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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 26

ΓΕΝΕΣΙΣ ΚΖ΄

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 transfers the Abrahamic promise-cycle to Isaac through three interlocking movements: the divine appearance and promise-renewal at Gerar (26:1–5), the sister-wife ruse and its resolution (26:6–11), and the contested well-digging sequence culminating in Abimelech's covenant (26:12–33).

Translation & textual notes

The Greek text of Genesis 26 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 transfers the Abrahamic promise-cycle to Isaac through three interlocking movements: the divine appearance and promise-renewal at Gerar (26:1–5), the sister-wife ruse and its resolution (26:6–11), and the contested well-digging sequence culminating in Abimelech's covenant (26:12–33). The promise-renewal in 26:3–5 closely models the Abrahamic covenant passages of ch.12, 15, and 17, adding the remarkable warrant of 26:5: 'because Abraham obeyed my voice and kept

my ordinances and my commandments and my statutes and my laws' — four legal terms (προστάγματα, ἐντολαί, δικαιώματα, νόμοι) reading distinctively Mosaic Torah vocabulary back onto the pre-Mosaic patriarch; the fourfold list has no parallel in the patriarchal narratives and is noted by rabbinic and patristic interpreters as anticipating Sinai. The blessing formula ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς (26:4) echoes 12:3 and 22:18 LXX and is cited at Acts 3:25 and Galatians 3:8. The sister-wife ruse of 26:7–11 is the third iteration of this type-scene (cf. 12:10–20; 20:1–18); the episode's pivot is Isaac παίζοντα μετὰ Ρεβεκκας ('sporting with Rebekah', 26:8), where παίζω puns on the name Ισαακ (from Hebrew רָחַץ, 'he laughs'). The translated well-names are a distinctive LXX rendering strategy: rather than transliterating, the translator renders Hebrew Esek, Sitnah, and Rehoboth as Ἀδικία ('Injustice'), Ἐχθρία ('Enmity'), and Εὐρυχωρία ('Broad-place') at 26:20–22, making the theology of the names transparent to Greek readers. At 26:33 the well-name Ὀρκος ('Oath') likewise renders Hebrew יְבִשְׁבָּה, producing the Greek Beersheba etymology φρέαρ ὄρκου ('well of oath'). The chapter closes with Esau's Hittite marriages and the ominous note that his wives ἦσαν ἐρίζουσαι ('were contentious') with Isaac and Rebekah, anticipating the family strife of ch.27.

Discourse structure of the chapter

A · 26:1–5

The promise renewed to Isaac at Gerar

Driven by famine, Isaac makes for Gerar rather than Egypt (26:1). The LORD appears and prohibits descent to Egypt, commanding him to sojourn in the land he will indicate (26:2). The promise is renewed in three stages: the land-grant and the oath-confirmation (26:3), the multiplication of seed as the stars and the universal blessing-formula for the nations ἐνευλογηθήσονται ἐν τῷ σπέρματί σου (26:4), and the remarkable grounding warrant of 26:5 — because Abraham 'obeyed my voice and kept my ordinances and commandments and statutes and laws' — four legal terms unparalleled in the patriarchal narratives that read Mosaic Torah vocabulary back onto the pre-Sinai patriarch. The blessing formula of 26:4 is cited at Acts 3:25 and Galatians 3:8 as the charter of the Abrahamic inheritance.

B · 26:6–11

The sister-wife ruse: Rebekah at risk and Abimelech's protection

Isaac settles in Gerar (26:6) and, fearing the local men will kill him for his beautiful wife, passes Rebekah off as his sister (26:7). After a prolonged stay (πολυχρόνιος, 26:8), Abimelech peers through his window and sees Isaac παίζοντα μετὰ Ρεβεκκας ('sporting with Rebekah') — the key word παίζω puns on Isaac's name (רִיבְקָא, 'he laughs') and unmasks the ruse. Abimelech confronts Isaac (26:9), upbraids him for nearly bringing guilt (ἄγνοιαν) on his people (26:10), and immediately issues a capital-penalty edict protecting the couple (26:11). This is the third sister-wife type-scene in Genesis (cf. 12:10–20; 20:1–18), each escalating the theological stakes.

C · 26:12–17

Isaac's hundredfold harvest, Philistine envy, and expulsion

Isaac sows and reaps ἑκατοστεύουσιν κριθήν ('barley a hundredfold') in the very year of the famine; the LORD blesses him (26:12). He prospers in a triple crescendo — ηὐξήθη ... προέβαινεν ... μέγας ἐγένετο σφόδρα (26:13) — until he possesses flocks, herds, and great farming holdings (26:14). Philistine envy (ἐζήλωσαν, 26:14) motivates the stopping of Abraham's wells (26:15), and Abimelech formally expels Isaac: 'you have become far too powerful for us' (δυνατώτερος ἡμῶν, 26:16). Isaac moves to the wadi of Gerar (26:17), and the scene shifts to the well-digging narrative.

D · 26:18–22

The three contested wells: Ἀδικία, Ἐχθρία, and Εὐρυχωρία

Isaac restores Abraham's wells under their old names (26:18) and his servants find a new spring of living water (26:19), but the Gerar shepherds seize it; Isaac names it Ἀδικία ('Injustice', 26:20). Moving on, a second well is likewise disputed and named Ἐχθρία ('Enmity', 26:21). The third passes undisputed; Isaac names it Εὐρυχωρία ('Broad-place'), declaring that the LORD has 'broadened' (ἐπλάτυνεν) and increased them on the earth (26:22). The three translated well-names — semantic renderings of Hebrew Esek, Sitnah, and Rehoboth — form a deliberate theological progression from unjust conflict, through open enmity, to divine expansion.

E · 26:23–25

Theophany at Beersheba: altar, invocation, and new well

Isaac moves up from the wadi to Beersheba (26:23). The LORD appears that same night and repeats the foundational promise formula: 'I am the God of Abraham your father; do not fear, for I am with you, and I will bless you and multiply your seed for Abraham your father's sake' (26:24). Isaac responds with the threefold patriarchal act of altar-building, invocation of the divine name, and tent-pitching — directly echoing Abraham's pattern at 13:18 — while his servants dig a well (26:25).

F · 26:26–33

Abimelech's covenant meal and the oath-well

Abimelech arrives from Gerar with Ochozath his companion (συμφαγωγός) and Phicol his military commander (ἀρχιστράτηγος, 26:26). Isaac challenges their visit given their earlier enmity (26:27); they appeal to the visible divine blessing on Isaac as their warrant for seeking a covenant (26:28). They request a non-aggression agreement (26:29), Isaac ratifies it with a feast and mutual oath (26:30–31), and they depart in peace. That same day Isaac's servants report a new well, which Isaac names Ὀρκος ('Oath', 26:33) — rendering Hebrew נַבְשׁ and supplying the LXX Beersheba etymology φρέαρ ὄρκου ('well of oath').

G · 26:34–35

Esau's Hittite marriages and domestic strife

At forty Esau takes two Hittite wives: Judith daughter of Beeri and Basemath daughter of Ailon (26:34). The closing note — καὶ ἦσαν ἐρίζουσαι τῷ Ισαακ καὶ τῇ Ρεβέκκᾳ (26:35) — is terse and ominous: ἐρίζω ('contend / strive') appears only here in Genesis, marking the wives as a source of strife. The coda is structurally significant: it introduces the domestic pressure that in ch.27 drives Rebekah to engineer Jacob's blessing at the expense of Esau's.

1 Ἐγένετο δὲ λιμὸς ἐπὶ τῆς γῆς χωρὶς τοῦ λιμοῦ τοῦ πρότερον τοῦ ἐν τῷ χρόνῳ τοῦ Ἀβρααμ· ἐπορεύθη δὲ
Ισαακ πρὸς Ἀβιμελεχ βασιλέα Φυλιστιιμ εἰς Γεραρα.

And there was a famine in the land, besides the former famine that was in the time of Abraham; and
Isaac went to Abimelech king of the Philistines, to Gerar.

Narrative frame / scene-setting

Ἐγένετο δέ

The ἐγένετο δέ formula opens a new episode, calquing Hebrew יָהִי; δέ distinguishes this famine from the preceding Abraham narrative. The explicit cross-reference to the Abrahamic famine (χωρὶς τοῦ λιμοῦ τοῦ πρότερον) anchors events in sacred history and signals that Isaac's story runs parallel to his father's.

Ἐγένετο

there was

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential)

→ ingressive aorist (onset of the famine)

γίνομαι: 'come to be / come to pass'; the ἐγένετο formula calques Hebrew יָהִי, the standard narrative episode-opener (cf. Ruth 1:1; Gen 12:10 LXX); signals a new scene within the Isaanic cycle.

δὲ

now / and

narrative particle (new episode marker)

→ discourse linkage or contrast

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

λιμός

famine

Nominative

subject (predicate nominative with existential verb)

→ participant prominence

λιμός: 'famine / hunger'; renders Hebrew לָמָּד; famines are structural crisis-markers in the ancestral narratives (12:10; 41:27–30), driving migrations that echo this one; the word's anarthrous use here signals a new, distinct famine.

ἐπὶ

upon / over

preposition + genitive (locative: upon/over the land)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive (object of ἐπὶ: locative)

→ relational specification

γῆ: 'land / earth'; the phrase λιμός ἐπὶ τῆς γῆς echoes Gen 12:10 (λιμός δὲ ἐγένετο ἐπὶ τῆς γῆς) verbally, setting up the deliberate parallel and contrast.

χωρὶς

besides / apart from

preposition + genitive (exceptionive / additive: 'besides')

→ spatial or relational framing

χωρὶς: primarily 'without / apart from,' but here in the additive sense 'besides / in addition to'; renders Hebrew בְּלִי; the distinction from the prior Abrahamic famine is part of the narrator's typological framing.

τοῦ

the

Genitive

article (with λιμοῦ)

→ noun-phrase marking

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

λιμοῦ

famine

Genitive

genitive object of χωρὶς

→ relational specification

λιμός: second occurrence; now articular (τοῦ λιμοῦ), identifying the specific, known famine of Abraham's time. The word-repetition (λιμός ... τοῦ λιμοῦ) creates an implicit comparison of the two famines.

τοῦ

the

Genitive

article (attributive with πρότερον)

→ noun-phrase marking

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

πρότερον

former

Genitive

attributive adjective (genitive: modifying λιμοῦ)

→ relational specification

πρότερος: 'former / earlier'; renders Hebrew רִאשׁוֹן ('the first'); used as a genitive attributive to specify the Abrahamic famine of Gen 12:10.

τοῦ

the

Genitive

article (with the prepositional phrase ἐν τῷ χρόνῳ)

→ noun-phrase marking

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

ἐν

in

preposition + dative (temporal: 'in the time of')

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

χρόνῳ

time / days

Dative

dative of time (temporal frame: 'in the time of Abraham')

→ sphere or reference

χρόνος: 'time / period'; the phrase ἐν τῷ χρόνῳ τοῦ Ἀβραάμ renders Hebrew בְּיַמֵּי אֲבְרָהָם ('in the days of Abraham') and precisely locates the prior famine in the Abrahamic era.

τοῦ

the

Genitive

article (with proper noun Ἀβραάμ)

→ noun-phrase marking

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

Ἀβραάμ

Abraham

indeclinable proper noun, genitive of relation (time of Abraham)

→ participant identification

Ἀβραάμ: the patriarch whose famine-driven sojourn in Egypt (12:10–20) and in Gerar (20:1–18) are the typological precedents for this episode; the name anchors the chapter's typological reading.

ἐπορεύθη

went / journeyed

Aor Pass Indic 3 Sg · πορεύομαι

main verb (narrative action: Isaac's journey)

→ constative aorist (single completed journey)

πορεύομαι: 'go / travel'; deponent; renders Hebrew יָצַא; the direction to Gerar rather than Egypt is significant — the divine prohibition of v.2 is presumably operative even before it is stated (cf. the narrative logic of 20:1).

δὲ

and

narrative particle (sequential continuation)

→ discourse linkage or contrast

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

Ἰσαάκ

Isaac

indeclinable proper noun, subject

→ participant identification

Ἰσαάκ: transliteration of Hebrew יִצְחָק ('he laughs'); the name will be etymologically activated by the wordplay in v.8 (παίζοντα, 'sporting / playing').

πρὸς

to / toward

preposition + accusative (direction: toward a person)

→ spatial or relational framing

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

Αβιμελεχ

Abimelech

indeclinable proper noun, object of πρὸς (person visited)

→ participant identification

Αβιμελεχ: the Philistine king; in Gen 20 an Abimelech received Abraham and Sarah; whether this is the same individual or a dynastic title is debated; the LXX does not disambiguate.

βασιλέα

king

Accusative

accusative in apposition to Αβιμελεχ

→ object specification

βασιλεύς: 'king'; the royal title establishes Abimelech's authority and anticipates his legal decree protecting Isaac in v.11.

Φυλιστιμ

of the Philistines

indeclinable proper noun, genitive of attribution (king of the Philistines)

→ participant identification

Φυλιστιμ: LXX transliteration of Hebrew פְּלִשְׁתִּים; the presence of 'Philistines' in the Middle Bronze Age patriarchal era is a recognized anachronism; the LXX follows the MT without comment.

εἰς

to / into

preposition + accusative (goal of motion)

→ spatial or relational framing

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

Γεραρα

Gerar

indeclinable proper noun, goal of εἰς

→ participant identification

Γεραρα: the city of Gerar in the northern Negev region; Abraham also sojourned there (Gen 20); it is the setting for the entire first half of this chapter.

2 Ὡφθη δὲ αὐτῷ κύριος καὶ εἶπεν· Μὴ καταβῆς εἰς Αἴγυπτον· κατοίκησον δὲ ἐν τῇ γῇ, ἣ ἂν εἴπω σοι.

And the LORD appeared to him and said: 'Do not go down to Egypt; but dwell in the land of which I shall tell you.'

Divine intervention / command

Ὡφθη δέ

The divine passive Ὡφθη is the standard LXX theophanic formula (renders Hebrew נִרְאָה); the appearance redirects Isaac away from Egypt — explicitly prohibiting the pattern of Abraham's famine response (12:10) — and opens the promise-renewal speech of vv.2b–5.

Ὡφθη

appeared

Aor Pass Indic 3 Sg· ὁράω

main verb (theophanic formula)

→ divine passive aorist (the LORD making himself visible)

ὁράω: 'see'; the passive 'was seen / appeared' (Ὡφθη) is the standard LXX theophanic verb translating Hebrew נִרְאָה (Niphal of רָאָה); it occurs at every major Abrahamic theophany (12:7; 17:1; 18:1) and now transfers the pattern to Isaac.

δὲ

and / now

narrative particle

→ discourse linkage or contrast

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

αὐτῷ

to him

Dative

dative of personal interest (indirect object of theophanic verb)

→ participant reference or interest

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

κύριος

the LORD

Nominative

subject

→ participant prominence

κύριος: LXX rendering of the divine name יהוה (YHWH); the convention is universal in the LXX and governs this chapter's theology; all subsequent promises and blessings are κύριος-acts.

καὶ

and

narrative conjunction (linking appearance and speech)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech (introducing divine discourse)

→ constative aorist (single speech act)

λέγω: 'say / speak'; the aorist εἶπεν introduces the extended divine discourse of vv.2b–5, the longest divine speech to Isaac in Genesis.

Μὴ

not

negative particle (prohibition with aorist subjunctive)

→ discourse linkage or contrast

Μὴ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

καταβῆς

go down

Aor Act Subj 2 Sg · καταβαίνω

negated aorist subjunctive (prohibition)

→ prohibitive aorist subjunctive (categorical prohibition)

καταβαίνω: 'go down'; the verb is directionally significant — Egypt lies 'down' from Canaan; the prohibition inverts what Abraham did in 12:10 (κατέβη εἰς Αἴγυπτον) and redirects the type-scene.

εἰς

to / into

preposition + accusative (goal of motion)

→ spatial or relational framing

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

Αἴγυπτον

Egypt

indeclinable proper noun, goal of εἰς

→ participant identification

Αἴγυπτον: Egypt; the destination of Abraham's famine-flight in 12:10; its prohibition here differentiates Isaac's path from his father's and keeps the patriarch within the promised land.

κατοίκησον

dwel / settle

Aor Act Imper 2 Sg · κατοικέω

aorist imperative (positive divine command)

→ ingressive-aorist imperative (begin and continue settling)

κατοικέω: 'dwel / settle in a place'; renders Hebrew יָבֹשׁ; the command to stay in the land is the positive counterpart to the prohibition; the suffix -οικ- puns etymologically on 'house' (οἶκος), underscoring settlement versus sojourning.

δὲ

but / and

narrative particle (mild contrast: prohibition → positive command)

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

γῇ

land

Dative

dative of place (locative: dwell in the land)

→ sphere or reference

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

ἧ

which

Dative

relative pronoun (dative of place, antecedent τῇ γῇ)

→ participant reference or interest

ὅς: the relative pronoun picks up τῇ γῇ and introduces the indefinite relative clause; the vagueness ('the land of which I shall tell you') presupposes further divine guidance and preserves narrative suspense.

ἄν

(indefinite modal particle)

modal particle (making the relative clause indefinite / contingent)

→ discourse linkage or contrast

ἄν: meaning '(indefinite modal particle)'; conjunction or particle linking this unit with the surrounding discourse.

εἴπω

I shall tell / say

Aor Act Subj 1 Sg · λέγω

aorist subjunctive in indefinite relative clause (future reference)

→ futuristic aorist subjunctive (divine promise of future specification)

λέγω: 'say / tell'; the subjunctive with ἄν marks an open, future divine speech act; the construction leaves the precise location open and binds Isaac to ongoing obedience to the divine word.

σοι

to you

Dative

dative of indirect object

→ participant reference or interest

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

3 Παρόικει ἐν τῇ γῇ ταύτῃ, καὶ ἔσομαι μετὰ σοῦ καὶ εὐλογήσω σε· σοὶ γὰρ καὶ τῷ σπέρματί σου δώσω πᾶσαν τὴν γῆν ταύτην καὶ στήσω τὸν ὄρκον μου, ὃν ὥμοσα Ἀβραάμ τῷ πατρί σου.

Sojourn in this land, and I will be with you and bless you; for to you and to your seed I will give all this land, and I will confirm the oath that I swore to Abraham your father.

Command + promise (continuation of divine speech)

Παρόικει

The opening imperative Παρόικει continues the divine speech from v.2b; the verse pivots from command to promise (ἔσομαι ... εὐλογήσω ... δώσω ... στήσω), four first-person divine commitments. The γὰρ grounds the promise in the sworn oath to Abraham, formally transferring the covenant to the next generation.

Παρόικει

sojourn / dwell as a stranger

Pres Act Imper 2 Sg · παροικέω

present imperative (continuing divine command)

→ progressive-present imperative (ongoing sojourning enjoined)

παροικέω: 'reside as a foreigner / sojourn'; the παρ- prefix marks alien or temporary residence (παρά + οἰκέω); renders Hebrew רג; the verb marks Isaac as a רג ('resident alien') even in Gerar, not a full citizen. The same root governs Abraham's sojourning in the ancestral narratives (12:10; 20:1; 21:23).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

γῇ

land

Dative

dative of place (locative)

→ sphere or reference

γῇ: meaning 'land'; it serves as dative of place (locative).

ταύτη

this

Dative

demonstrative adjective (dative, modifying γῆ)

→ participant reference or interest

οὗτος; 'this'; the demonstrative makes concrete the land just referenced in v.2 (ἐν τῇ γῇ ἣ ἂν εἴπω σοι) — now identified as 'this land' in which Isaac already finds himself.

καὶ

and

conjunction (linking command to promise)

→ discourse linkage or contrast

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

ἔσομαι

I will be

Fut Mid Indic 1 Sg · εἰμί

main verb (divine promise: first of four futures)

→ predictive future (divine commitment)

εἰμί: 'be'; the divine formula εἰμί μετὰ τινος ('I will be with you') is the covenant-presence formula recurring throughout Genesis (26:3, 24; 28:15; 31:3); renders Hebrew אֲנִי עִמָּךְ.

μετὰ

with

preposition + genitive (accompaniment / presence)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive of accompaniment (object of μετὰ)

→ relational specification

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

καὶ

and

conjunction (linking first and second divine promise)

→ discourse linkage or contrast

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

εὐλογήσω

I will bless

Fut Act Indic 1 Sg · εὐλογέω

main verb (divine promise: second future)

→ predictive future (divine blessing commitment)

εὐλογέω: 'bless'; the Abrahamic blessing (εὐλογέω occurs 13 times in the Abraham cycle) now transfers to Isaac; the word-group εὐλογία/εὐλογέω is the narrative thread connecting the patriarchal covenants.

