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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 27

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

Chapter 27 narrates the stolen blessing: Jacob, coached by Rebekah, impersonates Esau before the blind patriarch Isaac and receives the irrevocable patriarchal blessing intended for the firstborn.

Translation & textual notes

The Greek text of Genesis 27 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. Chapter 27 narrates the stolen blessing: Jacob, coached by Rebekah, impersonates Esau before the blind patriarch Isaac and receives the irrevocable patriarchal blessing intended for the firstborn. The chapter's narrative vocabulary repays close attention. The savory dish (ἐδέσματα, vv.4, 7, 9, 14, 17, 31) renders Hebrew מְטַעַמִּים — 'delicacies / tasty foods'; the LXX consistently uses the plural neuter noun ἐδέσματα ('prepared foods, dainties') throughout the chapter, giving the deception a

domestic culinary texture. The disguise rests on two props: Esau's best robe (τὴν στολήν Ἡσαυ τοῦ υἱοῦ αὐτῆς τοῦ πρεσβυτέρου τὴν καλὴν, 27:15) — στολή carries both the sense of 'garment' and the festive-honor register — and the kid-skins laid on Jacob's hands and neck to simulate Esau's hairiness (27:16). At 27:27 the olfactory trigger of the blessing is one of the chapter's most celebrated verses: ὁσμὴ ἀγροῦ πλήρους, ὃν ἡὺλόγησεν κύριος ('the fragrance of a full field which the LORD blessed') — the LXX rendering of Hebrew הַיֶּשֶׁת הַיֶּבֶט — preserves the blessing's grounding in the sensory world of agricultural abundance. The blessing itself at 27:28 employs the phrase ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ καὶ ἀπὸ τῆς πιότητος τῆς γῆς ('from the dew of heaven and from the fatness of the earth'), a liturgical formula with wide afterlife: the 'dew of heaven' became a standard image of divine blessing in Jewish and Christian liturgy, and πιότης ('richness, fatness') renders Hebrew יְגִמְשֵׁם. At 27:34, Esau's great and bitter cry — ἀνεβόησεν φωνὴν μεγάλην καὶ πικράν ('he cried out with a great and bitter cry') — stands behind Heb 12:17, where the author states that Esau 'found no place of repentance (μετανοίας τόπον), though he sought it with tears.' The πικρά cry thus became the NT's paradigm of irrevocable loss. At 27:36, Esau's bitter pun turns on the name Ιακωβ: ἐπτέρνικεν γάρ με ἤδη δεύτερον ('he has heeled/tripped me now a second time') — the verb πτερνίζω, coined from πτέρνα ('heel'), directly glosses the Hebrew בָּעָקֵב from עָקַב ('to supplant / trip by the heel'). At 27:41, ἐνεκότει ('bore a grudge against') renders Hebrew נִטְשָׁה, a verb of harbored hatred.

Discourse structure of the chapter

A · 27:1–4

Isaac's intent: the dying patriarch commissions Esau

The unit opens with the standard LXX narrative formula καὶ ἐγένετο, situating the scene after Isaac's aging and the dimming of his eyes (ἡμβλύνθησαν οἱ ὀφθαλμοί, 27:1). Isaac summons Esau as his firstborn (τὸν πρεσβύτερον) and discloses his expectation of death (27:2), commands him to hunt game (27:3), and requests the savory dish (ἐδέσματα) he loves so that his soul may bless Esau before he dies (27:4). The physical detail of blindness is the chapter's structural hinge: it is what makes the substitution possible and gives every subsequent scene its dramatic irony.

B · 27:5–17

Rebekah's counter-plan: the substitution prepared

Rebekah, who has been eavesdropping (27:5), immediately summons Jacob and relays Isaac's commission word-for-word (27:6–7), then substitutes her own plan: two tender kids from the flock for the hunted game, herself preparing the ἐδέσματα (27:8–10). Jacob's objection — Esau is hairy and he smooth (27:11), and discovery would bring a curse — is countered by Rebekah's bold assumption of the curse herself (27:13). She clothes Jacob in Esau's best robe (27:15), covers his hands and neck with kid-skins (27:16), and places the food in his hands (27:17). The scene is notable for Rebekah's command-and-execution rhythm, which underlines her as the active intelligence of the deception.

C · 27:18–29

The stolen blessing: Jacob before Isaac

Jacob enters his father's presence and identifies himself falsely as Esau the firstborn (27:19). Isaac's suspicion is aroused by the speed of the hunt (27:20) and he demands a tactile examination (27:21–22); but the kid-skins fool him — the hands are Esau's hands (27:23) — and after a second question-and-denial (27:24), Isaac eats, drinks, and commands Jacob to come near for a kiss (27:25–26). The smell of the garments triggers the blessing proper (27:27): the field-fragrance verse (ὁσμή ἀγροῦ πλήρους) introduces the two-strophe blessing of dew and fatness (27:28) and sovereignty over nations and brothers (27:29), climaxing in the curse-bearer / blessing-bearer reversal that echoes 12:3.

D · 27:30–40

Esau's return: discovery, anguish, and the lesser blessing

Immediately after Jacob departs, Esau arrives with his own savory dish (27:30–31). Isaac trembles with a great trembling (ἔκστασιν μεγάλην σφόδρα, 27:33) when he realizes the deception, but confirms the blessing as irrevocable. Esau's great and bitter cry (ἀνεβόησεν φωνὴν μεγάλην καὶ πικράν, 27:34) is the emotional climax of the chapter and stands behind Heb 12:17. Esau's bitter pun on the name Jacob — ἐπτέρνικεν γάρ με ἤδη δεύτερον (27:36) — explicitly glosses the name-etymology. Isaac's answer (27:37) confirms Jacob's lordship; at Esau's repeated plea (27:38), a secondary 'blessing' of sword-and-servitude is given (27:39–40), with the promise that Esau will eventually throw off the yoke.

E · 27:41–46

Grudge and flight: Esau's hatred and Rebekah's stratagem

Esau harbors a grudge (ἐνεκότει, 27:41) and plans to kill Jacob after Isaac's death. Rebekah hears of the plan (27:42) and sends Jacob to her brother Laban in Haran (Χαρραν, 27:43), instructing him to wait until Esau's anger subsides (27:44–45). The chapter closes with Rebekah's address to Isaac (27:46): her stated reason for Jacob's departure is Hittite wives (τῶν θυγατέρων Χετ) — a socially acceptable pretext that masks the lethal threat and sets up the commission of 28:1–5.

1 Καὶ ἐγένετο μετὰ τὸ γηρᾶσαι Ἰσαακ καὶ ἡμβλύνθησαν οἱ ὀφθαλμοὶ αὐτοῦ τοῦ ὄρᾶν, καὶ ἐκάλεσεν Ἡσαυ τὸν υἱὸν αὐτοῦ τὸν πρεσβύτερον καὶ εἶπεν αὐτῷ Υἱέ. ὁ δὲ εἶπεν Ἴδου ἐγώ.

And it came to pass after Isaac had grown old and his eyes were dimmed so that he could not see, that he called Esau his elder son and said to him, 'My son.' And he said, 'Here I am.'

Narrative frame / scene-setting

Καὶ ἐγένετο

The chapter-opening καὶ ἐγένετο calques יְהִי, the standard LXX rendering of the narrative formula introducing a new scene. The blindness of Isaac (ἡμβλύνθησαν οἱ ὀφθαλμοί) is the structural premise of the entire chapter: without it the deception is impossible. The articular infinitive τοῦ ὄρᾶν ('so as to see') marks the result/consequence. The father-son call-and-response (Υἱέ / Ἴδου ἐγώ) echoes Gen 22:1 (Abraham/Isaac) and 22:7 (Isaac/Abraham), placing the blessing scene in the line of the Akedah.

Καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative framing formula)

→ constative aorist (inaugurating new episode)

γίνομαι: calques יְהִי; the standard LXX narrative-opener formula καὶ ἐγένετο introduces a new scene within the ancestral narrative.

μετὰ

after

preposition + articular infinitive (temporal: 'after the aging')

→ spatial or relational framing

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

τὸ

the

Accusative

article with infinitive

→ noun-phrase marking

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

γηρᾶσαι

to have grown old

Aor Act Inf · γηράσκω

articular infinitive after μετά (temporal)

→ constative aorist (completed aging)

γηράσκω: 'grow old'; renders Hebrew יָדַע; the aging patriarch is a standard ancestral-narrative motif (cf. Gen 18:11; 24:1).

Ἰσαακ

Isaac

subject of infinitive (proper name, indeclinable)

→ participant identification

Ἰσαακ: LXX transliteration of Hebrew יִצְחָק (Yiṣḥāq = 'he laughs'), the son of Abraham and Sarah; indeclinable throughout the LXX.

καὶ

and

narrative conjunction (coordinate clause)

→ discourse linkage or contrast

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

ἡμβλύνθησαν

were dimmed

Aor Pass Indic 3 Pl · ἡμβλύνω

main verb (state resulting from aging)

→ ingressive aorist (onset of blindness)

ἡμβλύνω: 'make blunt / dim'; used medically of eyesight; renders Hebrew נִדָּב ('grow faint / dim'); the passive voice marks the condition as something that happened to Isaac rather than his agency. The chapter's entire dramatic irony depends on this detail.

οἱ

the

Nominative

article (subject of passive verb)

→ noun-phrase marking

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

ὀφθαλμοί

eyes

Nominative

subject of ἡμβλύνθησαν

→ participant prominence

ὀφθαλμός: 'eye'; the dimming of the eyes of the patriarch is a theologically loaded detail — human blindness that becomes the occasion for the working of divine purpose (cf. Rom 9:10–13 on the Jacob/Esau election).

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.

τοῦ

to

Genitive

article with infinitive (genitive of result/purpose)

→ noun-phrase marking

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

ὁρᾶν

see

Pres Act Inf · ὁράω

articular infinitive of result ('so that he could not see')

→ progressive (the capacity for ongoing sight)

ὁράω: 'see / perceive'; the genitive articular infinitive τοῦ ὁρᾶν expresses the consequence of the dimming — a Hebraism of תִּיָּאָר.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

he called

Aor Act Indic 3 Sg · καλέω

main verb (narrative action)

→ constative aorist (single summoning act)

καλέω: 'call / summon'; renders Hebrew קָרָא; the patriarch summons his son with the authority of the paternal blessing-rite.

Ἡσαυ

Esau

direct object (proper name, indeclinable)

→ participant identification

Ἡσαυ: LXX transliteration of Hebrew יֶשָׁע (Ēśāw); indeclinable; the elder twin whose birthright was sold to Jacob (Gen 25:29–34).

τὸν

the

Accusative

article (appositive article before υἱόν)

→ noun-phrase marking

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

υἱὸν

son

Accusative

direct object (in apposition to Ησαυ)

→ object specification

υἱός: 'son'; the double article τὸν υἱὸν αὐτοῦ τὸν πρεσβύτερον emphasizes Esau's identity as firstborn son, establishing the legal weight of the blessing that follows.

αὐτοῦ

his

Genitive

genitive of relationship ('his son')

→ relational specification

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

τὸν

the

Accusative

article (attributive with πρεσβύτερον)

→ noun-phrase marking

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

πρεσβύτερον

elder

Accusative

attributive adjective ('his elder son')

→ object specification

πρεσβύτερος: comparative of πρέσβυς, 'elder / older'; renders Hebrew זָקֵן ('the greater / firstborn'); the word underscores the legal primogeniture that the blessing was meant to confer.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

λέγω: 'say'; the direct speech that follows is the patriarch's deathbed commission.

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.

Υἱέ

My son

Vocative

vocative (address)

→ direct address

υἱός / vocative: the simple paternal address 'Son' echoes the same call-and-response of Gen 22:7 (Isaac to Abraham: Πάτερ / 'Ἰδοὺ ἐγώ); the pattern frames the scene within the Akedah tradition.

ὁ

the one

Nominative

article as demonstrative subject ('he')

→ noun-phrase marking

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

δὲ

and

post-positive connective (narrative continuation)

→ discourse linkage or contrast

δὲ: mild adversative/continuative; the ὁ δὲ construction ('and he') is the standard LXX means of switching subject in dialogue.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (response)

→ constative aorist

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

Ἰδοὺ

here

presentative particle ('behold / here I am')

→ discourse linkage or contrast

ἰδοὺ: interjection calquing Hebrew הִנֵּה; in call-and-response contexts ἰδοὺ + ἐγώ = 'here I am / at your service' — the standard obedient response to a superior's summons (Gen 22:1, 7, 11).

ἐγώ

I

Nominative

subject pronoun (emphatic: 'here I am')

→ participant reference

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

2 καὶ εἶπεν Ἰδοὺ γεγήρακα καὶ οὐ γινώσκω τὴν ἡμέραν τῆς τελευτῆς μου·

And he said, 'Behold, I have grown old and do not know the day of my death.'

Elaboration (motivation for the commission) καὶ

Isaac gives his reason for the urgency of the blessing: advanced age and uncertainty about the day of death. The perfect γεγήρακα ('I have grown old and remain old') is the LXX's rendering of the Hebrew qatal יָבֵן; the Hebrew perfect and Greek perfect both express a present state resulting from a past event. οὐ γινώσκω τὴν ἡμέραν τῆς τελευτῆς — the idiom of not knowing one's death-day appears also in Gen 47:29 (Jacob's deathbed commission) and frames the patriarch's act as a race against death.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

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

Ἰδοὺ

behold

presentative particle (attention-getter)

→ discourse linkage or contrast

ἰδοὺ: calques הִנֵּה; here introduces a statement of present condition.

γεγήρακα

I have grown old

Perf Act Indic 1 Sg · γηράσκω

main verb (stative perfect: 'I am now old')

→ intensive perfect (present state: 'I am in my old age')

γηράσκω: 'grow old'; the perfect tense renders Hebrew יָבֵן (qatal expressing present condition); the intensive perfect stresses the present state of advanced age rather than the point of becoming old.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	οὐ not <i>negation</i> → participant reference οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation.	γινώσκω I know Pres Act Indic 1 Sg · γινώσκω <i>main verb (negated present: 'I do not know')</i> → gnomic / durative present (ongoing ignorance) γινώσκω: 'know'; renders יָדַעְתִּי; the claim of not knowing one's death-day is a rhetorical move to establish urgency — the patriarch must bless now.	τὴν the Accusative <i>article (object marker)</i> → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.
ἡμέραν day Accusative <i>direct object</i> → object specification ἡμέρα: 'day'; τὴν ἡμέραν τῆς τελευτῆς = 'the day of my death' — a Hebraism of יוֹם מוֹתִי.	τῆς of the Genitive <i>article in genitive phrase</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	τελευτῆς death Genitive <i>genitive of definition ('the day, namely my death')</i> → relational specification τελευτή: 'end / death'; a euphemism for death, standard in the LXX (Gen 47:29; Deut 31:14); renders Hebrew תּוֹמָה.	μου my Genitive <i>genitive of possession</i> → relational specification μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

3 νῦν οὖν λαβὲ τὸ σκευὸς σου, τὴν τε φαρέτραν καὶ τὸ τόξον, καὶ ἔξελθε εἰς τὸ πεδῖον καὶ θήρευσόν μοι θήρευμα·

Now therefore, take your equipment — your quiver and your bow — and go out into the field and hunt me some game;

Inference / command (drawn from the urgency of death)

νῦν οὖν

The inferential connective νῦν οὖν ('now therefore') links Isaac's stated mortality (v.2) to the imperative that follows. The verse is a series of four imperatives (λαβέ, ἔξελθε, θήρευσον, ποίησον) structured as preparation-commands. The figure etymologica θήρευσόν μοι θήρευμα ('hunt me a hunt') renders Hebrew תִּצַּח לִי תַצֵּחַ, a Hebraism of the cognate-accusative type.

νῦν

now

temporal adverb

→ adverbial qualification

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

οὖν

therefore

inferential connective (drawing conclusion from v.2)

→ discourse linkage or contrast

οὖν: 'therefore / then'; the νῦν οὖν combination ('now therefore') renders Hebrew הנה, a standard discourse marker of logical consequence in LXX narrative.

λαβὲ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (imperative command)

→ constative aorist imperative (single act: 'go and take')

λαμβάνω: 'take'; the aorist imperative has punctiliar force — take now, as a discrete act.

τὸ

your

Accusative

article (object marker)

→ noun-phrase marking

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

σκεῦός

equipment

Accusative

direct object

→ object specification

σκεῦος: 'vessel / implement / equipment'; renders Hebrew כְּלִי ('your weapons / gear'); the term is general and then specified by the apposition — quiver and bow.

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.

τήν

the

Accusative

article (epexegetic apposition: 'namely, the quiver')

→ noun-phrase marking

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

τε

both

correlative particle (τε ... καί = 'both ... and')

→ discourse linkage or contrast

τε: enclitic correlative; with καί forms the 'both ... and' pair listing the two hunting implements.

φαρέτραν

quiver

Accusative

direct object (first item of the pair)

→ object specification

φαρέτρα: 'quiver' (container for arrows); renders Hebrew יָצִי; the quiver and bow are the tools of the hunter-son, marking Esau's character (Gen 25:27: ἀνὴρ εἰδὼς κυνηγεῖν).

καὶ

and

correlative conjunction (second of the τε ... καί pair)

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (object marker)

→ noun-phrase marking

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

τόξον

bow

Accusative

direct object (second item: 'and the bow')

→ object specification

τόξον: 'bow'; renders Hebrew נֶשֶׁךְ; together quiver and bow characterize Esau as the skilled archer-hunter.

καὶ

and

narrative conjunction (continuing imperatives)

→ discourse linkage or contrast

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

ἔξελθε

go out

Aor Act Impv 2 Sg · ἐξέρχομαι

imperative command (second in the series)

→ constative aorist imperative

ἐξέρχομαι: 'go out'; renders Hebrew נָצַח; the command to exit the camp for the open field sets the stage for Rebekah's intervention.

εἰς

into

preposition + accusative (directional: 'into the field')

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

πεδῖον

field

Accusative

object of εἰς (goal of motion)

→ object specification

πεδῖον: 'plain / open field'; renders Hebrew חַדְשׁ; the same word recurs in the blessing of v.27 (δόσμη ἀγροῦ πλήρους).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

θήρευσόν

hunt

Aor Act Impv 2 Sg · θηρεύω

imperative command (third in the series)

→ constative aorist imperative

θηρεύω: 'hunt / catch'; renders Hebrew תִּצַּח; the cognate-accusative that follows (θήρευμα) is a Hebraism of the figure etymologica type.

μοι

for me

Dative

dative of advantage ('hunt for me')

→ participant reference or interest

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

θήρευμα

game

Accusative

cognate accusative (Hebraism: θηρεύω θήρευμα = 'hunt a hunt')

→ object specification

θήρευμα: 'quarry / that which is hunted'; cognate with θηρεύω; the figura etymologica renders Hebrew תִּצַּח and will recur at 27:5, 30, 33.

4 καὶ ποιήσόν μοι ἐδέσματα ὥς φιλῶ ἐγώ, καὶ ἔνεγκέ μοι ἵνα φάγω, ὅπως εὐλογήσῃ σε ἡ ψυχὴ μου πρὶν ἀποθανεῖν με.

and make me savory food as I love, and bring it to me that I may eat, so that my soul may bless you before I die.

Continuation (completing the commission) καὶ

The purpose clause ὅπως εὐλογήσῃ σε ἡ ψυχὴ μου ('so that my soul may bless you') articulates the goal of the whole sequence. The phrase ἡ ψυχὴ μου as agent of blessing is a Hebraism of יְשׁוּבָי ('my soul / my self / I myself'), expressing the totality of the patriarch's self in the blessing-act. The chapter's key term ἐδέσματα appears first here.

καὶ

and

narrative conjunction (continuing imperative sequence)

→ discourse linkage or contrast

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

ποιήσόν

make

Aor Act Impv 2 Sg · ποιέω

imperative command (fourth in the sequence)

→ constative aorist imperative

ποιέω: 'make / prepare'; renders Hebrew הַשֵּׂעַ; the culinary sense ('prepare food') is contextual.

μοι

for me

Dative

dative of advantage

→ participant reference or interest

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

ἐδέσματα

savory food

Accusative

direct object

→ object specification

ἐδέσματα: plural neuter, from ἔδεσμα ('food / delicacy'), itself from ἐσθίω ('eat'); renders Hebrew דִּמְעָה ('tasty / savory dishes'); the word recurs at vv.7, 9, 14, 17, 31, giving the chapter a consistent culinary vocabulary that anchors the deception in the domestic sphere.

ὥς

as

comparative conjunction ('in the manner that')

→ discourse linkage or contrast

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

φιλῶ

I love

Pres Act Indic 1 Sg · φιλέω

verb in comparative clause ('as I love them')

→ stative / durative present (ongoing preference)

φιλέω: 'love / be fond of'; renders Hebrew יְהִיבֶנְךָ ('I love / have loved'); used of parental food preference (cf. 25:28 where Isaac loves Esau partly because of the game he brings).

ἐγώ

I

Nominative

subject pronoun (emphatic: '...as I myself love')

→ participant reference

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔνεγκε

bring

Aor Act Impv 2 Sg · φέρω

imperative command (fifth in the sequence)

→ constative aorist imperative

φέρω (suppletive aorist ἔνεγκα / ἔνεγκε): 'bring / carry'; renders Hebrew הִבִּינִי.

μοι

to me

Dative

dative of indirect object

→ participant reference or interest

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

ἵνα

so that

subordinating conjunction (purpose clause)

→ discourse linkage or contrast

ἵνα: purpose conjunction; introduces the immediate purpose of the bringing ('bring it to me so that I may eat').

φάγω

I may eat

Aor Act Subjunc 1 Sg · ἐσθίω

verb in purpose clause (subjunctive after ἵνα)

→ constative aorist subjunctive

ἐσθίω: 'eat'; the eating of the prepared meal is the ritual act that enables the blessing — the deathbed blessing in the ancestral narrative requires a meal (cf. 27:19, 25, 31).

ὥπως

so that

purpose conjunction (final clause: the ultimate goal)

→ discourse linkage or contrast

ὥπως; purpose / result conjunction, like ἵνα but here marking the ultimate rather than the immediate purpose; renders Hebrew בְּעִבּוֹר אֲשֶׁךְ.

εὐλογία

may bless

Aor Act Subjunc 3 Sg · εὐλογέω

verb in purpose clause (subjunctive)

→ constative aorist subjunctive (single blessing-act)

εὐλογέω: 'bless / speak well of'; renders Hebrew וְהִבְרַכְךָ; the patriarchal blessing (εὐλογία) is the chapter's controlling motif — the word occurs more than twenty times in Gen 27 LXX.

σε

you

Accusative

direct object of εὐλογία

→ participant reference

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

ἡ

the

Nominative

article (subject marker)

→ noun-phrase marking

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

ψυχή

soul

Nominative

subject of εὐλογία

→ participant prominence

ψυχή: 'soul / self'; ἡ ψυχή μου as agent of blessing is a Hebraism of יְשׁוּבָה, expressing the totality of the self; cf. the same idiom in v.19, 25, 31.

μου

my

Genitive

genitive of possession ('my soul')

→ relational specification

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

πρίν

before

temporal conjunction ('before I die')

→ discourse linkage or contrast

πρίν: 'before'; temporal conjunction introducing the negative limit — the blessing must come before death; renders Hebrew מִלְּפָנֶיךָ.

ἀποθανεῖν

I die

Aor Act Inf · ἀποθνήσκω

infinitive after πρίν (temporal: 'before dying')

→ constative aorist (the single event of death)

ἀποθνήσκω: 'die'; the urgency of the blessing is framed by the imminence of death — a motif that runs through all the patriarchal deathbed scenes (Gen 47:29; 48:1–2; 49:1).

