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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 28

ΓΕΝΕΣΙΣ ΚΗ΄

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

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

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

Theme

The chapter's theological apex is the vision of Jacob's ladder (κλίμαξ ἐστηριγμένη ἐν τῇ γῇ, 28:12) — a stairway set upon the earth with its head reaching heaven and the angels of God ascending and descending ἐπ' αὐτῆς; the christological echo is explicit at John 1:51 (ὄψεσθε τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου), where Jesus names himself the ladder and shares the Greek preposition ἐπί with the LXX; the phrase ἐπ' αὐτῆς at 28:12 ('upon it' — feminine κλίμαξ) recurs at 28:13 where the LORD stands ἐπ' αὐτῆς — ambiguously 'upon it' (the ladder) or 'over him' (Jacob), an ambiguity the Fourth Gospel's christological use of ἐπί exploits.

Translation & textual notes

The Greek text of Genesis 28 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The chapter's theological apex is the vision of Jacob's ladder (κλίμαξ ἐστηριγμένη ἐν τῇ γῇ, 28:12) — a stairway set upon the earth with its head reaching heaven and the angels of God ascending and descending ἐπ' αὐτῆς; the christological echo is explicit at John 1:51 (ὄψεσθε τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου), where Jesus names himself the ladder and shares the Greek preposition ἐπί with the LXX; the phrase ἐπ' αὐτῆς at 28:12 ('upon it' —

feminine κλίμαξ) recurs at 28:13 where the LORD stands ἐπ' αὐτῆς — ambiguously 'upon it' (the ladder) or 'over him' (Jacob), an ambiguity the Fourth Gospel's christological use of ἐπί exploits. The divine speech of 28:13–15 renews the Abrahamic covenant in its fullest Genesis formulation: self-identification as the God of Abraham and Isaac, land promised to Jacob and his seed, seed as the sand of the earth expanding in four directions, and the universal blessing ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ἐν τῷ σπέρματί σου (28:14b) — a passive of divine agency cited by Paul at Gal 3:8 (ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη). At 28:17 Jacob's exclamation Ὡς φοβερὸς ὁ τόπος οὗτος identifies the site as both οἶκος θεοῦ and πύλη τοῦ οὐρανοῦ. At 28:19 the LXX renders Hebrew בֵּית אֵל (Bethel = 'house of God') as Οἶκος θεοῦ rather than transliterating as Βαιθηλ, making the etymology transparent to Greek readers, while the prior name לֹז (Luz) is transliterated as Λουζα. The anointing of the pillar (στήλη) at 28:18 is the earliest anointing act in the LXX. The vow of 28:20–22 closes with the double-compounded ἀποδεκατώσω (28:22), rendering the emphatic Hebrew infinitive-absolute construction עָשָׂר אֶשְׁרֹף — the first tithing-vow in Scripture.

Discourse structure of the chapter

A · 28:1–5

Isaac's blessing and charge: go to Mesopotamia, no Canaanite wife

Isaac summons Jacob, formally blesses him, and delivers a two-part charge: the prohibition against Canaanite wives (28:1, reprising the covenant-boundary of Gen 24:3) and the positive directive to go to the house of Bethuel in Mesopotamia for a wife from Laban's daughters (28:2). He invokes El Shaddai (θεὸς ὁ παντοκράτωρ, 28:3) — the covenant name under which the Abrahamic promise was first given (Gen 17:1) — for a threefold optative blessing (bless, increase, multiply, 28:3) and the specific transmission of the εὐλογία Ἀβραάμ: land, seed, and inheritance (28:4). The narrative pivot is 28:5: Isaac sends, Jacob goes.

B · 28:6–9

Esau's counter-move: a wife from Ishmael's line

The scene cuts to Esau, who has observed (εἶδεν, 28:6, 8) that Isaac blessed Jacob, sent him to Mesopotamia, and charged him against Canaanite wives, and that Jacob obeyed (28:7). His inference — that the daughters of Canaan are πονηραί ('evil') in his father's eyes (28:8) — prompts an attempted self-correction: he goes to Ishmael and takes Μαελεθ as an additional wife (28:9). The episode is quietly ironic: Esau adds a third wife rather than removing the Canaanite ones, and goes to the wrong branch of Abraham's family — Ishmael, not the Nahorite line.

C · 28:10–12

Jacob's departure and the dream of the ladder

Jacob departs from the Well of the Oath (Beersheba, 28:10) and travels toward Haran. He halts at an unnamed place (τόπω, anarthrous, 28:11) when the sun sets, uses a stone as a pillow, and sleeps. The dream (ἐνυπνιάσθη, 28:12) discloses the cosmic axis: a κλίμαξ ἐστηριγμένη ἐν τῇ γῇ with its head reaching heaven and the angels of God ascending and descending ἐπ' αὐτῆς. The word τόπος, introduced without an article, will by the end of the chapter become the most theologically weighted word in the narrative (28:11, 16, 17, 19).