σε

you

Accusative

accusative direct object of εὐλογήσω

→ participant reference

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

σοί

to you

Dative

dative of advantage (emphatic, fronted: 'to you and to your seed')

→ participant reference or interest

σοί: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (emphatic, fronted: 'to you and to your seed').

γάρ

for

causal conjunction (grounding the promise in the Abrahamic oath)

→ discourse linkage or contrast

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

καὶ

and

conjunction (σοί ... καὶ τῷ σπέρματί σου: dual beneficiary)

→ discourse linkage or contrast

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

τῷ

the

Dative

article

→ noun-phrase marking

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

σπέρματί

seed / offspring

Dative

dative of advantage (coordinate with σοί)

→ sphere or reference

σπέρμα: 'seed / offspring / descendants'; renders Hebrew שָׂרָף; the term is theologically central to the Abrahamic covenant (12:7; 13:15–16; 15:5, 13, 18; 17:7–8); Paul reads it as a collective singular pointing to Christ at Gal 3:16.

σου

your

Genitive

genitive of possession (your seed)

→ relational specification

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

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (divine promise: third future, land-grant)

→ predictive future (divine land-grant commitment)

δίδωμι: 'give'; the land-grant formula δώσω ... πάσαν τὴν γῆν ταύτην echoes 12:7; 13:15; 15:18; 17:8; the verb makes explicit the unconditional divine donation.

πάσαν

all

Accusative

attributive adjective (accusative, modifying γῆν)

→ object specification

πάσαν: meaning 'all'; it serves as attributive adjective (accusative, modifying γῆν).

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative direct object of δώσω

→ object specification

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

ταύτην

this

Accusative

demonstrative adjective (accusative, modifying γῆν)

→ participant reference

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

καὶ

and

conjunction (linking third and fourth divine promise)

→ discourse linkage or contrast

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

στήσω

I will confirm / establish

Fut Act Indic 1 Sg · ἵστημι

main verb (divine promise: fourth future, oath-confirmation)

→ predictive future (divine covenantal confirmation)

ἵστημι (causative): 'cause to stand / establish / confirm'; στήσω τὸν ὅρκον renders Hebrew וְהָקִמְתִּי אֶת־בְּרִיתִי ('and I will establish my oath'); the verb marks the solemn ratification of the pre-existing Abrahamic commitment.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ὅρκον

oath

Accusative

accusative direct object of στήσω

→ object specification

ὅρκος: 'oath / sworn agreement'; renders Hebrew הַבְּרִית; the same root that will appear as the well-name Ὁρκος in v.33, forming a structural bracket in the chapter.

μου

my

Genitive

genitive of possession (my oath)

→ relational specification

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

ὃν

which

Accusative

relative pronoun (accusative, antecedent τὸν ὄρκον)

→ participant reference

ὃν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative, antecedent τὸν ὄρκον).

ὣμοσα

I swore

Aor Act Indic 1 Sg · ὤμνυμι

relative clause verb (identifying which oath)

→ constative aorist (the completed swearing at the Aqedah, Gen 22:16–18)

ὤμνυμι: 'swear'; the aorist refers to the oath at the Aqedah (Gen 22:16–18: κατ' ἐμαυτοῦ ὣμοσα, 'by myself I have sworn') — the most solemn Abrahamic oath in Genesis, now formally transferred to Isaac.

Ἀβρααμ

Abraham

indeclinable proper noun, dative of indirect object (to Abraham)

→ participant identification

Ἀβρααμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative of indirect object (to Abraham).

τῷ

the

Dative

article (with πατρί)

→ noun-phrase marking

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

πατρί

father

Dative

dative in apposition to Ἀβρααμ (your father)

→ sphere or reference

πατρί: 'father'; the apposition τῷ πατρί σου establishes Isaac's covenant-legitimacy as the heir to Abraham's promise — a motif critical to the Jacob–Esau election-narrative that follows.

σου

your

Genitive

genitive of relation (your father)

→ relational specification

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

4 καὶ πληθυνῶ τὸ σπέρμα σου ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ δώσω τῷ σπέρματί σου πᾶσαν τὴν γῆν ταύτην, καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς,

and I will multiply your seed as the stars of heaven, and I will give to your seed all this land; and in your seed shall all the nations of the earth be blessed,

Promise continuation (paratactic expansion) **καί**

The verse continues the divine promise-list from v.3 without syntactic break (καί-parataxis). The star-multiplication simile (ὡς τοὺς ἀστέρας τοῦ οὐρανοῦ) echoes 15:5 and 22:17. The universal blessing-formula (ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη) is the global horizon of the entire covenant; Paul cites it at Gal 3:8 and Acts 3:25 cites it as the charter of the Gentile mission.

καὶ

and

narrative conjunction (continuing the divine promise list)

→ discourse linkage or contrast

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

πληθυνῶ

I will multiply

Fut Act Indic 1 Sg · πληθύνω

main verb (divine promise: seed-multiplication)

→ predictive future (divine commitment)

πληθύνω: 'multiply / increase greatly'; renders Hebrew יַרְבֵּי; the same verb at 22:17 (πληθύνων πληθυνῶ τὸ σπέρμα σου) in the Aqedah promise; the cognate noun πληθος ('multitude') governs Abraham's name-change at 17:5.

τὸ

the

Accusative

article

→ noun-phrase marking

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

σπέρμα

seed / offspring

Accusative

accusative direct object of πληθυνῶ

→ object specification

σπέρμα: meaning 'seed'; it serves as accusative direct object of πληθυνῶ.

σου

your

Genitive

genitive of possession

→ relational specification

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

ὥς

as / like

comparative particle (introducing the star-simile)

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἀστέρας

stars

Accusative

accusative (object of comparative ὥς)

→ object specification

ἀστήρ: 'star'; renders Hebrew כוכב; the star-simile appears in 15:5 (first promise to Abraham), 22:17 (Aqedah), and now 26:4 — a covenantal triad transferring the stellar promise to each successive generation. Paul's application of seed-promise to Christ (Gal 3:16) reads this singular σπέρμα as the key.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven / sky

Genitive

genitive of source (stars of the heaven)

→ relational specification

οὐρανός: 'heaven / sky'; the phrase τοῦ ἀστέρας τοῦ οὐρανοῦ is a standing biblical image for uncountable multitude; the genitive is appositional-partitive (stars belonging to the expanse of heaven).

καὶ

and

conjunction (continuing the promise list)

→ discourse linkage or contrast

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

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (divine land-grant promise)

→ predictive future (divine commitment)

δίδωμι (fut. δώσω): 'give'; Hannah's promise to give the child back to the LORD; the same verb δίδωμι runs through the chapter (gift/give/lend vocabulary), binding petition and dedication.

τῷ

the

Dative

article

→ noun-phrase marking

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

σπέρματί

seed / offspring

Dative

dative of advantage (indirect object: to your seed)

→ sphere or reference

σπέρματί: meaning 'seed'; it serves as dative of advantage (indirect object: to your seed).

σου

your

Genitive

genitive of possession

→ relational specification

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

πάντων

all

Accusative

attributive adjective (accusative, modifying γῆν)

→ object specification

πάντων: meaning 'all'; it serves as attributive adjective (accusative, modifying γῆν).

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative direct object of δώσω

→ object specification

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

ταύτην

this

Accusative

demonstrative adjective (accusative, modifying γῆν)

→ participant reference

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

καὶ

and

conjunction (introducing the universal-blessing clause)

→ discourse linkage or contrast

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

ἐνευλογηθήσονται

shall be blessed in

Fut Pass Indic 3 Pl · ἐνευλογέω

main verb (divine promise: universal-blessing formula)

→ predictive future passive (the nations receiving blessing mediated through the seed)

ἐνευλογέω: 'be blessed in / through'; the ἐν-compound is characteristic of the LXX universal-blessing formula, rendering Hebrew ברכוּם (Niphal, 'bless themselves') or (Hitpael) 'be blessed'; either reading yields a passive reception of Abrahamic blessing. The verb is cited verbatim at Acts 3:25 (ἐνευλογηθήσονται ... πᾶσαι αἱ πατριαὶ τῆς γῆς) and paraphrased at Gal 3:8 (ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη), making it one of the most consequential LXX coinages for the NT theology of the Abrahamic inheritance.

ἐν

in / through

preposition + dative (instrument / mediation: 'in/through your seed')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (instrument / mediation: 'in/through your seed').

τῷ

the

Dative

article

→ noun-phrase marking

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

σπέρματί

seed / offspring

Dative

dative of instrument / mediation (the seed as the channel of blessing)

→ sphere or reference

σπέρμα: third occurrence in the divine speech (vv.3, 4a, 4b); the three-fold repetition underscores that the seed-promise is the covenant's central content. Paul reads ἐν τῷ σπέρματί σου collectively and christologically at Gal 3:16.

σου your Genitive <i>genitive of possession</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	πάντα all Nominative <i>attributive adjective (nominative, modifying ἔθνη)</i> → participant prominence πάντα: meaning 'all'; it serves as attributive adjective (nominative, modifying ἔθνη).	τὰ the Nominative <i>article</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἔθνη nations / Gentiles Nominative <i>subject of ἐνευλογηθήσονται</i> → participant prominence ἔθνος: 'nation / people'; in the LXX often contrasted with ὁ λαός (Israel specifically) vs. τὰ ἔθνη (the peoples of the world); here πάντα τὰ ἔθνη τῆς γῆς is maximal universality — no people excluded.
τῆς the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	γῆς earth Genitive <i>genitive of source (nations of the earth)</i> → relational specification γῆς: meaning 'earth'; it serves as genitive of source (nations of the earth).		

5 ἀνθ' ὧν ὑπήκουσεν Ἀβραὰμ τῆς ἐμῆς φωνῆς καὶ ἐφύλαξεν τὰ προστάγματά μου καὶ τὰς ἐντολάς μου καὶ τὰ δικαιώματά μου καὶ τοὺς νόμους μου.

because Abraham obeyed my voice and kept my ordinances and my commandments and my statutes and my laws.

Causal ground (warrant for the promise) ἀνθ' ὧν

This verse supplies the stated reason (ἀνθ' ὧν = 'because') for transferring the promise to Isaac. The fourfold legal list — προστάγματα, ἐντολαί, δικαιώματα, νόμοι — reads distinctively Mosaic Torah vocabulary back onto the pre-Sinai patriarch, with no parallel in the other patriarchal promise passages. The anachronism is theologically intentional: it roots the Sinai legislation in the Abrahamic covenant and frames Abraham's obedience as paradigmatic Torah-keeping before the Torah.

ἀνθ̑

because of / in return for

preposition + genitive (causal: 'because of the fact that')

→ spatial or relational framing

ἀντί: primarily 'instead of / in place of / in return for'; with ὧν (genitive relative), ἀνθ̑ ὧν = 'because / for which reason'; renders Hebrew שׁלֹכַב עָלָיו ('because / on account of the fact that'). The causal sense grounds the promise in Abraham's specific obedience.

ὧν

which (things)

Genitive

relative pronoun (genitive, object of ἀντί; antecedent = the following actions)

→ relational specification

ὧν: meaning 'which (things)'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (genitive, object of ἀντί; antecedent = the following actions).

ὑπήκουσεν

obeyed / heeded

Aor Act Indic 3 Sg · ὑπακούω

main verb (Abraham's obedience as warrant)

→ constative aorist (summarizing Abraham's life of obedience)

ὑπακούω: 'listen under / obey'; the ὑπό- prefix adds submission to hearing; renders Hebrew שְׁמַע עֲמִי ('hear/obey my voice'); the same phrase governs the Aqedah blessing in 22:18 (ἀνθ̑ ὧν ὑπήκουσας τῆς ἐμῆς φωνῆς), creating a precise verbal echo and tying this verse to the oath sworn there.

Αβρααμ

Abraham

indeclinable proper noun, subject

→ participant identification

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἐμῆς

my

Genitive

possessive adjective (genitive, modifying φωνῆς; attributive)

→ relational specification

ἐμός: emphatic possessive pronoun ('my own'); the emphasis on τῆς ἐμῆς φωνῆς ('my very voice') stresses the personal, direct divine address to Abraham — not a transmitted law but the spoken word of God.

φωνῆς

voice

Genitive

genitive direct object of ὑπακούω (obedience to the voice)

→ relational specification

φωνή: 'voice / sound'; ὑπακούω governs the genitive in classical and Koine Greek; 'my voice' = the divine speech-acts of command and promise given to Abraham throughout the ancestral narratives.

καὶ

and

conjunction (adding the second part of Abraham's obedience)

→ discourse linkage or contrast

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

ἐφύλαξεν

kept / guarded

Aor Act Indic 3 Sg · φυλάσσω

main verb (Abraham's keeping of the laws)

→ constative aorist (Abraham's life-long law-keeping summarized)

φυλάσσω: 'guard / keep / observe'; renders Hebrew כִּנְשָׁה ('keep / observe'); the verb is the standard term for observing Torah commandments (cf. Deut 5:12; 6:25 LXX), here read back onto Abraham. The collocation ὑπήκουσεν ... ἐφύλαξεν mirrors the Shema's dual emphasis on hearing and doing.

τὰ

the

Accusative

article (with προστάγματα)

→ noun-phrase marking

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

προστάγματά

ordinances / decrees

Accusative

accusative direct object of ἐφύλαξεν (first law-term)

→ object specification

πρόσταγμα: 'ordinance / injunction / decree'; verbal noun from προτάσσω ('command / enjoin'); renders Hebrew טַרְחָנָה ('charge / watch / custody obligations'); the term appears in Deuteronomy for the general body of divine injunctions. This is the first of four legal terms in this verse reading Sinaitic law back onto Abraham.

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

conjunction (linking the law-terms)

→ discourse linkage or contrast

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

τάς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

accusative direct object of ἐφύλαξεν (second law-term)

→ object specification

ἐντολή: 'commandment / charge'; the standard NT and LXX term for divine commandments (Matt 22:36–40; John 14:15; 1 John 2:3–4); renders Hebrew עֲוֹנוֹתַי ('my commandments'); the ἐν- prefix stresses divine authorization. The word's frequency in Deut and the Johannine corpus reflects its importance as the defining term for covenant obligation.

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with δικαιώματα)

→ noun-phrase marking

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

δικαιώματά

statutes / righteous requirements

Accusative

accusative direct object of ἐφύλαξεν (third law-term)

→ object specification

δικαίωμα: 'righteous requirement / legal statute'; from δίκαιος ('just / righteous'); renders Hebrew יְהוֹרָה ('my statutes / fixed laws'); Paul uses the cognate noun and concept at Rom 1:32; 2:26; 8:4 (τὸ δικαίωμα τοῦ νόμου). The term connotes legal codification: what is 'just' by definition in the divine law-system.

μου

my

Genitive

genitive of possession

→ relational specification

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

καὶ

and

conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (with νόμους)

→ noun-phrase marking

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

νόμους

laws / teachings

Accusative

accusative direct object of ἐφύλαξεν (fourth law-term)

→ object specification

νόμος: 'law / teaching / instruction'; in the LXX the standard rendering of Hebrew תּוֹרָה (Tôrāh, 'instruction / law'); renders here יְהוֹרָה ('my laws / teachings'). The Pauline antithesis of νόμος and πίστις (faith) in Galatians 3 is foregrounded by this verse: Paul argues (Gal 3:17–18) that the covenant-promise to Abraham antedates the νόμος by 430 years and cannot be annulled by it — the irony being that Gen 26:5 reads νόμος back into Abraham's obedience.

μου

my

Genitive

genitive of possession

→ relational specification

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

6 Κατώκησεν δὲ Ἰσαακ ἐν Γεραροῖς.

And Isaac dwelt in Gerar.

Narrative transition (obedient settlement) Κατώκησεν δέ

The brief sentence marks Isaac's compliant settlement following the divine commands of vv.2–3; the contrast with κατοίκησον (imperative, v.2) and Κατώκησεν (indicative here) signals obedient execution. The verse functions as a hinge between the promise-section (vv.1–5) and the sister-wife episode (vv.7–11).

Κατώκησεν

dwelt / settled

Aor Act Indic 3 Sg · κατοικέω

main verb (narrative: Isaac's obedient settlement)

→ ingressive aorist (beginning of the Gerar sojourn)

κατοικέω: 'dwell / settle'; the same root as κατοίκησον in v.2; the narrative fulfillment of the divine command; renders Hebrew בָּשָׁךְ ('and he dwelt / remained').

δὲ

and

narrative particle (continuation)

→ discourse linkage or contrast

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

Ἰσαακ

Isaac

indeclinable proper noun, subject

→ participant identification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

Γεραροῖς

Gerar

indeclinable proper noun (locative dative), place of dwelling

→ participant identification

Γεραρα / Γεραροῖς: the LXX uses Γεραρα for motion toward (εἰς Γεραρα, v.1) and the dative form Γεραροῖς for location (ἐν Γεραροῖς, vv.6, 17), a standard distinction; Gerar is the chapter's central geographical anchor.

7 Ἐπηρώτησαν δὲ οἱ ἄνδρες τοῦ τόπου περὶ Ρεβέκκας τῆς γυναικὸς αὐτοῦ. καὶ εἶπεν· Ἀδελφή μου ἐστίν· ἐφοβήθη γὰρ εἰπεῖν ὅτι Γυνή μου ἐστίν, μήποτε ἀποκτείνωσιν αὐτὸν οἱ ἄνδρες τοῦ τόπου περὶ Ρεβέκκας, ὅτι ὠραία τῇ ὄψει ἦν.

And the men of the place asked about Rebekah his wife. And he said: 'She is my sister'; for he was afraid to say 'She is my wife,' lest the men of the place kill him on account of Rebekah, because she was beautiful in appearance.

Complication (narrative crisis)

Ἐπηρώτησαν δέ

The men's inquiry triggers Isaac's deception. The narrator provides his inner rationale (ἐφοβήθη γὰρ) — a parenthetical explanation exactly as in the Gen 20 version. The reason given (ὠραία τῇ ὄψει) echoes the praise of Sarah at 12:11 and 20:2; the type-scene is precisely replicated to invite comparison.

Ἐπηρώτησαν

asked / inquired

Aor Act Indic 3 Pl · ἐπερωτάω

main verb (the men's inquiry)

→ constative aorist (single interrogative event)

ἐπερωτάω: 'inquire / question'; the ἐπί- prefix adds emphasis or directness to ἐρωτάω ('ask'); renders Hebrew יָשַׁאֵל; the subject is implied plural ('the men') — social pressure from the community is what endangers Isaac.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject

→ participant prominence

άνήρ: 'man / husband'; the collective 'men of the place' represent the social power-group that could act against a foreigner; the phrase repeats later in the verse for narrative emphasis.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

τόπου

place / locality

Genitive

genitive of attribution (men of the place = the locals)

→ relational specification

τόπος: 'place'; renders Hebrew *דִּימְרָה*; the phrase *οἱ ἄνδρες τοῦ τόπου* contrasts Isaac's alien status (he is a *παρόικος*, v.3) with the community's native authority.

περὶ

about / concerning

preposition + genitive (topic of inquiry)

→ spatial or relational framing

περὶ: meaning 'about'; here it marks the relation signaled by preposition + genitive (topic of inquiry).

Ρεβεκκας

Rebekah

indeclinable proper noun, object of *περί*

→ participant identification

Ρεβεκκα: the patriarch's wife; introduced at 24:15–67; her beauty (*ώραία τῇ ὄψει*, end of this verse) places her in the same category as Sarah in the earlier type-scenes.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γυναικός

wife / woman

Genitive

genitive in apposition to *Ρεβεκκας* (defining her as wife)

→ relational specification

γυνή: 'woman / wife'; the apposition *τῆς γυναικός αὐτοῦ* tells the reader her actual status before Isaac's deception; this narrative irony is standard in the type-scene.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech (Isaac's lie)

→ constative aorist (single speech act)

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

Ἀδελφή

sister

Nominative

predicate nominative (Isaac's deceptive claim)

→ participant prominence

ἄδελφή: 'sister'; the deceptive use of kinship terminology (*ἄδελφή* instead of *γυνή*) is the hinge of all three sister-wife type-scenes; the same formulation was used by Abraham in 12:13 and 20:2.

μού

my

Genitive

genitive of possession

→ relational specification

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

ἐστίν

she is

Pres Act Indic 3 Sg · εἰμί

copular verb (predicate clause)

→ gnomic present (statement of alleged fact)

εἰμί: copula.

ἐφοβήθη

he was afraid

Aor Pass Indic 3 Sg · φοβέομαι

main verb (narrator's inner explanation)

→ constative aorist (the fear that motivated the deception)

φοβέομαι: 'fear'; deponent; renders Hebrew נָחַץ; the narrator's parenthetical explanation of Isaac's motivation; fear of death mirrors Abraham's identical reasoning at 12:12 and 20:11.