με

me

Accusative

accusative subject of infinitive

→ participant reference

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

5 Ρεβекκα δὲ ἤκουσεν λαλοῦντος Ἰσαακ πρὸς Ἡσαυ τὸν υἱὸν αὐτοῦ· ἐπορεύθη δὲ Ἡσαυ εἰς τὸ πεδῖον θηρεῦσαι θήρευμα τῷ πατρὶ αὐτοῦ.

Now Rebekah heard when Isaac spoke to his son Esau; and Esau went into the field to hunt game for his father.

Narrative aside (introducing the eavesdropper)

δέ

The post-positive δέ marks a new narrative perspective — from Isaac's private commissioning to Rebekah's observation of it. The verse is the hinge that turns the chapter from Isaac's intent to Rebekah's counter-plan. The perfect symmetry of hearing (ἤκουσεν) and going (ἐπορεύθη) sets up the race: as Esau departs to hunt, Rebekah acts. The cognate accusative θηρεῦσαι θήρευμα echoes v.3.

Ρεβεκκα

Rebekah

Nominative

subject (proper name, indeclinable)

→ participant identification

Ρεβεκκα: LXX transliteration of Hebrew רִבְקָה (Ribqāh); indeclinable; the wife of Isaac and mother of Esau and Jacob, whom Gen 25:28 has already established as loving Jacob.

δὲ

now

post-positive connective (new narrative perspective)

→ discourse linkage or contrast

δὲ: mild adversative/continuative; marks the shift of focus from Isaac-and-Esau to Rebekah.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb

→ constative aorist (single act of overhearing)

ἀκούω: 'hear'; with genitive participle (λαλοῦντος) = 'heard X speaking'; the genitive construction indicates indirect hearing.

λαλοῦντος

speaking

Pres Act Ptcp Gen Sg Masc · λαλέω

genitive absolute / genitive participle after ἀκούω ('heard him speaking')

→ progressive (ongoing speech overheard)

λαλέω: 'speak'; the genitive participle after ἀκούω is the standard LXX construction for hearing someone speak.

Ἰσαακ

Isaac

Genitive

genitive subject of participle (proper name, indeclinable)

→ participant identification

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

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

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

Ἡσαυ

Esau

object of πρὸς (addressee of speech)

→ participant identification

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

τὸν

the

Accusative

article (appositive)

→ noun-phrase marking

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

υἱὸν

son

Accusative

accusative in apposition to Ἡσαυ

→ object specification

υἱὸν: meaning 'son'; it serves as accusative in apposition to Ἡσαυ.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

ἔπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (second clause: Esau's departure)

→ constative aorist (single completed departure)

πορεύομαι: 'go / travel'; the simultaneous departure of Esau creates the dramatic window in which Rebekah must act.

δὲ

and

post-positive connective (second clause)

→ discourse linkage or contrast

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

Ἡσαυ

Esau

subject (proper name)

→ participant identification

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

εἰς

into

preposition + accusative (goal of motion)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

πεδῖον

field

Accusative

object of εἰς

→ object specification

πεδῖον: 'open field / plain'; the same word as in v.3; Esau's element.

θηρεῦσαι

to hunt

Aor Act Inf · θηρεύω

infinitive of purpose ('in order to hunt')

→ constative aorist infinitive

θηρεύω: 'hunt'; infinitive of purpose echoing the command of v.3.

θήρευμα

game

Accusative

cognate accusative (Hebraism)

→ object specification

θήρευμα: cognate object; the figura etymologica (θηρεῦσαι θήρευμα) is a calque of the Hebrew and marks the narrator's repetition of Isaac's command.

τῷ

for

Dative

article

→ noun-phrase marking

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

πατρὶ

father

Dative

dative of advantage ('for his father')

→ sphere or reference

πατήρ: 'father'; dative of advantage — the hunt is for the father's benefit.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

6 Ρεβεκκα δὲ εἶπεν πρὸς Ἰακωβ τὸν υἱὸν αὐτῆς τὸν ἐλάσσονα λέγουσα Ἴδου ἤκουσα τοῦ πατρός σου λαλοῦντος πρὸς Ἡσαυ τὸν ἀδελφὸν σου λέγοντος

And Rebekah said to her younger son Jacob, 'Behold, I heard your father speaking to your brother Esau, saying,

Narrative transition (Rebekah reports to Jacob) δέ

The verse introduces Rebekah's direct address to Jacob, identifying him as the younger son (τὸν ἐλάσσονα). The redundant participial construction εἶπεν ... λέγουσα ... λέγοντος (she said, saying, saying) is a Hebraism of triple **רמא**; the LXX often preserves such stacked speech-introductions that would be ellided in idiomatic Greek. The speech is broken mid-verse; v.7 supplies its content.

Ρεβεκκα

Rebekah

Nominative

subject

→ participant identification

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

δὲ

and

post-positive connective

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

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

Ἰακωβ

Jacob

object of πρὸς (addressee, proper name indeclinable)

→ participant identification

Ἰακωβ: LXX transliteration of Hebrew יַעֲקֹב (Ya'āqōb = 'he supplants / grabs by the heel'); the name-etymology is explicitly glossed at 27:36.

τὸν

the

Accusative

article (appositive)

→ noun-phrase marking

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

υἱὸν

son

Accusative

accusative in apposition to Ἰακωβ

→ object specification

υἱὸν: meaning 'son'; it serves as accusative in apposition to Ἰακωβ.

αὐτῆς

her

Genitive

genitive of relationship

→ relational specification

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

τὸν

the

Accusative

article (attributive modifier)

→ noun-phrase marking

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

ἐλάσσονα

younger

Accusative

attributive adjective ('the younger son')

→ object specification

ἐλάσσων: comparative of μικρός, 'smaller / younger'; renders Hebrew יְזַרְזַן ('the smaller / younger'); identifies Jacob in contrast to Esau τὸν πρεσβύτερον (v.1).

λέγουσα

saying

Pres Act Ptcp Nom Sg Fem · λέγω

supplementary participle (redundant speech-introduction — Hebraism)

→ progressive

λέγω: the triple εἶπεν ... λέγουσα ... λέγοντος ('said ... saying ... saying') is a Hebrew-style redundant participial construction.

ἴδου

behold

presentative particle

→ discourse linkage or contrast

ἴδου: calques רָא; introduces Rebekah's quotation of what she heard.

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb (within direct speech)

→ constative aorist (single completed act of overhearing)

ἀκούω: the first-person report confirms v.5's third-person narration of the same overhearing.

τοῦ

of

Genitive

article (genitive subject of participle)

→ noun-phrase marking

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

πατρός

father

Genitive

genitive subject of λαλοῦντος

→ relational specification

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

σου

your

Genitive

genitive of relationship

→ relational specification

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

λαλοῦντος

speaking

Pres Act Ptcp Gen Sg Masc · λαλέω

genitive participle after ἤκουσα

→ progressive (ongoing speech overheard)

λαλέω: meaning 'speaking'; it contributes descriptive or attendant verbal force; here it functions as genitive participle after ἤκουσα.

πρὸς

to

preposition (addressee)

→ spatial or relational framing

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

Ἡσαυ

Esau

object of πρὸς

→ participant identification

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

τὸν

the

Accusative

article (appositive)

→ noun-phrase marking

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

ἀδελφόν

brother

Accusative

accusative in apposition to Ησάυ

→ object specification

ἀδελφός: 'brother'; Rebekah frames Esau as Jacob's brother — the familial relationship that makes the deception both possible and morally fraught.

σου

your

Genitive

genitive of relationship

→ relational specification

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

λέγοντος

saying

Pres Act Ptcp Gen Sg Masc · λέγω

genitive participle (third speech-introduction, Hebraism)

→ progressive

λέγω: meaning 'saying'; it contributes descriptive or attendant verbal force; here it functions as genitive participle (third speech-introduction, Hebraism).

7 Ἐνεγκέ μοι θήρευμα καὶ ποιήσόν μοι ἐδέσματα καὶ φάγω καὶ εὐλογήσω σε ἐναντίον κυρίου πρὸ τοῦ ἀποθανεῖν με.

'Bring me game and make me savory food, and I will eat and bless you before the LORD before I die.'

Embedded quotation (Isaac's words as reported by Rebekah)

ASYNDETON

Rebekah's quotation of Isaac adds one element not in the original: ἐναντίον κυρίου ('before the LORD').

In Isaac's original commission (vv.3–4) there was no mention of the LORD. Rebekah — or the LXX translator — elevates the blessing to a divine speech-act, adding theological weight and perhaps hinting at the irrevocability that Isaac will confirm at v.33.

Ἐνεγκέ

bring

Aor Act Impv 2 Sg · φέρω

imperative (embedded quotation of Isaac's command)

→ constative aorist imperative

φέρω: the quoted imperative from v.4 is slightly reordered — game first, then food — matching the hunt-then-cook sequence.

μοι

me

Dative

dative of advantage

→ participant reference or interest

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

θήρευμα

game

Accusative

direct object

→ object specification

θήρευμα: meaning 'game'; it serves as direct object.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσόν

make

Aor Act Impv 2 Sg · ποιέω

imperative command

→ constative aorist imperative

ποιέω (aor. impv. ποιήσον): 'do, carry out'; see v. 10; 'do to me' — her astonishing consent; the accent reflects the enclitic μοι; the same verb describes the vow's execution in v. 39 (ἐποίησεν ... τὴν εὐχήν).

μοι

for me

Dative

dative of advantage

→ participant reference or interest

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

ἐδέσματα

savory food

Accusative

direct object

→ object specification

ἐδέσματα: second occurrence of the chapter's key culinary term; see note at v.4.

καὶ

and

coordinate conjunction (asyndeton broken)

→ discourse linkage or contrast

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

φάγω

I will eat

Aor Act Subjunc 1 Sg · ἐσθίω

hortatory / volitional subjunctive ('and I will eat')

→ constative aorist subjunctive (single eating-act)

ἐσθίω: the subjunctive after καί can have a volitional / result force (a Hebraism of the waw-consecutive + imperfect pattern).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὐλογήσω

I will bless

Aor Act Subjunc 1 Sg · εὐλογέω

hortatory subjunctive (sequential result: 'and bless you')

→ constative aorist subjunctive

εὐλογέω: 'bless'; the blessing is presented as the goal of the entire preparation sequence.

σε

you

Accusative

direct object

→ participant reference

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

ἐναντίον

before

preposition + genitive (locative / coram: 'in the presence of')

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; renders לִפְנֵי; the phrase ἐναντίον κυρίου adds the divine witness to the blessing — an element not in Isaac's original commission (v.4), possibly Rebekah's editorial insertion or the translator's addition to heighten the solemnity.

κυρίου

the LORD

Genitive

genitive after ἐναντίον

→ relational specification

κύριος: LXX rendering of יְהוָה; the blessing-before-the-LORD formula makes it a covenantal oath-act.

πρὸ

before

preposition + articular infinitive (temporal)

→ spatial or relational framing

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

τοῦ

the

Genitive

article with infinitive

→ noun-phrase marking

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

ἀποθανεῖν

I die

Aor Act Inf · ἀποθνήσκω

articular infinitive after πρό (temporal: 'before my dying')

→ constative aorist

ἀποθνήσκω: echoes v.4; the double reference to death (vv.4, 7) frames the urgency of the whole deception-plot.

με

me

Accusative

accusative subject of infinitive

→ participant reference

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

8 νῦν οὖν, υἱέ, ἄκουσόν μου τῆς φωνῆς καθότι ἐγώ σοι ἐντέλλομαι·

Now therefore, my son, listen to my voice in what I command you.

Inference / command (Rebekah draws her conclusion and issues her directive) νῦν οὖν

Rebekah uses the same inferential opener (νῦν οὖν) as Isaac used in v.3, signaling that her counter-plan is structurally parallel to Isaac's commission. The command ἄκουσόν μου τῆς φωνῆς ('listen to my voice') echoes the standard covenantal obedience formula of the OT (Gen 22:18; 26:5; Exod 15:26), framing Rebekah's instruction with quasi-covenantal authority. The vocative υἱέ underlines the maternal relationship.

νῦν

now

temporal adverb

→ adverbial qualification

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

οὖν

therefore

inferential connective

→ discourse linkage or contrast

οὖν: echoes v.3 — Rebekah deliberately mirrors Isaac's rhetorical structure with her own counter-commission.

υἱέ

my son

Vocative

vocative (address)

→ direct address

υἱός / vocative: maternal address, echoing Isaac's Υἱέ in v.1.

ἄκουσόν

hear

Aor Act Impv 2 Sg · ἀκούω

imperative command (obedience formula)

→ constative aorist imperative

ἀκούω: 'hear / obey'; ἄκουσόν μου τῆς φωνῆς = 'listen to my voice'; this phrase is the LXX's standard obedience formula (יְשָׁמְעוּ עֲמִשְׁרָא), used for covenantal commands (Gen 22:18; 26:5).

μου my Genitive <i>genitive of possession (with φωνῆς)</i> → relational specification μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with φωνῆς).	τῆς the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	φωνῆς voice Genitive <i>genitive object of ἀκουσόν (Hebraism: 'listen to my voice')</i> → relational specification φωνή: 'voice'; the genitive object of ἀκούω follows Hebrew לִקְבֹּץ עֲמִשׁ, 'to hear/obey someone's voice'; the idiom recurs at vv.13, 43.	καθότι as / in the manner that <i>subordinating conjunction ('according as I command you')</i> → discourse linkage or contrast καθότι: 'inasmuch as / as / according as'; an LXX conjunction rendering Hebrew אֲשֶׁר־ or similar.
ἐγώ I Nominative <i>subject pronoun (emphatic: 'as I myself command you')</i> → participant reference ἐγώ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as subject pronoun (emphatic: 'as I myself command you').	σοι you Dative <i>dative of indirect object</i> → participant reference or interest σοι: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object.	ἐντέλλομαι I command Pres Mid Indic 1 Sg · ἐντέλλομαι <i>main verb (in subordinate clause)</i> → futuristic present / authoritative present ('what I am commanding you') ἐντέλλομαι: 'command / charge'; renders Hebrew אָמַר or צִוָּה; the verb's authority-register elevates Rebekah's instruction to the level of a divine-like charge.	

9 πορευθεῖς εἰς τὰ πρόβατα λαβέ μοι ἐκεῖθεν δύο ἐρίφους ἀπαλούς, καὶ ποιήσω αὐτοὺς ἐδέσματα τῷ πατρὶ σου ὡς φιλεῖ·

Go to the sheep and take me from there two tender kids, and I will make them savory food for your father as he loves;

Instruction (Rebekah's substitute plan, first step) ASYNDETON

Rebekah substitutes domestic animals (ἐρίφους, kids) for the hunted game. The substitution is practical — she controls the flock — but also signals that the whole deception will operate within the domestic space she manages. The phrase ὡς φιλεῖ ('as he loves') echoes Isaac's own words (v.4: ὡς φιλῶ ἐγώ), showing Rebekah's precise aim to replicate the conditions of the original commission.

πορευθεῖς

going

Aor Pass Ptcp Nom Sg Masc · πορεύομαι

attendant circumstance participle ('go and take')

→ constative aorist (prior act to the main command)

πορεύομαι: deponent; the aorist participle of attendant circumstance expresses action simultaneous with or preliminary to the main verb.

εἰς

to

preposition + accusative (goal of motion)

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

πρόβατα

sheep

Accusative

object of εἰς (the flock)

→ object specification

πρόβατον: 'sheep / small cattle'; renders Hebrew יָצִיט; collectively the flock; Rebekah directs Jacob to the resource she controls.

λαβέ

take

Aor Act Impv 2 Sg · λαμβάνω

imperative command (main verb of the instruction)

→ constative aorist imperative

λαμβάνω: 'take / fetch'; the command to take from the flock mirrors Isaac's command to go to the field.

μοι

me

Dative

dative of advantage

→ participant reference or interest

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

ἐκεῖθεν

from there

adverb of place ('from the flock')

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; specifies the source of the kids.

δύο

two

Accusative

numeral (quantifying ἐρίφους)

→ measure or count

δύο: 'two'; two kids are required — one for the meal and implicitly one for the skins used in the disguise (v.16).

ἐρίφους

kids

Accusative

direct object

→ object specification

ἐρίφος: 'young goat / kid'; renders Hebrew עִזִּים ('kids of the goats'); the animal whose skins will be used for Jacob's disguise (v.16).

ἀπαλούς

tender

Accusative

attributive adjective (quality suitable for cooking)

→ object specification

ἀπαλός: 'tender / soft'; renders Hebrew עֲדָנִים; young goats are tender both as food and for their soft skins — the same word serves both culinary and disguise purposes.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσω

I will make

Fut Act Indic 1 Sg · ποιέω

main verb (Rebekah's promise to prepare the food)

→ predictive future

ποιέω: 'make / prepare'; Rebekah takes on the cooking herself — the task that in the original commission was Esau's.

αὐτούς

them

Accusative

direct object (the kids)

→ participant reference

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

ἐδέσματα

savory food

Accusative

predicate accusative ('make them into savory food')

→ object specification

ἐδέσματα: third occurrence; see v.4.

τῷ

for

Dative

article

→ noun-phrase marking

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

πατρί

father

Dative

dative of advantage

→ sphere or reference

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

σου

your

Genitive

genitive of relationship

→ relational specification

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

ὥς

as

comparative conjunction

→ discourse linkage or contrast

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

φιλεῖ

he loves

Pres Act Indic 3 Sg · φιλέω

verb in comparative clause ('as he loves')

→ stative / durative present (his ongoing taste-preference)

φιλέω: echoes v.4 (ὥς φιλῶ ἐγώ); Rebekah uses Isaac's own criterion to validate her substitute plan.

10 καὶ εἰσοίσεις τῷ πατρί σου καὶ φάγεται, ὅπως εὐλόγησῃ σε ὁ πατήρ σου πρὸ τοῦ ἀποθανεῖν αὐτόν.

and you shall bring it to your father, and he will eat, so that your father may bless you before he dies.

Continuation / goal (completing Rebekah's plan) καὶ

The verse completes Rebekah's parallel commission: the same structure as vv.3–4 (bring / eat / bless / before death) is reproduced, but now with Jacob as the intended recipient of the blessing. The substitution is now fully articulated: all the same ritual conditions are in place, but the wrong son will receive the blessing.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσοίσεις

you will bring

Fut Act Indic 2 Sg · εἰσφέρω

main verb (predictive / instructional future)

→ predictive future (Rebekah's plan for Jacob)

εἰσφέρω: 'bring in / carry in'; renders Hebrew קָנָה ; the prefixed εἰσ- emphasizes the bringing inside to the father's presence.

τῷ

to

Dative

article

→ noun-phrase marking

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

πατρί

father

Dative

dative of indirect object

→ sphere or reference

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

σου

your

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φάγεται

he will eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (predictive future: the expected eating)

→ predictive future

ἐσθίω: 'eat'; the eating triggers the blessing; the same sequence as in v.4 (φάγω → εὐλογήσω).

ὥς

so that

purpose conjunction (final clause)

→ discourse linkage or contrast

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

εὐλόγησῃ

may bless

Aor Act Subjunc 3 Sg · εὐλογέω

verb in purpose clause

→ constative aorist subjunctive

εὐλογέω: 'bless'; the blessing — ὁ πατήρ σου ('your father') — is now explicitly directed to Jacob rather than Esau.

σε

you

Accusative

direct object (Jacob as the intended blessed)

→ participant reference

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

ὁ

the

Nominative

article (subject marker)

→ noun-phrase marking

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

πατήρ

father

Nominative

subject of εὐλόγησῃ

→ participant prominence

πατήρ: meaning 'father'; it serves as subject of εὐλόγησῃ.

σου

your

Genitive

genitive of relationship

→ relational specification

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

πρὸ

before

preposition + articular infinitive (temporal limit)

→ spatial or relational framing

πρὸ: meaning 'before'; here it marks the relation signaled by preposition + articular infinitive (temporal limit).

τοῦ

the

Genitive

article with infinitive

→ noun-phrase marking

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

ἀποθανεῖν

he dies

Aor Act Inf · ἀποθνήσκω

articular infinitive after πρὸ (temporal)

→ constative aorist

ἀποθνήσκω: meaning 'he dies'; it carries the action, process, or state of the clause; here it functions as articular infinitive after πρὸ (temporal).

αὐτόν

him

Accusative

accusative subject of infinitive

→ participant reference

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

11 εἶπεν δὲ Ἰακωβ πρὸς Ρεβεκκαν τὴν μητέρα αὐτοῦ Ἡσαυ ὁ ἀδελφός μου ἀνὴρ δασύς, ἐγὼ δὲ ἀνὴρ λεῖος·

But Jacob said to his mother Rebekah, 'Esau my brother is a hairy man, but I am a smooth man;'

Objection (Jacob raises the physical obstacle) **δέ**

Jacob's objection focuses on the tactile contrast between the brothers: Ἡσαυ ... δασύς ('hairy') vs. ἐγὼ ... λεῖος ('smooth'). The word pair δασύς/λεῖος renders Hebrew לָקַח/רַעִי and is the physical basis of the entire disguise-plan. In Gen 25:25 Esau's hairiness at birth was already noted; here it becomes the crux of the practical problem Jacob raises. The objection is not moral but prudential.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δὲ

but

post-positive mild adversative (Jacob responds)

→ discourse linkage or contrast

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

Ἰακωβ

Jacob

subject (proper name)

→ participant identification

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

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

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

Ρεβεκκᾶν

Rebekah

Accusative

object of πρὸς (proper name, indeclinable in form but with acc. article)

→ participant identification

Ρεβεκκᾶν: transliterated proper name rendered in Greek letters; here it functions as object of πρὸς (proper name, indeclinable in form but with acc. article).

τὴν

the

Accusative

article (appositive)

→ noun-phrase marking

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

μητέρα

mother

Accusative

apposition to Ρεβεκκᾶν

→ object specification

μήτηρ: 'mother'; the explicit identification underlines the family dynamics.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

Ἡσᾶν

Esau

subject of first predicate clause (proper name)

→ participant identification

Ἡσᾶν: transliterated proper name rendered in Greek letters; here it functions as subject of first predicate clause (proper name).

ὁ

the

Nominative

article (appositive with ἀδελφός)

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

nominative in apposition to Ἡσᾶν

→ participant prominence

ἀδελφός: meaning 'brother'; it serves as nominative in apposition to Ἡσᾶν.

μου

my

Genitive

genitive of relationship

→ relational specification

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

ἄνθρωπος

a man

Nominative

predicate nominative

→ participant prominence

ἄνθρωπος: 'man'; ἄνθρωπος δασύς = 'a hairy man'; predicate of nominal sentence without copula (Hebraism).

δασύς

hairy

Nominative

predicate adjective

→ participant prominence

δασύς: 'hairy / shaggy / thick'; renders Hebrew גִּזְזִי; the same root gives Esau his other name Seir (רִשְׁעִי), and the region Seir/Edom where his descendants settled.

ἐγώ

I

Nominative

subject of second predicate clause (emphatic contrast)

→ participant reference

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

δὲ

but

post-positive adversative (ἐγὼ δέ = 'but I')

→ discourse linkage or contrast

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

ἄνθρωπος

a man

Nominative

predicate nominative

→ participant prominence

ἄνθρωπος: meaning 'a man'; it serves as predicate nominative.

λεῖος

smooth

Nominative

predicate adjective (antonym of δασύς)

→ participant prominence

λεῖος: 'smooth / plain'; renders Hebrew רָחֵק; the physical contrast is the practical obstacle that Rebekah's kid-skin plan must overcome. λεῖος was also used metaphorically in Greek for 'smooth-tongued / flattering' — a possible double meaning not lost on ancient readers.

12 μήποτε ψηλαφήση με ὁ πατήρ μου, καὶ ἔσομαι ἐναντίον αὐτοῦ ὡς καταφρονῶν, καὶ ἐπάξω ἐπ' ἐμαυτὸν κατάραν καὶ οὐκ εὐλογίαν.

