the oath demand)

→ constative aorist (completed oath)

ὁμνύω: the same verb as the imperative above; the echoing of the root (Ὅμοσόν / ὥμοσεν) is a figure of etymological emphasis typical of LXX narrative. The oath makes the birthright sale legally binding under biblical law — Gen 27:36 confirms it cannot be undone.

αὐτῷ
to him

Dative

indirect object (Jacob as the one to whom the oath was sworn)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (Jacob as the one to whom the oath was sworn).

καὶ
and

narrative conjunction (introducing the legal summary)

→ discourse linkage or contrast

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

ἀπέδοτο
sold

Aor Mid Indic 3 Sg · ἀποδίδωμι

main verb (narrator's legal summary of the completed transaction)

→ constative aorist (the completed sale)

ἀποδίδωμι: 'give over / sell / hand over'; the middle voice ἀπέδοτο emphasizes the self-involving, self-dispossessing character of the act — Esau sold what was properly his. NT: Heb 12:16 uses ἀπέδετο (the same verbal form) for Esau selling τὰ πρωτοτόκια ἑαυτοῦ, confirming the LXX of Gen 25:33 as the scriptural source.

Ἡσαυ
Esau

subject of ἀπέδοτο

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as subject of ἀπέδοτο.

τὰ πρωτοτόκια
the birthright

Accusative

direct object (the legal object of the sale)

→ object specification

πρωτοτόκια: see vv.31–32; the article τὰ now treats the birthright as a specific, known, definite entity — no longer Esau's personal possession but the object of a completed transaction.

τῷ Ἰακωβ
to Jacob

Dative

indirect object (the legal recipient of the birthright)

→ sphere or reference

τῷ Ἰακωβ: meaning 'to Jacob'; it shapes the local clause or phrase relation in this passage.

34 Ἰακωβ δὲ ἔδωκεν τῷ Ησαυ ἄρτον καὶ ἔψεμα φακῆς· καὶ ἔφαγεν καὶ ἔπιεν καὶ ἀναστὰς ὤχετο· καὶ ἐφάυλισεν Ησαυ τὰ πρωτοτόκια.

And Jacob gave Esau bread and a dish of lentil stew; and he ate and drank and rose and went away.
And Esau despised the birthright.

Completion and narrator's verdict Ἰακωβ δὲ

The verse completes the transaction and delivers the narrator's theological verdict in a single devastating word: ἐφάυλισεν ('he despised / treated as worthless'). Five rapid aorists (ἔφαγεν, ἔπιεν, ἀναστὰς, ὤχετο, ἐφάυλισεν) carry the narrative at speed — Esau eats, drinks, rises, goes: all over in a moment. The rhythm enacts the casualness of his action. The final ἐφάυλισεν stands alone as the narrator's lapidary judgment, the theological counterpart to the oracle of v.23 and the prologue to Hebrews 12:16's portrait of Esau as βέβηλος. The stew is identified specifically as φακῆς ('lentil'), the only identification of the dish in the chapter, carrying the note of bathos: the greatest inheritance ever traded, exchanged for a bowl of lentils.

Ἰακωβ

Jacob

subject (fronted for contrast and continuity from v.33)

→ participant identification

Ἰακωβ: transliterated proper name rendered in Greek letters; here it functions as subject (fronted for contrast and continuity from v.33).

δὲ

and

narrative particle (continuing the transaction to its fulfilment)

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (Jacob's delivery of the agreed payment)

→ constative aorist (the completed act of giving)

δίδωμι: 'give'; renders Hebrew יָתַן (wayyitten); Jacob performs his part of the exchange; the birthright has been sworn over, and now the food is delivered — the sequence is: oath first (v.33), payment second (v.34), a deliberate ordering that seals the legal transaction before the physical exchange.

τῷ Ησαυ

to Esau

Dative

indirect object

→ sphere or reference

τῷ Ησαυ: meaning 'to Esau'; it shapes the local clause or phrase relation in this passage.