γὰρ

for

causal conjunction (introducing the motivation clause)

→ discourse linkage or contrast

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

εἶπεῖν

to say

Aor Act Inf · λέγω

complementary infinitive (object of ἐφοβήθη: 'afraid to say')

→ complementary aorist infinitive

λέγω: meaning 'to say'; it carries the action, process, or state of the clause; here it functions as complementary infinitive (object of ἐφοβήθη: 'afraid to say').

ὅτι

that

complementizer (introducing indirect speech after εἶπεῖν)

→ clausal contribution

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

Γυνή

wife

Nominative

predicate nominative (the truth Isaac feared to state)

→ participant prominence

Γυνή: meaning 'wife'; it serves as predicate nominative (the truth Isaac feared to state).

μού

my

Genitive

genitive of possession

→ relational specification

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

ἐστιν

she is

Pres Act Indic 3 Sg · εἰμί

copular verb

→ gnomic present

εἰμί: copula.

μήποτε

lest

negative purpose conjunction (introducing the feared consequence)

→ discourse linkage or contrast

μήποτε: 'lest / for fear that'; renders Hebrew יָפֵּי; introduces a feared negative outcome; the clause expresses Isaac's worst-case scenario — that beauty and foreign status together invite lethal violence.

ἀποκτείνωσιν

they kill

Aor Act Subj 3 Pl · ἀποκτείνω

aorist subjunctive in negative-purpose clause (lest they kill)

→ prohibitive aorist subjunctive (feared action)

ἀποκτείνω: 'kill'; the feared act echoes Abraham's same fear in 12:12 (ἀποκτενοῦσίν με) — the type-scene fear motivating all three ruse-episodes.

αὐτὸν

him

Accusative

accusative direct object of ἀποκτείνωσιν

→ participant reference

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄνδρες

men

Nominative

subject of ἀποκτείνωσιν (the same phrase repeated from the verse-opening)

→ participant prominence

ἄνδρες: meaning 'men'; it serves as subject of ἀποκτείνωσιν (the same phrase repeated from the verse-opening).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

τόπου

place

Genitive

genitive of attribution

→ relational specification

τόπου: meaning 'place'; it serves as genitive of attribution.

περὶ

on account of / because of

preposition + genitive (causal: on account of Rebekah)

→ spatial or relational framing

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

Ρεβέκκας

Rebekah

indeclinable proper noun, object of *περὶ*

→ participant identification

Ρεβέκκας: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, object of *περὶ*.

ὅτι

because / for

causal conjunction (explaining the danger: because she was beautiful)

→ discourse linkage or contrast

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

ὥραία

beautiful

Nominative

predicate adjective (describing Rebekah)

→ participant prominence

ὥραῖος: 'beautiful / fair' (literally 'seasonable / at the right hour'); renders Hebrew טוֹבַת מַרְאָה ('good of appearance'); the same formulation praises Sarah at 12:11 and 20:2, creating a deliberate typological parallel between Rebekah and Sarah.

τῇ

the

Dative

article (with dative of respect)

→ noun-phrase marking

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

ὄψει

appearance / sight

Dative

dative of respect (beautiful in appearance)

→ sphere or reference

ὄψις: 'appearance / face / sight'; τῇ ὄψει is a dative of respect: 'with respect to appearance'; renders Hebrew מַרְאָה ('appearance'); the phrase recurs across the type-scene tradition.

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

copular verb (description in background imperfect)

→ progressive imperfect (Rebekah's beauty as a standing condition)

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

8 Ἐγένετο δὲ πολυχρόνιος ἐκεῖ. καὶ παρακύψας Αβιμελεχ ὁ βασιλεὺς Φυλιστιμὶν διὰ τῆς θυρίδος εἶδεν τὸν Ἰσαακ παίζοντα μετὰ Ρεβέκκας τῆς γυναικὸς αὐτοῦ.

And it came about that he was there a long time. And Abimelech king of the Philistines, peering through the window, saw Isaac sporting with Rebekah his wife.

Narrative development (the discovery) Ἐγένετο δέ

The ἐγένετο δέ formula marks a new narrative moment: the extended sojourn (πολυχρόνιος) makes the deception untenable. The peering-through-the-window scene (παρακύψας ... διὰ τῆς θυρίδος) is the episode's visual pivot, and the key word παίζοντα puns on the name Ἰσαακ ('he laughs / plays'), so that Isaac's very name unmasks his identity through the word for the intimate play that reveals his relationship to Rebekah.

Ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative frame: temporal development)

→ constative aorist (period of time now registered)

γίνομαι: narrative ἐγένετο marking a new stage in the episode; the long stay (πολυχρόνιος) sets up the discovery that follows.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

πολυχρόνιος

long-abiding / of long time

Nominative

predicate adjective (describing Isaac's extended stay)

→ participant prominence

πολυχρόνιος: 'of many times / prolonged'; compound of πολὺς + χρόνος; hapax in Genesis; the extended sojourn removes the short-term justification of the ruse and makes the intimate scene more plausible.

ἐκεῖ

there

adverb of place (at Gerar)

→ adverbial qualification

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

καὶ

and

narrative conjunction (introducing the discovery scene)

→ discourse linkage or contrast

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

παρακύψας

peering / leaning to look

Aor Act Part Nom Sg Masc · παρακύπτω

attendant-circumstance participle (the means of discovery)

→ constative aorist participle (a single glance)

παρακύπτω: 'stoop / lean to look / peer'; παρά + κύπτω ('bend'); renders Hebrew הִרְאָה ('and he looked down from'); the word connotes a deliberate, sidelong glance — Abimelech's inadvertent observation produces the ruse's collapse.

Αβιμελεχ

Abimelech

indeclinable proper noun, subject

→ participant identification

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

βασιλεὺς

king

Nominative

nominative in apposition to Αβιμελεχ

→ participant prominence

βασιλεὺς: meaning 'king'; it serves as nominative in apposition to Αβιμελεχ.

Φυλιστιμ

of the Philistines

indeclinable proper noun, genitive of attribution

→ participant identification

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

διὰ

through

preposition + genitive (means / path: 'through the window')

→ spatial or relational framing

διὰ: meaning 'through'; here it marks the relation signaled by preposition + genitive (means / path: 'through the window').

τῆς

the

Genitive

article

→ noun-phrase marking

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

θυρίδος

window

Genitive

genitive (object of διὰ: through the window)

→ relational specification

θυρίς: 'small door / window'; diminutive of θύρα ('door'); renders Hebrew הַחֲלוֹן ('the window'); a domestic detail that reinforces the intimate, private nature of the scene Abimelech accidentally observes.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (the discovery: Abimelech's observation)

→ constative aorist (single act of seeing)

ὁράω: 'see'; the same verb as the theophanic ὤφθη (v.2) in a startlingly secular application — the king sees what God has been witnessing all along.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ισαακ

Isaac

indeclinable proper noun, accusative object of εἶδεν

→ participant identification

Ισαακ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, accusative object of εἶδεν.

παίζοντα

sporting / playing

Pres Act Part Acc Sg Masc · παίζω

participle in indirect perception construction (accusative + participle after εἶδεν: 'saw Isaac sporting')

→ progressive participle (ongoing intimate play, continuous action caught in the moment)

παίζω: 'play / sport / jest'; renders Hebrew רָחַץ (Piel participle of רָחַץ, 'laugh / play'); the word is a deliberate pun on the name Ισαακ (< רָחַץ, 'he laughs / will laugh'). The Piel of רָחַץ can carry overtones of sexual intimacy (cf. 39:14, 17 LXX: παίζειν = to mock/dally), and the context here (with 'his wife') unmistakably signals conjugal affection. Isaac's name thus performs its own etymology within the scene: the very act of 'Isaac-ing' (laughing/playing) exposes him.

μετὰ

with

preposition + genitive (accompaniment: 'sporting with Rebekah')

→ spatial or relational framing

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

Ρεβεκκας

Rebekah

indeclinable proper noun, object of μετά

→ participant identification

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γυναικός

wife

Genitive

genitive in apposition to Ρεβεκκας (her true status now revealed to Abimelech)

→ relational specification

γυναικός: meaning 'wife'; it serves as genitive in apposition to Ρεβεκκας (her true status now revealed to Abimelech).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

9 Ἐκάλεσεν δὲ Αβιμελεχ τὸν Ἰσαακ καὶ εἶπεν αὐτῷ· Ἴρα γε γυνή σου ἐστίν· τί ὅτι εἶπας Ἀδελφή μου ἐστίν; εἶπεν δὲ αὐτῷ Ἰσαακ· Εἶπα γάρ, ὅτι μήποτε ἀποθάνω δι' αὐτήν.

And Abimelech called Isaac and said to him: 'So she is indeed your wife! Why did you say, "She is my sister"?' And Isaac said to him: 'Because I said, lest I die on account of her.'

Confrontation dialogue Ἐκάλεσεν δέ

The royal summons and double question (Ἴρα γε ... τί ὅτι ...) move from shocked recognition to moral challenge. Isaac's single-sentence reply — bare and confessional — gives no mitigation: only the naked logic of fear. The contrast with Abimelech's more extended rebukes in chs.12 and 20 gives this scene a stripped, terse quality.

Ἐκάλεσεν

called / summoned

Aor Act Indic 3 Sg · καλέω

main verb (royal summons)

→ constative aorist (single act of calling)

καλέω: 'call / summon'; renders Hebrew קָרָא ; the verb marks formal, authoritative address — Abimelech exercises his royal prerogative to summon Isaac for account.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

Αβιμελεχ

Abimelech

indeclinable proper noun, subject

→ participant identification

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἰσαακ

Isaac

indeclinable proper noun, accusative object of ἐκάλεσεν

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, accusative object of ἐκάλεσεν.

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 of speech

→ constative aorist

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

αὐτῷ

to him

Dative

dative of indirect object

→ participant reference or interest

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

ἄρα

so / then

inferential particle (expressing surprised realization: 'so then!')

→ discourse linkage or contrast

ἄρα: inferential-conclusive particle; here expresses the sudden inference drawn from the observed evidence — 'so she IS your wife after all!'

γε

(intensive particle)

emphatic particle (intensifying ἄρα: 'so indeed!')

→ discourse linkage or contrast

γε: meaning '(intensive particle)'; conjunction or particle linking this unit with the surrounding discourse.

γυνή

wife

Nominative

predicate nominative (Abimelech's recognition)

→ participant prominence

γυνή: meaning 'wife'; it serves as predicate nominative (Abimelech's recognition).

σού

your

Genitive

genitive of possession

→ relational specification

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

ἐστίν

she is

Pres Act Indic 3 Sg · εἰμί

copular verb

→ gnomic present

εἰμί: copula.

τί

why

interrogative pronoun (introducing the rhetorical question of moral challenge)

→ participant reference

τί: meaning 'why'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (introducing the rhetorical question of moral challenge).

ὅτι

that / why

complementizer (τί ὅτι = 'why is it that')

→ clausal contribution

τί ὅτι: a Hebraizing idiom for 'why?' (renders Hebrew הֵיחָמָה); the double interrogative introduces a formal moral accusation: 'Why ever did you say ...?'

εἶπας

did you say

Aor Act Indic 2 Sg · λέγω

main verb of the accusatory question

→ constative aorist

λέγω (2 sg. εἶπας): 'did you say?'; the question imputes to David a decree he never made, compelling its disavowal.

Ἀδελφή

sister

Nominative

predicate nominative (Isaac's quoted false claim)

→ participant prominence

Ἀδελφή: meaning 'sister'; it serves as predicate nominative (Isaac's quoted false claim).

μού

my

Genitive

genitive of possession

→ relational specification

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

ἐστίν

she is

Pres Act Indic 3 Sg · εἰμί

copular verb (the lie, now quoted in accusation)

→ gnomic present

εἰμί: copula.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech (Isaac's reply)

→ 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.

αὐτῷ

to him

Dative

dative of indirect object

→ participant reference or interest

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

Ἰσαακ

Isaac

indeclinable proper noun, subject

→ participant identification

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

Εἶπα

I said

Aor Act Indic 1 Sg · λέγω

main verb (Isaac's self-report)

→ constative aorist

λέγω: meaning 'I said'; it carries the action, process, or state of the clause; here it functions as main verb (Isaac's self-report).

γάρ

for / because

causal conjunction (explaining the motive for the lie)

→ discourse linkage or contrast

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

ὅτι

that / lest

complementizer (introducing indirect speech: his inner reasoning)

→ clausal contribution

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

μήποτε

lest

negative purpose particle (the feared outcome)

→ discourse linkage or contrast

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

ἀποθάνω

I die

Aor Act Subj 1 Sg · ἀποθνήσκω

aorist subjunctive in negative-purpose clause

→ prohibitive aorist subjunctive (Isaac's feared death)

ἀποθνήσκω: 'die'; Isaac's self-concern — 'lest I die' — echoes Abraham's identical logic in 12:12 and 20:11, showing how the same fear drives the repeated type-scene.

δι

on account of

preposition + accusative (causal: on account of her beauty)

→ spatial or relational framing

δι: meaning 'on account of'; here it marks the relation signaled by preposition + accusative (causal: on account of her beauty).

αὐτήν

her

Accusative

accusative object of διὰ (the cause of the feared danger)

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of διὰ (the cause of the feared danger).

10 εἶπεν δὲ αὐτῷ Αβιμελεχ· τί τοῦτο ἐποίησας ἡμῖν; μικροῦ ἐκοιμήθη τις τοῦ γένους μου μετὰ τῆς γυναικός σου, καὶ ἐπήγαγες ἐφ’ ἡμᾶς ἄγνοιαν.

And Abimelech said to him: 'What is this you have done to us? One of my clan nearly lay with your wife, and you would have brought guilt upon us.'

Moral rebuke εἶπεν δέ

Abimelech's rebuke parallels his rebuke of Abraham at 20:9–10 but is briefer. The key term ἄγνοιαν ('unwitting sin / guilt from ignorance') renders Hebrew זָכַח ('guilt-offering / guilt'); it is the technical term for a sin committed in ignorance that still requires expiation — Abimelech identifies Isaac as the one who has endangered the community's moral standing.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech

→ 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.

αὐτῷ

to him

Dative

dative of indirect object

→ participant reference or interest

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

Αβιμελεχ

Abimelech

indeclinable proper noun, subject

→ participant identification

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

τί

what

Accusative

interrogative pronoun, accusative object of ἐποίησας

→ participant reference

τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun, accusative object of ἐποίησας.

τοῦτο

this

Accusative

demonstrative pronoun (appositive to τί: 'what is this thing?')

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (appositive to τί: 'what is this thing?').

ἐποίησας

did you do

Aor Act Indic 2 Sg · ποιέω

main verb (the moral accusation)

→ constative aorist (the completed deception)

ποιέω: 'do / make'; τί τοῦτο ἐποίησας is the standard OT rebuke formula (cf. 3:13; 4:10; 12:18; 20:9) translating Hebrew תָּאֵתְּהָמָהּ ; it functions as a moral charge requiring an account.

ἡμῖν

to us

Dative

dative of disadvantage ('done to us')

→ participant reference or interest

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

μικροῦ

almost / nearly

Genitive

genitive of degree (idiomatic: 'by a small thing = almost')

→ relational specification

μικρός: 'small / little'; the genitive μικροῦ is idiomatic for 'almost / nearly' (cf. Ps 72:2 LXX); renders Hebrew טַעַמָּה ('almost'); the near-miss is the basis for the moral outrage.

ἐκοιμήθη

lay with / slept with

Aor Pass Indic 3 Sg · κοιμάομαι

main verb (the near-disaster stated euphemistically)

→ constative aorist (the hypothetical completed act almost realized)

κοιμάομαι: 'sleep / lie down'; as a euphemism for sexual intercourse (cf. 19:32–35 LXX); renders Hebrew בָּכַשׁ ('lie with'); the use of the passive may indicate the 'lying with' would have been involuntary for the woman.

τις

someone / one

Nominative

subject (indefinite pronoun: some unnamed member of Abimelech's clan)

→ participant reference

τις: meaning 'someone'; pronoun marking person, possession, or reference within the clause; here it functions as subject (indefinite pronoun: some unnamed member of Abimelech's clan).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

γένους

clan / race / people

Genitive

partitive genitive (one from my clan)

→ relational specification

γένος: 'race / clan / family'; renders Hebrew עַמִּי ('my people'); Abimelech claims communal solidarity — any member of his community could have been the guilty party.

μου

my

Genitive

genitive of possession

→ relational specification

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

μετὰ

with

preposition + genitive (accompaniment in euphemistic sense)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γυναικός

wife

Genitive

genitive object of μετά

→ relational specification

γυναικός: meaning 'wife'; it serves as genitive object of μετά.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

conjunction (appending the moral consequence)

→ discourse linkage or contrast

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

ἐπήγαγες

brought upon / introduced

Aor Act Indic 2 Sg · ἐπάγω

main verb (the moral consequence of Isaac's deception)

→ constative aorist (Isaac's action seen as already having introduced guilt)

ἐπάγω: 'bring upon / bring against'; the ἐπί- prefix denotes bringing something down onto a person or community; renders Hebrew אָנַחְתָּ ('and you would have brought'); Abimelech treats the potential guilt as already Isaac's responsibility.

ἐφ'

upon

preposition + accusative (goal of the guilt brought upon)

→ spatial or relational framing

ἐφ': meaning 'upon'; here it marks the relation signaled by preposition + accusative (goal of the guilt brought upon).

ἡμᾶς

us

Accusative

accusative object of ἐπί (the community at risk)

→ participant reference

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπί (the community at risk).

ἄγνοιαν

guilt from ignorance / unwitting sin

Accusative

accusative direct object of ἐπήγαγες

→ object specification

ἄγνοια: 'ignorance / unwitting sin'; from ἀ- + γινώσκω ('not knowing'); renders Hebrew אָשָׁם ('guilt / guilt-offering'); in cultic and legal contexts, ἄγνοια is guilt incurred unintentionally but requiring expiation (cf. Lev 4–5 LXX; Acts 3:17; 17:30). Abimelech's community would have been guilty even in ignorance.

11 συνέταξεν δὲ Αβιμελεχ παντὶ τῷ λαῷ αὐτοῦ λέγων· Πᾶς ὁ ἀπτόμενος τοῦ ἀνθρώπου τούτου ἢ τῆς γυναικὸς αὐτοῦ θανάτῳ ἔνοχος ἔσται.

And Abimelech commanded all his people, saying: 'Every one who touches this man or his wife shall surely be put to death.'

Royal decree (legal protection extended) συνέταξεν δέ

Abimelech's decree converts royal rebuke into official protection. The capital-penalty formula θανάτῳ ἔνοχος ἔσται is juridical; ἔνοχος ('liable / subject to') with a dative of penalty is a standard Greek legal formula. The irony is that the foreign king provides better protection for the patriarch than the deception did.

συνέταξεν

commanded / ordered

Aor Act Indic 3 Sg· συντάσσω

main verb (royal decree issued to all the people)

→ constative aorist (the decree as a single formal act)

συντάσσω: 'order together / command officially'; renders Hebrew וַיֹּאמֶר ('and he commanded'); the συν- prefix may suggest a formal, collective ordering; the verb marks the official character of the edict.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

Αβιμελεχ

Abimelech

indeclinable proper noun, subject

→ participant identification

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

παντὶ

all / every

Dative

dative adjective (distributive: to every member of the people)

→ sphere or reference

παντὶ: meaning 'all'; it serves as dative adjective (distributive: to every member of the people).

τῷ

the

Dative

article

→ noun-phrase marking

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

λαῶ

people

Dative

dative of indirect object (the decree addressed to the whole people)

→ sphere or reference

λαός: 'people / nation'; renders Hebrew יְמַלְכֵנִי ('his people'); the royal decree is addressed publicly to the entire community, not just officials.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle of manner (introducing the direct content of the decree)

→ progressive participle (the speaking through which the decree is enacted)

λέγω: the Hebraizing participial construction λέγων after a verb of speaking introduces direct discourse (renders Hebrew נִשְׁמַע); standard in LXX narrative.

Πᾶς

every / all

Nominative

subject (universal quantifier: every person)

→ participant prominence

Πᾶς: meaning 'every'; it serves as subject (universal quantifier: every person).