Perhaps my father will feel me, and I shall appear to him as a deceiver, and I will bring a curse upon myself and not a blessing.

Objection continued (Jacob's fear of exposure and cursing) μήποτε

Jacob's concern is not moral but consequentialist: the risk of being detected (ψηλαφήση) and of receiving a curse instead of a blessing. The verb ψηλαφάω ('feel / grope / touch') anticipates the tactile examination of v.22. Jacob's fear precisely identifies the mechanism that the kid-skin deception must defeat. The antithesis κατάραν / εὐλογίαν ('curse / blessing') is the chapter's central theological binary.

μήποτε

lest perhaps

negative purpose / apprehensive particle
(*'perhaps ... and then'*)

→ discourse linkage or contrast

μήποτε: 'lest / perhaps'; introduces a feared possibility; renders Hebrew יָנֻחַ ('lest').

ψηλαφήση

feel

Aor Act Subjunc 3 Sg · ψηλαφάω

verb in apprehensive clause (subjunctive after μήποτε)

→ constative aorist subjunctive (feared single act)

ψηλαφάω: 'feel / grope / touch with the hands'; renders Hebrew יָנַח; the same verb recurs at v.21 when Isaac actually demands the tactile examination, making Jacob's fear a self-fulfilling prophecy.

με

me

Accusative

direct object

→ participant reference

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

πατήρ

father

Nominative

subject

→ participant prominence

πατήρ: meaning 'father'; it serves as subject.

μου

my

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

consecutive conjunction ('and as a result')

→ 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 (feared result)

→ predictive future

εἰμί: copula; the feared consequence of detection.

ἐναντίον

before

preposition + genitive ('in his eyes / in his estimation')

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; here = 'in his eyes / in his estimation'.

αὐτοῦ

him

Genitive

genitive after ἐναντίον

→ relational specification

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

ὥς

as

comparative conjunction ('as if I were')

→ discourse linkage or contrast

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

καταφρονῶν

one who mocks

Pres Act Ptcp Nom Sg Masc · καταφρονέω

predicate participle in comparison ('like a mocker / deceiver')

→ progressive (characterizing ongoing attitude)

καταφρονέω: 'despise / treat with contempt / mock'; renders Hebrew מַצְחִיךְ ('one who mocks / makes a fool'); Jacob fears he will appear to his father as someone treating him with contempt — the word carries a moral charge beyond mere 'deceiver'.

καὶ

and

consecutive conjunction

→ discourse linkage or contrast

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

ἐπάξω

I will bring

Fut Act Indic 1 Sg · ἐπάγω

main verb (further feared consequence)

→ predictive future

ἐπάγω: 'bring upon'; ἐπάγω ἐπ' ἐμαυτόν = 'bring upon myself'; renders Hebrew יָבִיאָהּ.

ἐπ'

upon

preposition + accusative (object of the bringing)

→ spatial or relational framing

ἐπ': meaning 'upon'; here it marks the relation signaled by preposition + accusative (object of the bringing).

ἐμαυτόν

myself

Accusative

reflexive pronoun (object of ἐπ')

→ participant reference

ἐμαυτόν: meaning 'myself'; pronoun marking person, possession, or reference within the clause; here it functions as reflexive pronoun (object of ἐπ').

κατάραν

a curse

Accusative

direct object

→ object specification

κατάρα: 'curse'; renders Hebrew חֲלָקָה; the antithesis κατάρα/εὐλογία is the theological binary of Deut 11:26; 28:2, 15 and is the chapter's central tension.

καὶ

and

coordinate conjunction (antithetical)

→ discourse linkage or contrast

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

εὐλογίαν

a blessing

Accusative

direct object (negated antithesis)

→ object specification

εὐλογία: 'blessing'; renders Hebrew בְּרָכָה; the chapter's controlling noun — Jacob fears he will receive the opposite of what he came for.

13 εἶπεν δὲ αὐτῷ ἡ μήτηρ αὐτοῦ Ἐπ' ἐμὲ ἡ κατάρα σου, τέκνον· μόνον ὑπάκουσόν μου τῆς φωνῆς καὶ πορευθεὶς ἔνεγκέ μοι.

But his mother said to him, 'Upon me be your curse, my child; only obey my voice, and go and bring me the things I said.'

Response (Rebekah assumes full moral responsibility)

δέ

Rebekah's assumption of the curse — Ἐπ' ἐμὲ ἡ κατάρα σου — is one of the chapter's most dramatic moments. She takes on herself the consequence Jacob fears, removing his last objection. The phrase is structurally parallel to the self-imprecations of covenant-oaths and resonates with the maternal self-sacrifice motif. The command chain continues: ὑπάκουσόν μου τῆς φωνῆς ... πορευθεὶς ἔνεγκέ μοι.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δὲ

but

post-positive adversative

→ discourse linkage or contrast

δὲ: meaning 'but'; 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.

ἡ

the

Nominative

article

→ noun-phrase marking

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

μήτηρ

mother

Nominative

subject

→ participant prominence

μήτηρ: meaning 'mother'; it serves as subject.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

ἐπὶ

upon

preposition + accusative (curse-formula)

→ spatial or relational framing

ἐπὶ + accusative: 'upon me'; the preposition marks the person who receives the consequence — a Hebraism of יָלַץ ('upon me').

ἐμὲ

me

Accusative

object of ἐπὶ (emphatic self-substitution)

→ participant reference

ἐμὲ: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἐπὶ (emphatic self-substitution).

ἡ

the

Nominative

article (subject of verbless clause)

→ noun-phrase marking

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

κατάρα

curse

Nominative

subject of implied εἶη ('may the curse be')

→ participant prominence

κατάρα: Rebekah takes Jacob's feared curse onto herself — a bold maternal self-substitution; echoes the curse/blessing binary of v.12.

σου

your

Genitive

genitive of source ('the curse that would come upon you')

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of source ('the curse that would come upon you').

τέκνον

child

Vocative

vocative (maternal address)

→ direct address

τέκνον: 'child'; a warmer, more intimate address than νιέ — reflects the mother's emotional investment.

μόνον

only

restrictive adverb (only / just')

→ clausal contribution

μόνον: 'only'; introduces the single remaining condition — simple obedience.

ὕπακούσόν

obey

Aor Act Impv 2 Sg · ὑπακούω

imperative command

→ constative aorist imperative

ὕπακούω: 'obey / listen under authority'; a stronger word than ἀκούω (v.8) — 'obey' rather than merely 'hear'; renders Hebrew עֲשֹׂהָ.

μου

my

Genitive

genitive (with φωνῆς)

→ relational specification

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ὑπάκουσόν

→ relational specification

φωνή: echoes the obedience formula of v.8; hearing/obeying the voice is the covenantal idiom.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πορευθεῖς

going

Aor Pass Ptcp Nom Sg Masc · πορεύομαι

attendant circumstance participle

→ constative aorist

πορεύομαι: meaning 'going'; it contributes descriptive or attendant verbal force; here it functions as attendant circumstance participle.

ἔνεγκε

bring

Aor Act Impv 2 Sg · φέρω

imperative command (main instruction)

→ constative aorist imperative

φέρω: 'bring'; the same verb as in vv.4, 7, 10 — the command-chain that has run through the whole section.

μοι

me

Dative

dative of advantage

→ participant reference or interest

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

14 πορευθεῖς δὲ ἔλαβεν καὶ ἤνεγκεν τῇ μητρὶ αὐτοῦ· καὶ ἐποίησεν ἡ μήτηρ αὐτοῦ ἐδέσματα καθὰ ἐφίλει ὁ πατὴρ αὐτοῦ.

So he went and took them and brought them to his mother; and his mother made savory food as his father loved.

Execution report (Jacob obeys; Rebekah prepares)

δέ

The verse is the execution of the plan: Jacob's obedience (πορευθεῖς ἔλαβεν καὶ ἤνεγκεν) is recorded in three rapid aorists. Rebekah then fulfils her own promise (v.9: ποιήσω): she makes the ἐδέσματα. The phrase καθὰ ἐφίλει ὁ πατὴρ αὐτοῦ ('as his father loved') echoes vv.4 and 9, completing the triangle of preparation.

πορευθεῖς

going

Aor Pass Ptcp Nom Sg Masc · πορεύομαι

attendant circumstance participle

→ constative aorist

πορεύομαι: meaning 'going'; it contributes descriptive or attendant verbal force; here it functions as attendant circumstance participle.

δὲ

and

post-positive connective

→ discourse linkage or contrast

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

ἔλαβεν

he took

Aor Act Indic 3 Sg · λαμβάνω

main verb (first action)

→ constative aorist

λαμβάνω: 'take'; rapid narrative aorist — the three verbs ἔλαβεν, ἤνεγκεν, ἐποίησεν drive the preparations forward at pace.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἤνεγκεν

brought

Aor Act Indic 3 Sg · φέρω

main verb (second action)

→ constative aorist

φέρω: 'bring'; Jacob fulfils both the participle (πορευθεῖς) and the imperative (ἔνεγκε) of v.13.

τῇ

to

Dative

article

→ noun-phrase marking

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

μητρὶ

mother

Dative

dative of indirect object

→ sphere or reference

μητρὶ: meaning 'mother'; it serves as dative of indirect object.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb (third action: Rebekah's cooking)

→ constative aorist

ποιέω: 'make / prepare'; Rebekah executes her own promise (v.9).

ἡ

the

Nominative

article

→ noun-phrase marking

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

μήτηρ

mother

Nominative

subject (new subject of second clause)

→ participant prominence

μήτηρ: meaning 'mother'; it serves as subject (new subject of second clause).

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

ἐδέσματα

savory food

Accusative

direct object

→ object specification

ἐδέσματα: fourth occurrence of the chapter's key culinary term.

καθὰ

as

comparative conjunction

→ discourse linkage or contrast

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

ἐφίλει

he loved

Imperf Act Indic 3 Sg · φιλέω

verb in comparative clause

→ iterative imperfect ('as he habitually loved')

φιλέω: the imperfect here stresses habitual preference — not just on this occasion but as a standing culinary taste; contrasts with the aorists of the rapid preparation sequence.

ὁ

the

Nominative

article

→ noun-phrase marking

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

πατήρ

father

Nominative

subject of ἐφίλει

→ participant prominence

πατήρ: meaning 'father'; it serves as subject of ἐφίλει.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

15 καὶ λαβοῦσα Ρεβεκκα τὴν στολὴν Ἡσαυ τοῦ υἱοῦ αὐτῆς τοῦ πρεσβυτέρου τὴν καλὴν, ἣ ἦν παρ' αὐτῇ ἐν τῷ οἴκῳ, ἐνέδυσεν Ἰακωβ τὸν υἱὸν αὐτῆς τὸν νεώτερον·

Then Rebekah took the fine garment of her elder son Esau, which she had with her in the house, and put it on her younger son Jacob;

Continuation (second element of the disguise preparation)

καὶ

The στολή ('robe / garment') is the olfactory key to the blessing: Isaac will smell it at v.27. The adjective τὴν καλὴν ('the fine / beautiful one') signals that this is a ceremonial robe kept at home — Esau's best garment, associated with his identity and status. The relative clause ἣ ἦν παρ' αὐτῇ ἐν τῷ οἴκῳ emphasizes Rebekah's domestic access and control over the household resources.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

λαβοῦσα

taking

Aor Act Ptcp Nom Sg Fem · λαμβάνω

attendant circumstance participle (prior action to ἐνέδυσεν)

→ constative aorist

λαμβάνω: 'take'; the series of aorist participles (λαβοῦσα ... ἐνέδυσεν) is Rebekah's rapid execution of the costume plan.

Ρεβекκα

Rebekah

Nominative

subject (proper name)

→ participant identification

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

τὴν

the

Accusative

article (object marker)

→ noun-phrase marking

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

στολὴν

garment

Accusative

direct object

→ object specification

στολή: 'robe / festive garment / dress'; renders Hebrew טִּמְנֵי יָגֵב ('clothes of desire / best clothes'); the στολή is both practical (its smell triggers the blessing, v.27) and symbolic (it represents Esau's identity, status, and the firstborn's honor).

Ἡσαυ

Esau

genitive of possession (proper name, indeclinable)

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (proper name, indeclinable).

τοῦ

the

Genitive

article (genitive of apposition to Ἡσαυ)

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive in apposition to Ἡσαυ

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive in apposition to Ἡσαυ.

αὐτῆς

her

Genitive

genitive of relationship (Rebekah's elder son)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (Rebekah's elder son).

τοῦ

the

Genitive

article (attributive modifier)

→ noun-phrase marking

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

πρεσβυτέρου

elder

Genitive

attributive adjective

→ relational specification

πρεσβύτερος: 'elder'; the title that carries the weight of the firstborn's entitlement, placed here to underscore what Jacob is about to steal.

τὴν

the

Accusative

article (second attributive position with καλὴν)

→ noun-phrase marking

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

καλήν

fine

Accusative

attributive adjective (qualifying στολήν)

→ object specification

καλός: 'fine / beautiful / good'; the best robe, kept indoors by the mother — implying it is a ceremonial garment not used for daily hunting.

ἥ

which

Nominative

relative pronoun (subject of relative clause)

→ participant reference

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

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

main verb of relative clause (stative imperfect)

→ durative imperfect (location as ongoing state)

εἰμί: 'be'; παρ αὐτῇ ἐν τῷ οἴκῳ = 'with her in the house'; Rebekah's custody of the garment is the material basis of the plan.

παρ

with

preposition + dative (possession / location: 'in her keeping')

→ spatial or relational framing

παρ: meaning 'with'; here it marks the relation signaled by preposition + dative (possession / location: 'in her keeping').

αὐτῇ

her

Dative

dative after παρά

→ participant reference or interest

αὐτῇ: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as dative after παρά.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

οἴκῳ

house

Dative

dative of place (locative)

→ sphere or reference

οἶκος: 'house / household'; the garment belongs to the domestic sphere that Rebekah controls.

ἐνέδυσεν

clothed

Aor Act Indic 3 Sg · ἐνδύω

main verb (Rebekah dresses Jacob)

→ constative aorist (single act of clothing)

ἐνδύω: 'put on / clothe'; renders Hebrew שָׂכַל; Rebekah acts as the agent of Jacob's transformation — she is the active subject of the disguise.

Ιακωβ

Jacob

direct object (proper name, indeclinable)

→ participant identification

Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as direct object (proper name, indeclinable).

τὸν

the

Accusative

article (appositive)

→ noun-phrase marking

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

υἱὸν

son

Accusative

apposition to Ιακωβ

→ object specification

υἱὸν: meaning 'son'; it serves as apposition to Ιακωβ.

αὐτῆς

her

Genitive

genitive of relationship

→ relational specification

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

τὸν

the

Accusative

article (attributive)

→ noun-phrase marking

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

νεώτερον

younger

Accusative

attributive adjective (Jacob as the younger)

→ object specification

νεώτερος: comparative of νέος, 'younger'; the pairing of τὸν πρεσβύτερον (Esau) and τὸν νεώτερον (Jacob) is the chapter's structural irony: the younger is wearing the elder's garment.

16 καὶ τὰ δέρματα τῶν ἐρίφων περιέθηκεν ἐπὶ τοὺς βραχίονας αὐτοῦ καὶ ἐπὶ τὰ λεῖα τοῦ τραχήλου αὐτοῦ·

and she put the skins of the kids upon his arms and upon the smooth part of his neck;

Continuation (third element of the disguise) καὶ

The kid-skins address the tactile problem Jacob identified in v.11: his smooth hands vs. Esau's hairy ones. The phrase τὰ λεῖα τοῦ τραχήλου ('the smooth part of the neck') directly echoes λεῖος of v.11, linking the plan to its articulated obstacle. The skins are placed on arms (βραχίονας) and neck — exactly the parts Isaac will touch in v.22.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (object marker)

→ noun-phrase marking

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

δέρματα

skins

Accusative

direct object

→ object specification

δέρμα: 'skin / hide'; renders Hebrew עֹר ('hides / pelts'); the kid-skins are the tactile element of the disguise — addressing the physical distinction between smooth Jacob and hairy Esau.

τῶν

of the

Genitive

article (genitive of source)

→ noun-phrase marking

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

ἐρίφων

kids

Genitive

genitive of source ('skins from the kids')

→ relational specification

ἐρίφος: the same goats taken in v.9; their skins now serve the disguise purpose — both their tenderness (ἀπαλοί, v.9) and their slight hairiness mimic Esau's skin.

περιέθηκεν

she placed around

Aor Act Indic 3 Sg · περιτίθημι

main verb (wrapping the skins on Jacob)

→ constative aorist

περιτίθημι: 'place around / wrap around'; the περι- prefix underlines the thorough covering of the smooth skin with the kid-hides.

ἐπὶ

upon

preposition + accusative (location: 'on his arms')

→ spatial or relational framing

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

βραχίονας

arms

Accusative

object of ἐπὶ (body part covered)

→ object specification

βραχίων: 'arm / forearm'; renders Hebrew יָדָיו ('his hands'); the tactile area that Isaac will feel (v.22).

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

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

upon

preposition + accusative (second body part)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (second body part).

τὰ

the

Accusative

article

→ noun-phrase marking

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

λεῖα

smooth parts

Accusative

object of ἐπὶ (the substantivized adjective: 'the smooth parts')

→ object specification

λεῖος: 'smooth'; here substantivized as τὰ λεῖα ('the smooth places / parts'); directly echoes Jacob's self-description in v.11 (ἀνὴρ λεῖος) — the plan directly addresses the identified vulnerability.

τοῦ

of the

Genitive

article (genitive of body part)

→ noun-phrase marking

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

τραχήλου

neck

Genitive

genitive specifying which smooth parts

→ relational specification

τράχηλος: 'neck / throat'; renders Hebrew יָגֵן; the neck is exposed when one bows for a kiss — exactly the gesture Isaac will request in v.26 (φίλησόν με).

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.

17 καὶ ἔδωκεν τὰ ἐδέσματα καὶ τοὺς ἄρτους οὓς ἐποίησεν εἰς τὰς χεῖρας Ἰακωβ τοῦ υἱοῦ αὐτῆς.

And she gave the savory food and the bread she had made into the hands of her son Jacob.

Completion (handing over the prepared meal) καὶ

The verse closes the preparation scene: food in hand, disguise in place, Jacob is ready. The phrase εἰς τὰς χεῖρας ('into the hands') is a Hebraism of תַּיָּדָה, emphasizing agency and transfer. The hands that receive the food are the same hands covered with kid-skins — the disguise and the meal are now united in Jacob's person.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb

→ constative aorist

δίδωμι: 'give'; the act of handing over formally commissions Jacob to proceed with the deception.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἐδέσματα

savory food

Accusative

direct object (first item)

→ object specification

ἐδέσματα: fifth occurrence; the chapter's key culinary term.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἄρτους

bread

Accusative

direct object (second item)

→ object specification

ἄρτος: 'bread / loaf'; the addition of bread to the savory dish completes the meal — the full deathbed feast.

οὓς

which

Accusative

relative pronoun (object of ἐποίησεν in relative clause)

→ participant reference

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

ἐποίησεν

she had made

Aor Act Indic 3 Sg · ποιέω

main verb of relative clause

→ constative aorist (Rebekah's completed preparation)

ποιέω: 'make / prepare'; relative clause identifying Rebekah as the maker.

εἰς

into

preposition + accusative (goal: 'into the hands')

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

χεῖρας

hands

Accusative

object of εἰς (Hebraism: εἰς τὰς χεῖρας = 'into the hands of')

→ object specification

χείρ: 'hand'; εἰς τὰς χεῖρας renders Hebrew **תְּאֵב** — the hands into which the food is placed are the disguised hands of v.16.

Ἰακωβ

Jacob

genitive of possession (proper name, indeclinable)

→ participant identification

Ἰακωβ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (proper name, indeclinable).

τοῦ

the

Genitive

article (appositive)

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive in apposition to Ἰακωβ

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive in apposition to Ἰακωβ.

αὐτῆς

her

Genitive

genitive of relationship

→ relational specification

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

18 καὶ εἰσήνεγκεν τῷ πατρὶ αὐτοῦ. εἶπεν δέ Πάτερ. ὁ δὲ εἶπεν Τί ἐστι, τέκνον;

And he brought it to his father. And he said, 'Father.' And he said, 'What is it, my child?'

Narrative action / opening exchange καὶ

The confrontation scene opens with compressed brevity: Jacob enters, speaks, Isaac responds. The father-son address pattern (Πάτερ / τέκνον) echoes the structure of v.1 and Gen 22:7. Isaac's question τί ἐστι ('what is it?') is the blind man's groping attempt to orient himself — he cannot see who has entered.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσήνεγκεν

brought in

Aor Act Indic 3 Sg · εἰσφέρω

main verb

→ constative aorist

εἰσφέρω: 'bring in'; the compound εἰσ- emphasizes the entering into Isaac's presence; the moment of the deception begins.

τῷ

to

Dative

article

→ noun-phrase marking

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

πατρὶ

father

Dative

dative of indirect object

→ sphere or reference

πατρὶ: meaning 'father'; it serves as dative of indirect object.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech)

→ constative aorist

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

δέ

and

post-positive connective

→ discourse linkage or contrast

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

Πάτερ

Father

Vocative

vocative (address)

→ direct address

πατήρ / vocative: the single word Πάτερ is the child's summons; the same call-response pattern as Gen 22:7 (Πάτερ / Ἰδοὺ ἐγώ) — but here the wrong son is speaking.

ὁ the Nominative <i>article as demonstrative subject ('he')</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	δὲ and <i>post-positive connective (subject switch: ὁ δὲ = 'and he')</i> → discourse linkage or contrast δὲ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb (Isaac's response)</i> → constative aorist εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.	τί what Nominative <i>interrogative pronoun (subject of ἐστι)</i> → participant reference τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (subject of ἐστι).
ἐστι is it Pres Act Indic 3 Sg · εἰμί <i>copula verb</i> → gnomic present εἰμί: 'be'; τί ἐστι ('what is it?') is the disoriented blind man's attempt to identify the visitor.	τέκνον child Vocative <i>vocative (paternal address)</i> → direct address τέκνον: 'child'; Isaac's tender address — not yet identifying which child; the dramatic irony is acute.		

19 καὶ εἶπεν Ἰακωβ τῷ πατρὶ αὐτοῦ Ἐγὼ Ἡσαὺ ὁ πρωτότοκός σου· ἐποίησα καθὰ ἐλάλησάς μοι· ἀναστὰς κάθισον καὶ φάγε τῆς θήρας μου, ὅπως εὐλογήσῃ με ἡ ψυχὴ σου.

And Jacob said to his father, 'I am Esau your firstborn; I have done as you told me. Rise, sit, and eat of my game, so that your soul may bless me.'

The false identification (Jacob's lie)

καὶ

The verse contains Jacob's central lie: Ἐγὼ Ἡσαὺ ὁ πρωτότοκός σου ('I am Esau your firstborn'). The emphatic ἐγὼ + false identification is the moral pivot of the chapter. Jacob then reproduces the structure of Esau's expected speech (v.31: ἀναστήτω ὁ πατήρ μου καὶ φαγέτω), and recycles the purpose clause of v.4 (ἡ ψυχὴ σου = the same idiom Isaac used of himself in v.4). The Lord did not explicitly command this deception; the election of Jacob (25:23; Rom 9:11–13) operates prior to and independent of it.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

Ἰακωβ
Jacob

subject (proper name)

→ participant identification

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

τῷ
to

Dative

article

→ noun-phrase marking

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

πατρὶ
father

Dative

dative of indirect object

→ sphere or reference

πατρὶ: meaning 'father'; it serves as dative of indirect object.

αὐτοῦ
his

Genitive

genitive of relationship

→ relational specification

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

Ἐγώ
I

Nominative

emphatic subject pronoun (the false identification)

→ participant reference

ἐγώ: the emphatic pronoun introduces the lie; Ἐγὼ Ἡσάυ = 'I am Esau' — the chapter's moral pivot.