ἄρτον

bread

Accusative

direct object (first food item)

→ object specification

ἄρτος: 'bread / loaf'; renders Hebrew **לֶחֶם** (leḥem); added to the stew, suggesting a full modest meal (bread + stew); the bread element was not mentioned in Esau's demand — Jacob gives more than asked, but the price paid by Esau was infinitely more.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔψημα φακῆς

lentil stew

Accusative

direct object (second food item — the stew identified by content)

→ object specification

φακῆ: 'lentil'; renders Hebrew **אֲדָשִׁים** ('ādāšīm, 'lentils'); the specific identification of the stew as lentil stew appears only here, at the conclusion of the episode — the bathos is deliberate: this is what the birthright cost. The lentil stew is the price of Israel's covenant inheritance.

καὶ ἔφαγεν

and he ate

Aor Act Indic 3 Sg · ἐσθίω

main verb (first of the rapid-fire aorists describing Esau's actions)

→ constative aorist

ἐσθίω: 'eat'; the four verbs ἔφαγεν, ἔπιεν, ἀναστὰς, ὤχετο in quick succession create a rhythm of heedless speed — Esau eats, drinks, rises, and leaves without hesitation or regret.

καὶ ἔπιεν

and drank

Aor Act Indic 3 Sg · πίνω

main verb (second rapid-fire aorist)

→ constative aorist

πίνω: 'drink'; the pairing ἔφαγεν καὶ ἔπιεν ('ate and drank') is the LXX idiom for fully consuming a meal; cf. the Passover narrative (Exod 12 LXX); here it marks the consummation of the transaction — Esau has received what he traded his birthright for.

καὶ ἀναστὰς

and having risen

Aor Act Part Nom Sg Masc · ἀνίστημι

attendant-circumstance participle (third action: rising from the meal)

→ constative aorist (getting up as a single movement)

ἀνίστημι: 'rise / stand up'; renders Hebrew **וַיָּעֹמֶד** (wayyāqāṁ); the participle ἀναστὰς is the idiomatic 'having arisen' that precedes a departure in biblical narrative.

ὤχετο

went away

Impf Mid Indic 3 Sg · οἶχομαι

main verb (fourth action: Esau's departure without looking back)

→ ingressive imperfect (setting off / departing)

οἶχομαι: 'go away / depart'; a verb of departure often implying finality; renders Hebrew **וַיֵּלֶךְ** (wayyēlek); the ingressive imperfect ὤχετο ('he went off / was gone') conveys that Esau simply left — no regret, no second thought, no acknowledgment of what he had given up.

καὶ

and

narrative conjunction (introducing the closing verdict)

→ discourse linkage or contrast

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

ἐφάυλισεν

despised

Aor Act Indic 3 Sg · φαυλίζω

main verb (the narrator's closing theological verdict)

→ constative aorist (a single, decisive act of contempt that defines Esau's character)

φαυλίζω: 'despise / treat as worthless / hold in contempt'; renders Hebrew רָצַח (wayyibez, from רָצַח, 'despise / hold in contempt'); the verb conveys not merely indifference but active devaluation — Esau treated the sacred as trivial. The narrator's verdict ἐφάυλισεν stands alone as the last word of the chapter, serving as the moral epitaph of the episode. NT echo: Heb 12:16 identifies Esau as βέβηλος ('profane / unholy') — one who treated the holy as common — because ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ ('for a single meal he sold his own birthright'); the semantic root of βέβηλος (treating the sacred as if it had no value) exactly captures ἐφάυλισεν. The word is the chapter's theological summary in a single verb.

Ἡσαυ

Esau

subject (named emphatically at the close: the verdict falls on Esau by name)

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as subject (named emphatically at the close: the verdict falls on Esau by name).

τὰ πρωτοτόκια

the birthright

Accusative

direct object of ἐφάυλισεν (the sacred inheritance treated as worthless)

→ object specification

πρωτοτόκια: the chapter's key term, appearing three times (vv.31, 32, 33) and now for the fourth and final time as the object of Esau's contempt; the definite article τὰ marks it as the fully known, fully specific inheritance that was discussed, sworn, and exchanged — and now despised.

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.