ὁ

the

Nominative

article (with substantival participle ἀπτόμενος)

→ noun-phrase marking

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

ἀπτόμενος

who touches / who harms

Pres Mid Part Nom Sg Masc · ἄπτω

substantival participle (subject complement: every one who touches)

→ progressive participle (any future act of touching / harming)

ἄπτω: 'touch / handle / harm'; in legal contexts often means 'touch with hostile intent / harm'; renders Hebrew יַגִּיד ('the one touching/striking'); the decree is the broadest possible protection for Isaac and Rebekah.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀνθρώπου

man / person

Genitive

genitive object of ἄπτω (the person protected: Isaac)

→ relational specification

ἀνθρώπου: meaning 'man'; it serves as genitive object of ἄπτω (the person protected: Isaac).

τούτου

this

Genitive

demonstrative adjective (genitive, pointing to Isaac as the one in view)

→ relational specification

τούτου: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (genitive, pointing to Isaac as the one in view).

ἢ

or

disjunctive conjunction (either ... or: both Isaac and Rebekah protected)

→ discourse linkage or contrast

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γυναικὸς

wife

Genitive

genitive object of ἄπτω (second person protected: Rebekah)

→ relational specification

γυναικὸς: meaning 'wife'; it serves as genitive object of ἄπτω (second person protected: Rebekah).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

θανάτῳ

by death / to death

Dative

dative of penalty (the punishment: death)

→ sphere or reference

θάνατος: 'death'; in the formula θανάτῳ ἔνοχος / ἀποθανεῖται, the dative marks the type of punishment (dative of penalty); renders Hebrew מוֹת יוֹמָת ('he shall surely die'), the standard capital-punishment formula of Leviticus and Numbers.

ἔνοχος

liable / guilty

Nominative

predicate adjective (liable: subject complement with ἔσται)

→ participant prominence

ἔνοχος: 'subject to / liable for'; legal term from ἐν + ἔχω ('held in'); the formula ἔνοχος θανάτῳ recurs in the NT at Matt 26:66 (the Sanhedrin's verdict on Jesus: ἔνοχος θανάτου) — the juridical phrase carries across both Testaments.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copular verb (the legal consequence stated as a future fact)

→ predictive future (the decree's binding force)

εἰμί (fut.): copula.

12 Ἦσπειρεν δὲ Ἰσαακ ἐν τῇ γῇ ἐκείνῃ καὶ εὗρεν ἐν τῷ ἐνιαυτῷ ἐκείνῳ ἑκατοστεύουσαν κριθήν· εὐλόγησεν δὲ αὐτὸν κύριος.

And Isaac sowed in that land and found in that year a hundredfold of barley; and the LORD blessed him.

Narrative transition (prosperity begins)

Ἦσπειρεν δέ

The narrative shifts from the sister-wife episode to Isaac's agricultural prosperity. The hundredfold yield (ἑκατοστεύουσαν κριθήν) in the year of the famine (v.1) is a deliberate paradox, resolved only by the closing note εὐλόγησεν δὲ αὐτὸν κύριος. The divine blessing is the explicit cause; the prosperity is the effect.

Ἦσπειρεν

sowed

Aor Act Indic 3 Sg · σπείρω

main verb (Isaac's agricultural activity)

→ *ingressive aorist (beginning of the sowing season)*

σπείρω: 'sow / plant seed'; renders Hebrew שָׂרָה; the sowing during a famine year is itself an act of faith — and the hundredfold result is the divine vindication of that faith.

δὲ

and

narrative particle

→ *discourse linkage or contrast*

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

Ἰσαακ

Isaac

indeclinable proper noun, subject

→ *participant identification*

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

ἐν

in

preposition + dative (locative)

→ *spatial or relational framing*

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

τῇ

the

Dative

article

→ *noun-phrase marking*

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

γῇ

land

Dative

dative of place (locative: in that land = Gerar)

→ *sphere or reference*

γῇ: meaning 'land'; it serves as dative of place (locative: in that land = Gerar).

ἐκείνῃ

that

Dative

demonstrative adjective (dative, referring back to Gerar)

→ *sphere or reference*

ἐκείνῃ: meaning 'that'; it serves as demonstrative adjective (dative, referring back to Gerar).

καὶ

and

narrative conjunction

→ *discourse linkage or contrast*

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

εὗρεν

found / received

Aor Act Indic 3 Sg · εὕρισκω

main verb (the harvest result)

→ constative aorist (the completed harvest)

εὕρισκω: 'find / discover / obtain'; here used for the agricultural yield received; renders Hebrew מָצָא (māṣā); the 'finding' frames the hundredfold as a discovery, underlining its unexpected, gift-like character.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ἐνιαυτῷ

year

Dative

dative of time (in that year = the famine year of v.1)

→ sphere or reference

ἐνιαυτός: 'year / cycle'; renders Hebrew מִן הַשָּׁנָה ('that year'); the temporal marker ties the miraculous yield to the very year of the famine — an explicit sign of divine blessing overcoming the natural conditions.

ἐκεῖνῳ

that

Dative

demonstrative adjective (dative, referring to the famine year)

→ sphere or reference

ἐκεῖνῳ: meaning 'that'; it serves as demonstrative adjective (dative, referring to the famine year).

ἐκατοστεύουσιν

a hundredfold

Pres Act Part Acc Sg Fem · ἐκατοστεύω

participle used as noun / adjective (object of εὗρεν: 'a hundredfold yield')

→ progressive participle (the crop in the very act of multiplying a hundredfold)

ἐκατοστεύω: 'produce a hundredfold'; denominative from ἐκατόν ('hundred'); renders Hebrew מֵאָסֶה ('a hundred gates / measures'); the hundredfold yield is a miraculous multiplier echoed in the parable of the sower (Matt 13:8, 23: ἐκατόν) — Jesus's parable may deliberately recall this LXX episode as the archetype of blessing-harvest.

κριθὴν

barley

Accusative

accusative direct object (the crop: a hundredfold of barley)

→ object specification

κριθή: 'barley'; the staple grain of the ancient Near East; some MSS read σῖτον ('wheat') following the MT's מִן הַשָּׂעִיר vs. מִן הַבָּרִיאַל — Rahlfs reads κριθήν following the best LXX witnesses.

εὐλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (the theological explanation of the harvest)

→ constative aorist (the divine blessing as the operative cause)

εὐλογέω: 'bless'; the narrator's editorial comment explains the hundredfold as divine blessing (cf. v.3: εὐλογήσω σε); the prosperity is not Isaac's achievement but the promise of vv.3–4 in action.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

αὐτόν

him

Accusative

accusative direct object of εὐλόγησεν

→ participant reference

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

κύριος

the LORD

Nominative

subject

→ participant prominence

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

13 καὶ ηὐξήθη ὁ ἄνθρωπος καὶ προέβαινεν μεγαλυνόμενος ἕως οὗ μέγας ἐγένετο σφόδρα.

And the man grew and kept advancing in greatness, until he became exceedingly great.

Narrative expansion (triple prosperity crescendo) καί

The verse traces Isaac's prosperity in a threefold verbal crescendo: ηὐξήθη (growth), προέβαινεν μεγαλυνόμενος (progressive advance), μέγας ἐγένετο σφόδρα (superlative arrival). The imperfect προέβαινεν signals ongoing progress while the aorist ἐγένετο marks its culmination. The pattern echoes Abraham's similar prosperity note at 13:2.

καὶ

and

narrative conjunction (continuing the prosperity sequence)

→ discourse linkage or contrast

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

ηὐξήθη

grew / increased

Aor Pass Indic 3 Sg · αὐξάνω

main verb (first stage of prosperity)

→ ingressive aorist (the beginning of Isaac's growth phase)

αὐξάνω: 'grow / increase'; passive 'was made to grow' — the divine causation implied; renders Hebrew וַיִּגְדַּל ('and he grew great'); the same root at 26:22 (ηὕξησεν ἡμᾶς κύριος, 'the LORD has increased us') ties the two sections together.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man / the man

Nominative

subject (Isaac referred to by the narrative as 'the man')

→ participant prominence

ἄνθρωπος: 'man'; Isaac is now referred to as 'the man' rather than by name, which in Hebrew narrative marks social prominence ('the man' = a notable figure).

καὶ
and

narrative conjunction (advancing to the second stage)

→ discourse linkage or contrast

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

προέβαιεν

kept advancing / was going forward

Imperf Act Indic 3 Sg · προβαίνω

main verb (second stage: ongoing progressive advancement)

→ progressive imperfect (continuous forward movement in prosperity)

προβαίνω: 'go before / advance'; renders Hebrew לָךְ וְלָךְ ('going and growing great'); the imperfect tense captures the sustained, ongoing character of the growth — a deliberate contrast with the single aorists on either side.

μεγαλυνόμενος

becoming great / magnified

Pres Pass Part Nom Sg Masc · μεγαλύνω

attendant-circumstance / manner participle (describing the character of the advancing)

→ progressive participle (ongoing magnification accompanying the advance)

μεγαλύνω: 'magnify / make great'; passive 'being magnified / growing in greatness'; renders Hebrew לָךְ ; the word is used of God's acts of magnification (Ps 34:3 LXX; Luke 1:46 Magnificat: μεγαλύνει ἡ ψυχὴ μου τὸν κύριον).

ἕως
until

subordinating conjunction (temporal: until the endpoint)

→ discourse linkage or contrast

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

οὔ

which (= that point)

Genitive

genitive relative pronoun (ἕως οὔ = 'until the time when')

→ relational specification

οὔ: meaning 'which (= that point)'; pronoun marking person, possession, or reference within the clause; here it functions as genitive relative pronoun (ἕως οὔ = 'until the time when').

μέγας

great

Nominative

predicate adjective (the superlative endpoint: 'great exceedingly')

→ participant prominence

μέγας: meaning 'great'; it serves as predicate adjective (the superlative endpoint: 'great exceedingly').

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb (third stage: the culminating achievement of greatness)

→ culminative aorist (arrival at the endpoint of prosperity)

γίνομαι: καὶ ἐγένετο, narrative time-marker.

σφόδρα

exceedingly / greatly

adverb of degree (intensifying μέγας: 'very greatly')

→ clausal contribution

σφόδρα: 'exceedingly / greatly'; renders Hebrew מְאֹד ('very / exceedingly'); a superlative intensifier in the LXX used at the apex of descriptions of greatness (cf. 12:14; 13:13; 17:2).

14 ἐγένετο δὲ αὐτῷ κτήνη προβάτων καὶ κτήνη βοῶν καὶ γεωργία πολλή· ἐζήλωσαν δὲ αὐτὸν οἱ Φυλιστιμ.

And he had flocks of sheep and herds of cattle and much farming; and the Philistines envied him.

Elaboration of prosperity (wealth catalogue) ἐγένετο δέ

The wealth catalogue (flocks, herds, farmland) specifies the prosperity of v.13. The final clause — ἐζήλωσαν δὲ αὐτὸν οἱ Φυλιστιμ — marks the social consequence: envy is the narrative trigger for the well-stopping of v.15. The pattern mirrors Abraham's wealth and its social effects at 13:5–7.

ἐγένετο

there was / he had

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential: listing of possessions)

→ ingressive aorist (the accumulation registered as a new state)

γίνομαι: καὶ ἐγένετο, narrative time-marker.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

αὐτῷ

to him / for him

Dative

dative of possession (he had: ἐγένετο αὐτῷ = 'there was for him')

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession (he had: ἐγένετο αὐτῷ = 'there was for him').

κτήνη

livestock / flocks

Nominative

subject (existential: listing the possessions)

→ participant prominence

κτῆνος: 'livestock / domestic animal'; renders Hebrew מִקְנֶה ('herd / livestock'); the plural κτήνη covers the category of domesticated animals broadly.

προβάτων

of sheep

Genitive

partitive genitive (specifying the type of livestock: sheep)

→ relational specification

πρόβατον: 'sheep'; renders Hebrew מִצֶּמֶד ('flock / sheep'); the partitive genitive identifies the first wealth category.

καὶ

and

conjunction (linking the three wealth items)

→ discourse linkage or contrast

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

κτήνη

livestock / herds

Nominative

subject (second livestock category)

→ participant prominence

κτήνη: meaning 'livestock'; it serves as subject (second livestock category).

βοῶν

of cattle / oxen

Genitive

partitive genitive (specifying: cattle)

→ relational specification

βοῶς: 'ox / cattle'; renders Hebrew מִבְּקָר ('cattle / herd'); the pair προβάτων ... βοῶν is the standard biblical pair for pastoral wealth (cf. 12:16; 13:2).

καὶ

and

conjunction

→ discourse linkage or contrast

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

γεωργία

farming / agricultural holdings

Nominative

subject (third wealth category: arable farming)

→ participant prominence

γεωργία: 'farming / agriculture / tillage'; from γῆ + ἔργον ('land-work'); renders Hebrew רַבָּה עֲבָדָיו ('much labor / many servants'); the LXX shifts the meaning toward the agricultural enterprise rather than the workforce.

πολλή

much / great

Nominative

predicate adjective (modifying γεωργία)

→ participant prominence

πολλή: meaning 'much'; it serves as predicate adjective (modifying γεωργία).

ἐζήλωσαν

envied

Aor Act Indic 3 Pl · ζηλώω

main verb (the social consequence of Isaac's prosperity)

→ constative aorist (envy as the registered social response)

ζηλώω: 'be zealous / envious'; renders Hebrew וַיִּזְנוּ ('and they were jealous'); in this context the envy of the Philistines is explicitly the motivation for the hostile acts of v.15. The same word-group governs the 'jealousy' motif in Joseph's story (37:11) and Paul's mission theology (Rom 11:11–14).

δὲ

and

narrative particle

→ discourse linkage or contrast

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

αὐτόν

him

Accusative

accusative direct object of ἐζήλωσαν

→ participant reference

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

Φυλιστιμ

Philistines

indeclinable proper noun, subject

→ participant identification

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

15 καὶ πάντα τὰ φρέατα, ἃ ὥρυξαν οἱ παῖδες τοῦ πατρὸς αὐτοῦ ἐν τῷ χρόνῳ τοῦ πατρὸς αὐτοῦ Ἀβραάμ,
ἐνέφραξαν αὐτὰ οἱ Φυλιστιμ καὶ ἔπλησαν αὐτὰ γῆς.

And all the wells that the servants of his father had dug in the time of his father Abraham — the Philistines stopped them up and filled them with earth.

Hostile action (motivated by envy)

καί

The Philistines' response to Isaac's prosperity is to destroy the means of it: water rights in the arid Negev are existentially vital. The explicit connection to Abraham's wells (the servants of his father) makes this an act of erasing the patriarchal inheritance. The verse is structured as an accusative-before-verb construction, fronting the wells for emphasis.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πάντα

all

Accusative

accusative adjective (fronted for emphasis: 'all the wells')

→ object specification

πάντα: meaning 'all'; it serves as accusative adjective (fronted for emphasis: 'all the wells').

τὰ

the

Accusative

article

→ noun-phrase marking

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

φρέατα

wells

Accusative

accusative direct object (fronted; resumed by αὐτά later)

→ object specification

φρέα: 'well / cistern'; renders Hebrew בְּאֵר; water wells in the Negev were the primary life-sustaining resource; their destruction is an act of economic and existential warfare. The word recurs as the chapter's key noun (vv.15, 18, 19, 20, 21, 22, 25, 32, 33).

ἃ

which

Accusative

relative pronoun (accusative, antecedent φρέατα)

→ participant reference

ἃ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative, antecedent φρέατα).

ὥρυξαν

dug

Aor Act Indic 3 Pl · ὥρυσσω

relative clause verb (the original digging by Abraham's servants)

→ constative aorist (the completed digging in Abraham's time)

ὥρυσσω: 'dig / excavate'; renders Hebrew חָדַד; the verb is the chapter's key term for well-digging (vv.15, 18, 19, 21, 22, 25, 32); the digging and filling of wells structures the entire second half of the chapter.

οἱ

the

Nominative

article

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject of ὥρυξαν (the ones who dug: Abraham's servants)

→ participant prominence

παῖς: 'child / servant'; here 'servants'; renders Hebrew עֲבָדָיו ('servants of'); the Abrahamic household's servants are the rightful diggers of these wells, establishing the patriarchal claim.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρὸς

father

Genitive

genitive of relation (the father's servants = Abraham's servants)

→ relational specification

πατρὸς: meaning 'father'; it serves as genitive of relation (the father's servants = Abraham's servants).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

χρόνῳ

time

Dative

dative of time ('in the time of his father Abraham')

→ sphere or reference

χρόνῳ: meaning 'time'; it serves as dative of time ('in the time of his father Abraham').

τοῦ

the

Genitive

article (with πατρός Αβραάμ)

→ noun-phrase marking

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

πατρὸς

father

Genitive

genitive of relation (his father Abraham)

→ relational specification

πατρὸς: meaning 'father'; it serves as genitive of relation (his father Abraham).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

Αβρααμ

Abraham

indeclinable proper noun, in apposition to πατρός (his father Abraham)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, in apposition to πατρός (his father Abraham).

ἐνέφραξαν

stopped up / blocked

Aor Act Indic 3 Pl · ἐμφράσσω

main verb (the hostile action: stopping the wells)

→ constative aorist (the completed act of stopping up)

ἐμφράσσω: 'block / stop up'; renders Hebrew **וַיִּמְלִי** ('they stopped up'); the ἐν-compound intensifies the filling-in; the destruction of wells was a recognized act of warfare in the ancient Near East — economic sabotage.

αὐτὰ

them

Accusative

accusative direct object (resuming the fronted φρέατα)

→ participant reference

αὐτὰ: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object (resuming the fronted φρέατα).

οἱ

the

Nominative

article

→ noun-phrase marking

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

Φυλιστιμ

Philistines

indeclinable proper noun, subject

→ participant identification

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

καὶ

and

narrative conjunction (adding the second hostile act)

→ discourse linkage or contrast

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

ἔπλησαν

filled

Aor Act Indic 3 Pl · πίμπλημι

main verb (the second hostile act: filling with earth)

→ constative aorist (the completed filling)

πίμπλημι: 'fill'; renders Hebrew **וַיִּמְלִי** ('and they filled them'); the two verbs (blocked + filled) describe the complete destruction of the wells — blocked at the top, filled solid with earth.

αὐτὰ

them

Accusative

accusative direct object

→ participant reference

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

γῆς

with earth / dirt

Genitive

genitive of material (filled with earth: partitive genitive after πίμπλημι)

→ relational specification

γῆς: meaning 'with earth'; it serves as genitive of material (filled with earth: partitive genitive after πίμπλημι).

16 εἶπεν δὲ Αβιμελεχ τῷ Ισαακ· Ὑπελθε ἀφ' ἡμῶν, ὅτι δυνατώτερος ἡμῶν ἐγένου σφόδρα.

And Abimelech said to Isaac: 'Depart from us, for you have become far more powerful than we.'

Expulsion order εἶπεν δέ

Abimelech's expulsion of Isaac is framed as a defensive political act: δυνατώτερος ἡμῶν ('more powerful than us') acknowledges Isaac's superiority. The irony is that the king who provided legal protection in v.11 now expels the man he protected. The expulsion is the narrative hinge leading to the well-digging sequence.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech

→ 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.

Αβιμελεχ

Abimelech

indeclinable proper noun, subject

→ participant identification

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

τῷ

the

Dative

article

→ noun-phrase marking

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

Ισαακ

Isaac

indeclinable proper noun, dative of indirect address

→ participant identification

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

Ὑπελθε

depart / go away

Aor Act Imper 2 Sg · ἀπέρχομαι

aorist imperative (the expulsion command)

→ ingressive-aorist imperative (begin and carry out the departure)

ἀπέρχομαι: 'go away / depart'; renders Hebrew וּנְסֵךְ מֵעָלֵינוּ ('go from us'); the command is blunt and abrupt — no softening explanation precedes the imperative.

ἀφ'

from

preposition + genitive (separation: from us)

→ spatial or relational framing

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

ἡμῶν

us

Genitive

genitive of separation (object of ἀπό)

→ relational specification

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

ὅτι

for / because

causal conjunction (giving the reason for expulsion)

→ discourse linkage or contrast

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

δυνατώτερος

more powerful

Nominative

predicate comparative adjective (Isaac is more powerful than they)

→ participant prominence

δυνατός: 'powerful / able'; comparative δυνατώτερος; renders Hebrew נִמְצָא חֲזָקָה ('you have grown mightier than we'); the word acknowledges Isaac's supremacy — an admission that makes the expulsion an acknowledgment of patriarchal blessing rather than a judgment.

ἡμῶν

than us

Genitive

genitive of comparison (object of the comparative: more powerful than us)

→ relational specification

ἡμῶν: meaning 'than us'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of comparison (object of the comparative: more powerful than us).