Ἡσάυ
Esau

predicate nominative (false identification; proper name)

→ participant identification

Ἡσάυ: the name Jacob falsely claims; the deception is now verbal as well as physical.

ὁ
the

Nominative

article (with πρωτότοκος)

→ noun-phrase marking

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

πρωτότοκος
firstborn

Nominative

predicate nominative (in apposition to Ἡσάυ)

→ participant prominence

πρωτότοκος: 'firstborn'; renders Hebrew בְּכֹרֶת; the title Jacob falsely claims — the very status whose rights he had purchased (Gen 25:31–33) but not yet inherited through a blessing.

σου
your

Genitive

genitive of relationship

→ relational specification

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

ἐποίησα
I have done

Aor Act Indic 1 Sg · ποιέω

main verb (false claim of compliance)

→ constative aorist

ποιέω: Jacob claims to have fulfilled the commission of vv.3–4; the claim is technically false but the meal is real.

καθὰ

as

comparative conjunction

→ discourse linkage or contrast

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

ἐλάλησάς

you spoke

Aor Act Indic 2 Sg · λαλέω

verb in comparative clause

→ constative aorist

λαλέω: 'speak'; the reference is to the commission of vv.3–4.

μοι

to me

Dative

dative of indirect object

→ participant reference or interest

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

ἀναστὰς

rising

Aor Act Ptcp Nom Sg Masc · ἀνίστημι

attendant circumstance participle ('rise and sit')

→ constative aorist

ἀνίστημι: 'rise up'; the call to the blind patriarch to sit up and eat is the formal beginning of the blessing-meal ritual.

κάθισον

sit

Aor Act Impv 2 Sg · καθίζω

imperative command

→ constative aorist imperative

καθίζω: 'sit / be seated'; the pair ἀναστὰς / κάθισον ('rise / sit') is a formulaic combination for the posture of formal eating.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φάγε

eat

Aor Act Impv 2 Sg · ἐσθίω

imperative command

→ constative aorist imperative

ἐσθίω: 'eat'; the eating triggers the blessing.

τῆς

of

Genitive

article (partitive genitive marker)

→ noun-phrase marking

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

θήρας

game

Genitive

partitive genitive ('eat some of my game')

→ relational specification

θήρα: 'hunt / game'; the cognate of θηρεύω / θήρευμα; Jacob presents the kid-preparation as if it were hunted game.

μου

my

Genitive

genitive of possession (the false claim: 'my game')

→ relational specification

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

ὥπως

so that

purpose conjunction

→ discourse linkage or contrast

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

εὐλογήσῃ

may bless

Aor Act Subjunc 3 Sg · εὐλογέω

verb in purpose clause

→ constative aorist subjunctive

εὐλογέω: the chapter's controlling verb; the goal of the whole deception.

με

me

Accusative

direct object

→ participant reference

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

ψυχή

soul

Nominative

subject (Hebraism: ἡ ψυχή σου = 'you yourself')

→ participant prominence

ψυχή: 'soul / self'; the same idiom as v.4 (ἡ ψυχή μου); now applied to Isaac by Jacob — Jacob has precisely replicated Isaac's own words.

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.

20 εἶπεν δὲ Ἰσαακ τῷ υἱῷ αὐτοῦ τί τοῦτο ὃ ταχὺ εὔρες, ὦ τέκνον; ὁ δὲ εἶπεν Ὁ παρέδωκεν κύριος ὁ θεός σου ἐναντίον μου.

And Isaac said to his son, 'What is this that you found so quickly, my child?' And he said, 'It is what the LORD your God delivered before me.'

Isaac's suspicion and Jacob's theological deflection

δέ

Isaac's question about the speed of the hunt (ταχύ) is a second test after the tactile examination he will demand in v.21. The speed should have been impossible for a hunted game. Jacob's response is remarkable in its theological audacity: he attributes the success not to skill but to divine provision (ὃ παρέδωκεν κύριος ὁ θεός σου). By invoking the LORD, Jacob elevates the deception into the register of providence — a claim the narrative subsequently validates through the irrevocability of the blessing.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δὲ

and

post-positive connective

→ discourse linkage or contrast

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

Ἰσαακ

Isaac

subject (proper name)

→ participant identification

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

τῷ

to

Dative

article

→ noun-phrase marking

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

υἱῷ

son

Dative

dative of indirect object

→ sphere or reference

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

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

τί

what

Nominative

interrogative pronoun (subject of relative clause)

→ participant reference

τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (subject of relative clause).

τοῦτο

this

Nominative

demonstrative pronoun (correlative with ὃ)

→ participant reference

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

ὃ

that

Accusative

relative pronoun (object of εὑρεῖς in relative clause)

→ participant reference

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

ταχύ

quickly

adverb of manner

→ clausal contribution

ταχύ: 'quickly / swiftly'; the speed that is suspicious — a full hunt and meal preparation cannot have happened so fast; Isaac's blind suspicion is aroused.

εὑρεῖς

you found

Aor Act Indic 2 Sg · εὕρισκω

verb in relative clause

→ constative aorist

εὕρισκω: 'find / encounter'; the verb of finding game implies the whole hunt process; the speed is the give-away detail.

ὦ

O

interjection (with vocative)

→ participant reference

ὦ: interjection preceding vocative; adds emotional warmth to the father's address.

τέκνον

child

Vocative

vocative (paternal address)

→ direct address

τέκνον: the loving address continues; Isaac still trusts the child before him.

ὁ

the

Nominative

article as demonstrative subject ('he')

→ noun-phrase marking

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

δὲ

and

post-positive connective (subject switch to Jacob)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

ὅ

what

Accusative

relative pronoun (accusative object of παρέδωκεν; headless relative: 'that which')

→ participant reference

ὅ: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative object of παρέδωκεν; headless relative: 'that which').

παρέδωκεν

delivered

Aor Act Indic 3 Sg · παραδίδωμι

main verb of relative clause

→ constative aorist (single providential act)

παραδίδωμι: 'hand over / deliver / give over'; here in the sense of divine provision ('what God delivered/sent my way'); renders Hebrew הִרְקִה ('caused to encounter'). Jacob's theological answer points to divine providence — an audacious framing of the deception as God's gift.

κύριος

the LORD

Nominative

subject of παρέδωκεν

→ participant prominence

κύριος: Jacob invokes the divine name in his answer — the one lie that is paradoxically true in the chapter's providential framework.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριος

→ participant prominence

θεός: 'God'; the double title κύριος ὁ θεός σου is the covenantal formula; Jacob speaks of him as 'your God' — maintaining the pretense of being Esau.

σου

your

Genitive

genitive of relationship ('your God')

→ relational specification

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

ἐναντίον

before

preposition + genitive ('in front of / before me')

→ spatial or relational framing

ἐναντίον: 'in the presence of / before'; ἐναντίον μου = 'before me / into my path'; a Hebraism of יָנִי.

μου

me

Genitive

genitive after ἐναντίον

→ relational specification

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

21 εἶπεν δὲ Ἰσαακ τῷ Ἰακωβ Ἐγγισόν μοι καὶ ψηλαφήσω σε, τέκνον, εἰ σύ εἶ ὁ υἱός μου Ἡσαυ ἢ οὐ.

And Isaac said to Jacob, 'Come near to me so that I may feel you, my child, whether you are really my son Esau or not.'

Test (Isaac demands tactile verification)

δέ

Isaac's demand for the tactile test fulfils Jacob's fear (v.12: μήποτε ψηλαφήσῃ με). The verb ψηλαφήσω ('I will feel/grope') will be the mechanism by which the disguise is either exposed or confirmed. The indirect question εἰ σύ εἶ ... ἢ οὐ ('whether you are ... or not') shows the patriarch's genuine suspicion. Ironically, the blind Isaac uses his remaining senses — touch and smell — but both will be deceived.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δὲ

and

post-positive connective

→ discourse linkage or contrast

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

Ἰσαακ

Isaac

subject

→ participant identification

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

τῷ

to

Dative

article

→ noun-phrase marking

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

Ἰακωβ

Jacob

dative indirect object (proper name, indeclinable with article)

→ participant identification

Ἰακωβ: transliterated proper name rendered in Greek letters; here it functions as dative indirect object (proper name, indeclinable with article).

Ἔγγισόν

come near

Aor Act Impv 2 Sg · ἐγγίζω

imperative command

→ constative aorist imperative

ἐγγίζω: 'come near / draw close'; the blind man needs physical proximity for the examination; the same verb recurs at v.22 (ἤγγισεν), v.26 (Ἔγγισόν), v.27 (ἐγγίσας).

μοι

me

Dative

dative of interest ('come near to me')

→ participant reference or interest

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

καὶ

and

coordinate conjunction (consecutive: 'so that I may feel')

→ discourse linkage or contrast

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

ψηλαφήσω

I will feel

Fut Act Indic 1 Sg · ψηλαφάω

main verb (purpose / consecutive future: 'so that I may feel you')

→ predictive / intentional future

ψηλαφάω: 'feel with the hands / grope / touch'; the key verb of the chapter's disguise scene — exactly the action Jacob feared (v.12); the kid-skins must now deceive the examining hands.

σε

you

Accusative

direct object

→ participant reference

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

τέκνον

child

Vocative

vocative (paternal address within the test)

→ direct address

τέκνον: meaning 'child'; it serves as vocative (paternal address within the test).

εἰ

whether

interrogative conjunction (indirect question: 'whether')

→ discourse linkage or contrast

εἰ: 'whether'; introduces indirect question after ψηλαφήσω.

σύ you Nominative <i>emphatic subject pronoun in indirect question</i> → participant reference σύ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic subject pronoun in indirect question.	εἶ are Pres Act Indic 2 Sg · εἰμί <i>copula verb in indirect question</i> → gnomic / identifying present εἰμί: 'be'; the copula of the predicate-adjective construction; though present in form, it carries the past sense of Saul's former lowliness.	ὁ the Nominative <i>article (predicate nominative with υἱός)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	υἱός son Nominative <i>predicate nominative</i> → participant prominence υἱός: meaning 'son'; it serves as predicate nominative.
μου my Genitive <i>genitive of relationship</i> → relational specification μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship.	Ἡσαυ Esau <i>predicate nominative (identifying apposition; proper name)</i> → participant identification Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as predicate nominative (identifying apposition; proper name).	ἢ or <i>disjunctive conjunction (alternative in indirect question)</i> → discourse linkage or contrast ἢ: meaning 'or'; conjunction or particle linking this unit with the surrounding discourse.	οὔ not <i>negative particle (completing the disjunction: 'or not')</i> → discourse linkage or contrast οὔ: 'no / not'; the disjunction εἰ ... ἢ οὔ ('whether ... or not') is a standard Hebraism of כִּי ... אִם ... אִם.

22 ἤγγισεν δὲ Ἰακωβ πρὸς Ἰσαακ τὸν πατέρα αὐτοῦ, καὶ ἐψηλάφησεν αὐτὸν καὶ εἶπεν Ἡ μὲν φωνὴ φωνὴ Ἰακωβ, αἱ δὲ χεῖρες χεῖρες Ἡσαυ.

So Jacob drew near to Isaac his father, and he felt him and said, 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

The test and the famous paradox (voice vs. hands) **δέ**

The verse is the chapter's most celebrated line — the paradox that holds the deception and reality together: Ἡ μὲν φωνὴ φωνὴ Ἰακωβ, αἱ δὲ χεῖρες χεῖρες Ἡσαυ. The μὲν ... δέ contrast (voice vs. hands) is perfectly balanced. Isaac correctly identifies both realities: the voice really is Jacob's, the hands (covered with skins) really feel like Esau's. His senses are at war, and the wrong sense wins. The verse became a classic illustration of the problem of deceptive appearances.

ἤγγισεν

drew near

Aor Act Indic 3 Sg · ἐγγίζω

main verb

→ constative aorist

ἐγγίζω: 'draw near'; echoes Isaac's command ἔγγισόν μοι (v.21); Jacob obeys, and the examination proceeds.

δὲ

and

post-positive connective

→ discourse linkage or contrast

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

Ἰακωβ

Jacob

subject

→ participant identification

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

πρὸς

to

preposition + accusative (motion toward)

→ spatial or relational framing

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

Ἰσαακ

Isaac

object of πρὸς (proper name)

→ participant identification

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

τὸν

the

Accusative

article (appositive)

→ noun-phrase marking

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

πατέρα

father

Accusative

apposition to Ἰσαακ

→ object specification

πατέρα: meaning 'father'; it serves as apposition to Ἰσαακ.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐψηλάφησεν

felt

Aor Act Indic 3 Sg · ψηλαφάω

main verb (the tactile examination)

→ constative aorist (the single examination act)

ψηλαφάω: 'feel / grope'; the moment Jacob feared (v.12) has arrived; the kid-skins are the disguise that passes this test.

αὐτὸν

him

Accusative

direct object

→ participant reference

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the paradoxical observation)

→ constative aorist

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

Ἦ

the

Nominative

article (subject marker: μέν clause)

→ noun-phrase marking

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

μὲν

indeed

post-positive particle (correlative with δέ: μέν ... δέ = 'on the one hand ... on the other')

→ discourse linkage or contrast

μὲν: the μέν ... δέ contrast sets voice against hands in balanced antithesis — the chapter's most famous literary figure.

φωνή

voice

Nominative

subject of verbless predicate clause

→ participant prominence

φωνή: 'voice'; the auditory evidence correctly identifies Jacob.

φωνή

voice

Nominative

predicate nominative (verbless clause: 'the voice is the voice of Jacob')

→ participant prominence

φωνή: the repetition φωνή φωνή Ἰακωβ is an emphatic Hebraism (literally 'the voice, a voice of Jacob') — the very structure highlights the paradox.

Ἰακωβ

Jacob

genitive of possession (proper name, indeclinable)

→ participant identification

Ἰακωβ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (proper name, indeclinable).

αἱ

the

Nominative

article (subject: δέ clause)

→ noun-phrase marking

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

δὲ

but

post-positive adversative (second member of μέν ... δέ)

→ discourse linkage or contrast

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

χεῖρες

hands

Nominative

subject of verbless predicate clause

→ participant prominence

χείρ: 'hand'; the tactile evidence is deceived by the kid-skins.

χεῖρες

hands

Nominative

predicate nominative

→ participant prominence

χείρ: the repeated χεῖρες χεῖρες Ἡσάυ mirrors the structure of the φωνή φωνή Ἰακωβ — perfect parallelism of the paradox.

Ἡσάυ

Esau

genitive of possession (proper name)

→ participant identification

Ἡσάυ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (proper name).

23 καὶ οὐκ ἐπέγνω αὐτόν, ἦσαν γὰρ αἱ χεῖρες αὐτοῦ ὡς αἱ χεῖρες Ησαυ τοῦ ἀδελφοῦ αὐτοῦ δασεῖαι· καὶ ἠύλόγησεν αὐτόν.

And he did not recognize him, for his hands were like the hands of his brother Esau, hairy; and he blessed him.

Result (failure to recognize; the blessing bestowed) καὶ

The verse delivers the deception's success in two brief clauses: καὶ οὐκ ἐπέγνω ('and he did not recognize') and καὶ ἠύλόγησεν ('and he blessed'). The explanatory γὰρ-clause gives the reason — the skins worked. The abruptness of the final καὶ ἠύλόγησεν suggests the speed of the act; the blessing follows immediately on the failure of recognition, as if the deceived touch resolves Isaac's hesitation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἐπέγνω

recognize

Aor Act Indic 3 Sg · ἐπιγινώσκω

main verb (negated: failure to identify)

→ constative aorist

ἐπιγινώσκω: 'recognize / know fully / identify'; the compound ἐπι- strengthens the sense of thorough knowing; the failure is complete and final — Isaac is fully deceived.

αὐτόν

him

Accusative

direct object

→ participant reference

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

ἦσαν

were

Imperf Act Indic 3 Pl · εἰμί

copula verb (explanatory γὰρ-clause)

→ durative imperfect (ongoing state of hairiness)

εἰμί: the imperfect ἦσαν expresses the persistent physical state that enabled the deception.

γὰρ

for

post-positive explanatory conjunction

→ discourse linkage or contrast

γὰρ: 'for / because'; explanatory — gives the reason for the failure to recognize.

αἱ

the

Nominative

article

→ noun-phrase marking

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

χεῖρες

hands

Nominative

subject

→ participant prominence

χεῖρες: meaning 'hands'; it serves as subject.

αὐτοῦ

his

Genitive

genitive of possession (Jacob's disguised hands)

→ relational specification

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

ὥς

like

comparative conjunction

→ discourse linkage or contrast

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

αἱ

the

Nominative

article

→ noun-phrase marking

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

χεῖρες

hands

Nominative

subject of comparative clause

→ participant prominence

χεῖρες: meaning 'hands'; it serves as subject of comparative clause.

Ἡσάυ

Esau

genitive of possession (proper name)

→ participant identification

Ἡσάυ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (proper name).

τοῦ

the

Genitive

article (appositive)

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive in apposition to Ἡσάυ

→ relational specification

ἀδελφοῦ: meaning 'brother'; it serves as genitive in apposition to Ἡσάυ.

αὐτοῦ

his

Genitive

genitive of relationship (Jacob's brother)

→ relational specification

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

δασεῖαι

hairy

Nominative

predicate adjective (of αἱ χεῖρες Ἡσάυ)

→ participant prominence

δασύς: 'hairy / shaggy'; the same adjective as v.11; the word returns to confirm the success of the disguise.

καὶ

and

narrative conjunction (consequential)

→ discourse linkage or contrast

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

ἡϋλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (the blessing bestowed)

→ constative aorist (single, completed, irrevocable act)

εὐλογέω: 'bless'; the abrupt climax — the entire chapter's plot resolves here in two words. The blessing, once given, cannot be recalled (cf. v.33); the aorist's punctiliar force enacts that irrevocability.

αὐτόν

him

Accusative

direct object (Jacob, the recipient)

→ participant reference

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

24 καὶ εἶπεν Σὺ εἶ ὁ υἱός μου Ησάυ; ὁ δὲ εἶπεν Ἐγώ.

And he said, 'Are you really my son Esau?' And he said, 'I am.'

Final verification (a last check before proceeding to the meal) καὶ

Isaac's question Σὺ εἶ ὁ υἱός μου Ησάυ ('Are you my son Esau?') is the direct verbal counterpart to the tactile examination of v.21. Jacob's answer Ἐγώ ('I am') is his most bare and direct lie — a single word. The narrator records it without comment. The exchange is swift and the chapter moves immediately to the meal.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

Σὺ
you

Nominative

emphatic subject pronoun (interrogative: 'Is it really you?')

→ participant reference

σύ: 'you'; the emphatic pronoun presses the question — Isaac wants personal confirmation.

εἶ
are

Pres Act Indic 2 Sg · εἰμί

copula verb (interrogative)

→ identifying present

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

ὁ
the

Nominative

article (predicate nominative)

→ noun-phrase marking

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

υἱός
son

Nominative

predicate nominative

→ participant prominence

υἱός: meaning 'son'; it serves as predicate nominative.

μου
my

Genitive

genitive of relationship

→ relational specification

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

Ησάυ
Esau

predicate nominative in apposition (proper name)

→ participant identification

Ησάυ: transliterated proper name rendered in Greek letters; here it functions as predicate nominative in apposition (proper name).

ὁ

the

Nominative

article as demonstrative subject (subject switch: 'and he said')

→ noun-phrase marking

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

δὲ

and

post-positive connective (subject switch to Jacob)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

Ἐγώ

I am

Nominative

emphatic subject pronoun (one-word affirmation: 'I am')

→ participant reference

ἐγώ: 'I'; the one-word lie — the most compressed of Jacob's false statements in the chapter; contrast with his wordy self-identification in v.19.

25 εἶπεν δέ Προσάγαγέ μοι καὶ φάγομαι ἀπὸ τῆς θήρας σου, τέκνον, ἵνα εὐλογήσῃ σε ἡ ψυχὴ μου. καὶ προσήγαγεν αὐτῷ, καὶ ἔφαγεν· καὶ εἰσήνεγκεν αὐτῷ οἶνον, καὶ ἔπιεν.

And he said, 'Bring it near to me and I will eat of your game, my child, so that my soul may bless you.'
And he brought it to him, and he ate; and he brought him wine, and he drank.

The ritual meal (eating and drinking preceding the blessing)

δέ

The meal is the ritual prerequisite for the blessing. Isaac's invitation and the two-stage eating and drinking (ἔφαγεν / ἔπιεν) mirror the structure of covenant meals in the ancestral narratives (Gen 26:30; 31:54). The verse is narrated with rapid aorists; once the meal is complete the kiss and the blessing follow immediately.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δέ

and

post-positive connective

→ discourse linkage or contrast

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

Προσάγαγέ

bring near

Aor Act Impv 2 Sg · προσάγω

imperative command

→ constative aorist imperative

προσάγω: 'bring near / bring to'; renders Hebrew הִשְׁגִּיחַ ; the compound προσ- adds the sense of proximity — bring it right here to me.

μοι

me

Dative

dative of interest

→ participant reference or interest

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φάγομαι

I will eat

Fut Mid Indic 1 Sg · ἐσθίω

main verb (predictive future)

→ predictive future

ἐσθίω: 'eat'; the future after καί has a consecutive / result sense ('and then I will eat').

ἀπὸ

of

preposition + genitive (partitive: 'some of your game')

→ spatial or relational framing

ἀπὸ: meaning 'of'; here it marks the relation signaled by preposition + genitive (partitive: 'some of your game').

τῆς

the

Genitive

article

→ noun-phrase marking

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

θήρας

game

Genitive

partitive genitive

→ relational specification

θήρα: 'hunt / game'; Isaac still believes he is eating Esau's hunted game.

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.

τέκνον

child

Vocative

vocative

→ direct address

τέκνον: meaning 'child'; it serves as vocative.

ἵνα

so that

purpose conjunction

→ discourse linkage or contrast

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

εὐλογέση

may bless

Aor Act Subjunc 3 Sg · εὐλογέω

verb in purpose clause

→ constative aorist subjunctive

εὐλογέω: the meal-and-blessing formula of v.4 is now about to be enacted.

σε

you

Accusative

direct object

→ participant reference

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

ψυχή

soul

Nominative

subject (Hebraism: ἡ ψυχή μου = 'I myself')

→ participant prominence

ψυχή: meaning 'soul'; it serves as subject (Hebraism: ἡ ψυχή μου = 'I myself').

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

narrative conjunction

→ discourse linkage or contrast

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

προσήγαγεν

brought near

Aor Act Indic 3 Sg · προσάγω

main verb (Jacob obeys)

→ constative aorist

προσάγω: echoes the imperative Προσάγαγέ of the same verse — command and execution.

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.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔφαγεν

he ate

Aor Act Indic 3 Sg · ἐσθίω

main verb

→ constative aorist

ἐσθίω: the eating completes the ritual prerequisite for the blessing.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσήνεγκεν

brought in

Aor Act Indic 3 Sg · εἰσφέρω

main verb

→ constative aorist

εἰσφέρω: 'bring in'; Jacob brings the wine as the second element of the meal.

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.

οἶνον

wine

Accusative

direct object

→ object specification

οἶνος: 'wine'; the wine completes the meal; the blessing of v.28 will include πλήθος οἶνου ('abundance of wine').

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔπιεν

he drank

Aor Act Indic 3 Sg · πίνω

main verb

→ constative aorist

πίνω: 'drink'; the pair ἔφαγεν / ἔπιεν ('ate and drank') is the standard formulaic completion of a meal in LXX narrative.

26 καὶ εἶπεν αὐτῷ Ἰσαακ ὁ πατὴρ αὐτοῦ Ἐγγισόν μοι καὶ φίλησόν με, τέκνον.

And Isaac his father said to him, 'Come near to me and kiss me, my child!'