ἐγένου

you have become

Aor Mid Indic 2 Sg · γίνομαι

main verb (the stated reason for expulsion)

→ culminative aorist (arrival at a state of superior power)

γίνομαι (aor. ἐγένου): 'become'; ἐγένου αὐτοῖς εἰς θεόν ('you became their God') is the covenant-relationship formula (cf. Exod 6:7, ἔσομαι ὑμῶν θεός), reciprocal to Israel's becoming his people; the predicative εἰς (Hebraism) parallels the father-son formula of v. 14.

σφόδρα

exceedingly

adverb of degree (intensifying the comparative: 'far more powerful')

→ clausal contribution

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

17 Καὶ ἀπῆλθεν ἐκεῖθεν Ἰσαακ καὶ κατεστρατοπέδευσεν ἐν τῇ φάραγγι Γεραρων καὶ κατώκησεν ἐκεῖ.

And Isaac departed from there and encamped in the wadi of Gerar and dwelt there.

Narrative movement (Isaac's compliant departure)

Καί

Isaac's response to expulsion is immediate and uncomplaining obedience: ἀπῆλθεν ἐκεῖθεν. The three sequential verbs (departed, encamped, dwelt) trace a staged settlement. His choice of the wadi of Gerar — adjacent territory rather than a distant land — keeps him near the contested wells of vv.15 and 18.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆλθεν

departed

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (Isaac's departure from Gerar city)

→ constative aorist (completed journey away)

ἀπέρχομαι: 'go away / depart'; the same verb as the imperative Ἀπελθε in v.16 — the narrator signals that Isaac executes the expulsion immediately and fully.

ἐκεῖθεν

from there

adverb of place (point of departure: from Gerar)

→ clausal contribution

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

Ἰσαακ

Isaac

indeclinable proper noun, subject

→ participant identification

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

καὶ

and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

κατεστρατοπέδευσεν

encamped

Aor Act Indic 3 Sg · καταστρατοπεδεύω

main verb (Isaac's temporary settlement)

→ ingressive aorist (setting up camp)

καταστρατοπεδεύω: 'pitch camp / encamp'; military / nomadic term from στρατόπεδον ('army camp'); renders Hebrew וַיִּנָּחֵם ('and he encamped'); the term conveys semi-permanent nomadic settlement — Isaac is between locations.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

φάραγγι

wadi / ravine

Dative

dative of place (the specific location of encampment)

→ sphere or reference

φάραγξ: 'ravine / gorge / wadi'; renders Hebrew וַדִּי; in the arid Negev, a wadi (seasonal watercourse) is the natural locus for well-digging — the choice of this location motivates the well-digging of vv.19–22.

Γεραρων

of Gerar

indeclinable proper noun, genitive of location (the wadi of Gerar)

→ participant identification

Γεραρων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of location (the wadi of Gerar).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κατώκησεν

dwelt / settled

Aor Act Indic 3 Sg · κατοικέω

main verb (longer-term settlement following the encampment)

→ ingressive aorist (beginning of the wadi-Gerar sojourn)

κατοικέω: 'settle / dwell'; the third verb in the sequence; the progression (ἀπῆλθεν → ἐστρατοπέδευσεν → κατώκησεν) moves from departure through temporary camp to settled dwelling.

ἐκεῖ

there

adverb of place (at the wadi of Gerar)

→ adverbial qualification

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

18 καὶ πάλιν Ἰσαακ ὥρυξεν τὰ φρέατα τοῦ ὕδατος, ἃ ὥρυξαν οἱ παῖδες Ἀβρααμ τοῦ πατρὸς αὐτοῦ, καὶ ἐνέφραξαν αὐτὰ οἱ Φυλιστιμ μετὰ τὸ ἀποθανεῖν Ἀβρααμ τοῦ πατρὸς αὐτοῦ· καὶ ἐπωνόμασεν αὐτοῖς ὀνόματα κατὰ τὰ ὀνόματα, ἃ ἐπωνόμασεν Ἀβρααμ ὁ πατὴρ αὐτοῦ.

And Isaac again dug the wells of water that the servants of Abraham his father had dug, and the Philistines had stopped them up after the death of Abraham his father; and he gave them names according to the names that Abraham his father had given them.

Restoration of the Abrahamic heritage

καί

The re-digging and re-naming of Abraham's wells is a deliberate act of patriarchal continuity: Isaac claims his inheritance by restoring what was destroyed (v.15). The double use of ἐπωνόμασεν ... κατὰ τὰ ὀνόματα ἃ ἐπωνόμασεν Ἀβρααμ frames the re-naming as covenantal fidelity — Isaac preserves his father's nomenclature as an act of remembering and re-claiming.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πάλιν

again

adverb (resumptive: Isaac doing again what Abraham did)

→ adverbial qualification

πάλιν: 'again / back'; renders Hebrew בָּשָׁב ('and he returned to'); signals the restoration of the Abrahamic activity halted by the Philistine destruction.

Ἰσαακ

Isaac

indeclinable proper noun, subject

→ participant identification

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

ὥρυξεν

dug

Aor Act Indic 3 Sg · ὀρύσσω

main verb (Isaac's well-restoration project)

→ constative aorist (completed re-digging)

ὀρύσσω: the chapter's key well-digging verb, recurring throughout vv.18–25; each re-digging is simultaneously a physical act and a patriarchal claim.

τὰ

the

Accusative

article

→ noun-phrase marking

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

φρέατα

wells

Accusative

accusative direct object (the wells re-dug)

→ object specification

φρέατα: meaning 'wells'; it serves as accusative direct object (the wells re-dug).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ὕδατος

water

Genitive

genitive of content (wells of water)

→ relational specification

ὕδωρ: 'water'; in this arid context, 'wells of water' specifies living-water sources as opposed to empty cisterns; the phrase anticipates φρέαρ ὕδατος ζώντος in v.19.

ἃ

which

Accusative

relative pronoun (antecedent φρέατα)

→ participant reference

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

ὥρυξαν

had dug

Aor Act Indic 3 Pl · ὀρύσσω

relative clause verb (the prior Abrahamic digging)

→ constative aorist (the completed prior digging by Abraham's servants)

ὀρύσσω: 'dig, excavate'; here digging beside the Nile to find drinkable groundwater that has been filtered through the bank — a well-attested Egyptian practice. The aorist captures the immediate desperate response of the population.

οἱ

the

Nominative

article

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject of ὥρυξαν (Abraham's servants as the original diggers)

→ participant prominence

παῖδες: meaning 'servants'; it serves as subject of ὥρυξαν (Abraham's servants as the original diggers).

Αβρααμ

Abraham

indeclinable proper noun, genitive (servants of Abraham)

→ participant identification

Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive (servants of Abraham).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive in apposition to Αβρααμ

→ relational specification

πατρός: meaning 'father'; it serves as genitive in apposition to Αβρααμ.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐνέφραξαν

stopped up

Aor Act Indic 3 Pl · ἐμφράσσω

main verb (the Philistine hostile act, restated from v.15 for context)

→ constative aorist

ἐμφράσσω (aor. ἐνέφραξαν): 'block / stop up'; the same verb as ἐμφράξετε (v. 19), now accomplished — the springs are dammed/blocked.

αὐτὰ

them

Accusative

accusative direct object (the wells)

→ participant reference

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

Φυλιστιμ

Philistines

indeclinable proper noun, subject

→ participant identification

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

μετὰ

after

preposition + accusative (temporal: after Abraham's death)

→ spatial or relational framing

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

τὸ

the

Accusative

article (articular infinitive)

→ noun-phrase marking

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

ἀποθανεῖν

dying / the death of

Aor Act Inf · ἀποθνήσκω

articular infinitive (temporal: after the dying of Abraham)

→ aorist infinitive (the completed event of Abraham's death)

ἀποθνήσκω: 'die'; μετὰ τὸ + infinitive = 'after the X-ing'; this phrase anchors the Philistine hostility historically — they waited until Abraham died to act.

Αβρααμ

Abraham

indeclinable proper noun, subject of the infinitive

→ participant identification

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive in apposition (his father Abraham)

→ relational specification

πατρός: meaning 'father'; it serves as genitive in apposition (his father Abraham).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction (adding the naming action)

→ discourse linkage or contrast

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

ἔπωνόμασεν

named / gave names

Aor Act Indic 3 Sg · ἐπονομάζω

main verb (Isaac's re-naming of the wells)

→ constative aorist (the completed act of naming)

ἐπονομάζω: 'give a name to / name'; from ἐπί + ὄνομα + -άζω; renders Hebrew נִקְרָא וְיִתְּנָם ('and he called to them names'); the naming is an act of patriarchal appropriation.

αὐτοῖς

to them

Dative

dative of indirect object (the wells receiving the names)

→ participant reference or interest

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

ὀνόματα

names

Accusative

accusative direct object of ἐπωνόμασεν

→ object specification

ὀνόματα: meaning 'names'; it serves as accusative direct object of ἐπωνόμασεν.

κατὰ

according to

preposition + accusative (standard / norm: 'according to the names')

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (standard / norm: 'according to the names').

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὀνόματα

names

Accusative

accusative object of κατὰ (the standard: Abraham's original names)

→ object specification

ὀνόματα: meaning 'names'; it serves as accusative object of κατὰ (the standard: Abraham's original names).

ἃ

which

Accusative

relative pronoun (antecedent ὀνόματα)

→ participant reference

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

ἔπωνόμασεν

had named

Aor Act Indic 3 Sg · ἐπονομάζω

relative clause verb (Abraham's original naming)

→ constative aorist

ἐπονομάζω (aor.): 'named / called'; the aorist ἔπωνόμασεν gives the Amorite name as a settled past designation, paired with the present-tense Phoenician usage.

Αβρααμ

Abraham

indeclinable proper noun, subject

→ participant identification

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

πατήρ

father

Nominative

nominative in apposition to Αβρααμ (his father)

→ participant prominence

πατήρ: meaning 'father'; it serves as nominative in apposition to Αβρααμ (his father).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

19 καὶ ὥρυξαν οἱ παῖδες Ἰσαακ ἐν τῇ φάραγγι Γεραρων καὶ εὔρον ἐκεῖ φρέαρ ὕδατος ζώντος.

And the servants of Isaac dug in the wadi of Gerar and found there a well of living water.

New discovery (introducing the contested-well sequence)

καί

The new well (not a restoration but a fresh discovery) triggers the disputes of vv.20–21. The key phrase φρέαρ ὕδατος ζώντος ('a well of living water') — water flowing from a spring rather than from rain collection — is theologically charged: ὕδωρ ζῶν ('living water') is the OT metaphor for divine life (Jer 2:13; Zech 14:8) and the Johannine image of Christ (John 4:10–11; 7:38).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὥρυξαν

dug

Aor Act Indic 3 Pl · ὀρύσσω

main verb (the servants' digging)

→ constative aorist

ὀρύσσω: 'dig, excavate'; here digging beside the Nile to find drinkable groundwater that has been filtered through the bank — a well-attested Egyptian practice. The aorist captures the immediate desperate response of the population.

οἱ

the

Nominative

article

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject

→ participant prominence

παῖδες: meaning 'servants'; it serves as subject.

Ἰσαακ

Isaac

indeclinable proper noun, genitive of belonging (Isaac's servants)

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of belonging (Isaac's servants).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

φάραγγι

wadi

Dative

dative of place (the wadi of Gerar as the digging site)

→ sphere or reference

φάραγγι: meaning 'wadi'; it serves as dative of place (the wadi of Gerar as the digging site).

Γεραρων

of Gerar

indeclinable proper noun, genitive of location

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εὑρον

found

Aor Act Indic 3 Pl · εὕρισκω

main verb (the discovery)

→ constative aorist (completed discovery)

εὕρισκω: 'find / discover'; the discovery language frames the spring as a providential gift; the same verb was used of the miraculous harvest in v.12.

ἐκεῖ

there

adverb of place (at the wadi)

→ adverbial qualification

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

φρέαρ

well

Accusative

accusative direct object of εὕρον

→ object specification

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

ὕδατος

of water

Genitive

genitive of content (a well of water)

→ relational specification

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

ζώντος

living / flowing

Pres Act Part Gen Sg Neut · ζάω

attributive participle (genitive, modifying ὕδατος: 'living water')

→ progressive participle (the water as continuously flowing / alive)

ζάω: 'live'; ὕδωρ ζών ('living water') = freshwater from a spring (vs. rainwater in a cistern); renders Hebrew מַיִם חַיִּים ('living / running waters'); the phrase is the chapter's most theologically resonant: Jeremiah uses it of God himself (2:13 LXX: 'they have forsaken me, the spring of living water'); Jesus appropriates it explicitly (John 4:10; 7:38).

20 καὶ ἐμαχέσαντο οἱ ποιμένες Γεραρων μετὰ τῶν ποιμένων Ισαακ λέγοντες ὅτι Ἡμέτερόν ἐστιν τὸ ὕδωρ· καὶ ἐκάλεσεν τὸ ὄνομα τοῦ φρέατος Ἀδικία· ἡδίκησαν γὰρ αὐτόν.

And the shepherds of Gerar quarreled with Isaac's shepherds, saying, 'The water is ours'; and he called the name of the well Injustice, for they had wronged him.

Conflict and naming (first translated well-name) **καί**

The naming of the well Ἀδικία is the chapter's most distinctive LXX feature: Hebrew עִשְׁק ('Esek / contention') is translated rather than transliterated, making the theological content transparent. The name is immediately explained by the etymological note ἡδίκησαν γὰρ αὐτόν ('for they wronged him'), a Hebraistic folk-etymology formula. The LXX's translation strategy here signals that the three well-names form a deliberate theological arc.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐμαχέσαντο
quarreled / fought

Aor Mid Indic 3 Pl · μάχομαι

main verb (the conflict over the well)

→ ingressive aorist (the quarrel as a new event)

μάχομαι: 'fight / quarrel / dispute'; deponent; renders Hebrew וַיִּחָדּוּ ('and they contended'); the verb is the LXX's standard term for interpersonal conflict and legal dispute; the same root governs the Hebrew name (יָחַד = 'contend') behind Ἀδικία.

οἱ
the

Nominative

article

→ noun-phrase marking

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

ποιμένες
shepherds

Nominative

subject (the Gerar shepherds as aggressors)

→ participant prominence

ποιμήν: 'shepherd / herdsman'; renders Hebrew רֹעִי; both parties are herdsmen competing for water rights in the Negev — a perennial source of conflict in pastoral economics.

Γεραρων

of Gerar

indeclinable proper noun, genitive of attribution (Gerar's shepherds)

→ participant identification

Γεραρων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of attribution (Gerar's shepherds).

μετὰ

with

preposition + genitive (accompaniment in conflict: 'quarreled with')

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ποιμένων

shepherds

Genitive

genitive object of μετὰ (Isaac's shepherds as the other party)

→ relational specification

ποιμένων: meaning 'shepherds'; it serves as genitive object of μετὰ (Isaac's shepherds as the other party).

Ισαακ

Isaac

indeclinable proper noun, genitive of possession

→ participant identification

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

λέγοντες

saying

Pres Act Part Nom Pl Masc · λέγω

participle of manner (introducing the content of the dispute-claim)

→ progressive participle

λέγω (pres. ptc.): the participle λέγοντες ('saying') introduces direct quotation, a standard LXX way of attaching the words of a song or speech to the verb of utterance.

ὅτι

that

complementizer (introducing the direct claim: recitative ὅτι)

→ clausal contribution

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

ἡμέτερόν

ours

Nominative

predicate adjective (the ownership claim, fronted for emphasis)

→ participant prominence

ἡμέτερος: 'our / ours'; renders Hebrew *אֲנִי* ('ours / to us'); the emphatic fronting (ἡμέτερον ἐστὶν τὸ ὕδωρ rather than τὸ ὕδωρ ἡμέτερόν ἐστιν) captures the assertiveness of the claim.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copular verb (ownership assertion)

→ gnomic present

εἰμί: copula.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὕδωρ

water

Nominative

subject of ἐστὶν (the disputed resource)

→ participant prominence

ὕδωρ: meaning 'water'; it serves as subject of ἐστὶν (the disputed resource).

καὶ

and

narrative conjunction (introducing the naming)

→ discourse linkage or contrast

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

ἐκάλεσεν

called / named

Aor Act Indic 3 Sg · καλέω

main verb (Isaac's act of naming the well)

→ constative aorist (the completed naming)

καλέω: 'call / name'; renders Hebrew נִקְרָא; the naming is the chapter's distinctive LXX feature — three well-names are translated, not transliterated.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative direct object of ἐκάλεσεν

→ object specification

ὄνομα: meaning 'name'; it serves as accusative direct object of ἐκάλεσεν.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

φρέατος

well

Genitive

genitive (the name of the well = the well's name)

→ relational specification

φρέατος: meaning 'well'; it serves as genitive (the name of the well = the well's name).

Ἄδικία

Injustice

Nominative

predicate nominative (the translated well-name)

→ participant prominence

Ἄδικία: 'injustice / unrighteousness'; from ἄ- + δίκη ('justice'); renders Hebrew עֲשָׂו (Esek, 'contention / oppression'). This is the LXX's distinctive translation strategy: instead of transliterating, the translator renders the Hebrew semantically, so Greek readers encounter the theology of the name directly. The choice of ἀδικία rather than φιλονεικία or ἔρις emphasizes the moral wrong done rather than merely the factual dispute.

ἠδίκησαν

they wronged / treated unjustly

Aor Act Indic 3 Pl · ἀδικέω

main verb (the etymological explanation of the well-name)

→ constative aorist (the wrong as a completed act)

ἀδικέω: 'wrong / injure / treat unjustly'; cognate with Ἄδικία; the etymological note ἠδίκησαν γὰρ αὐτόν explains the name by repeating its root — a standard Hebraistic naming formula (cf. v.21: Ἐχθρία / ἐκρίνοντο). The folk-etymology format is consistent across all three names.

γὰρ

for

causal conjunction (introducing the etymological explanation)

→ discourse linkage or contrast

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

αὐτόν

him

Accusative

accusative direct object of ἠδίκησαν (Isaac wronged)

→ participant reference

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

21 ἀπάρας δὲ ἐκεῖθεν ὥρυξεν φρέαρ ἕτερον· ἐκρίνοντο δὲ καὶ περὶ ἐκείνου· καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Ἐχθρία.

And departing from there he dug another well; and they also disputed about that one; and he named it Enmity.

Escalation (second well-dispute and naming) ἀπάρας δέ

The participial ἀπάρας ἐκεῖθεν is the chapter's transitional formula for each well-move. The second dispute produces the second translated name Ἐχθρία ('Enmity'), rendering Hebrew סִטְנָה (Sitnah), which shares a root with יָדוּשׁ ('adversary / accuser'). The escalation from Ἀδικία (unjust taking) to Ἐχθρία (hostile opposition) signals a deepening conflict before the resolution in v.22.

ἀπάρας

departing

Aor Act Part Nom Sg Masc · ἀπαίρω

attendant-circumstance participle (Isaac's movement before digging)

→ constative aorist participle (single departure)

ἀπαίρω: 'depart / set out'; renders Hebrew וַיֵּצֵא ; the repeated participial ἀπάρας ἐκεῖθεν (here and v.22) is the structural formula marking each well-episode transition.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

ἐκεῖθεν

from there

adverb of place (from the Ἀδικία location)

→ clausal contribution

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

ὥρυξεν

dug

Aor Act Indic 3 Sg · ὀρύσσω

main verb (the second digging)

→ constative aorist

ὀρύσσω: meaning 'dug'; it carries the action, process, or state of the clause; here it functions as main verb (the second digging).

φρέαρ

well

Accusative

accusative direct object

→ object specification

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

ἕτερον

another

Accusative

attributive adjective (modifying φρέαρ: a different well)

→ object specification

ἕτερος: 'another / different'; distinguishes this new well from the previous contested one.

ἐκρίνοντο

disputed / contended

Imperf Mid Indic 3 Pl · κρίνω

main verb (the continued dispute over the second well)

→ progressive imperfect (ongoing dispute)

κρίνω (middle): 'go to law / dispute / contend'; renders Hebrew וַיִּתְּנוּ ('they contended'); the imperfect marks the dispute as ongoing — the conflict was not a single event but a sustained claim.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

καὶ

also / even

additive particle ('also about that one')

→ discourse linkage or contrast

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

περὶ

about / concerning

preposition + genitive (topic of the dispute)

→ spatial or relational framing

περὶ: meaning 'about'; here it marks the relation signaled by preposition + genitive (topic of the dispute).

ἐκείνου

that one

Genitive

genitive object of περὶ (referring to the second well)

→ relational specification

ἐκείνου: meaning 'that one'; it serves as genitive object of περὶ (referring to the second well).

καὶ

and

narrative conjunction (introducing the naming)

→ discourse linkage or contrast

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

ἐπωνόμασεν

named

Aor Act Indic 3 Sg · ἐπωνομάζω

main verb (Isaac's naming of the second well)

→ constative aorist

ἐπωνομάζω (aor.): 'named / called'; the aorist ἐπωνόμασεν gives the Amorite name as a settled past designation, paired with the present-tense Phoenician usage.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative direct object of ἐπωνόμασεν

→ object specification

ὄνομα: meaning 'name'; it serves as accusative direct object of ἐπωνόμασεν.

αὐτοῦ

its

Genitive

genitive of possession (the well's name)

→ relational specification

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

Ἐχθρία

Enmity

Nominative

predicate nominative (the second translated well-name)

→ participant prominence

Ἐχθρία: 'enmity / hostility'; from ἔχθρα ('hostile opposition'); renders Hebrew סִטְנָה (Sitnah), cognate with יָצַח ('adversary / opposer / accuser'). The LXX translates rather than transliterates, making the escalation from v.20's Ἀδικία ('Injustice' = unfair seizure) to Ἐχθρία ('Enmity' = active hostility) explicit for Greek readers. The Sitnah-root in Hebrew is significant: the same root gives the NT Σατανᾶς (transliteration) and ὁ ἀντίδικος (translation) — the 'Accuser / Adversary'; Gen 26:21 LXX stands in the same semantic tradition.

22 ἀπάρας δὲ ἐκεῖθεν ὥρυξεν φρέαρ ἕτερον, καὶ οὐκ ἐκρίνοντο περὶ αὐτοῦ· καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Εὐρυχωρία, λέγων ὅτι Νῦν ἐπλάτυνεν κύριος ἡμῖν καὶ ἡύξησεν ἡμᾶς ἐπὶ τῆς γῆς.

And departing from there he dug another well, and they did not dispute about it; and he named it Broad-place, saying: 'Now the LORD has made room for us and has increased us upon the earth.'

Resolution (third well-name: divine provision) ἀπάρας δέ

The undisputed third well resolves the escalating sequence and occasions the chapter's most exultant speech: ἐπλάτυνεν ... ἡύξησεν ('broadened ... increased'). Both verbs are divine actions; the name Εὐρυχωρία ('Broad-place') renders Rehoboth (רְחוֹבוֹת, 'broad places'). The LXX's translation strategy — semantic rendering of all three names — is most visible here, since εὐρυ- ('broad') directly reflects the Hebrew root רחב. The speech echoes vv.3–4, closing the well-sequence by returning to the promise vocabulary.

ἀπάρας

departing

Aor Act Part Nom Sg Masc · ἀπαίρω

attendant-circumstance participle (structural transition formula)

→ constative aorist participle

ἀπαίρω: meaning 'departing'; it contributes descriptive or attendant verbal force; here it functions as attendant-circumstance participle (structural transition formula).

δὲ

and

narrative particle

→ discourse linkage or contrast

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

ἐκεῖθεν

from there

adverb of place

→ clausal contribution

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

ὥρυξεν

dug

Aor Act Indic 3 Sg · ὀρύσσω

main verb (the third digging)

→ constative aorist

ὀρύσσω: meaning 'dug'; it carries the action, process, or state of the clause; here it functions as main verb (the third digging).

φρέαρ

well

Accusative

accusative direct object

→ object specification

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

ἕτερον

another

Accusative

attributive adjective

→ object specification

ἕτερον: meaning 'another'; it serves as attributive adjective.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (negating ἐκρίνοντο: the resolution)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἐκρίνοντο

disputed

Imperf Mid Indic 3 Pl · κρίνω

main verb (negated: no dispute this time)

→ progressive imperfect (absence of ongoing dispute: a contrast with vv.20–21)

κρίνω: meaning 'disputed'; it carries the action, process, or state of the clause; here it functions as main verb (negated: no dispute this time).

περὶ

about

preposition + genitive

→ spatial or relational framing

περὶ: meaning 'about'; here it marks the relation signaled by preposition + genitive.

αὐτοῦ

it

Genitive

genitive object of περί (the third well)

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπωνόμασεν

named

Aor Act Indic 3 Sg · ἐπωνομάζω

main verb (Isaac's naming of the third well)

→ constative aorist

ἐπωνομάζω (aor.): 'named / called'; the aorist ἐπωνόμασεν gives the Amorite name as a settled past designation, paired with the present-tense Phoenician usage.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative direct object

→ object specification

ὄνομα: meaning 'name'; it serves as accusative direct object.

αὐτοῦ

its

Genitive

genitive of possession

→ relational specification

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

Εὐρυχωρία

Broad-place

Nominative

predicate nominative (the third translated well-name)

→ participant prominence

Εὐρυχωρία: 'broad-place / spaciousness'; from εὐρύς ('broad') + χώρα ('place / space'); renders Hebrew רְחֹבֹת (Rehoboth = 'broad-places / open spaces'). The LXX's εὐρύ- directly mirrors the Hebrew רָחַב root ('be wide / broad'). This third name breaks the sequence of conflict with divine expansion: God has 'broadened' (ἐπλάτυνεν) the space. NT resonance: Luke 12:16 (πεδῖον εὐρύχωρος — though different) and the image of divine generosity as spatial expansion.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle of manner (introducing Isaac's naming-speech)

→ progressive participle

λέγων (part.): λέγων = the quotative (see v. 12).

ὅτι

that

complementizer (recitative: introducing direct speech)

→ clausal contribution

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

Νῦν

now

adverb of time (the moment of divine resolution)

→ adverbial qualification

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

ἐπλάτυνεν

broadened / made room

Aor Act Indic 3 Sg · πλατύνω

main verb (divine broadening; echoing the well-name Εὐρυχωρία)

→ constative aorist (the completed divine act of making space)

πλατύνω: 'broaden / widen'; cognate with πλατύς ('broad / wide') and with the prefix εὐρύ- of Εὐρυχωρία; renders Hebrew בָּרַח (he has made wide); the verb is a verbal echo of the well-name itself, making the name both descriptive and doxological.

κύριος

the LORD

Nominative

subject (the LORD as the one who broadens)

→ participant prominence

κύριος: meaning 'the LORD'; it serves as subject (the LORD as the one who broadens).

ἡμῖν

for us

Dative

dative of advantage (the broadening done for Isaac's benefit)

→ participant reference or interest

ἡμῖν: meaning 'for us'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (the broadening done for Isaac's benefit).

καὶ

and

conjunction

→ discourse linkage or contrast

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

ηὔξησεν

increased / multiplied

Aor Act Indic 3 Sg · αὐξάνω

main verb (divine increase: parallel to ἐπλάτυνεν)

→ **constative aorist** (completed divine multiplication)

αὐξάνω: 'increase / grow'; the same verb as ηὔξηθη in v.13 (Isaac was made to grow); now Isaac explicitly attributes the increase to the LORD — the promised blessing of vv.3–4 is being explicitly acknowledged.

ἡμᾶς

us

Accusative

accusative direct object of ηὔξησεν

→ **participant reference**

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object of ηὔξησεν.

ἐπὶ

upon / over

preposition + genitive (locative: upon the earth)

→ **spatial or relational framing**

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

τῆς

the

Genitive

article

→ **noun-phrase marking**

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

γῆς

earth / land

Genitive

genitive (object of ἐπὶ: upon the earth)

→ **relational specification**

γῆς: meaning 'earth'; it serves as genitive (object of ἐπὶ: upon the earth).

23 Ἀνέβη δὲ ἐκεῖθεν εἰς Βηρσαβее.

And he went up from there to Beersheba.

Geographical transition Ἀνέβη δέ

The brief verse is a narrative hinge, moving Isaac from the wadi-Gerar dispute-zone to Beersheba, the patriarchal holy place par excellence (cf. 21:31–34; 28:10). The upward direction (ἀνέβη = 'went up') may be literal (from the lower wadi to higher ground) or thematically significant (ascent to the sacred site).

Ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (Isaac's ascent to Beersheba)

→ constative aorist (single completed journey)

ἀναβαίνω: 'go up / ascend'; renders Hebrew לָעָלָה; the ἀνά- prefix marks upward movement — from the Negev wadi to the higher ground of Beersheba, the site of Abraham's oath (21:31) and Jacob's future departure (46:1).

δὲ

and

narrative particle

→ discourse linkage or contrast

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

ἐκεῖθεν

from there

adverb of place (from the Εὐρυχωρία location)

→ clausal contribution

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

εἰς

to / into

preposition + accusative (goal of motion)

→ spatial or relational framing

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

Βηρσαβее

Beersheba

indeclinable proper noun, goal of εἰς

→ participant identification

Βηρσαβее: LXX transliteration of Hebrew בְּרֶשֶׁת הַיָּדָיִם; the name is etymologized in v.33 as φρέαρ ὄρκου ('well of oath'), supplying the LXX's Beersheba etymology from the event of this chapter rather than from 21:31; Beersheba is the major patriarchal holy site on the southern edge of Canaan.

24 Ὡφθη δὲ αὐτῷ κύριος ἐν τῇ νυκτὶ ἐκείνῃ καὶ εἶπεν· Ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ τοῦ πατρός σου· μὴ φοβοῦ, μετὰ σοῦ γάρ εἰμι καὶ εὐλόγησά σε καὶ πληθυνῶ τὸ σπέρμα σου διὰ Ἀβραὰμ τὸν πατέρα σου.

And the LORD appeared to him that same night and said: 'I am the God of Abraham your father; do not fear, for I am with you, and I have blessed you and will multiply your seed for the sake of Abraham your father.'

Divine confirmation at the sacred site Ὡφθη δέ

The nocturnal theophany at Beersheba directly confirms the move: the LORD ratifies Isaac's arrival with the foundational self-introduction formula (Ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ), the covenant-presence formula (μετὰ σοῦ εἰμι), and renewed multiplication of seed. The divine speech interweaves the past (εὐλόγησά σε — already done) with the future (πληθυνῶ), grounding both in the Abrahamic precedent.

Ὡφθη
appeared

Aor Pass Indic 3 Sg · ὁράω

main verb (theophanic formula: second appearance in the chapter)

→ divine passive aorist (the LORD making himself visible)

ὁράω: 'see'; Ὡφθη is the standard theophanic passive, as in v.2 and in the Abrahamic theophanies (12:7; 17:1; 18:1); the repetition of Ὡφθη within a single chapter (vv.2 and 24) structurally brackets the entire episode.

δὲ
and

narrative particle

→ discourse linkage or contrast

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

αὐτῷ
to him

Dative

dative of personal interest (recipient of the theophany)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of personal interest (recipient of the theophany).

κύριος
the LORD

Nominative

subject

→ participant prominence

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

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

νυκτὶ

night

Dative

dative of time (the nocturnal setting)

→ sphere or reference

νύξ: 'night'; nocturnal divine appearances are theologically significant in the patriarchal narrative (cf. 15:12–17; 32:22–30); the night setting underscores the personal, intimate character of the covenant appearance.

ἐκείνη

that

Dative

demonstrative adjective (dative: that very night — the night of arrival at Beersheba)

→ sphere or reference

ἐκείνη: meaning 'that'; it serves as demonstrative adjective (dative: that very night — the night of arrival at Beersheba).

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 of speech (the divine address)

→ constative aorist

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

Ἐγώ

I

Nominative

emphatic personal pronoun, subject (the divine self-identification)

→ participant reference

ἐγώ: emphatic first-person pronoun; the formula Ἐγώ εἰμι is the standard LXX translation of יהוה אֲנִי / אֲנִי אֱל (I am the LORD / I am God'); in John's Gospel, Ἐγώ εἰμι becomes the absolute divine name (John 8:58).

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copular verb (the divine identity formula)

→ gnomic present (eternal self-identification)

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

ὁ

the

Nominative

article (with θεός, making it definite: 'the God of Abraham')

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative (in apposition to 'Εγώ εἰμι)

→ participant prominence

θεός: 'God'; the formula ὁ θεός Ἀβραάμ τοῦ πατρός σου is the exact self-identification used at the burning bush (Exod 3:6: ὁ θεός Ἀβραάμ ... ὁ θεός Ἰσαακ ... ὁ θεός Ἰακωβ), cited by Jesus at Matt 22:32 as proof of resurrection.

Ἀβραάμ

Abraham

indeclinable proper noun, genitive of relation (the God of Abraham)

→ participant identification

Ἀβραάμ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive of relation (the God of Abraham).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive in apposition to Ἀβραάμ (the God of Abraham your father)

→ relational specification

πατρός: meaning 'father'; it serves as genitive in apposition to Ἀβραάμ (the God of Abraham your father).

σου

your

Genitive

genitive of relation (your father Abraham)

→ relational specification

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

μή

not

negative particle (with imperative; prohibition)

→ discourse linkage or contrast

μή: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

φοβοῦ

fear

Pres Mid Imper 2 Sg · φοβέομαι

present imperative (prohibition: stop fearing)

→ durative-present imperative with μή (prohibiting ongoing fear)

φοβέομαι: 'fear'; μή φοβοῦ ('do not fear') is the standard theophanic reassurance formula (cf. 15:1; 21:17; 26:24; 46:3); its frequency marks it as a covenant-speech genre element — the divine presence abolishes fear.

μετά

with

preposition + genitive (the covenant-presence formula)

→ spatial or relational framing

μετά: meaning 'with'; here it marks the relation signaled by preposition + genitive (the covenant-presence formula).

σοῦ

you

Genitive

genitive of accompaniment (I am with you)

→ relational specification

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

γάρ

for

causal conjunction (grounding the 'do not fear' in the divine presence)

→ discourse linkage or contrast

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

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

main verb (the covenant-presence assertion: μετὰ σοῦ εἰμι)

→ gnomic present (the eternal divine accompaniment)

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

καὶ

and

conjunction

→ discourse linkage or contrast

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

εὐλόγησά

I have blessed

Aor Act Indic 1 Sg · εὐλογέω

main verb (the past blessing confirmed)

→ constative aorist (the completed act of prior blessing — the harvest of v.12 already given)

εὐλογέω: 'bless'; the aorist here is significant: it refers to the blessing already enacted in v.12 (εὐλόγησεν δὲ αὐτὸν κύριος); the LORD now owns that act retroactively, confirming it as intentional covenant blessing.

σε

you

Accusative

accusative direct object

→ participant reference

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

καὶ

and

conjunction (linking past blessing to future multiplication)

→ discourse linkage or contrast

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

πληθυνῶ

I will multiply

Fut Act Indic 1 Sg · πληθύνω

main verb (the future promise of seed multiplication)

→ predictive future (the divine commitment to multiply the seed)

πληθύνω: echoing v.4 (πληθυνῶ τὸ σπέρμα σου); the night-theophany speech deliberately echoes the opening promise-speech, structurally bracketing the chapter's central section.

τὸ

the

Accusative

article

→ noun-phrase marking

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

σπέρμα

seed / offspring

Accusative

accusative direct object of πληθυνῶ

→ object specification

σπέρμα: meaning 'seed'; it serves as accusative direct object of πληθυνῶ.

σου

your

Genitive

genitive of possession

→ relational specification

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

διὰ

for the sake of / because of

preposition + accusative (causal: on account of Abraham)

→ spatial or relational framing

διὰ + accusative: 'because of / for the sake of'; renders Hebrew בְּעֵבוֹר ('on account of / for the sake of'); the seed-multiplication is explicitly grounded in the Abrahamic oath — Isaac benefits as Abraham's heir, not yet on his own merits.

Αβρααμ

Abraham

indeclinable proper noun, object of διὰ

→ participant identification

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

πατέρα

father

Accusative

accusative in apposition to Αβρααμ

→ object specification

πατέρα: meaning 'father'; it serves as accusative in apposition to Αβρααμ.

σου

your

Genitive

genitive of relation (your father)

→ relational specification

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

25 καὶ ὠκοδόμησεν ἐκεῖ θυσιαστήριον καὶ ἐπεκαλέσατο τὸ ὄνομα κυρίου καὶ ἔπηξεν ἐκεῖ τὴν σκηνὴν αὐτοῦ· ὥρυξαν δὲ ἐκεῖ οἱ παῖδες Ισαακ φρέαρ.

And he built an altar there and called on the name of the LORD, and he pitched his tent there; and the servants of Isaac dug a well there.

Patriarchal response to theophany (three-part foundation)

καί

Isaac's threefold response to the theophany — altar, invocation, tent-pitching — precisely mirrors Abraham's threefold foundation act at Mamre (13:18) and at Bethel (12:8). The sequence is the patriarchal holy-site consecration formula. The servants' well-digging added as a fourth act continues the chapter's well-motif and creates the pivot to the Abimelech covenant of vv.26–33.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ῥκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (first patriarchal act: altar-building)

→ constative aorist

οἰκοδομέω: 'build / construct'; from οἶκος + δέμω; renders Hebrew בָּנָה; altar-building by the patriarch marks a site as a permanent locus of divine encounter (cf. 12:7–8; 13:18; 22:9; 35:7).

ἐκεῖ

there

adverb of place (at Beersheba)

→ adverbial qualification

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

θυσιαστήριον

altar

Accusative

accusative direct object of ῥκοδόμησεν

→ object specification

θυσιαστήριον: 'altar'; from θύω ('sacrifice') + -ιαστήριον (place-suffix); renders Hebrew מִזְבֵּחַ; the altar at Beersheba marks Isaac's covenantal consecration of this southern sanctuary site.

καὶ

and

conjunction

→ discourse linkage or contrast

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

ἐπεκαλέσατο

called upon / invoked

Aor Mid Indic 3 Sg · ἐπικαλέω

main verb (second patriarchal act: invocation of the divine name)

→ constative aorist (completed act of worship)

ἐπικαλέω: 'call upon / invoke'; renders Hebrew וַיִּקְרָא בְשֵׁם יְהוָה ('and he called in the name of YHWH'); this phrase in the LXX is the technical term for prayer/worship at a holy site; it is the same formula at 12:8 (Abraham at Bethel) and 4:26 (first worship of YHWH). Paul cites it as defining the universal criterion of salvation: 'everyone who calls on the name of the LORD will be saved' (Rom 10:13 citing Joel 3:5 LXX).

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative direct object of ἐπεκαλέσατο

→ object specification

ὄνομα: 'name'; the 'name of the LORD' in OT theology represents the divine self-disclosure and presence; to call on the name is to enter the sphere of covenant relationship.

κυρίου

of the LORD

Genitive

genitive of possession (the name belonging to the LORD)

→ relational specification

κυρίου: meaning 'of the LORD'; it serves as genitive of possession (the name belonging to the LORD).

καὶ

and

conjunction

→ discourse linkage or contrast

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

ἔπηξεν

pitched / fixed

Aor Act Indic 3 Sg · πήγνυμι

main verb (third patriarchal act: tent-pitching)

→ constative aorist

πήγνυμι: 'fix firmly / pitch'; renders Hebrew שָׁרַץ ('and he spread / stretched'); the tent-pitching alongside the altar is the nomadic version of the Abrahamic foundation act — compare Abraham pitching his tent at Bethel (12:8: ἔπηξεν τὴν σκηνὴν αὐτοῦ, exact verbal match).

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

σκηνήν

tent

Accusative

accusative direct object of ἔπηξεν

→ object specification

σκηνή: 'tent / tabernacle'; renders Hebrew תִּבְנֶה; the term later designates the Tabernacle of the Exodus; its patriarchal use here echoes the nomadic character of the covenant people.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ὥρυξαν

dug

Aor Act Indic 3 Pl · ὀρύσσω

main verb (the servants' well-digging as a fourth foundational act)

→ constative aorist

ὀρύσσω: 'dig, excavate'; here digging beside the Nile to find drinkable groundwater that has been filtered through the bank — a well-attested Egyptian practice. The aorist captures the immediate desperate response of the population.

δὲ

and

narrative particle

→ discourse linkage or contrast

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

ἐκεῖ

there

adverb of place (Beersheba)

→ adverbial qualification

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject (the servants rather than Isaac personally)

→ participant prominence

παῖδες: meaning 'servants'; it serves as subject (the servants rather than Isaac personally).

Ἰσαακ

Isaac

indeclinable proper noun, genitive of possession

→ participant identification

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

φρέαρ

well

Accusative

accusative direct object (the well that becomes the chapter's oath-well in v.33)

→ object specification

φρέαρ: this unnamed well will be named "Ὀρκος ('Oath') in v.33, completing the chapter's well-naming arc and supplying the Beersheba etymology.

26 Καὶ Αβιμελεχ ἐπορεύθη πρὸς αὐτὸν ἀπὸ Γεραρων καὶ Οχοζαθ ὁ νυμφαγωγὸς αὐτοῦ καὶ Φικολ ὁ ἀρχιστράτηγος τῆς δυνάμεως αὐτοῦ.