Prelude to the blessing (the paternal kiss) καὶ

The request for a kiss is both the intimate conclusion of the meal and the olfactory trigger for the blessing. Isaac's approach command (Ἐγγισόν μοι, v.26) uses the same imperative as v.21 — but now proximity serves love rather than suspicion. The kiss (φίλησόν με) will allow Isaac to smell the garment in v.27.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

αὐτῷ
to him

Dative

dative 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

subject (proper name)

→ participant identification

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

ὁ
the

Nominative

article (with πατήρ)

→ noun-phrase marking

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

πατήρ
father

Nominative

appositive to Ἰσαακ

→ participant prominence

πατήρ: meaning 'father'; it serves as appositive to Ἰσαακ.

αὐτοῦ
his

Genitive

genitive of relationship

→ relational specification

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

Ἐγγισόν
come near

Aor Act Impv 2 Sg · ἐγγίζω

imperative command (echoes v.21)

→ constative aorist imperative

ἐγγίζω: the same imperative as v.21 (Ἐγγισόν μοι), now with a different purpose — the kiss of blessing rather than the touch of testing.

μοι

me

Dative

dative of interest

→ participant reference or interest

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φίλησόν

kiss

Aor Act Impv 2 Sg · φιλέω

imperative command (the paternal kiss)

→ constative aorist imperative

φιλέω: 'kiss / love'; the paternal kiss in the ancestral blessing context (cf. Gen 48:10; 50:1); here it is also the mechanism that puts Jacob's garment-smell within Isaac's range.

με

me

Accusative

direct object

→ participant reference

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

τέκνον

child

Vocative

vocative

→ direct address

τέκνον: meaning 'child'; it serves as vocative.

27 καὶ ἐγγίσας ἐφίλησεν αὐτόν· καὶ ὡσφράνθη τὴν ὄσμην τῶν ἱματίων αὐτοῦ καὶ ἡύλόγησεν αὐτόν καὶ εἶπεν Ἴδου ὄσμη τοῦ υἱοῦ μου ὡς ὄσμη ἀγροῦ πλήρους, ὃν ἡύλόγησεν κύριος.

And he drew near and kissed him; and he smelled the smell of his garments and blessed him and said, 'See, the smell of my son is like the smell of a full field which the LORD has blessed.'

The olfactory trigger and the opening of the blessing καὶ

The smell of Esau's garment triggers Isaac's blessing. The phrase ὄσμη ἀγροῦ πλήρους, ὃν ἡύλόγησεν κύριος ('the smell of a full field which the LORD has blessed') is one of the most poetically rich lines of LXX Genesis — a pastoral image of agricultural abundance underpinned by divine blessing. The ὡς comparison ('like') begins the blessing proper: the son is identified with the blessed land. The perfect ἡύλόγησεν ('has blessed') expresses the LORD's prior and continuing act of blessing over the fruitful earth.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγγίσας

drawing near

Aor Act Ptcp Nom Sg Masc · ἐγγίζω

attendant circumstance participle

→ constative aorist

ἐγγίζω: Jacob draws near — the same word four times in vv.21–27; the repeated approach enacts the slow progress toward the blessing.

ἐφίλησεν

kissed

Aor Act Indic 3 Sg · φιλέω

main verb

→ constative aorist

φιλέω: 'kiss'; echoes Isaac's command in v.26; the kiss of false recognition.

αὐτόν

him

Accusative

direct object

→ participant reference

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὠσφράνθη

smelled

Aor Pass Indic 3 Sg · ὀσφραίνομαι

main verb (the olfactory test)

→ constative aorist (single act of smelling)

ὀσφραίνομαι: 'smell / perceive by smell'; deponent passive form; the olfactory sense now joins the tactile and auditory — all three converge on the blessing.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὀσμήν

smell

Accusative

direct object

→ object specification

ὀσμή: 'smell / fragrance'; the accusative with ὀσφραίνομαι is a cognate-related construction; the same word recurs in the blessing formula ὀσμή ἀγροῦ.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἱματίων

garments

Genitive

genitive of source ('the smell coming from his garments')

→ relational specification

ἱμάτιον: 'garment / cloak'; this is Esau's στολή (v.15) — the field-smell of the hunter's outdoor garment triggers Isaac's 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.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἡϒλόγησεν

blessed

Aor Act Indic 3 Sg · εϒλογέω

main verb (the blessing begins)

→ constative aorist (the decisive, irrevocable act)

εϒλογέω: the blessing now begins in earnest; ἡϒλόγησεν + εἶπεν introduces the blessing-oracle of vv.27b–29.

αὐτόν

him

Accusative

direct object

→ participant reference

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

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 (introduces the blessing oracle)

→ constative aorist

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

Ἴδου

see

presentative particle (introducing exclamatory observation)

→ discourse linkage or contrast

ἰδοῦ: 'behold'; calques הִנֵּה; the patriarch points to the sensory reality he is experiencing.

ὀσμή

the smell

Nominative

subject of verbless clause

→ participant prominence

ὀσμή: 'fragrance / smell'; the word recurs three times in this verse — a figura etymologica of sorts: he smells the smell, and the smell is like the smell.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive of possession

→ relational specification

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

μου

my

Genitive

genitive of relationship

→ relational specification

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

ὥς

like

comparative conjunction

→ discourse linkage or contrast

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

ὀσμή

the smell

Nominative

subject of comparison

→ participant prominence

ὀσμή: meaning 'the smell'; it serves as subject of comparison.

ἀγροῦ

of a field

Genitive

genitive of source ('the smell of a field')

→ relational specification

ἀγρός: 'field / land'; the same word used at vv.3, 5 (πεδῖον) as the place of Esau's hunt; here its fragrance becomes the imagery of the blessing. The phrase ὀσμή ἀγροῦ πλήρους, ὃν ἡϒλόγησεν κύριος is the chapter's most celebrated line; see text_note.

πλήρους

full

Genitive

attributive adjective genitive ('a full/ripe field')

→ relational specification

πλήρης: 'full / filled'; renders Hebrew מֵלֵךְ; the 'full field' is a field in full harvest — maximally fruitful and blessed.

ὃν

which

Accusative

relative pronoun (object of ἐυλόγησεν in relative clause)

→ participant reference

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

ἐυλόγησεν

has blessed

Aor Act Indic 3 Sg · ἐυλογέω

verb of relative clause

→ constative aorist (divine blessing as completed / enduring act)

ἐυλογέω: 'bless'; the field is described as one that the LORD has blessed — grounding Jacob's blessing in the prior, creational blessing of the LORD over the fruitful earth.

κύριος

the LORD

Nominative

subject of ἐυλόγησεν

→ participant prominence

κύριος: the divine agent of the field's blessing; the patriarch's blessing aligns Jacob's future with the LORD's blessing of creation.

28 καὶ δώη σοι ὁ θεὸς ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ καὶ ἀπὸ τῆς πιότῃτος τῆς γῆς καὶ πλῆθος σίτου καὶ οἴνου·

May God give you of the dew of heaven and of the fatness of the earth, and abundance of grain and wine;

Blessing (first strophe: material abundance from heaven and earth)

καὶ

The blessing proper begins. The optative δώη ('may he give') is the blessing's jussive mode — a wish-prayer addressed to Jacob. The two-fold source formula ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ καὶ ἀπὸ τῆς πιότῃτος τῆς γῆς ('from the dew of heaven and from the fatness of the earth') renders Hebrew לֶחֶם וְיַיִן מִן הַשָּׁמַיִם וּמִן הָאָרֶץ. The phrase became a standard liturgical formula of divine provision; the dew of heaven (δρόσος τοῦ οὐρανοῦ) appears in prophetic and sapiential texts as an image of divine refreshment and blessing. The second blessing to Esau (v.39) reverses the formula, explicitly denying him this abundance. NT note: Heb 11:20 states Isaac 'by faith blessed Jacob and Esau concerning things to come' — affirming the theological validity of this blessing regardless of the deception's moral complexity.

καὶ

and

narrative conjunction (introducing the blessing oracle proper)

→ discourse linkage or contrast

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

δῶη

may give

Aor Act Opt 3 Sg · δίδωμι

main verb (optative of wish: the blessing's jussive mode)

→ optative of wish (precative: 'may God give you')

δίδωμι: 'give'; the aorist optative δῶη is the standard LXX blessing-formula mode, calquing Hebrew אֶתְּ-תִּתֶּן? ('may he give to you'); it expresses a wish or prayer rather than a prediction. NT echo: Heb 11:20 (εὐλόγησεν Ἰσαακ τὸν Ἰακωβ ... περὶ μελλόντων).

σοι

you

Dative

dative of indirect object (recipient of the blessing)

→ participant reference or interest

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of δῶη

→ participant prominence

θεός: 'God'; the patriarch invokes God (not merely his own authority) as the giver of the blessing — the blessing's validity transcends the patriarch's intention.

ἀπὸ

from

preposition + genitive (source of the gift: 'from the dew')

→ spatial or relational framing

ἀπό: partitive-ablative sense; the double ἀπό (heaven / earth) constitutes the classic vertical-horizontal blessing formula.

τῆς

the

Genitive

article

→ noun-phrase marking

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

δρόσου

dew

Genitive

genitive after ἀπό (the first source: heavenly moisture)

→ relational specification

δρόσος: 'dew'; renders Hebrew לֵט; the dew of heaven is the chief source of moisture in the semi-arid Levantine climate and hence the image of divine provision; cf. Deut 33:13, 28; Hos 14:6; the phrase had significant liturgical afterlife in Jewish prayer and patristic exegesis.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive of origin ('the dew that comes from heaven')

→ relational specification

οὐρανός: 'heaven / sky'; the source of the dew; the pairing οὐρανός/γῆ (heaven/earth) is the standard LXX merism for totality.

καὶ

and

coordinate conjunction (second ἀπό phrase)

→ discourse linkage or contrast

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

ἀπὸ

from

preposition + genitive (second source: the earth's richness)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

πιότητος

fatness

Genitive

genitive after ἀπό (the second source: earthy fertility)

→ relational specification

πιότης: 'fatness / richness / fertility'; renders Hebrew יְגִשְׁשָׁה; from πίων ('fat / rich'); the image of the earth's fat richness conveys agricultural abundance. The LXX word is rare; in v.39 the denial of πιότης to Esau underscores the reversal.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of origin ('the fatness of the earth')

→ relational specification

γῆ: 'earth / land'; paired with οὐρανός the merism is complete.

καὶ

and

coordinate conjunction (continuing the blessing-gifts)

→ discourse linkage or contrast

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

πλῆθος

abundance

Accusative

direct object of δώσει (third gift: grain and wine)

→ object specification

πλῆθος: 'abundance / multitude / plenty'; renders Hebrew כָּר; the quantitative note adds to the qualitative richness of the preceding gifts.

σίτου

grain

Genitive

genitive after πλῆθος (first staple: grain)

→ relational specification

σίτος: 'grain / wheat'; renders Hebrew יֵזֶה; the chief staple crop.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἴνου

wine

Genitive

genitive after πλήθος (second staple: wine)

→ relational specification

οἴνος: 'wine'; renders Hebrew תִּירָוּת (new wine / must); Jacob has just been served wine (v.25) — the blessing now promises its abundance.

29 καὶ δουλευσάτωσάν σοι ἔθνη, καὶ προσκυνησάτωσάν σοι ἄρχοντες· καὶ γίνου κύριος τοῦ ἀδελφοῦ σου, καὶ προσκυνήσουσίν σοι οἱ υἱοὶ τοῦ πατρός σου· ὁ καταρώμενός σε ἐπικατάρατος, ὁ δὲ εὐλογῶν σε εὐλογημένος.

May nations serve you, and may rulers bow down to you; and be lord over your brother, and may the sons of your father bow down to you. Cursed be he who curses you, and blessed be he who blesses you.

Blessing (second strophe: political sovereignty and the curse/blessing formula)

καὶ

The second strophe moves from agricultural to political blessing: sovereignty over nations and family. The command γίνου κύριος τοῦ ἀδελφοῦ σου ('be lord over your brother') is the direct blessing of primogeniture — the birthright Jacob had purchased (25:31–33) but now receives formally. The closing ὁ καταρώμενός σε ἐπικατάρατος / ὁ δὲ εὐλογῶν σε εὐλογημένος is a direct echo of the Abrahamic blessing formula (Gen 12:3: τοὺς δὲ καταρωμένους σε καταράσομαι ... εὐλογηθήσονται), linking Jacob's blessing to the original promise to Abraham.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

δουλευσάτωσάν

may serve

Aor Act Impv 3 Pl · δουλεύω

third-person imperative (jussive: 'may ... serve')

→ constative aorist imperative (jussive blessing)

δουλεύω: 'serve / be a slave to'; renders Hebrew שָׂרַפְתָּ; the political submission of nations to Jacob's line is the blessing's sovereign claim.

σοι

you

Dative

dative of advantage / interest ('serve you')

→ participant reference or interest

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

ἔθνη

nations

Nominative

subject of δουλευσάτωσάν

→ participant prominence

ἔθνος: 'nation / people'; renders Hebrew עַמְּמִי ('peoples'); the blessing extends Jacob's dominion universally — anticipating Israel's role among the nations.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσκυνησάτωσάν

may bow down

Aor Act Impv 3 Pl · προσκυνέω

third-person imperative (jussive)

→ constative aorist imperative

προσκυνέω: 'bow down / worship'; renders Hebrew שָׂרַפְתָּ; the act of prostration before a sovereign.

σοι

you

Dative

dative of advantage

→ participant reference or interest

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

ἄρχοντες

rulers

Nominative

subject of προσκυνησάτωσάν

→ participant prominence

ἄρχων: 'ruler / prince'; renders Hebrew עַמְּמִי ('peoples / rulers'); the LXX choice of ἄρχοντες ('rulers') makes the political submission more concrete than the Hebrew.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γίνου

be

Pres Mid Impv 2 Sg · γίνομαι

present imperative (command to be/become lord)

→ progressive / stative imperative (ongoing condition)

γίνομαι: 'become / be'; the present imperative γίνου ('be / become and remain') is a command to take up and hold the lordship.

κύριος

lord

Nominative

predicate nominative ('be lord')

→ participant prominence

κύριος: 'lord / master'; renders Hebrew רַבִּי ('master / lord'); the patriarchal blessing confers lordship over the brother — directly fulfilling Rebekah's oracle (25:23: ὁ μείζων δουλεύσει τῷ ἐλάσσονι, 'the greater will serve the lesser'; see also Rom 9:12).

τοῦ

over

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of subordination ('lord over your brother')

→ relational specification

ἀδελφός: 'brother'; the domestic lordship over Esau is the personal dimension of the larger political blessing.

σου

your

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσκυνήσουσιν

will bow down

Fut Act Indic 3 Pl · προσκυνέω

main verb (predictive future: the family prostration)

→ predictive future

προσκυνέω: the shift from jussive optative/imperative to predictive future (προσκυνήσουσιν) is significant — this element is declared as certain.

σοι

you

Dative

dative of advantage

→ participant reference or interest

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject

→ participant prominence

υἱός: 'son'; οἱ υἱοὶ τοῦ πατρὸς σου = 'the sons of your father' — Esau and any other brothers; the blessing claims family-level primacy.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of relationship

→ relational specification

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

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.

ὁ

the one

Nominative

article as substantivizer (with participle)

→ noun-phrase marking

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

καταρώμενός

cursing

Pres Mid Ptcp Nom Sg Masc · καταράμαι

substantival participle ('the one who curses you')

→ progressive / gnomic (anyone who curses)

καταράμαι: 'curse'; the curse/blessing formula of Gen 12:3 is directly echoed; the chapter's central theological binary (κατάρα / εὐλογία) reaches its climax.

σε

you

Accusative

direct object of participle

→ participant reference

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

ἐπικατάρατος

cursed

Nominative

predicate adjective (verbless clause: 'cursed be he')

→ participant prominence

ἐπικατάρατος: 'cursed'; the ἐπι- prefix intensifies; renders Hebrew **רָצָח**; the formula directly echoes Gen 12:3 (LXX τοὺς καταρωμένους σε καταράσομαι).

ὁ

the one

Nominative

article as substantivizer (antithetical second member: δέ)

→ noun-phrase marking

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

δὲ

and

post-positive adversative (antithetical μέν/δέ implied)

→ discourse linkage or contrast

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

εὐλογῶν

blessing

Pres Act Ptcp Nom Sg Masc · εὐλογέω

substantival participle ('the one who blesses you')

→ progressive / gnomic

εὐλογέω: the chapter's central verb returning in the closing formula.

σε

you

Accusative

direct object of participle

→ participant reference

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

εὐλογημένος

blessed

Perf Pass Ptcp Nom Sg Masc · εὐλογέω

predicate participial adjective ('shall be blessed')

→ intensive perfect passive (existing state of blessedness)

εὐλογέω: the perfect passive participle εὐλογημένος expresses a state of being blessed — already established and continuing; the Abrahamic formula has passed to Jacob.

30 Καὶ ἐγένετο μετὰ τὸ παύσασθαι Ἰσαακ εὐλογοῦντα Ἰακωβ τὸν υἱὸν αὐτοῦ, καὶ ἐγένετο ὡς ἐξῆλθεν Ἰακωβ ἀπὸ προσώπου Ἰσαακ τοῦ πατρὸς αὐτοῦ, καὶ Ἡσαυ ὁ ἀδελφὸς αὐτοῦ ἦλθεν ἀπὸ τῆς θήρας αὐτοῦ.

And it came to pass after Isaac had ceased blessing his son Jacob, and it came to pass as Jacob went out from before Isaac his father, that Esau his brother came in from his hunting.

Narrative transition (the second *καὶ ἐγένετο* frames the collision of exits and entrances) **Καὶ ἐγένετο**

The verse uses a double *ἐγένετο* formula (an intensified Hebraizing narrative device, as in Gen 22:1 and Ruth 1:1) to juxtapose the departure of Jacob and the arrival of Esau with almost cinematographic precision. The two brothers never occupy the space at the same time — Jacob exits as Esau enters. The narrative's dramatic irony reaches its maximum: the blessing has just been given and is now irrevocable.

Καὶ
and

narrative conjunction (Hebraizing parataxis)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative formula)

→ constative aorist

γίνομαι: first of the double *ἐγένετο*; calques יָהִי; the first introduces the temporal clause (after Isaac ceased), the second the main narrative fact (as Jacob left / as Esau arrived).

μετὰ
after

preposition + articular infinitive (temporal: 'after the ceasing')

→ spatial or relational framing

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

τὸ
the

Accusative

article with infinitive

→ noun-phrase marking

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

παύσασθαι

to cease

Aor Mid Inf · παύω

articular infinitive after μετά (temporal)

→ constative aorist (completed act of ceasing)

παύω: 'cease / stop'; μετά τὸ παύσασθαι = 'after he had ceased'; marks the conclusion of the blessing-speech.

Ἰσαακ

Isaac

subject of infinitive (proper name, indeclinable)

→ participant identification

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

εὐλογοῦντα

blessing

Pres Act Ptcp Acc Sg Masc · εὐλογέω

supplementary participle with παύσασθαι ('stopped blessing')

→ progressive (the ongoing blessing that has now stopped)

εὐλογέω: the participle specifies what Isaac ceased doing; the chapter's central act is now complete.

Ἰακωβ

Jacob

direct object of εὐλογοῦντα (proper name, indeclinable)

→ participant identification

Ἰακωβ: transliterated proper name rendered in Greek letters; here it functions as direct object of εὐλογοῦντα (proper name, indeclinable).

τὸν

the

Accusative

article (appositive)

→ noun-phrase marking

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

υἱὸν

son

Accusative

appositive to Ἰακωβ

→ object specification

υἱὸν: meaning 'son'; it serves as appositive to Ἰακωβ.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

narrative conjunction (second ἐγένετο clause)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (second narrative formula)

→ constative aorist

γίνομαι: second ἐγένετο, introducing the simultaneous action with ὥς ('as / just as').

ὥς

as

temporal conjunction ('as / just as Jacob went out')

→ discourse linkage or contrast

ὥς: 'as / when'; temporal — marks the near-simultaneous departure and arrival.

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

verb in temporal clause (Jacob's exit)

→ constative aorist

ἐξέρχομαι: 'go out'; Jacob's exit from the scene.

Ἰακωβ

Jacob

subject (proper name)

→ participant identification

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

ἀπὸ

from

preposition + genitive (point of departure)

→ spatial or relational framing

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

προσώπου

before

Genitive

genitive after ἀπό (Hebraism: ἀπὸ προσώπου = 'from before / from the presence')

→ relational specification

πρόσωπον: 'face'; ἀπὸ προσώπου = 'from before / away from the face of'; a Hebraism of יָצָא מִפְּנֵי.

Ἰσαακ

Isaac

genitive after ἀπό (proper name)

→ participant identification

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

τοῦ

the

Genitive

article (appositive)

→ noun-phrase marking

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

πατρός

father

Genitive

genitive in apposition to Ἰσαακ

→ relational specification

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

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

Ἡσαυ

Esau

subject (proper name)

→ participant identification

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

ὁ

the

Nominative

article (with ἀδελφός)

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

appositive to Ἡσαυ

→ participant prominence

ἀδελφός: meaning 'brother'; it serves as appositive to Ἡσαυ.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

ἦλθεν

came

Aor Act Indic 3 Sg· ἔρχομαι

main verb (Esau's arrival — the collision averted by a hair's breadth)

→ constative aorist

ἔρχομαι: 'come / arrive'; Esau's return — just too late.

ἀπὸ

from

preposition + genitive (point of origin: the hunt)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

θήρας

hunt

Genitive

genitive of origin ('from his hunting')

→ relational specification

θήρα: 'hunt'; the same word as vv.19, 25; Esau returns from the hunt that was meant to earn his blessing — but the blessing is gone.

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.

31 καὶ ἐποίησεν καὶ αὐτὸς ἐδέσματα καὶ εἰσήνεγκεν τῷ πατρὶ αὐτοῦ καὶ εἶπεν τῷ πατρὶ αὐτοῦ Ἀναστήτω ὁ πατήρ μου καὶ φαγέτω ἀπὸ τῆς θήρας τοῦ υἱοῦ αὐτοῦ, ὅπως εὐλογήσῃ με ἡ ψυχὴ σου.

And he too made savory food and brought it to his father and said to his father, 'Let my father arise and eat from the hunting of his son, so that your soul may bless me.'

The parallel scene (Esau's delayed arrival with his own meal)

καὶ

The parallel structure is deliberate: Esau goes through the same gestures as Jacob did — he makes ἐδέσματα, brings them to his father, and uses the same ψυχὴ blessing formula (ὅπως εὐλογήσῃ με ἡ ψυχὴ σου, echoing v.4). The καὶ αὐτός ('he too' / 'even he himself') signals the tragic parallel — he too went through all the right motions, but too late.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb

→ constative aorist

ποιέω: 'make'; mirrors the preparation scene of vv.14–17.

καὶ

also

adverbial conjunction (καὶ αὐτός = 'he too' / 'even he')

→ discourse linkage or contrast

καὶ: adverbial / emphatic ('also'); with αὐτός = 'even he himself'; the combination stresses the tragic parallel.

αὐτός

he

Nominative

emphatic pronoun (intensifying the subject: 'he too')

→ participant reference

αὐτός: emphatic / intensive pronoun; καὶ αὐτός = 'even he himself'; the same preparation done by the wrong son — now done by the right one, too late.

ἐδέσματα

savory food

Accusative

direct object

→ object specification

ἐδέσματα: sixth and final prominent use of the chapter's key culinary term; the word that began the commission in v.4 now closes the parallelism.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἰσήνεγκεν

brought in

Aor Act Indic 3 Sg · εἰσφέρω

main verb

→ constative aorist

εἰσφέρω: 'bring in'; fulfils the command εἰσένεγκε; Tamar carries the food into the bedchamber.