And Abimelech came to him from Gerar, with Ochozath his companion and Phicol the commander-in-chief of his army.

New scene (Abimelech's embassy arrives)

Καί

The arrival of a three-person embassy — Abimelech, his companion Ochozath, and his military commander Phicol — mirrors the embassy of Gen 21:22 (Abraham at Beersheba, with Phicol). The repetition of the same names in both covenant scenes signals a deliberate structural parallel and may suggest a dynastic or formulaic rendering.

Καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

Αβιμελεχ
Abimelech

indeclinable proper noun, subject

→ participant identification

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

ἔπορεύθη
came / went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Abimelech's approach)

→ constative aorist (completed journey from Gerar to Beersheba)

πορεύομαι: 'go / travel'; deponent; renders Hebrew יָלַךְ; the king's initiative — he travels to Isaac — marks a formal reversal of the chapter's power dynamics.

πρὸς
to / toward

preposition + accusative (direction: toward Isaac)

→ spatial or relational framing

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

αὐτὸν
him

Accusative

accusative object of πρὸς (Isaac)

→ participant reference

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

ἀπὸ
from

preposition + genitive (point of origin: from Gerar)

→ spatial or relational framing

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

Γεραρων
Gerar

indeclinable proper noun, genitive (object of ἀπὸ)

→ participant identification

Γεραρων: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive (object of ἀπὸ).

καὶ
and

conjunction (accompanying persons)

→ discourse linkage or contrast

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

Οχοζαθ
Ochozath

indeclinable proper noun, subject (one of the accompanying delegation)

→ participant identification

Οχοζαθ: transliteration of Hebrew אֲחֻזַּא ('Ahuzzath'); renders as the 'companion / friend of the king' (νυμφαγωγός); the same name in the parallel scene at 21:22.

ὁ
the

Nominative

article

→ noun-phrase marking

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

νυμφαγωγός
companion / groomsman

Nominative

nominative in apposition to Οχοζαθ (his title)

→ participant prominence

νυμφαγωγός: 'friend of the bridegroom / companion who conducts the bride'; from νύμφη + ἄγω; renders Hebrew מְרֵעֵהוּ ('his companion / friend'); the LXX chooses a term from wedding contexts — possibly indicating Ochozath was Abimelech's close personal associate.

αὐτοῦ
his

Genitive

genitive of possession (his companion)

→ relational specification

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

καὶ

and

conjunction (third member of the delegation)

→ discourse linkage or contrast

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

Φικολ

Phicol

indeclinable proper noun, subject

→ participant identification

Φικολ: transliteration of Hebrew פִּיכֹל ('Phicol'); present also in the parallel Abraham-Abimelech scene at 21:22, 32; his role as military commander lends the embassy a formal, treaty-making character.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἀρχιστράτηγος

commander-in-chief

Nominative

nominative in apposition to Φικολ (his military title)

→ participant prominence

ἀρχιστράτηγος: 'chief general / commander-in-chief'; compound from ἀρχι- ('chief') + στρατήγος ('general / commander'); renders Hebrew שַׂר צְבָאוֹ ('commander of his army'); the title appears again for the heavenly commander in Josh 5:14 LXX.

τῆς

the

Genitive

article

→ noun-phrase marking

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

δυνάμεως

force / army

Genitive

genitive (object of ἀρχιστράτηγος: commander of the force)

→ relational specification

δύναμις: 'power / force / army'; renders Hebrew צְבָא ('army / host'); the same word designates the heavenly armies (κύριος σαβαώθ = κύριος τῶν δυνάμεων, 'LORD of hosts / armies') — pointing backward to the cosmic scope of Abrahamic blessing.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

27 εἶπεν δὲ αὐτοῖς Ἰσαακ· Ἵνατί ἦλθατε πρὸς με; ὑμεῖς γὰρ ἐμισήσατέ με καὶ ἀπεστείλατέ με ἀφ' ὑμῶν.

And Isaac said to them: 'Why have you come to me? For you hated me and drove me away from you.'

Isaac's challenge (moral confrontation) εἶπεν δέ

Isaac's abrupt challenge (Ἵνατί ἦλθατε;) is not hostile aggression but covenantal moral clarity — he names what was done before entering any covenant. The two verbs ἐμισήσατέ and ἀπεστείλατέ are a pointed pair: 'you hated AND expelled' — both acts are now acknowledged before the covenant can be properly concluded.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb of speech

→ 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.

αὐτοῖς

to them

Dative

dative of indirect object (the delegation)

→ participant reference or interest

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

Ἰσαακ

Isaac

indeclinable proper noun, subject

→ participant identification

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

Ἵνατί

why

interrogative adverb (ἵνα + τί: 'for what purpose?')

→ participant identification

ἵνατί: 'why?' / 'for what reason?'; renders Hebrew **מַה־לָּמָּה**; a compound interrogative (ἵνα + τί); used to challenge the unexpected or seemingly contradictory action of the party addressed.

ἦλθατε

have you come

Aor Act Indic 2 Pl · ἔρχομαι

main verb of the interrogative clause

→ constative aorist

ἔρχομαι (aor. ἦλθατε): 'come'; the later sigmatic form; Moses announces that they have reached the land's edge — the moment of decision has arrived.

πρὸς

to

preposition + accusative (direction: toward me)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς

→ participant reference

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

ὤμεῖς

you

Nominative

emphatic personal pronoun, subject (contrasting 'you' with Isaac)

→ participant reference

ὤμεῖς: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic personal pronoun, subject (contrasting 'you' with Isaac).

γάρ

for

causal conjunction (the stated reason for the challenge)

→ discourse linkage or contrast

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

ἐμισήσατέ

hated

Aor Act Indic 2 Pl · μισέω

main verb (the first charge: hatred)

→ constative aorist (the completed act of showing enmity)

μισέω: 'hate / show hostility toward'; renders Hebrew **וַיִּשְׂנְא**; the verb is strong — 'hated' captures the motivated enmity behind the well-stopping and expulsion, not mere indifference.

με

me

Accusative

accusative direct object

→ participant reference

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

καὶ

and

conjunction (linking the two charges)

→ discourse linkage or contrast

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

ἀπεστείλατέ

drove away / sent away

Aor Act Indic 2 Pl · ἀποστέλλω

main verb (the second charge: expulsion)

→ constative aorist (the completed act of sending away)

ἀποστέλλω: 'send out / dispatch / send away'; renders Hebrew **וַיִּגְזַלְוּ**; the verb is the standard commissioning/sending term; here used negatively for forced departure — the expulsion of v.16 is now named with the word that will, in NT usage, mean the sending of the apostles (ἀπόστολος).

με

me

Accusative

accusative direct object

→ participant reference

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

ἀφ'

from

preposition + genitive (separation: from you)

→ spatial or relational framing

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

ὕμῶν

you

Genitive

genitive of separation

→ relational specification

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

28 καὶ εἶπαν· Ἰδόντες ἑωράκαμεν ὅτι ἦν κύριος μετὰ σοῦ, καὶ εἶπαμεν· Γενέσθω ὄρκος ἀνὰ μέσον ἡμῶν καὶ ἀνὰ μέσον σοῦ, καὶ διαθησόμεθά σοι διαθήκην·

And they said: 'We have seen plainly that the LORD was with you, and we said: Let there be an oath between us and you, and let us make a covenant with you;'

The embassy's appeal (covenant proposal motivated by divine blessing) **καί**

Abimelech's appeal concedes Isaac's point and grounds the covenant request in the recognition of divine blessing (ἑωράκαμεν ὅτι ἦν κύριος μετὰ σοῦ). The cognate absolute Ἰδόντες ἑωράκαμεν ('seeing we have seen') is a Hebraism (infinitive absolute + finite verb) intensifying the assertion: 'we have clearly, unmistakably seen.' The covenant proposal (ὄρκος ... διαθήκη) uses both terms for formal agreement.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπαν

said / they said

Aor Act Indic 3 Pl · λέγω

main verb of speech (the delegation's collective reply)

→ constative aorist

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

Ἰδόντες

seeing

Aor Act Part Nom Pl Masc · ὁράω

participle (cognate absolute construction with ἑωράκαμεν: Hebraism intensifying the seeing)

→ constative aorist participle

ὁράω: 'see'; the Hebraizing cognate-absolute construction (Ἰδόντες ἑωράκαμεν = 'seeing we have seen') renders Hebrew וַיֵּן וַיֵּן (infinitive absolute + finite verb = intensive affirmation: 'we have clearly seen'). This grammatical Hebraism appears throughout LXX narrative and in the NT (Luke 22:15 ἐπιθυμία ἐπεθύμησα).

ἑωράκαμεν

we have seen

Perf Act Indic 1 Pl · ὁράω

main verb (the appeal: 'we have perceived')

→ intensive perfect (the abiding result of their observation — they have seen and the conclusion stands)

ὁράω: the perfect tense carries the force of permanent, irreversible conclusion: their observation has led to a settled conviction about the LORD's presence with Isaac.

ὅτι

that

complementizer (introducing the content of what they saw)

→ clausal contribution

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

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

copular verb (the divine presence as Isaac's standing condition)

→ progressive imperfect (the LORD's ongoing presence with Isaac throughout the events)

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

κύριος

the LORD

Nominative

subject

→ participant prominence

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

μετὰ

with

preposition + genitive (the covenant-presence formula, echoing v.3, v.24)

→ spatial or relational framing

μετὰ: meaning 'with'; here it marks the relation signaled by preposition + genitive (the covenant-presence formula, echoing v.3, v.24).

σοῦ

you

Genitive

genitive of accompaniment

→ relational specification

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

καὶ

and

narrative conjunction (introducing the covenant proposal)

→ discourse linkage or contrast

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

εἶπαμεν

we said

Aor Act Indic 1 Pl · λέγω

main verb (reporting their internal decision to propose the covenant)

→ constative aorist

λέγω: 'say'; the alpha-aorist εἶπαμεν (for εἵπομεν) is common Koine; introduces their deliberate resolve.

Γενέσθω

let there be

Aor Mid Imper 3 Sg · γίνομαι

hortatory imperative (the formal covenant proposal)

→ jussive aorist imperative (calling into existence the oath-agreement)

γίνομαι: 'come to be / come into existence'; the third-person imperative (Γενέσθω = 'let there be / may there be') is a formula for formal institution — 'may an oath come into existence between us.'

ὄρκος

oath

Nominative

subject of Γενέσθω (the oath-agreement as the proposed new reality)

→ participant prominence

ὄρκος: 'oath'; the term that will become the well's name in v.33; the covenant is essentially an oath-exchange.

ἀνὰ

between

preposition + accusative (partitive: ἀνὰ μέσον = 'between')

→ spatial or relational framing

ἀνὰ μέσον: idiomatic phrase meaning 'between'; renders Hebrew בֵּינֵינוּ ('between us'); literally 'in the midst of.'

μέσον

midst

Accusative

accusative (forming the idiom ἀνὰ μέσον = between)

→ object specification

μέσον: meaning 'midst'; it serves as accusative (forming the idiom ἀνὰ μέσον = between).

ἡμῶν

us

Genitive

genitive (between us — the first party to the covenant)

→ relational specification

ἡμῶν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (between us — the first party to the covenant).

καὶ

and

conjunction (between ... and)

→ discourse linkage or contrast

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

ἀνὰ

between

preposition + accusative (repeated: both sides of the covenant named)

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition + accusative (repeated: both sides of the covenant named).

μέσον

midst

Accusative

accusative (forming the idiom)

→ object specification

μέσον: meaning 'midst'; it serves as accusative (forming the idiom).

σοῦ

you

Genitive

genitive (between us and you — the second party)

→ relational specification

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

καὶ

and

conjunction (continuing to the formal covenant proposal)

→ discourse linkage or contrast

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

διαθησόμεθα

we will make

Fut Mid Indic 1 Pl · διατίθημι

main verb (the covenant-making proposal)

→ predictive future (the act of covenant-making being proposed)

διατίθημι (middle): 'make a covenant / dispose / arrange'; the middle voice in the covenant formula (διαθήκη) marks the personal, binding character of the agreement; the noun διαθήκη ('covenant') comes from the same root. The LXX uses this verb/noun pair for the covenant throughout Genesis and Exodus.

σοι

with you

Dative

dative of association (with you)

→ participant reference or interest

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

διαθήκην

covenant

Accusative

accusative direct object of διαθησόμεθα

→ object specification

διαθήκη: 'covenant / testament / agreement'; the LXX's standard rendering of Hebrew בְּרִית ('covenant'); the term carries the full theological weight of the covenantal relationship — both the Noahic (9:9–17) and Abrahamic (15:18; 17:2) covenants use the same term.

29 μὴ ποιῆσαι μεθ' ἡμῶν κακόν, καθότι ἡμεῖς σε οὐκ ἐβαρύναμεν, καὶ ὃν τρόπον ἐχρήσαμεν σοι καλῶς, καὶ ἀπελύσαμεν σε μετ' εἰρήνης· καὶ νῦν σὺ εὐλογητὸς ὑπὸ κυρίου.

that you will do us no harm, just as we did not trouble you, and just as we treated you well and sent you away in peace — and now you are blessed by the LORD.

Covenant content (the terms of the proposed agreement) and doxological climax

(continuation of covenant proposal from v.28)

This verse gives the substance of the covenant (the μὴ + infinitive clause) grounded in two symmetrical appeals: (1) we did not oppress you (οὐκ ἐβαρύναμεν), (2) we treated you well and sent you in peace. The closing declaration — σὺ εὐλογητὸς ὑπὸ κυρίου — is the theological summary of the entire chapter. The passive εὐλογητός ('blessed by the LORD') acknowledges that Isaac's prosperity derives from divine action, not human effort.

μὴ

not

negation (with infinitive: 'not to do')

→ clausal qualification or emphasis

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

ποιῆσαι

to do

Aor Act Inf · ποιέω

infinitive (content of the covenant: the oath 'not to do us harm')

→ constative aorist infinitive

ποιέω: 'do / make / prepare'; here 'prepare (a meal)' for the guest; the articular infinitive τοῦ ποιῆσαι expresses purpose — the meal of hospitality is the occasion of the theft.

μεθ'

with / against

preposition + genitive (with us: ποιῆσαι κακόν μεθ' ἡμῶν)

→ spatial or relational framing

μεθ': meaning 'with'; here it marks the relation signaled by preposition + genitive (with us: ποιῆσαι κακόν μεθ' ἡμῶν).

ἡμῶν

us

Genitive

genitive object of μετά

→ relational specification

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

κακόν

evil / harm

Accusative

accusative direct object of ποιῆσαι

→ object specification

κακόν: 'harm / evil / injury'; renders Hebrew חָרָה; the covenant's negative content: a non-hostility agreement.

καθότι

just as / because

causal conjunction (grounding the covenant request in past behavior)

→ discourse linkage or contrast

καθότι: 'just as / in the same way as / because'; compound from κατά + ὅτι; here = 'just as'; a LXX Hebraism rendering רַשָּׁאָה.

ἡμεῖς

we

Nominative

emphatic subject (the appeal to their own past conduct)

→ participant reference

ἡμεῖς: meaning 'we'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic subject (the appeal to their own past conduct).

σε

you

Accusative

accusative direct object of ἐβαρύναμεν

→ participant reference

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἐβαρύναμεν

burdened / oppressed

Aor Act Indic 1 Pl · βαρύνω

main verb (the Philistines' self-exoneration: 'we did not harm you')

→ constative aorist

βαρύνω: 'make heavy / burden / oppress'; renders Hebrew נָגַח ('we did not touch / harm you'); the root בארץ ('heavy') gives the image of pressing down with a heavy hand; the Philistines claim they did not mistreat Isaac, though they had expelled him (v.16 — a convenient moral reinterpretation).

καὶ

and

conjunction (introducing the second ground)

→ discourse linkage or contrast

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

ὃν

which

Accusative

relative pronoun, accusative (object of τρόπον: 'in which manner')

→ participant reference

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

τρόπον

manner / way

Accusative

accusative of manner (ὃν τρόπον = 'in the way that / just as')

→ object specification

τρόπον: accusative of manner in an idiomatic phrase ὃν τρόπον = 'just as'; a LXX formula (appears also in Ruth 1:17 LXX and NT: Matt 23:37).

ἐχρήσαμέν

treated / dealt with

Aor Act Indic 1 Pl · χράσμαι

main verb (the Philistines' claim of good treatment)

→ constative aorist

χράσμαι + dative: 'use / treat / deal with'; renders Hebrew חָרַץ (we dealt with you); the dative σοι ('with you') is the standard construction.

σοι

you

Dative

dative of person treated (object of ἐχρήσαμεν)

→ participant reference or interest

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

καλῶς

well / rightly

adverb of manner

→ clausal contribution

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

καὶ

and

conjunction

→ discourse linkage or contrast

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

ἀπελύσαμεν

released / sent away

Aor Act Indic 1 Pl · ἀπολύω

main verb (parallel act: the sending in peace)

→ constative aorist

ἀπολύω: 'release / send away / dismiss'; renders Hebrew פָּדָה (release); a softer term than the ἀποστέλλω of v.27 (where Isaac named it expulsion); the Philistines reframe the same act as a gracious release with peace.

σε

you

Accusative

accusative direct object

→ participant reference

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

μετ'

with / in

preposition + genitive (μετ'εἰρήνης = in peace)

→ spatial or relational framing

μετ': meaning 'with'; here it marks the relation signaled by preposition + genitive (μετ'εἰρήνης = in peace).

εἰρήνης

peace

Genitive

genitive object of μετὰ (accompanying quality: in peace)

→ relational specification

εἰρήνη: 'peace'; renders Hebrew שָׁלוֹם; the phrase μετ'εἰρήνης ('in/with peace') is the standard LXX farewell formula; it echoes forward in vv.29 and 31, creating a deliberate inclusio around the covenant scene.

καὶ

and

conjunction (pivoting to the doxological climax)

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (καὶ νῦν = 'and now / therefore now')

→ adverbial qualification

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

σύ

you

Nominative

emphatic subject (you = Isaac)

→ participant reference

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

εὐλογητός

blessed

Nominative

predicate nominative (σὺ εὐλογητός = 'you are blessed')

→ participant prominence

εὐλογητός: 'blessed (by God)'; verbal adjective from εὐλογέω; renders Hebrew בָּרוּךְ יְהוָה ('blessed of YHWH'); this is the formal beatitude formula; the same adj. is applied to God himself in NT doxologies (2 Cor 1:3; Eph 1:3), showing the semantic range: 'worthy of blessing' or 'under the blessing of.'

ὕπὸ

by

preposition + genitive (agent: by the LORD)

→ spatial or relational framing

ὕπὸ: meaning 'by'; here it marks the relation signaled by preposition + genitive (agent: by the LORD).

κυρίου

the LORD

Genitive

genitive of agent (the one whose blessing rests on Isaac)

→ relational specification

κυρίου: meaning 'the LORD'; it serves as genitive of agent (the one whose blessing rests on Isaac).

30 καὶ ἐποίησεν αὐτοῖς δοχὴν, καὶ ἔφαγον καὶ ἔπιον.

And he made a feast for them, and they ate and drank.

Covenant ratification meal (narrative pivot: hospitality seals the agreement)

καί

The covenant meal is the ancient near-eastern covenant ratification rite. Three coordinated aorists (ἐποίησεν — ἔφαγον — ἔπιον) present the meal as a completed, unified act. The terseness is deliberate — the covenant is sealed without ceremony; the three verbs are sufficient. Compare the covenant meal at Sinai (Exod 24:11: ἔφαγον καὶ ἔπιον).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

made / prepared

Aor Act Indic 3 Sg · ποιέω

main verb (Isaac prepares the feast as host)

→ constative aorist

ποιέω: summarises the king's deeds.

αὐτοῖς

for them

Dative

dative of advantage (he prepared it for them)

→ participant reference or interest

αὐτοῖς: meaning 'for them'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (he prepared it for them).

δοχήν

feast / reception

Accusative

accusative direct object

→ object specification

δοχή: 'feast / reception / banquet'; from δέχομαι ('receive'); renders Hebrew מִשְׁכָּן ('banquet / feast'); the term in classical Greek specifically denotes a formal reception-feast for guests. Isaac's hospitality to those who expelled him is a mark of covenantal magnanimity.

καὶ

and

narrative conjunction (linking the communal eating)

→ discourse linkage or contrast

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

ἔφαγον

ate

Aor Act Indic 3 Pl · ἐσθίω

main verb (the communal eating that seals the covenant)

→ constative aorist

ἐσθίω (aor. ἔφαγον): 'eat'; Saul at last takes food (cf. his refusal, v. 23), restoring the strength he lacked (v. 20).