τῷ

to

Dative

article

→ noun-phrase marking

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

πατρί

father

Dative

dative of indirect object

→ sphere or reference

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

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

τῷ

to

Dative

article

→ noun-phrase marking

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

πατρί

father

Dative

dative of indirect object

→ sphere or reference

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

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

Ἀναστήτω

let arise

Aor Act Impv 3 Sg · ἀνίστημι

third-person imperative (jussive request: 'let my father arise')

→ constative aorist imperative

ἀνίστημι: 'arise'; the third-person imperative is a polite request addressed to the father with formal deference; echoes Jacob's ἀναστὰς κάθισον of v.19.

ὁ

the

Nominative

article

→ noun-phrase marking

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

πατήρ

father

Nominative

subject of jussive (vocative-like address in third person)

→ participant prominence

πατήρ: meaning 'father'; it serves as subject of jussive (vocative-like address in third person).

μου

my

Genitive

genitive of relationship

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φαγέτω

let eat

Aor Act Impv 3 Sg · ἐσθίω

third-person imperative (jussive)

→ constative aorist imperative

ἐσθίω: 'eat'; the ritual eating prerequisite for the blessing — but the blessing has already been given.

ἀπὸ

of

preposition + genitive (partitive)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

θήρας

game

Genitive

partitive genitive

→ relational specification

θήρα: the real hunted game — the authentic article that Jacob's substitute displaced.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive of possession

→ relational specification

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

αὐτοῦ

his

Genitive

genitive of relationship ('the game of his son')

→ relational specification

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

ὥς

so that

purpose conjunction

→ discourse linkage or contrast

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

εὐλόγησῃ

may bless

Aor Act Subjunc 3 Sg · εὐλογέω

verb in purpose clause

→ constative aorist subjunctive

εὐλογέω: Esau uses the same formula as Isaac (v.4) and Jacob (v.19); the tragic irony is complete.

με

me

Accusative

direct object

→ participant reference

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

ψυχή

soul

Nominative

subject (Hebraism: ἡ ψυχή σου = 'you yourself')

→ participant prominence

ψυχή: meaning 'soul'; it serves as subject (Hebraism: ἡ ψυχή σου = 'you yourself').

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.

32 καὶ εἶπεν αὐτῷ Ἰσαακ ὁ πατὴρ αὐτοῦ Τίς εἶ σύ; ὁ δὲ εἶπεν Ἐγώ εἰμι ὁ υἱός σου ὁ πρωτότοκος Ἡσαυ.

And Isaac his father said to him, 'Who are you?' And he said, 'I am your son, your firstborn, Esau.'

Recognition request (the question that shatters the deception's cover)

καὶ

Isaac's question Τίς εἶ σύ ('Who are you?') now carries a different weight from its use in v.18. There, it was routine; here, Isaac has already given the blessing and the question implies dawning horror. Esau's full self-identification — Ἐγώ εἰμι ὁ υἱός σου ὁ πρωτότοκος Ἡσαυ ('I am your son, your firstborn, Esau') — mirrors Jacob's false one (v.19) in structure, but is entirely true: he is the firstborn. The tragedy is that his truth comes too late.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

αὐτῷ
to him

Dative

dative 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

subject (proper name)

→ participant identification

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

ὁ
the

Nominative

article

→ noun-phrase marking

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

πατήρ
father

Nominative

appositive to Ἰσαακ

→ participant prominence

πατήρ: meaning 'father'; it serves as appositive to Ἰσαακ.

αὐτοῦ
his

Genitive

genitive of relationship

→ relational specification

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

τίς
who

Nominative

interrogative pronoun (subject)

→ participant reference

τίς: 'who?'; the question of identity — now asked after the blessing has been given, when its answer is catastrophic.

εἶ
are

Pres Act Indic 2 Sg · εἶμι

copula verb (interrogative)

→ identifying present

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

σύ
you

Nominative

emphatic subject pronoun

→ participant reference

σύ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic subject pronoun.

ὁ
the

Nominative

article (demonstrative: 'he')

→ noun-phrase marking

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

δὲ
and

post-positive connective (subject switch to Esau)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ 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 subject pronoun (full self-identification)

→ participant reference

ἐγώ: the emphatic pronoun parallels Jacob's false Ἐγώ Ησάυ (v.19) — but Esau's is true.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula verb

→ identifying present

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

ὁ

the

Nominative

article (predicate nominative)

→ noun-phrase marking

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

υἱός

son

Nominative

predicate nominative

→ participant prominence

υἱός: meaning 'son'; it serves as predicate nominative.

σου

your

Genitive

genitive of relationship

→ relational specification

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

ὁ

the

Nominative

article (attributive with πρωτότοκος)

→ noun-phrase marking

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

πρωτότοκος

firstborn

Nominative

attributive / predicate adjective

→ participant prominence

πρωτότοκος: 'firstborn'; Esau's legitimate claim — the title that should have secured his blessing is now a tragic self-identification made too late.

Ησάυ

Esau

predicate nominative in apposition (proper name)

→ participant identification

Ησάυ: his name — the very name Isaac now realizes he should have heard earlier.

33 ἐξέστη δὲ Ἰσαακ ἔκστασιν μεγάλην σφόδρα καὶ εἶπεν Τίς οὖν ὁ θηρεύσας μοι θήρευμα καὶ εἰσενέγκας μοι, καὶ ἔφαγον ἀπὸ πάντων πρὸ τοῦ σε ἔλθεῖν καὶ ἠυλόγησα αὐτόν, καὶ εὐλογημένος ἔσται;

And Isaac trembled with a very great trembling, and said, 'Who then is the one who hunted game for me and brought it to me, and I ate from everything before you came, and I blessed him? And he will be blessed.'

Isaac's horror and confirmation of the blessing's irrevocability δέ

The cognate accusative ἔκστασιν μεγάλην σφόδρα ('a very great trembling / ecstasy') is one of the LXX's characteristic Hebraisms (etymological figure); renders Hebrew $\text{תַּחַת הַצֵּדִקָּה הַזֶּה}$. The trembling is not merely surprise but a quasi-mystical terror at the realization that divine purpose has moved through the deception. Isaac's rhetorical question (Τίς οὖν ὁ θηρεύσας...) is not seeking information but registering shock. His final declaration καὶ εὐλογημένος ἔσται ('and he shall be blessed') is the theological pivot: the blessing is irrevocable. This stands behind Heb 11:20 (εὐλόγησεν Ἰσαακ τὸν Ἰακωβ καὶ τὸν Ἠσαυ περὶ μελλόντων) — both sons receive a word, but not the same word.

ἐξέστη

was astonished

Aor Act Indic 3 Sg · ἐξίστημι

main verb

→ ingressive aorist (onset of the ecstatic trembling)

ἐξίστημι: 'be beside oneself / be astonished'; the verb denotes a state of shock so profound as to be nearly out of oneself; renders Hebrew תַּרַח ('tremble').

δὲ

and

post-positive connective

→ discourse linkage or contrast

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

Ἰσαακ

Isaac

subject (proper name)

→ participant identification

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

ἔκστασιν

trembling

Accusative

cognate accusative (figura etymologica: ἐξέστη ἔκστασιν = 'trembled a trembling')

→ object specification

ἔκστασις: 'astonishment / trembling / being out of oneself'; cognate with ἐξίστημι; the figura etymologica renders Hebrew תַּרַח . The cognate accusative pattern is the LXX's standard technique for rendering the Hebrew internal object.

μεγάλην

great

Accusative

attributive adjective (intensifying the ἔκστασιν)

→ object specification

μεγάλην: meaning 'great'; it serves as attributive adjective (intensifying the ἔκστασιν).

σφόδρα

exceedingly

adverb of degree (triple intensification)

→ clausal contribution

σφόδρα: 'exceedingly / greatly'; renders Hebrew **תַּכְּלִי**; the triple intensification (ἔκστασιν + μέγαλην + σφόδρα) expresses the maximum degree of Isaac's shock.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

Τίς

who

Nominative

interrogative pronoun (subject)

→ participant reference

Τίς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (subject).

οὖν

then

post-positive inferential particle ('who then?')

→ discourse linkage or contrast

οὖν: 'then / therefore'; logical inference — given that I ate and blessed, who then was it?

ὁ

the one

Nominative

article as substantivizer (with participle)

→ noun-phrase marking

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

θηρεύσας

who hunted

Aor Act Ptcp Nom Sg Masc · θηρεύω

substantival participle ('the one who hunted')

→ constative aorist (single completed act)

θηρεύω: 'hunt'; the cognate recalls the θήρευμα of vv.3–5.

μοι

for me

Dative

dative of advantage

→ participant reference or interest

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

θήρευμα

game

Accusative

cognate accusative

→ object specification

θήρευμα: the cognate accusative with θηρεύω; the chapter's recurrent hunting idiom.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσενέγκας

brought in

Aor Act Ptcp Nom Sg Masc · εἰσφέρω

substantival participle (coordinate with θηρεύσας)

→ constative aorist

εἰσφέρω: 'bring in'; the two participles (θηρεύσας / εἰσενέγκας) describe the unknown person — who was it that did both these things?

μοι

to me

Dative

dative of indirect object

→ participant reference or interest

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

καὶ

and

narrative conjunction (continuing explanation)

→ discourse linkage or contrast

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

ἔφαγον

I ate

Aor Act Indic 1 Sg · ἐσθίω

main verb (Isaac's first-person account)

→ constative aorist

ἐσθίω: Isaac confirms the sequence: he ate, then blessed.

ἀπὸ

of

preposition + genitive (partitive)

→ spatial or relational framing

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

πάντων

everything

Genitive

partitive genitive (ate from all of it)

→ relational specification

πᾶς: 'all / everything'; ἀπὸ πάντων = 'of all of it'; indicates a complete meal was consumed.

πρὸ

before

preposition + articular infinitive (temporal)

→ spatial or relational framing

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

τοῦ

the

Genitive

article with infinitive

→ noun-phrase marking

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

σε

you

Accusative

accusative subject of infinitive

→ participant reference

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

ἔλθειν

come

Aor Act Inf · ἔρχομαι

articular infinitive after πρὸ (temporal: 'before you came')

→ constative aorist

ἔρχομαι: 'come'; the temporal marker confirms the irreversibility — the eating and blessing were complete before Esau arrived.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ηὐλόγησα

I blessed

Aor Act Indic 1 Sg · εὐλογέω

main verb (the irrevocable act confirmed in first person)

→ constative aorist (completed, irrevocable act)

εὐλογέω: Isaac's first-person acknowledgment of the blessing he gave — which he now realizes went to the wrong recipient; but the blessing stands.

αὐτόν

him

Accusative

direct object

→ participant reference

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

καὶ

and

consecutive conjunction

→ discourse linkage or contrast

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

εὐλογημένος

blessed

Perf Pass Ptcp Nom Sg Masc · εὐλογέω

predicate adjective in verbless clause ('he shall be blessed')

→ intensive perfect passive (enduring state: 'he is and shall remain blessed')

εὐλογέω: the perfect passive participle carries the weight of the chapter's theological claim — the blessing is irrevocable, already given and permanently effective; cf. Heb 11:20.

ἔσται

he shall be

Fut Mid Indic 3 Sg · εἰμί

copula verb (future: permanent validity)

→ predictive future (confirming permanent validity of the blessing)

εἰμί: the future εὐλογημένος ἔσται = 'he shall be (and remain) blessed' — Isaac's confirmation of the blessing's irrevocability.

34 ἐγένετο δὲ ἡνίκα ἤκουσεν Ησαυ τὰ ῥήματα Ἰσαακ τοῦ πατρὸς αὐτοῦ, ἀνεβόησεν φωνὴν μεγάλην καὶ πικράν σφόδρα καὶ εἶπεν Εὐλόγησον δὴ καμέ, πάτερ.

And it came to pass when Esau heard the words of his father Isaac, he cried out with a great and very bitter cry and said, 'Bless me too, please, father!'

Esau's great cry (the emotional climax of the chapter)

δέ

The verse is the chapter's emotional peak: ἀνεβόησεν φωνὴν μεγάλην καὶ πικράν σφόδρα ('he cried out with a great and very bitter cry'). The phrase stands verbatim behind Heb 12:17: 'for you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no place of repentance, though he sought it with tears (μετὰ δακρύων)!'. The LXX πικράν ('bitter') renders Hebrew כַּרְמָה; the same word used of Naomi's self-renaming in Ruth 1:20 (Μαρά = 'bitterness'). The particle δὴ in Εὐλόγησον δὴ adds urgency and pathos — 'do bless me, I beg you.'

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative formula)

→ constative aorist

γίνομαι: καὶ ἐγένετο calques יְהִי; the temporal clause (ἡνίκα ἤκουσεν) follows.

δὲ

and

post-positive connective

→ discourse linkage or contrast

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

ἡνίκα

when

temporal conjunction ('when / at the time that')

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; temporal conjunction rendering Hebrew מְשֻׁבָּ.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

verb in temporal clause

→ constative aorist

ἀκούω: 'hear'; ἤκουσεν τὰ ῥήματα = 'heard the words'; Esau hears the confirmation that his blessing has been irrevocably given to another.

Ἡσαυ

Esau

subject (proper name)

→ participant identification

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ῥήματα

words

Accusative

direct object

→ object specification

ῥῆμα: 'word / utterance'; the words of Isaac confirming the blessing's irrevocability (v.33).

Ἰσαακ

Isaac

genitive of possession (proper name)

→ participant identification

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

τοῦ

the

Genitive

article (appositive)

→ noun-phrase marking

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

πατρός

father

Genitive

genitive in apposition to Ἰσαακ

→ relational specification

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

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

ἀνεβόησεν

cried out

Aor Act Indic 3 Sg · ἀναβοάω

main verb (the great cry)

→ ingressive aorist (onset of the crying out)

ἀναβοάω: 'cry out / shout'; the ἀνα- prefix intensifies — a cry that goes upward; renders Hebrew קָרָא (‘cry aloud’). NT echo: Heb 12:17 links this cry to Esau's failed search for repentance.

φωνήν

cry

Accusative

cognate accusative (ἀναβοάω + φωνήν: *Hebraism*)

→ object specification

φωνή: 'voice / cry'; in cognate-accusative construction with ἀναβοάω, renders the Hebrew קל גדל ותרועה; the three-word description μεγάλην καὶ πικράν σφόδρα gives maximum emotional weight.

μεγάλην

great

Accusative

attributive adjective

→ object specification

μεγάλην: meaning 'great'; it serves as attributive adjective.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πικράν

bitter

Accusative

attributive adjective

→ object specification

πικρός: 'bitter / sharp'; renders Hebrew תרועה; used of tears, grief, and despair throughout the LXX; cf. Ruth 1:20 (Μαρά = 'bitterness'). NT: Heb 12:17 (μετὰ δακρύων) links to this moment.

σφόδρα

very

adverb of degree

→ clausal contribution

σφόδρα: 'exceedingly'; the same adverb as in v.33 (ἔκστασιν μεγάλην σφόδρα); the grief of son mirrors the shock of father.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

Εὐλόγησον

bless

Aor Act Impv 2 Sg · εὐλογέω

imperative command (urgent plea)

→ constative aorist imperative

εὐλογέω: the chapter's central verb, now in Esau's desperate mouth.

δὴ

I pray

emphatic / urgency particle

→ discourse linkage or contrast

δὴ: emphatic particle adding urgency or entreaty to the imperative: 'do bless me! / bless me, I beg!' — renders Hebrew נא (particle of entreaty).

καμέ

me too

Accusative

direct object (crasis: καὶ ἐμέ = 'me also')

→ object specification

καμέ: crasis of καὶ ἐμέ = 'and me / me too'; the additive 'too' carries the anguish — even I, even me, the rightful heir.

πάτερ

father

Vocative

vocative (address)

→ direct address

πατήρ / vocative: the son's anguished appeal to his father — the same word Jacob used coolly in v.18 (Πάτερ) to initiate his deception.

35 εἶπεν δὲ αὐτῷ ἦλθεν ὁ ἀδελφός σου μετὰ δόλου καὶ ἔλαβεν τὴν εὐλογίαν σου.

And he said to him, 'Your brother came with deceit and took your blessing.'

Isaac's explanation (naming the deed) δέ

Isaac names the act directly: μετὰ δόλου ('with deceit / treachery'). The word δόλος renders Hebrew *חֲמָדָה* ('in deception'); the same root used in Jacob's name-play in v.36. Isaac does not name Jacob — he says 'your brother' (ὁ ἀδελφός σου), as if unable to speak the name of the one he has blessed. The brevity of the verse conveys shock and finality.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δὲ

and

post-positive connective

→ 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.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb

→ constative aorist

ἔρχομαι: 'come'; the bare factual statement — he came.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

subject

→ participant prominence

ἀδελφός: 'brother'; Isaac refers to Jacob only as 'your brother' — notable avoidance of Jacob's name at this painful moment.

σου

your

Genitive

genitive of relationship

→ relational specification

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

μετὰ

with

preposition + genitive (manner: 'with deceit')

→ spatial or relational framing

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

δόλου

deceit

Genitive

genitive of manner after μετά ('by means of deceit')

→ relational specification

δόλος: 'deceit / treachery / craft'; renders Hebrew דָּמָה; the same root connects to Esau's next speech (v.36) and to Jacob's name-play.

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

→ constative aorist

λαμβάνω: 'take'; the same verb Esau will use in v.36 (εἴληφεν) — Jacob 'took' what was Esau's.

τὴν

the

Accusative

article

→ noun-phrase marking

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

εὐλογίαν

blessing

Accusative

direct object

→ object specification

εὐλογία: 'blessing'; the chapter's controlling noun — the object of the entire deception, now identified as stolen.

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.

36 καὶ εἶπεν Δικαίως ἐκλήθη τὸ ὄνομα αὐτοῦ Ιακωβ· ἐπτέρνικεν γάρ με ἤδη δεύτερον· τὰ τε πρωτοτόκιά μου εἴληφεν, καὶ νῦν εἴληφεν τὴν εὐλογίαν μου. καὶ εἶπεν Οὐχ ὑπελείπω μοι εὐλογίαν;

And he said, 'Rightly was his name called Jacob, for he has tripped me now twice: he took my birthright, and now he has taken my blessing.' And he said, 'Have you not left a blessing for me?'

Esau's bitter name-pun (the etymological crux of the chapter)

καὶ

The verse is the chapter's key etymological crux, explicitly glossing the name Ιακωβ. ἐπτέρνικεν γάρ με ἤδη δεύτερον ('for he has tripped/heelled me now a second time') — the verb περνίζω is coined from πτέρνα ('heel'), directly calquing Hebrew כָּצַל ('to trip by the heel / to supplant'). The name כַּעֲבֹד (Jacob) derives from this root, making the name literally 'Heel-grabber / Supplanter'. Δικαίως ('rightly / justly') is bitterly ironic: the name is just, the deed is not. The double offense (birthright + blessing, both now lost) is marked by the emphatic ἤδη δεύτερον ('now a second time'). NT connection: 'Jacob I loved, but Esau I hated' (Rom 9:13 citing Mal 1:2–3) refers to the election prior to these deeds.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

Δικαίως

rightly

adverb of manner (bitterly ironic: 'justly / fittingly')

→ participant identification

δικαίως: 'rightly / justly / fittingly'; renders Hebrew כִּי ('is it not that'); Esau's bitter concession that the name Jacob is fitting — not as praise but as accusation.

ἐκλήθη

was called

Aor Pass Indic 3 Sg · καλέω

main verb (divine passive: named at birth)

→ constative aorist

καλέω: 'call / name'; the passive ἐκλήθη is a divine passive — God named the child at birth to match his nature.

τὸ

the

Nominative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Nominative

subject of ἐκλήθη

→ participant prominence

ὄνομα: 'name'; in the biblical tradition, a name captures character and destiny.

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.

Ἰακωβ

Jacob

predicate nominative (the name, in apposition: 'called Jacob')

→ participant identification

Ἰακωβ: the name whose etymology is now explicitly glossed by ἐπτέρνικεν; the LXX uses the loan-word Ἰακωβ throughout rather than translating the name.

ἐπτέρνικεν

has healed

Perf Act Indic 3 Sg · πτερνίζω

main verb (explanatory γάρ clause: the name-etymology)

→ intensive perfect (the act's permanent consequence: 'he has healed me and the heel-grab is still felt')

πτερνίζω: 'trip by the heel / grab by the heel / supplant'; a verb apparently coined or rare in Greek, from πτέρνα ('heel'); renders Hebrew כָּעַל, the verbal root of כָּעַל (Jacob); Esau's word-play makes the etymology explicit: 'he has Jacobed me twice! The perfect tense stresses the ongoing result. This is the chapter's chief etymological crux — flag.

γάρ

for

post-positive explanatory conjunction

→ discourse linkage or contrast

γάρ: 'for'; explains why the name Ἰακωβ was rightly given.

με

me

Accusative

direct object

→ participant reference

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

ἤδη

now

temporal adverb ('already / now')

→ clausal contribution

ἤδη: 'already / by now'; underscores that the double offense is complete.

δεύτερον

a second time

adverbial numeral ('a second time')

→ clausal contribution

δεύτερον: 'secondly / a second time'; renders Hebrew **דְּבִימָלָא** — the first time was the birthright (Gen 25:33), the second time is the blessing.

τά

the

Accusative

article

→ noun-phrase marking

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

τε

both

correlative particle (τε ... καί = 'both ... and')

→ discourse linkage or contrast

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

πρωτοτοκία

birthright

Accusative

direct object (first item: the birthright taken earlier)

→ object specification

πρωτοτοκία: 'birthright / rights of the firstborn'; renders Hebrew **הַבְּכֹרָה**; the sale of the birthright was in Gen 25:29–34.

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.

εἴληφεν

he has taken

Perf Act Indic 3 Sg · λαμβάνω

main verb (perfect: the taking and its enduring effect)

→ intensive perfect (the birthright is gone and gone for good)

λαμβάνω: 'take'; the perfect εἴληφεν (×2 in this verse) stresses the enduring effect — both the birthright and the blessing are permanently in Jacob's possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

νῦν

now

temporal adverb (emphatic: 'and now too')

→ adverbial qualification

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

εἴληφεν

he has taken

Perf Act Indic 3 Sg · λαμβάνω

main verb (second perfect: the blessing taken)

→ intensive perfect

λαμβάνω: the same perfect verb twice — the doubled εἴληφεν mirrors the δεύτερον (second time) of the first part of the verse.

τήν

the

Accusative

article

→ noun-phrase marking

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

εὐλογίαν

blessing

Accusative

direct object

→ object specification

εὐλογία: the chapter's controlling noun for the final time in Esau's lament.

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

narrative conjunction (introducing the secondary question)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

οὐχ

have ... not

interrogative negation (expecting 'yes' answer: 'surely you have left...')

→ clausal qualification or emphasis

οὐ / οὐχ: negative particle in question expecting affirmative answer.

ὑπελείπω

have you left

Aor Act Indic 2 Sg · ὑπολείπω

main verb (rhetorical question)

→ constative aorist

ὑπολείπω: 'leave behind / leave remaining'; the question is Esau's desperate appeal: 'Surely you have left one for me?'

μοι

for me

Dative

dative of advantage

→ participant reference or interest

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

εὐλογίαν

blessing

Accusative

direct object

→ object specification

εὐλογία: the word recurs one final time in Esau's plea — anarthrous, indefinite: 'any blessing at all.'

37 ἀποκριθεὶς δὲ Ἰσαὰκ εἶπεν τῷ Ἡσαὺ Εἰ κύριον αὐτὸν ἐποίησά σου καὶ πάντας τοὺς ἀδελφοὺς αὐτοῦ ἐποίησα αὐτοῦ οἰκέτας καὶ σίτῳ καὶ οἴνῳ ἐστήρισα αὐτόν, σοὶ δὲ τί ποιήσω, τέκνον;

And Isaac answered and said to Esau, 'If I have made him your lord and all his brothers I have made his servants, and with grain and wine I have sustained him, what then shall I do for you, my child?'

Isaac's answer (the blessing is confirmed as exhausted)

δέ

Isaac does not deny the deception but confirms its irrevocable result. The conditional Εἰ ... ἐποίησα ... ἐστήρισα ... τί ποιήσω ('if I have made ... and sustained ... what shall I do?') is an argument from exhausted resources. The three elements — lordship (κύριον), domestic servitude (οἰκέτας), and material provision (σίτος / οἶνος) — correspond to the three elements of Jacob's blessing in vv.28–29. Isaac has given it all away; there is nothing left for the firstborn son.

ἀποκριθεὶς

answering

Aor Pass Ptcp Nom Sg Masc · ἀποκρίνομαι

attendant circumstance participle (Hebraism: answering, he said)

→ constative aorist

ἀποκρίνομαι: 'answer'; the participle ἀποκριθεὶς + εἶπεν is the standard LXX Hebraism for introducing a response to a question (רָאִי ... וַיַּעַן).

δὲ

and

post-positive connective

→ discourse linkage or contrast

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

Ἰσαακ

Isaac

subject

→ participant identification

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

τῷ

to

Dative

article

→ noun-phrase marking

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

Ἡσαυ

Esau

dative indirect object (proper name with article)

→ participant identification

Ἡσαυ: transliterated proper name rendered in Greek letters; here it functions as dative indirect object (proper name with article).

Εἰ

if

conditional conjunction (εἰ + indicative: first class condition — assumed as true)

→ discourse linkage or contrast

εἰ: conditional particle; here introduces an assumed-true condition — 'since I have indeed made him lord...'

κύριον

lord

Accusative

predicate accusative ('made him lord')

→ object specification

κύριος: 'lord'; direct reference to v.29 (γίνου κύριος τοῦ ἀδελφοῦ σου).

αὐτόν

him

Accusative

direct object (Jacob: 'I made him [your] lord')

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (Jacob: 'I made him [your] lord').

ἐποίησά

I have made

Aor Act Indic 1 Sg · ποιέω

main verb (first element of the conditional)

→ constative aorist (completed and irrevocable)

ποιέω: 'make / appoint'; Isaac acknowledges what he has done — the appointment is now permanent.

σου

over you

Genitive

genitive of subordination ('lord over you')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάντας

all

Accusative

quantifier (direct object of second ἐποίησα)

→ object specification

πάντας: meaning 'all'; it serves as quantifier (direct object of second ἐποίησα).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἀδελφούς

brothers

Accusative

direct object (all his brothers, including Esau)

→ object specification

ἀδελφούς: meaning 'brothers'; it serves as direct object (all his brothers, including Esau).

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.

ἐποίησα

I have made

Aor Act Indic 1 Sg · ποιέω

main verb (second ἐποίησα)

→ constative aorist

ποιέω: 'do / make'; renders עָשָׂה ; refers to the completed act of numbering the people.

αὐτοῦ

his

Genitive

genitive of possession (his servants: 'servants to him')

→ relational specification

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

οἰκέτας

servants

Accusative

predicate accusative ('made them his household servants')

→ object specification

οἰκέτης: 'household servant / slave'; renders Hebrew עֲבָדָיו ; the domestic servitude of the family corresponds to v.29 (δουλευσάτωσάν σοι ... ἔθνη).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σίτῳ

with grain

Dative

dative of means (instrument of sustaining)

→ sphere or reference

σίτος: 'grain'; dative of means — the same pair σίτος/οἶνος as in the blessing (v.28: πλήθος σίτου καὶ οἴνου).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἴνῳ

wine

Dative

dative of means

→ sphere or reference

οἶνος: meaning 'wine'; it serves as dative of means.

ἐστήρισα

I have sustained

Aor Act Indic 1 Sg · στηρίζω

main verb (third act confirmed as given)

→ constative aorist

στηρίζω: 'establish / support / sustain'; renders Hebrew יָחַזְקֵנִי ('I supported / sustained'); the same word group used for 'strengthening' in the NT (Luke 22:32; Rom 16:25).

αὐτόν

him

Accusative

direct object

→ participant reference

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

σοὶ

for you

Dative

dative of advantage (emphatic: σοί δέ — 'but for you')

→ participant reference or interest

σοὶ: meaning 'for you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (emphatic: σοί δέ — 'but for you').

δὲ

but

post-positive adversative (σοί δέ contrasted with the previous gifts to Jacob)

→ discourse linkage or contrast

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

τί

what

Accusative

interrogative pronoun (direct object)

→ participant reference

τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (direct object).

ποιήσω

shall I do

Fut Act Indic 1 Sg · ποιέω

main verb (genuine question of exhaustion: 'what can I do?')

→ deliberative future

ποιέω: the deliberative future — not rhetorical dismissal but genuine helplessness; the patriarch has exhausted his blessing.

τέκνον

child

Vocative

vocative (tender paternal address in grief)

→ direct address

τέκνον: meaning 'child'; it serves as vocative (tender paternal address in grief).

38 εἶπεν δὲ Ησαυ πρὸς Ἰσαακ τὸν πατέρα αὐτοῦ Μὴ εὐλογία μία σοὶ ἐστίν, πάτερ; εὐλόγησον δὴ καὶ ἐγώ, πάτερ. κατανυχθέντος δὲ Ἰσαακ, ἀνεβόησεν φωνὴν Ησαυ καὶ ἔκλαυσεν.

And Esau said to his father Isaac, 'Do you have only one blessing, father? Bless me too, please, father.'
And as Isaac was moved with grief, Esau raised his voice and wept.

Esau's renewed plea and shared weeping

δέ

Esau's question Μὴ εὐλογία μία σοὶ ἐστίν ('Have you only one blessing?') implies that a second blessing must exist. The word κατανυχθέντος ('being pierced / moved with compunction') renders a Hebrew form expressing Isaac's grief; the verb κατανύσσω has the sense of being pricked to the heart (cf. Acts 2:37: κατενύγησαν τῇ καρδίᾳ). The double weeping (Isaac moved; Esau weeping) pairs the father and son in shared grief.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δὲ

and

post-positive connective

→ discourse linkage or contrast

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

Ησαυ

Esau

subject

→ participant identification

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

πρὸς

to

preposition + accusative (addressee)

→ spatial or relational framing

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

Ἰσαακ

Isaac

object of πρὸς

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as object of πρὸς.

τὸν

the

Accusative

article (appositive)

→ noun-phrase marking

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

πατέρα

father

Accusative

appositive to Ἰσαακ

→ object specification

πατέρα: meaning 'father'; it serves as appositive to Ἰσαακ.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

Μὴ

not

interrogative negation (expecting 'no' answer: 'surely you don't have only one?')

→ clausal qualification or emphasis

μή: in direct questions, μή implies the questioner expects the answer 'no' (i.e., 'Surely you have more than one?').

εὐλογία

blessing

Nominative

subject of ἔστιν

→ participant prominence

εὐλογία: 'blessing'; the question implies that a patriarch's supply of blessings should be inexhaustible.

μία

one

Nominative

predicate adjective ('only one')

→ measure or count

εἷς: 'one'; Esau challenges the assumption that there is only one blessing.

σοί

for you

Dative

dative of possession ('do you have')

→ participant reference or interest

σοί: meaning 'for you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession ('do you have').

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula verb

→ identifying present

εἰμί: copula.

πάτερ

father

Vocative

vocative (address)

→ direct address

πάτερ: meaning 'father'; it serves as vocative (address).

εὐλόγησον

bless

Aor Act Impv 2 Sg · εὐλογέω

imperative command (repeated plea)

→ constative aorist imperative

εὐλογέω: the repeated imperative from v.34 — Esau's plea becomes more insistent.

δὴ

I pray

urgency particle

→ discourse linkage or contrast

δὴ: meaning 'I pray'; conjunction or particle linking this unit with the surrounding discourse.

κάμέ

me too

Accusative

direct object (crasis: καὶ + ἐμέ)

→ object specification

κάμέ: meaning 'me too'; it serves as direct object (crasis: καὶ + ἐμέ).

πάτερ

father

Vocative

vocative (repeated address for pathos)

→ direct address

πάτερ: meaning 'father'; it serves as vocative (repeated address for pathos).

κατανυχθέντος

being moved

Aor Pass Ptcp Gen Sg Masc · κατανύσσω

genitive absolute (attendant circumstance / temporal: 'as Isaac was moved')

→ constative aorist (onset of grief)

κατανύσσω: 'pierce / prick to the heart / be moved with compunction'; renders Hebrew ירמך (MT has a different form); the verb denotes deep emotional piercing; cf. Acts 2:37 (κατενύγησαν τῇ καρδίᾳ).

δὲ

and

post-positive connective

→ discourse linkage or contrast

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

Ἰσαακ

Isaac

genitive subject of absolute participial clause

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as genitive subject of absolute participial clause.

ἀνεβόησεν

cried out

Aor Act Indic 3 Sg · ἀναβοάω

main verb (Esau cries out again)

→ ingressive aorist

ἀναβοάω: echoes v.34 — the same verb and form, Esau's great cry repeated.

φωνήν

voice

Accusative

cognate accusative (φωνήν Ησαυ = 'the voice of Esau' or 'his voice')

→ object specification

φωνή: 'voice'; here φωνήν Ησαυ = 'his voice' — the genitive of the proper name is unusual, possibly indicating 'the characteristic / distinctive voice of Esau.'

Ησαυ

Esau

genitive of possession (proper name)

→ participant identification

Ησαυ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (proper name).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔκλαυσεν

wept

Aor Act Indic 3 Sg · κλαίω

main verb

→ ingressive aorist (onset of weeping)

κλαίω: 'weep / cry'; the weeping of Esau is the emotional resolution of his plea; behind this weeping stands the NT allusion of Heb 12:17 (μετὰ δακρύων).

39 ἀποκριθεὶς δὲ Ἰσαὰκ ὁ πατὴρ αὐτοῦ εἶπεν αὐτῷ Ἴδου ἀπὸ τῆς πιότητος τῆς γῆς ἔσται ἡ κατοίκησίς σου καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ ἄνωθεν·

And Isaac his father answered and said to him, 'Behold, away from the fatness of the earth shall be your dwelling, and away from the dew of heaven above;'

The lesser blessing (inverted form of Jacob's blessing) **δέ**

The secondary blessing of Esau deliberately inverts the formula of Jacob's blessing. Jacob received ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ καὶ ἀπὸ τῆς πιότητος τῆς γῆς (v.28); Esau's blessing reverses the order and, critically, the Hebrew preposition **מִן** can mean either 'from' (partitive: receiving) or 'away from' (separated from). The LXX follows the same ambiguity, but the context of vv.40–41 (sword, servitude, yoke) makes the privative sense more probable: Esau will dwell far from the rich land, not in it. This is the interpretive crux of the lesser blessing.

ἀποκριθεὶς

answering

Aor Pass Ptcp Nom Sg Masc · ἀποκρίνομαι
attendant circumstance participle (Hebraism)

→ constative aorist

ἀποκρίνομαι: the standard Hebraizing response formula.

δὲ

and

post-positive connective

→ discourse linkage or contrast

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

Ἰσαὰκ

Isaac

subject (proper name)

→ participant identification

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

ὁ

the

Nominative

article (appositive)

→ noun-phrase marking

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

πατὴρ

father

Nominative

appositive to Ἰσαὰκ

→ participant prominence

πατὴρ: meaning 'father'; it serves as appositive to Ἰσαὰκ.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

αὐτῷ

to him

Dative

dative 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.

ἴδου

behold

presentative particle

→ discourse linkage or contrast

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

ἀπό

away from

preposition + genitive (privative ἀπό: 'away from / far from')

→ spatial or relational framing

ἀπό: the ambiguity between partitive ('from = having some of') and privative ('from = away from') is the interpretive crux; context favors privative — Esau's dwelling is not in the fertile land but remote from it. See text_note.

τῆς

the

Genitive

article

→ noun-phrase marking

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

πιότητος

fatness

Genitive

genitive after ἀπό

→ relational specification

πιότης: 'fatness / richness'; the same word as in Jacob's blessing (v.28) — now denied to Esau in the inverted lesser blessing.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of origin

→ relational specification

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (predictive future of the oracle)

→ predictive future

εἰμί: the future ἔσται in prophetic blessings/curses has oracular force.

ἡ

the

Nominative

article

→ noun-phrase marking

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

κατοίκησιν

dwelling

Nominative

subject of ἔσται

→ participant prominence

κατοίκησις: 'dwelling / habitation'; renders Hebrew עֲרֵם; Esau/Edom's territory is arid and rugged — historically Seir/Edom (modern Jordan highlands).

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

coordinate conjunction

→ discourse linkage or contrast

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

ἀπό

away from

preposition + genitive (privative)

→ spatial or relational framing

ἀπό: meaning 'away from'; here it marks the relation signaled by preposition + genitive (privative).

τῆς

the

Genitive

article

→ noun-phrase marking

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

δρόσου

dew

Genitive

genitive after ἀπό

→ relational specification

δρόσος: 'dew'; same word as Jacob's blessing (v.28: ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ) — the reversal of the dew-gift.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive of origin

→ relational specification

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

ἄνωθεν

above

adverb of place ('from above / from on high')

→ clausal contribution

ἄνωθεν: 'from above / from on high'; renders Hebrew ^{לְמַעַל}; reinforces the vertical sense of the blessing-formula's cosmic dimension.

40 καὶ ἐπὶ τῇ μαχαίρᾳ σου ζήσῃ καὶ τῷ ἀδελφῷ σου δουλεύσεις· ἔσται δὲ ἡνίκα ἐὰν καθέλῃς καὶ ἐκλύσεις τὸν ζυγὸν αὐτοῦ ἀπὸ τοῦ τραχήλου σου.

And you shall live by your sword and shall serve your brother; and it shall be that when you break free you will throw off his yoke from your neck.

Continuation of the lesser blessing (sword-life, servitude, eventual freedom)

καὶ

The two-part oracle: first, servitude to Jacob (τῷ ἀδελφῷ σου δουλεύσεις — fulfilling v.29 in reverse); second, eventual liberation (ἔσται δὲ ἡνίκα ... ἐκλύσεις τὸν ζυγὸν 'you will throw off the yoke'). The yoke-imagery is politically loaded; the historical fulfillment is Edom's revolt from Judah in the reign of Joram/Jehoram (2 Kgs 8:20–22). The sword-life (ἐπὶ τῇ μαχαίρᾳ ζήσῃ) contrasts with Jacob's grain-and-wine prosperity.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐπὶ
by

preposition + dative (means: 'by / with the sword')

→ spatial or relational framing

ἐπί + dative: 'on / by means of'; ἐπὶ τῇ μαχαίρᾳ ζήση = 'you will live by your sword' — a life of raiding and violence, contrasting with Jacob's agricultural blessing.

τῇ
the

Dative

article

→ noun-phrase marking

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

μαχαίρα
sword

Dative

dative of means (the sword as means of survival)

→ sphere or reference

μάχαιρα: 'sword / large knife'; renders Hebrew דָּבָר ; the sword is Esau/Edom's characteristic instrument of livelihood and warfare.

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.

ζήση
you shall live

Fut Mid Indic 2 Sg · ζάω

main verb (predictive future oracle)

→ predictive future

ζάω: 'live'; ζήση ἐπὶ τῇ μαχαίρᾳ = 'live by the sword' — the warrior-nomad life prophesied for Edom.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ
to

Dative

article

→ noun-phrase marking

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

ἀδελφῷ
brother

Dative

dative of indirect object (serve your brother)

→ sphere or reference

ἀδελφός: 'brother'; the servitude to Jacob is the fulfillment of v.29 (γίνου κύριος τοῦ ἀδελφοῦ σου) from Jacob's perspective.

σου
your

Genitive

genitive of relationship

→ relational specification

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

δουλεύσεις
you shall serve

Fut Act Indic 2 Sg · δουλεύω

main verb (predictive future)

→ predictive future

δουλεύω: 'serve as slave'; the verbal echo of v.29 (δουλεύσάτωσάν σοι ἔθνη) is now applied to Esau in servitude to Jacob.

ἔσται
it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (framing the eventual liberation)

→ predictive future

εἰμί: 'be'; ἔσται δὲ ἡνίκα = 'but it shall be that when...' — introduces the temporal qualification on the servitude.

δὲ

but

post-positive adversative (introducing the qualification)

→ discourse linkage or contrast

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

ἡνίκα

when

temporal conjunction

→ discourse linkage or contrast

ἡνίκα: 'when / at the time that'; echoes the same word at v.34.

ἐάν

if / when

conditional particle (ἡνίκα ἐάν = 'whenever')

→ discourse linkage or contrast

ἐάν: conditional particle with subjunctive; combined with ἡνίκα = 'whenever it happens that you break free.'

καθέλης

you break free

Aor Act Subjunc 2 Sg · καθαιρέω

verb in conditional clause

→ constative aorist subjunctive

καθαιρέω: 'take down / remove / overthrow'; renders Hebrew דָּרַךְ ('you dominate / strive'); the verb of eventual liberation from servitude.

καὶ

then

consecutive conjunction (apodosis)

→ discourse linkage or contrast

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

ἐκλύσεις

you will throw off

Fut Act Indic 2 Sg · ἐκλύω

main verb (apodosis: the eventual liberation)

→ predictive future

ἐκλύω: 'loosen / release / throw off'; renders Hebrew קָרַח ('break off'); the yoke metaphor is common in the prophets for political subjugation (Isa 9:4; 14:25; Jer 27:2).

τὸν

the

Accusative

article

→ noun-phrase marking

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

ζυγὸν

yoke

Accusative

direct object

→ object specification

ζυγός: 'yoke'; the yoke of servitude to Jacob/Israel; historically Edom revolted under Joram (2 Kgs 8:20–22) and remained independent thereafter.

αὐτοῦ

his

Genitive

genitive of possession (Jacob's yoke)

→ relational specification

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

ἀπὸ

from

preposition + genitive (separation: 'from your neck')

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

τραχήλου

neck

Genitive

genitive of location (from off the neck)

→ relational specification

τράχηλος: 'neck'; the same word as in v.16 where kid-skins were placed on τοῦ τραχήλου αὐτοῦ — now the neck bears a different burden, the yoke of servitude.

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.

41 Καὶ ἐνεκότει Ησαυ τῷ Ιακωβ περὶ τῆς εὐλογίας ἧς εὐλόγησεν αὐτὸν ὁ πατήρ αὐτοῦ· εἶπεν δὲ Ησαυ ἐν τῇ διανοίᾳ αὐτοῦ Ἐγγισάτωσαν αἱ ἡμέραι τοῦ πένθους τοῦ πατρός μου, ἵνα ἀποκτείνω Ιακωβ τὸν ἀδελφόν μου.

And Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said in his heart, 'The days of mourning for my father are near; then I will kill my brother Jacob.'

New unit: Esau's harbored hatred (the threat that drives the closing movement)

Καὶ

The verb ἐνεκότει ('bore a grudge') renders Hebrew קָנָה , a strong verb of deep-seated hatred (the root קָנָה is related to Satan-adversary language). The phrase ἐν τῇ διανοίᾳ αὐτοῦ ('in his heart / mind') indicates that the death-plan is internal — not spoken aloud — which is why Rebekah can only have heard it by report or inference. The waiting for the father's death (ἡμέραι τοῦ πένθους = 'days of mourning') is Esau's form of filial restraint, but the intent is murderous. This verse begins the final movement of the chapter.

Καὶ

and

narrative conjunction (Hebraizing parataxis; new narrative unit)

→ discourse linkage or contrast

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

ἐνεκότει

bore a grudge

Imperf Act Indic 3 Sg · ἐγκοτέω

main verb (imperfect: ongoing harbored hatred)

→ iterative / durative imperfect (harbored hatred as a settled state)

ἐγκοτέω: 'bear a grudge / harbor resentment'; renders Hebrew עָנָה ; the imperfect tense stresses the duration — not a momentary flash but a settled, growing hatred. The verbal root עָנָה = 'resentment held within.'

Ἡσαυ

Esau

subject (proper name)

→ participant identification

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

τῷ

against

Dative

article

→ noun-phrase marking

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

Ἰακωβ

Jacob

dative of object (object of the grudge; proper name with article)

→ participant identification

Ἰακωβ: transliterated proper name rendered in Greek letters; here it functions as dative of object (object of the grudge; proper name with article).

περὶ

because of

preposition + genitive (cause: 'because of the blessing')

→ spatial or relational framing

περὶ: 'concerning / about / because of'; περὶ τῆς εὐλογίας = 'on account of the blessing.'

τῆς

the

Genitive

article

→ noun-phrase marking

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

εὐλογίας

blessing

Genitive

genitive after περὶ

→ relational specification

εὐλογία: the chapter's controlling noun returns as the object of Esau's resentment.

ἧς

with which

Genitive

relative pronoun (genitive by attraction to εὐλογίας)

→ relational specification

ἧς: meaning 'with which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (genitive by attraction to εὐλογίας).

εὐλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

verb of relative clause

→ constative aorist

εὐλογέω: 'bless / speak well of / favor'; renders בָּרַךְ ; God blesses the years (the lifespan) of the righteous — a counterpart to cutting off the days of the wicked (cf. the days cut off from Eli's house, vv. 31–32).

αὐτὸν

him

Accusative

direct object (Jacob, blessed)

→ participant reference

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

πατήρ

father

Nominative

subject

→ participant prominence

πατήρ: meaning 'father'; it serves as subject.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (internal speech)

→ constative aorist

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

δὲ

and

post-positive connective

→ discourse linkage or contrast

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

Ἡσάυ

Esau

subject (proper name)

→ participant identification

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

ἐν

in

preposition + dative (locative: in his heart/mind)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

διανοία

mind

Dative

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

→ sphere or reference

διάνοια: 'mind / understanding / inner thought'; renders Hebrew יִבְלֵב ('in his heart'); the death-plan is kept internal — a private murderous intent.

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.

Ἐγγισάτωσαν

let draw near

Aor Act Impv 3 Pl · ἐγγίζω

third-person imperative (jussive: 'may the days come near')

→ constative aorist imperative

ἐγγίζω: 'draw near'; Esau wishes for the days of his father's death — not as a wish for death itself but as the removal of the restraint on his revenge.

αἱ

the

Nominative

article

→ noun-phrase marking

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

ἡμέραι

days

Nominative

subject of ἐγγισάτωσαν

→ participant prominence

ἡμέραι: meaning 'days'; it serves as subject of ἐγγισάτωσαν.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

πένθους

mourning

Genitive

genitive of definition ('the days, namely of mourning')

→ relational specification

πένθος: 'mourning / grief'; the days of mourning for Isaac (after his anticipated death) are the time Esau plans to act; this shows filial restraint combined with murderous intent.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of relationship

→ relational specification

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

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.

ἵνα

so that

purpose conjunction (expressing the intended purpose of the death)

→ discourse linkage or contrast

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

ἀποκτείνω

I may kill

Aor Act Subjunc 1 Sg · ἀποκτείνω

verb in purpose clause

→ constative aorist subjunctive (the murderous plan)

ἀποκτείνω: 'kill / put to death'; the stated plan is fratricide — the same sin Cain committed against Abel (Gen 4:8), the chapter's darkest parallel.

Ἰακωβ

Jacob

direct object (proper name, indeclinable)

→ participant identification

Ἰακωβ: transliterated proper name rendered in Greek letters; here it functions as direct object (proper name, indeclinable).

τὸν

the

Accusative

article (appositive)

→ noun-phrase marking

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

ἀδελφόν

brother

Accusative

accusative in apposition to Ἰακωβ

→ object specification

ἀδελφός: 'brother'; the identification τὸν ἀδελφόν μου ('my brother') alongside the intent to kill underlines the fratricide — recalling Cain (4:8).