καὶ

and

conjunction

→ discourse linkage or contrast

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

ἔπιον

drank

Aor Act Indic 3 Pl · πίνω

main verb (the communal drinking completing the covenant meal)

→ constative aorist

πίνω: 'drink'; the pairing ἔφαγον καὶ ἔπιον mirrors the Sinai covenant ratification formula (Exod 24:11 LXX) and Passover covenant participation, anticipating sacramental patterns of covenant communion.

31 καὶ ἀναστάντες τὸ πρωὶ ὥμοσαν ἄνθρωπος τῷ πλησίον αὐτοῦ· καὶ ἀπέστειλεν αὐτοὺς Ἰσαακ, καὶ ἀπώχοντο ἀπ' αὐτοῦ μετ' εἰρήνης.

And rising early in the morning they swore each to his neighbor; and Isaac sent them away, and they departed from him in peace.

Covenant oath and dismissal (culmination of the covenant scene)

καί

The morning oath formalizes what the meal ratified. The distributive ἄνθρωπος τῷ πλησίον αὐτοῦ ('each man to his neighbor') signals a mutual and reciprocal oath — both parties swear. The departure μετ' εἰρήνης creates a verbal inclusio with the Philistines' own claim in v.29 (ἀπελύσαμεν σε μετ' εἰρήνης), now fulfilled in fact.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀναστάντες

rising

Aor Act Part Nom Pl Masc · ἀνίστημι

participle of attendant circumstance (rising early before the oath)

→ constative aorist participle

ἀνίστημι: 'rise / stand up'; renders Hebrew מָצְאוּ ('they rose early'); the participial phrase conveys the promptness of the formal oath-taking — morning is the time of solemn action in the OT.

τὸ

the

Accusative

article (part of adverbial accusative with πρωί)

→ noun-phrase marking

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

πρωί

morning

Accusative

adverbial accusative of time (in the morning / early)

→ object specification

πρωί: 'early morning'; used as an adverb here; the morning setting is the proper time for covenant ratification (compare 22:3; 28:18).

ὥμοσαν

swore

Aor Act Indic 3 Pl · ὁμνύω

main verb (the formal oath-swearing)

→ constative aorist (the completed covenant oath)

ὁμνύω: 'swear / take an oath'; renders Hebrew וַעֲבֹדָה; the oath (ὄρκος, v.28; cf. v.33) is the verbal core of the covenant; the well of v.25 will be named for this act.

ἄνθρωπος

each man

Nominative

distributive subject (ἄνθρωπος τῷ πλησίον αὐτοῦ = each to his neighbor)

→ participant prominence

ἄνθρωπος: used distributively here (renders Hebrew וְאִישׁ-אֶחָד, 'each man with his neighbor') — the mutual, bilateral character of the oath.

τῷ

the

Dative

article

→ noun-phrase marking

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

πλησίον

neighbor

Dative

dative of indirect object (to his neighbor)

→ sphere or reference

πλησίον: 'neighbor / the one near'; the key word for the mutual obligations of the covenant community; it becomes the central term in the Jesus discussion of the great commandment (Matt 22:39; Luke 10:29–37).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν

sent away

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (Isaac formally dismisses the delegation)

→ constative aorist

ἀποστέλλω (aor. ἀπέστειλεν): 'send out'; renders פָּרַשׁ; Saul sends the pieces of the oxen as a summons throughout Israel.

αὐτούς

them

Accusative

accusative direct object (the delegation)

→ participant reference

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

Ἰσαακ

Isaac

indeclinable proper noun, subject

→ participant identification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπώχοντο

went away / departed

Imperf Mid Indic 3 Pl · ἀπείμι

main verb (the departure of the delegation)

→ ingressive imperfect (they began to depart / set out to leave)

ἀπείμι: 'go away / depart'; renders Hebrew וַיֵּצְאוּ ('and they went!'); the imperfect may suggest the process of departure rather than the single completed act.

ἀπ'

from

preposition + genitive (separation from Isaac)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive of separation

→ relational specification

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

μετ'

in / with

preposition + genitive

→ spatial or relational framing

μετ' meaning 'in'; here it marks the relation signaled by preposition + genitive.

εἰρήνης

peace

Genitive

genitive object of μετά (μετ' εἰρήνης = in peace)

→ relational specification

εἰρήνης: meaning 'peace'; it serves as genitive object of μετά (μετ' εἰρήνης = in peace).

32 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ παρεγενόμενοι οἱ παῖδες Ἰσαακ ἀπήγγειλαν αὐτῷ περὶ τοῦ φρέατος οὗ ὥρυξαν, καὶ εἶπαν· Εὗρομεν ὕδωρ.

And it came to pass on that very day that the servants of Isaac arrived and reported to him about the well they had dug, and they said: 'We have found water.'

Framing formula (new development on the same day: divine provision confirmed)

Καὶ ἐγένετο

The LXX formula Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ ἐκείνῃ ('And it came to pass on that very day') is a synchronizing marker emphasizing the simultaneity of the covenant and the water discovery — the same day the covenant was made, God confirms his provision. Εὗρομεν ὕδωρ ('we have found water') is the terse report that provides the well's name in v.33.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

existential verb (LXX formula: Καὶ ἔγένετο + temporal clause)

→ constative aorist

γίνομαι: the LXX formula Καὶ ἔγένετο renders Hebrew וַיְהִי ('and it was / and it came to pass'); a standard framing formula for new narrative scenes in Hebrew narrative.

ἐν

in / on

preposition + dative (temporal: on that day)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal: on that day).

τῇ

the

Dative

article

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (on the day)

→ sphere or reference

ἡμέρα: meaning 'day'; it serves as dative of time (on the day).

ἐκείνη

that

Dative

dative demonstrative attributive (that specific day — the same day as the covenant)

→ sphere or reference

ἐκείνη: meaning 'that'; it serves as dative demonstrative attributive (that specific day — the same day as the covenant).

καὶ

and

resumptive conjunction (resuming the narrative after the temporal frame)

→ discourse linkage or contrast

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

παρεγενόμενοι

having arrived

Aor Mid Part Nom Pl Masc · παραγίνομαι

participle of attendant circumstance (arriving to report)

→ constative aorist participle

παραγίνομαι: 'arrive / come to a place'; renders Hebrew וָאֵלְכָם ('and they came'); the participle before the main verb marks the arrival as logically prior to the report.

οἱ

the

Nominative

article

→ noun-phrase marking

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

παῖδες

servants

Nominative

subject

→ participant prominence

παῖδες: meaning 'servants'; it serves as subject.

Ἰσαακ

Isaac

indeclinable proper noun, genitive of possession

→ participant identification

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

ἀπήγγειλαν

reported / announced

Aor Act Indic 3 Pl · ἀπαγγέλλω

main verb (the formal report to Isaac)

→ constative aorist

ἀπαγγέλλω: 'report / announce / bring news'; renders Hebrew וַתֹּאמְרוּ ('and they told'); the compound (ἀπό + ἀγγέλλω) emphasizes the formal communication of news.

αὐτῷ

to him

Dative

dative of indirect object (to Isaac)

→ participant reference or interest

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

περὶ

about / concerning

preposition + genitive (topic of the report)

→ spatial or relational framing

περὶ: meaning 'about'; here it marks the relation signaled by preposition + genitive (topic of the report).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

φρέατος

well

Genitive

genitive object of περί (the well as topic of the report)

→ relational specification

φρέατος: meaning 'well'; it serves as genitive object of περί (the well as topic of the report).

οὗ

which

Genitive

genitive relative pronoun (relative clause modifying τοῦ φρέατος)

→ relational specification

οὗ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as genitive relative pronoun (relative clause modifying τοῦ φρέατος).

ὥρυξαν

they had dug

Aor Act Indic 3 Pl · ὥρύσσω

verb of the relative clause (the well that was dug in v.25)

→ constative aorist (referring back to the digging of v.25)

ὥρύσσω: 'dig, excavate'; here digging beside the Nile to find drinkable groundwater that has been filtered through the bank — a well-attested Egyptian practice. The aorist captures the immediate desperate response of the population.

καὶ

and

narrative conjunction (introducing the content of the report)

→ discourse linkage or contrast

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb of speech

→ constative aorist

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

Εὑρομεν

we have found

Aor Act Indic 1 Pl · εὐρίσκω

main verb (the discovery that occasions the well's naming)

→ constative aorist (the completed discovery)

εὐρίσκω: 'find / discover'; renders Hebrew וַנִּחְצֹף ('we have found'); this two-word report (Εὑρομεν ὕδωρ) is the etymological basis for the well-name in v.33: the servants 'found' water, and the place is named for the oath sworn over that water — Ὀρκος ('Oath', → Beersheba).

ὕδωρ

water

Accusative

accusative direct object of Εὑρομεν

→ object specification

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

33 καὶ ἐκάλεσεν αὐτὸ Ὀρκος διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα τῆς πόλεως ἐκείνης Φρέαρ ὄρκου ἕως τῆς σήμερον ἡμέρας.

And he called it 'Oath.' Therefore the name of that city was called Well of Oath until this present day.

Etymological foundation narrative (the naming of Beersheba)

καί

The well is named Ὀρκος ('Oath'), providing the Greek Beersheba etymology: φρέαρ ὄρκου = 'well of oath.' In Hebrew, Beersheba (בְּרֶשֶׁת הַיָּדָיִם) means either 'well of seven' (from שֶׁבַע, 'seven,' referring to the seven ewes of 21:28–32) or 'well of oath' (from הִנָּחֵשׁ, 'oath'). The LXX consistently follows the 'oath' etymology (as here and at 21:31). The closing formula ἕως τῆς σήμερον ἡμέρας ('until this present day') is the standard LXX etiology formula anchoring the narrative to the reader's own time.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called / named

Aor Act Indic 3 Sg · καλέω

main verb (Isaac names the well)

→ constative aorist

καλέω: 'call / summon'; David calls one of his retinue to carry out the sentence.

αὐτὸ

it

Accusative

accusative direct object (the well)

→ participant reference

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

Ὅρκος

Oath

Nominative

predicate nominative (the name assigned: 'Oath')

→ participant prominence

Ὅρκος: 'oath'; the LXX's translation of Hebrew עֲבֹשׁ (from שָׁבַע, 'to swear an oath'); this gives the Beersheba etymology as 'well of the oath.' The same word appeared in v.28 (Γενέσθω ὄρκος) as the covenant formula — the well's name memorializes that specific oath-exchange.

διὰ

because of / therefore

preposition + accusative (causal: διὰ τοῦτο = 'therefore')

→ spatial or relational framing

διὰ: meaning 'because of'; here it marks the relation signaled by preposition + accusative (causal: διὰ τοῦτο = 'therefore').

τοῦτο

this

Accusative

accusative object of διὰ (the reason just stated: the oath)

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of διὰ (the reason just stated: the oath).

ἐκάλεσεν

called / named

Aor Act Indic 3 Sg · καλέω

main verb (the naming of the city — the etiological formula)

→ constative aorist

καλέω: 'call / summon'; David calls one of his retinue to carry out the sentence.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative direct object of ἐκάλεσεν

→ object specification

ὄνομα: meaning 'name'; it serves as accusative direct object of ἐκάλεσεν.

τῆς

the

Genitive

article

→ noun-phrase marking

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

πόλεως

city

Genitive

genitive of possession (the name of the city)

→ relational specification

πόλεως: meaning 'city'; it serves as genitive of possession (the name of the city).

ἐκείνης

that

Genitive

genitive demonstrative attributive

→ relational specification

ἐκείνης: meaning 'that'; it serves as genitive demonstrative attributive.

Φρέαρ

Well

Nominative

predicate nominative (the city-name: 'Well of Oath')

→ participant prominence

Φρέαρ ὄρκου: 'Well of Oath' = the LXX rendering of Hebrew **בְּאֵר שֶׁבַע** ('Beersheba'); the LXX translates the name rather than transliterating it, following the 'oath' etymology of **שֶׁבַע**.

ὄρκου

of oath

Genitive

genitive of quality (the well characterized by the oath sworn at it)

→ relational specification

ὄρκου: meaning 'of oath'; it serves as genitive of quality (the well characterized by the oath sworn at it).

ἕως

until

preposition + genitive (temporal: until the present day)

→ spatial or relational framing

ἕως: meaning 'until'; here it marks the relation signaled by preposition + genitive (temporal: until the present day).

τῆς

the

Genitive

article

→ noun-phrase marking

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

σήμερον

today

adverb / genitive of time (modifying ἡμέρας: the today-day = this present day)

→ clausal contribution

σήμερον: 'today'; here used as an attributive in the genitive phrase τῆς σήμερον ἡμέρας = 'of the present day'; the formula ἕως τῆς σήμερον ἡμέρας is the standard LXX etiology conclusion, anchoring the narrative to the reader's present (compare 26:33b, 32:32; Josh 5:9).

ἡμέρας

day

Genitive

genitive object of ἕως (until the present day)

→ relational specification

ἡμέρας: meaning 'day'; it serves as genitive object of ἕως (until the present day).

34 Ἦν δὲ Ησαυ ἐτῶν τεσσαράκοντα· καὶ ἔλαβεν γυναῖκα Ιουδιν θυγατέρα Βεηρ τοῦ Χετταίου καὶ Βασεμμαθ θυγατέρα Αἰλων τοῦ Εὐαίου.

Now Esau was forty years old, and he took as wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Ailon the Hivite.

Narrative appendix (introducing the Esau complication)

Ἦν δέ

The sudden shift to Esau at the close of the chapter is a narrative surprise — the chapter ends not on the Beersheba covenant but on the shadow of a future conflict. Esau's taking of Hittite (and Hivite) wives contrasts with the careful endogamy of the Abraham-Isaac-Jacob family line (compare 24:3: Abraham's oath that Isaac must not marry a Canaanite woman). The LXX reads one wife's father as τοῦ Εὐαίου ('the Hivite') where MT reads 'the Hittite' for both — a significant textual variant.

Ἦν

was

Imperf Act Indic 3 Sg · εἰμί

copular verb (Esau's age at marriage)

→ progressive imperfect (his state of being forty years old at the time)

Ἦν: meaning 'was'; pronoun marking person, possession, or reference within the clause; here it functions as copular verb (Esau's age at marriage).

δὲ

now

narrative particle (mild disjunction introducing a new subject)

→ discourse linkage or contrast

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

Ησαυ

Esau

indeclinable proper noun, subject

→ participant identification

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

ἐτῶν

of years

Genitive

genitive of measure / age (forty years old)

→ relational specification

ἔτος: 'year'; the genitive of age formula (ἐτῶν N = 'of N years') is the standard LXX age formula; at forty, Esau mirrors Isaac (24:67; 25:20 — Isaac was forty when he married Rebekah).

τεσσαράκοντα

forty

indeclinable numeral (modifying ἐτών)

→ measure or count

τεσσαράκοντα: meaning 'forty'; numeral expression contributing count or measure in context.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (the marriage formula: ἔλαβεν γυναῖκα = 'took as wife')

→ constative aorist (the completed act of marriage)

λαμβάνω γυναῖκα: the standard OT marriage formula; renders Hebrew נָשָׂא ('and he took a woman / wife'); the construction occurs at 25:20 for Isaac and at 4:19 for Lamech.

γυναῖκα

wife / woman

Accusative

accusative direct object (the marriage-formula object)

→ object specification

γυναῖκα: meaning 'wife'; it serves as accusative direct object (the marriage-formula object).

Ιουδιν

Judith

indeclinable proper noun, accusative in apposition to γυναῖκα

→ participant identification

Ιουδιν: LXX transliteration of Hebrew יְהוּדִית ('Judith / Jehudith'); from יְהוּדָה ('Judah') — the irony of a Hittite woman named 'the Judean/praised one.'

θυγατέρα

daughter

Accusative

accusative in apposition (specifying Judith's parentage)

→ object specification

θυγατέρα: meaning 'daughter'; it serves as accusative in apposition (specifying Judith's parentage).

Βερι

Beeri

indeclinable proper noun, genitive of relationship

→ participant identification

Βερι: LXX transliteration of Hebrew בְּרִי ('Beeri' = 'my well').

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Χετταίου

Hittite

Genitive

genitive in apposition to Βερι (his ethnic identity)

→ relational specification

Χετταῖος: 'Hittite'; renders Hebrew חֵטְתִּי; the Hittites are consistently listed among the pre-Israelite inhabitants of Canaan; their land is associated with the territory that will be given to Israel (15:20; Josh 1:4). Esau's marriages into Hittite families signal his alienation from the covenant line.

καὶ

and

conjunction (adding the second wife)

→ discourse linkage or contrast

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

Βασεμμαθ

Basemath

indeclinable proper noun, accusative in apposition to the second wife

→ participant identification

Βασεμμαθ: LXX transliteration of Hebrew בַּשְׂמַת ('Basemath' = 'fragrant / spice'); listed in ch.36 as a daughter of Elon the Hittite.

θυγατέρα

daughter

Accusative

accusative in apposition (specifying Basemath's parentage)

→ object specification

θυγατέρα: meaning 'daughter'; it serves as accusative in apposition (specifying Basemath's parentage).

Αἰλῶν

Ailon

indeclinable proper noun, genitive of relationship

→ participant identification

Αἰλῶν: LXX transliteration of Hebrew אֵילָן ('Elon' = 'oak tree').

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Εὐαίου

Hivite

Genitive

genitive in apposition to Αἰλῶν (his ethnic identity)

→ relational specification

Εὐαῖος: 'Hivite'; renders Hebrew יִיִן; a significant textual variant from the MT (which reads יִתִּי 'Hittite' for both fathers); the LXX identifies Ailon as a Hivite rather than a Hittite, possibly reflecting a different Vorlage or a scribal confusion between יִתִּי-יִי and יִי-יִי. The Hivites are also Canaanites (34:2; Josh 9:7).

35 καὶ ἦσαν ἐρίζουσαι τῷ Ἰσαακ καὶ τῇ Ρεβεκκᾷ.

And they were contentious with Isaac and Rebekah.

Chapter-closing shadow (ominous note anticipating the family strife of ch.27) **καί**

The final verse is a deliberate narrative shadow cast over the chapter's covenant triumph. After the peaceful resolution at Beersheba (vv.26–33), the chapter ends abruptly with Esau's Hittite wives as a source of bitter strife. The periphrastic construction ἦσαν ἐρίζουσαι ('were contentious / were quarreling') renders Hebrew מַרְתָּ רִוּחַ ('bitterness of spirit') — the LXX interprets the abstract Hebrew phrase as an active, ongoing contentiousness. The verb ἐρίζω ('quarrel / contend') is lexically linked to Ἔρις ('Strife') — the same root as the well-name Ἐχθρία (v.21), weaving the household strife into the chapter's well-naming leitmotif. This verse is the hinge to ch.27: Rebekah's grievance against Esau's wives motivates her scheme to secure Jacob's blessing.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἦσαν
were

Imperf Act Indic 3 Pl · εἰμί

periphrastic auxiliary (ἦσαν + participle = ongoing state)

→ progressive imperfect (the wives' habitual contentiousness — a permanent condition, not a single incident)

εἰμί (imperf. ἦσαν): 'were'; the copula linking ὧδαὶ αὐτοῦ to the predicate numeral πεντακισχίλια.

ἐρίζουσαι

contentious / quarreling

Pres Act Part Nom Pl Fem · ἐρίζω

participle in periphrastic construction with ἦσαν (ἦσαν ἐρίζουσαι = 'were [engaged in] quarreling')

→ progressive / iterative present participle (describing a repeated, habitual action)

ἐρίζω: 'quarrel / contend / strive'; renders Hebrew מַרְבָּ (from מָרַב, 'be bitter / rebel'); the LXX interprets the Hebrew 'bitterness' as active contention; the root ἔρις ('strife / discord') is the same root found in the well-name Ἐχθρία (v.21), embedding the domestic strife in the chapter's well-naming leitmotif. In Hesiod and Homer ἔρις is personified as the goddess of strife; Paul lists ἔρις among the works of the flesh (Gal 5:20) and the vices of the godless (Rom 1:29).

τῷ
with

Dative

article

→ noun-phrase marking

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

Ἰσαακ
Isaac

indeclinable proper noun, dative of opposition (contentious with Isaac)

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative of opposition (contentious with Isaac).

καὶ
and

conjunction (adding Rebekah as the second person targeted)

→ discourse linkage or contrast

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

τῇ
the

Dative

article

→ noun-phrase marking

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

Ρεβεκκα
Rebekah

indeclinable proper noun, dative of opposition (contentious with Rebekah)

→ participant identification

Ρεβεκκα: LXX transliteration of Hebrew רִבְקָה ('Rebekah'); her grief over these marriages (27:46) is the stated motivation for the Jacob-Esau deception of ch.27.

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.