μου

my

Genitive

genitive of relationship

→ relational specification

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

42 ἀπηγγέλη δὲ Ρεβεκκα τὰ ῥήματα Ησαυ τοῦ υἱοῦ αὐτῆς τοῦ πρεσβυτέρου· καὶ ἀποστείλασα ἐκάλεσεν
Ἰακωβ τὸν υἱὸν αὐτῆς τὸν νεώτερον καὶ εἶπεν αὐτῷ Ἴδου Ησαυ ὁ ἀδελφός σου ἀπειλεῖ σε ἀποκτεῖναι.

And the words of her elder son Esau were reported to Rebekah; and she sent and called her younger son Jacob and said to him, 'Behold, your brother Esau threatens to kill you.'

Rebekah's intelligence and counter-move δέ

The passive ἀπηγγέλη ('was reported') leaves unspecified how Rebekah learned of Esau's internal plan — a deliberate narrative gap. The contrast τοῦ υἱοῦ αὐτῆς τοῦ πρεσβυτέρου / τὸν υἱὸν αὐτῆς τὸν νεώτερον is the chapter's defining character pair, now brought together for the last time. Rebekah acts as the chapter's intelligence agent and planner from beginning to end.

ἀπηγγέλη

was reported

Aor Pass Indic 3 Sg · ἀπαγγέλλω

main verb (divine/narrative passive: unspecified agent)

→ constative aorist

ἀπαγγέλλω: 'report / announce / bring back word'; the passive construction 'it was reported to Rebekah' deliberately obscures the source.

δὲ

and

post-positive connective

→ discourse linkage or contrast

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

Ρεβεκκα

Rebekah

Dative

dative of indirect object (proper name with dative article)

→ participant identification

Ρεβεκκα: transliterated proper name rendered in Greek letters; here it functions as dative of indirect object (proper name with dative article).

τὰ

the

Nominative

article

→ noun-phrase marking

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

ῥήματα

words

Nominative

subject of ἀπηγγέλη

→ participant prominence

ῥῆμα: 'word / saying'; Esau's internal words (v.41) have become public knowledge — either spoken aloud or reported by someone who overheard.

Ησαυ

Esau

genitive of possession (proper name)

→ participant identification

Ησαυ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (proper name).

τοῦ

the

Genitive

article (appositive)

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive in apposition

→ relational specification

υἱοῦ: meaning 'son'; it serves as genitive in apposition.

αὐτῆς

her

Genitive

genitive of relationship

→ relational specification

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

τοῦ

the

Genitive

article (attributive modifier)

→ noun-phrase marking

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

πρεσβυτέρου

elder

Genitive

attributive adjective (elder son = Esau)

→ relational specification

πρεσβύτερος: the elder-younger pair (πρεσβύτερος / νεώτερος) that has run through the chapter reaches its final repetition here.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀποστείλασα

sending

Aor Act Ptcp Nom Sg Fem · ἀποστέλλω

attendant circumstance participle

→ constative aorist

ἀποστέλλω: 'send'; she sends a messenger for Jacob — the same administrative action as v.8 (summons).

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb

→ constative aorist

καλέω: 'call / summon'; Rebekah summons Jacob as she did at the beginning of the deception.

Ἰακωβ

Jacob

direct object (proper name)

→ participant identification

Ἰακωβ: transliterated proper name rendered in Greek letters; here it functions as direct object (proper name).

τὸν

the

Accusative

article (appositive)

→ noun-phrase marking

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

υἱὸν

son

Accusative

appositive

→ object specification

υἱὸν: meaning 'son'; it serves as appositive.

αὐτῆς

her

Genitive

genitive of relationship

→ relational specification

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

τὸν

the

Accusative

article (attributive)

→ noun-phrase marking

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

νεώτερον

younger

Accusative

attributive adjective (younger son = Jacob)

→ object specification

νεώτερον: meaning 'younger'; it serves as attributive adjective (younger son = Jacob).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

αὐτῷ
to him

Dative

dative 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.

Ἴδου
behold

presentative particle

→ discourse linkage or contrast

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

Ἡσάυ
Esau

subject of ἀπειλεῖ (proper name)

→ participant identification

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

ὁ
the

Nominative

article (appositive)

→ noun-phrase marking

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

ἀδελφός
brother

Nominative

nominative in apposition to Ἡσάυ

→ participant prominence

ἀδελφός: meaning 'brother'; it serves as nominative in apposition to Ἡσάυ.

σου
your

Genitive

genitive of relationship

→ relational specification

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

ἀπειλεῖ
threatens

Pres Act Indic 3 Sg · ἀπειλέω

main verb (within direct speech)

→ durative present (ongoing threat)

ἀπειλέω: 'threaten / warn'; renders Hebrew לִנְחֵם ('consoling himself by the thought of killing you'); the LXX renders more directly as a threat.

σε
you

Accusative

direct object

→ participant reference

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

ἀποκτεῖναι
to kill

Aor Act Inf · ἀποκτείνω

infinitive of purpose / content after ἀπειλεῖ

→ constative aorist infinitive

ἀποκτείνω: 'kill'; infinitive expressing the content of the threat — direct statement of the intended fratricide.

43 νῦν οὖν, τέκνον, ἄκουσόν μου τῆς φωνῆς καὶ ἀναστὰς ἀπόδραθι εἰς τὴν Μεσοποταμίαν πρὸς Λαβαν τὸν ἀδελφόν μου εἰς Χαρραν·

Now therefore, my child, listen to my voice, and arise and flee to Mesopotamia, to my brother Laban, in Haran;

Rebekah's commission to flee (final use of the obedience formula) νῦν οὖν

Rebekah uses the same inferential command-opener (νῦν οὖν) for the third time (cf. vv.3, 8), creating a structural parallelism. The command to flee to Laban in Haran (Χαρραν) is presented as a matter of days (v.44), but Rebekah will never see Jacob again. The destination Χαρραν also sets up the Jacob-in-exile narrative of Gen 29–31.

νῦν

now

temporal adverb

→ adverbial qualification

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

οὖν

therefore

inferential connective (third use of νῦν οὖν in the chapter)

→ discourse linkage or contrast

οὖν: 'therefore'; the third time the inferential command-opener is used (vv.3, 8, 43), creating a structural ring.

τέκνον

child

Vocative

vocative (maternal address)

→ direct address

τέκνον: meaning 'child'; it serves as vocative (maternal address).

ἄκουσόν

hear

Aor Act Impv 2 Sg · ἀκούω

imperative command (obedience formula)

→ constative aorist imperative

ἀκούω: the same obedience formula as in v.8 (ἄκουσόν μου τῆς φωνῆς), now used in the urgent context of flight.

μου

my

Genitive

genitive of possession (with φωνῆς)

→ relational specification

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ἄκουσόν

→ relational specification

φωνή: 'voice'; the obedience formula recurs for the third time (cf. vv.8, 13).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀναστὰς

arising

Aor Act Ptcp Nom Sg Masc · ἀνίστημι

attendant circumstance participle ('arise and flee')

→ constative aorist

ἀνίστημι (aor. ptcp.): 'rise / get up'; the participle ἀναστὰς + imperative is a Hebraizing idiom (קוּם + verb) marking the start of decisive action; here 'get up and go to meet.'

ἀπόδραθι

flee

Aor Act Imprv 2 Sg · ἀποδιδράσκω

imperative command (urgent flight)

→ constative aorist imperative

ἀποδιδράσκω: 'flee / run away'; the urgency of the command is captured in the compound ἀπο- ('flee away'). This is not a leisurely journey but an emergency escape.

εἰς

to

preposition + accusative (goal of flight)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

Μεσοποταμίαν

Mesopotamia

Accusative

object of εἰς (place of destination; proper name)

→ participant identification

Μεσοποταμία: 'Mesopotamia' = 'the land between the rivers'; LXX rendering of Hebrew אֲרָם נְהָרַיִם ('Aram of the two rivers'); the region of northern Syria/SE Turkey where Laban lives.

πρὸς

to

preposition + accusative (specific destination: Laban)

→ spatial or relational framing

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

Λαβαν

Laban

object of πρὸς (proper name, indeclinable)

→ participant identification

Λαβαν: LXX transliteration of Hebrew לָבָן (Lābān = 'white'); Rebekah's brother, Jacob's future father-in-law; indeclinable.

τὸν

the

Accusative

article (appositive)

→ noun-phrase marking

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

ἀδελφόν

brother

Accusative

appositive to Λαβαν

→ object specification

ἀδελφός: 'brother'; Rebekah's identification of Laban as 'my brother' (τὸν ἀδελφόν μου) explains Jacob's familial welcome.

μου

my

Genitive

genitive of relationship

→ relational specification

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

εἰς

in

preposition + accusative (location of Laban)

→ spatial or relational framing

εἰς: meaning 'in'; here it marks the relation signaled by preposition + accusative (location of Laban).

Χαρραν

Haran

object of εἰς (place-name, indeclinable)

→ participant identification

Χαρραν: LXX transliteration of Hebrew חָרָן (Ḥārān); the city in upper Mesopotamia (modern Harran, SE Turkey) where Terah settled (Gen 11:31) and from which Abraham left (Gen 12:4); now Jacob's place of refuge.

44 καὶ οἶκει μετ' αὐτοῦ ἡμέρας τινὰς ἕως τοῦ ἀποστρέψαι τὸν θυμὸν καὶ τὴν ὀργὴν τοῦ ἀδελφοῦ σου ἀπὸ σοῦ,

and dwell with him for some days until your brother's anger and wrath turn away from you,

Duration instruction (the temporary stay, optimistically framed)

καὶ

Rebekah frames the exile as temporary — ἡμέρας τινὰς ('some days'). This is poignant dramatic irony: Jacob will be in Haran for twenty years (Gen 31:38–41), and Rebekah will die before his return. The paired nouns θυμὸν καὶ ὀργήν ('anger and wrath') render the Hebrew idiom of intense fury (two nouns for rage), standard in the prophets for divine wrath but here used of Esau's murderous anger.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οἶκει

dwell

Pres Act Impv 2 Sg · οἰκέω

present imperative command ('keep dwelling')

→ progressive imperative (ongoing sojourn)

οἰκέω: 'dwell / live'; the present imperative stresses the ongoing nature of the dwelling — 'keep staying there until...'

μετ'

with

preposition + genitive ('dwell with him')

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive after μετά (Laban)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive after μετά (Laban).

ἡμέρας

days

Accusative

accusative of extent of time

→ object specification

ἡμέρα: 'day'; accusative of duration; ἡμέρας τινὰς = 'a few days / for some time' — Rebekah's optimistic underestimate of the exile.

τινὰς

some

Accusative

indefinite pronoun (modifying ἡμέρας: 'some days')

→ participant reference

τις: 'some / certain / a few'; the indefinite article signals that the duration is uncertain — and will turn out to be twenty years.

ἕως

until

temporal conjunction + articular infinitive ('until ... turns')

→ discourse linkage or contrast

ἕως: 'until'; with genitive articular infinitive ἕως τοῦ ἀποστρέψαι.

τοῦ

the

Genitive

article with infinitive

→ noun-phrase marking

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

ἀποστρέψαι

to turn away

Aor Act Inf · ἀποστρέφω

articular infinitive after ἕως (temporal: 'until the turning away')

→ constative aorist (hoped-for point of resolution)

ἀποστρέφω: 'turn away / return'; the hoped-for turning away of Esau's anger.

τὸν

the

Accusative

article (subject of infinitive)

→ noun-phrase marking

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

θυμὸν

anger

Accusative

accusative subject of infinitive (first of the paired nouns)

→ object specification

θυμός: 'anger / fierce passion'; renders Hebrew ἡλ ('nose / anger'); the first of a anger-word pair.

καὶ

and

coordinate conjunction (paired anger-nouns)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὀργὴν

wrath

Accusative

accusative subject of infinitive (second of paired nouns)

→ object specification

ὀργή: 'wrath / settled anger'; renders Hebrew הַחֵר ('heat / rage'); the pair θυμός/ὀργή is a standard LXX hendiadys for intense fury.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of possession

→ relational specification

ἀδελφοῦ: meaning 'brother'; it serves as genitive of possession.

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἀπὸ

from

preposition + genitive (separation: 'from you')

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive after ἀπό

→ relational specification

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

45 ἕως τοῦ ἀποστρέψαι τὸν θυμὸν τοῦ ἀδελφοῦ σου ἀπὸ σου καὶ ἐπιλάθηταί σε καὶ ἃ πεποίηκας αὐτῷ· καὶ ἀποστείλασα μεταπέμψομαί σε ἐκεῖθεν· μήποτε ἀτεκνωθῶ ἀπὸ τῶν δύο ὑμῶν ἐν ἡμέρᾳ μιᾷ.

until your brother's anger turns away from you and he forgets what you did to him; then I will send and bring you from there. Why should I be bereaved of both of you in one day?

Continuation of the duration clause + Rebekah's maternal fear ἕως

The verse resumes the ἕως clause begun in v.44, but the final clause μήποτε ἀτεκνωθῶ ('lest I be bereaved') is the climax — Rebekah's stated motive is maternal self-preservation: the death-threat against Jacob means the potential loss of both sons in one day (Jacob killed, Esau executed for fratricide). The phrase ἐν ἡμέρᾳ μιᾷ ('in one day') echoes the speed of the narrative in v.41. Poignant irony: Rebekah expects to summon Jacob after a few days but dies before he returns.

ἕως

until

temporal conjunction (resuming the until-clause from v.44)

→ discourse linkage or contrast

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

τοῦ

the

Genitive

article with infinitive

→ noun-phrase marking

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

ἀποστρέψαι

to turn away

Aor Act Inf · ἀποστρέφω

articular infinitive after ἕως

→ constative aorist (the hoped-for resolution)

ἀποστρέφω: 'turn away / turn back'; the same infinitive as in v.44, now with an additional clause (καὶ ἐπιλάθηταί) specifying the condition more fully.

τὸν

the

Accusative

article (subject of infinitive)

→ noun-phrase marking

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

θυμὸν

anger

Accusative

accusative subject of infinitive

→ object specification

θυμὸν: meaning 'anger'; it serves as accusative subject of infinitive.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of possession

→ relational specification

ἀδελφοῦ: meaning 'brother'; it serves as genitive of possession.

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἀπό

from

preposition + genitive (separation)

→ spatial or relational framing

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

σου

you

Genitive

genitive after ἀπό

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιλάθεται

forgets

Aor Mid Subjunc 3 Sg · ἐπιλανθάνομαι

subjunctive in temporal clause (after ἕως)

→ constative aorist subjunctive

ἐπιλανθάνομαι: 'forget'; middle form; the forgetting is the second condition — beyond the turning of anger, Esau must actively cease to remember the wrong. Used in NT: Phil 3:13 (forgetting what lies behind).

σε

you

Accusative

direct object of ἐπιλάθεται

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἃ

what

Accusative

relative pronoun (accusative, object of forgets)

→ participant reference

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

πεποίηκας

you have done

Perf Act Indic 2 Sg · ποιέω

verb in relative clause

→ intensive perfect (the deed as a present fact with past cause)

ποιέω: 'do / make'; the perfect tense (πεποίηκας) underlines that the deception is a done fact — Jacob has committed an irreversible act that now defines his relationship with Esau.

αὐτῷ

to him

Dative

dative of indirect object (Esau)

→ 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 (Esau).

καὶ

and

narrative conjunction (new clause: the promised recall)

→ discourse linkage or contrast

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

ἀποστείλασα

sending

Aor Act Ptcp Nom Sg Fem · ἀποστέλλω

attendant circumstance participle

→ constative aorist

ἀποστέλλω: meaning 'sending'; it contributes descriptive or attendant verbal force; here it functions as attendant circumstance participle.

μεταπέμψομαί

I will send for

Fut Mid Indic 1 Sg · μεταπέμπω

main verb (promise of recall)

→ predictive future

μεταπέμπομαι: 'send for / summon'; middle form emphasizing personal initiative; the promise is never fulfilled — Rebekah dies before Jacob returns (Gen 49:31 records her burial with no preceding reconciliation narrative).

σε

you

Accusative

direct object

→ participant reference

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

ἐκεῖθεν

from there

adverb of place (from Haran)

→ clausal contribution

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

μήποτε

lest

negative purpose particle

→ discourse linkage or contrast

μήποτε: 'lest / in case'; introduces Rebekah's fear — the loss of both sons in a single day.

ἀτεκνωθῶ

I be bereaved

Aor Pass Subjunc 1 Sg · ἀτεκνώω

subjunctive in negative purpose clause

→ constative aorist subjunctive (feared outcome)

ἀτεκνώω: 'bereave of children / render childless'; renders Hebrew לָצַק ('be bereaved'). The feared scenario: Jacob killed by Esau, then Esau executed for the fratricide — both sons lost in one day.

ἀπὸ

of

preposition + genitive (partitive: bereaved of both)

→ spatial or relational framing

ἀπὸ: meaning 'of'; here it marks the relation signaled by preposition + genitive (partitive: bereaved of both).

τῶν

the

Genitive

article

→ noun-phrase marking

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

δύο

two

Genitive

numeral adjective (both sons)

→ measure or count

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

ὕμῶν

of you

Genitive

genitive of reference (you two = Jacob and Esau)

→ relational specification

ὕμῶν: meaning 'of you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of reference (you two = Jacob and Esau).

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ἡμέρᾱ

day

Dative

dative of time ('on one day')

→ sphere or reference

ἡμέρᾱ: meaning 'day'; it serves as dative of time ('on one day').

μιά

one

Dative

attributive adjective

→ measure or count

εἷς/μία/ἓν: 'one'; ἐν ἡμέρᾱ μιᾷ = 'in a single day' — the concentration of catastrophe underlines Rebekah's urgency.

46 εἶπεν δὲ Ρεβέκκα πρὸς Ἰσαακ Προσώχθικα τῇ ζωῇ μου διὰ τὰς θυγατέρας τῶν υἱῶν τοῦ Χετ· εἰ λήμψεται
Ἰακωβ γυναῖκα ἀπὸ τῶν θυγατέρων τῆς γῆς ταύτης, ἵνατί μοι ζῆν;

And Rebekah said to Isaac, 'I am utterly weary of my life because of the daughters of the sons of Heth. If Jacob takes a wife from the daughters of this land, what is life to me?'

Rebekah's closing speech to Isaac: the pretext for the flight

δέ

Rebekah now turns to Isaac with a different — and diplomatically shrewd — motive for sending Jacob away: not Esau's murderous grudge (which she cannot disclose without exposing the deception) but the horror of another Hittite marriage. The verb Προσώχθικα ('I am utterly weary / have come to loathe') is a perfect of strong aversion; the rhetorical question ἵνατί μοι ζῆν ('what is life to me?') is a Hebrew idiom of despair. The daughters of Heth (τῶν υἱῶν τοῦ Χετ) are already mentioned in 26:35 as a grief to Isaac himself — Rebekah weaponizes Isaac's own sentiment. This is the final content anchor of the chapter and sets the stage for Gen 28:1–5 (Isaac's explicit commission to Jacob to go to Laban and take a wife from there).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δὲ

and

post-positive connective (mild development)

→ discourse linkage or contrast

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

Ρεβέκκα

Rebekah

subject (proper name, indeclinable)

→ participant identification

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

πρὸς

to

preposition + accusative (addressee of speech)

→ spatial or relational framing

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

Ἰσαακ

Isaac

accusative object of πρὸς (proper name, indeclinable)

→ participant identification

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

Προσώχθικα

I am utterly weary

Perf Act Indic 1 Sg · προσοχθίζω

main verb of direct speech

→ intensive perfect (deeply-felt present state resulting from accumulated experience)

προσοχθίζω: 'be vexed / disgusted / weary'; a strong verb of revulsion and exhaustion; renders Hebrew יִתְצַד ('I loathe / am weary of'); the perfect tense (Προσώχθικα) expresses a present state of deep disgust arising from ongoing experience. The verb appears in Num 21:5; Ps 95:10 LXX (of God's weariness with the wilderness generation) — placing Rebekah's speech in the register of intense emotional exhaustion.

τῇ

with

Dative

article

→ noun-phrase marking

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

ζωῇ

life

Dative

dative of reference / cause with προσοχθίζω ('weary of my life')

→ sphere or reference

ζωῇ: 'life'; the phrase Προσώχθικα τῇ ζωῇ μου is a fixed Hebrew idiom of existential despair (qāṣṭî bēḥayyay, 'I loathe my life'), paralleled in Rebekah's situation (cf. Isaac's awareness of death in 27:2).

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.

διὰ

because of

preposition + accusative (cause)

→ spatial or relational framing

διὰ: meaning 'because of'; here it marks the relation signaled by preposition + accusative (cause).

τὰς

the

Accusative

article

→ noun-phrase marking

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

θυγατέρας

daughters

Accusative

accusative object of διὰ (cause of the weariness)

→ object specification

θυγάτηρ: 'daughter'; the chapter's final content anchor — τῶν θυγατέρων τῶν υἱῶν τοῦ Χετ (daughters of the sons of Heth). Esau's Hittite wives are already noted in 26:34–35 as grief to Isaac and Rebekah. Rebekah here weaponizes Isaac's own stated distress to win his support for Jacob's departure.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of possession

→ relational specification

υἱῶν: meaning 'sons'; it serves as genitive of possession.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Χετ

Heth

genitive of origin / ethnicity (proper name, indeclinable)

→ participant identification

Χετ: LXX transliteration of Hebrew חֵת (Ḥēṭ = Heth), eponymous ancestor of the Hittites; Esau's wives from this group (26:34) are the grief registered in 26:35. The ethnic designation drives Isaac's commission in Gen 28:1–2.

εἰ

if

conditional particle (real condition)

→ discourse linkage or contrast

εἰ: conditional 'if'; here introduces the feared scenario — possible but not yet actual.

λήμψεται

will take

Fut Mid Indic 3 Sg · λαμβάνω

verb in conditional protasis

→ predictive future (the feared possibility)

λαμβάνω: 'take'; λαμβάνειν γυναῖκα = standard LXX idiom for marrying; the future tense makes the scenario immediate and real.

Ιακωβ

Jacob

subject (proper name, indeclinable)

→ participant identification

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

γυναῖκα

wife

Accusative

direct object (accusative in the 'take a wife' idiom)

→ object specification

γυνή: 'woman / wife'; the same concern as 26:34–35 — Esau's Hittite wives are the paradigm Rebekah fears Jacob will follow.

ἀπὸ

from

preposition + genitive (source: from the daughters of this land)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

θυγατέρων

daughters

Genitive

genitive object of ἀπό

→ relational specification

θυγατέρων: meaning 'daughters'; it serves as genitive object of ἀπό.

τῆς

of

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of provenance

→ relational specification

γῆ: 'land / earth'; the daughters 'of this land' (τῆς γῆς ταύτης) = Canaanite women generally, with the Hittites as the specific referent.

ταύτης

this

Genitive

demonstrative adjective

→ relational specification

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

ἵνατί

why

interrogative particle (ἵνα τί = 'for what purpose / why'); introduces rhetorical question

→ discourse linkage or contrast

ἵνα τί: crasis of ἵνα + τί = 'why / to what end'; a Hebrew idiom לִי מָה ('why for me?'); used rhetorically to express the meaninglessness of continued life in such a scenario.

μοι

to me

Dative

dative of advantage / reference ('what is life to me?')

→ participant reference or interest

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

ζῆν

to live

Pres Act Inf · ζάω

substantival infinitive (subject of implied copula: 'what is living-for-me?')

→ progressive / stative present infinitive

ζάω: 'live / be alive'; the infinitive ζῆν as subject of an implied copula — 'why [is] living [worthwhile] for me?' — echoes the lament of Elijah (1 Kgs 19:4) and Job (3:20–23). The chapter ends with Rebekah's despair rather than triumph: the architect of the blessing ends in anguish, and her strategic plea conceals from Isaac the true cause of Jacob's flight.

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.