D · 28:13–15

The divine promise renewed: land, seed, universal blessing, presence

The LORD stands ἐπ' αὐτῆς (28:13) — upon the ladder or over Jacob, a deliberate ambiguity — and delivers a four-part covenantal speech: self-identification as the God of Abraham and Isaac (28:13a), the land-promise with a double ἐπ' αὐτῆς echo (28:13b), the seed-promise (sand of the earth, four-directional expansion, 28:14a), and the universal blessing ἐνευλογηθήσονται (28:14b, the fullest formulation since Gen 22:18). The fourth element is the divine presence promise: I am with you, I will keep you, I will bring you back, I will not forsake you (28:15) — four guarantees sealed by ἕως τοῦ ποιῆσαί με πάντα ὅσα ἐλάλησά σοι.

E · 28:16–19

Jacob's awe: pillar anointed, place named Bethel

Jacob awakes from sleep and declares that the LORD was in that place and he did not know it (28:16); the pluperfect ᾔδειν underscores the contrast between divine presence and human ignorance. His fear generates the double exclamation of 28:17 — Ὡς φοβερὸς ὁ τόπος οὗτος (Hebraizing exclamatory ὡς rendering Hebrew נִרְנָה-הַמָּ) and the double naming: οἶκος θεοῦ / πύλη τοῦ οὐρανοῦ. The enacted response (28:18) is liturgical: he sets up the stone as a στήλη and anoints it with oil (ἐπέχεεν ἔλαιον ἐπ' αὐτῆς), the LXX's first anointing act. He names the place Οἶκος θεοῦ (28:19) — the LXX's translation of Bethel — specifying that Λουζα was its previous name.

F · 28:20–22

Jacob's conditional vow and tithe

Jacob makes a εὐχή (vow, 28:20) structured as a conditional: IF the LORD accompanies him, keeps him, provides bread and clothing (28:20), and returns him safely to his father's house (28:21a) — THEN the LORD shall be his God (28:21b), the stone shall be an οἶκος θεοῦ (28:22a), and he will tithe everything God gives him (ἀποδεκατώσω, 28:22b). The conditionality of the vow is striking — the only fully conditional covenant-commitment in the patriarchal narratives; some read it as a bargaining faith just beginning to grasp the covenant, others as a culturally standard reciprocal vow-form. The tithe pledge is the first in Scripture.

1 Προσκαλεσάμενος δὲ Ἰσαακ τὸν Ἰακωβ εὐλόγησεν αὐτὸν καὶ ἐνετείλατο αὐτῷ λέγων Οὐ λήμψη γυναῖκα ἐκ τῶν θυγατέρων Χανααν·

And Isaac, having called Jacob, blessed him and charged him, saying, 'You shall not take a wife from the daughters of Canaan.'

Narrative opening (formal blessing-and-charge scene)

Προσκαλεσάμενος δέ

The chapter opens with a participial construction (Προσκαλεσάμενος δέ) that marks a deliberate, solemn act — Isaac's summons of Jacob for a formal farewell charge. The two main verbs (εὐλόγησεν, ἐνετείλατο) coordinate blessing and command: the blessing validates what Gen 27 gave by deception, and the charge sets the narrative plot in motion.

Προσκαλεσάμενος

having called

Aor Mid Ptcp Nom Sg Masc · προσκαλέομαι
adverbial participle (attendant circumstance / prior action)

→ constative aorist (single summons)

προσκαλέομαι: 'call to oneself, summon'; the aorist participle preceding the main verb marks the summons as prior to the blessing; calques Hebrew נִקְרָא (wayyiqrā'). The formal summons signals an official covenant-transmission ceremony.

δὲ

and

transitional particle (narrative development)

→ discourse linkage or contrast

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

Ἰσαακ

Isaac

Nominative

subject (nominative in apposition to the participle)

→ participant identification

Ἰσαακ: indeclinable transliteration of Hebrew יִשְׁחָק (Yiṣḥāq); the laughter-named patriarch; his blessing here publicly confirms and formally transmits the covenant blessing that Jacob received by deception in Gen 27.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἰακωβ

Jacob

Accusative

direct object of participle

→ participant identification

Ἰακωβ: indeclinable transliteration of Hebrew יַעֲקֹב (Yaʿāqōb); the heel-grasper of Gen 25:26, now the chosen covenant son; the article marks him as the previously identified figure.

εὐλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (first action)

→ constative aorist (completed act of blessing)

εὐλογέω: 'bless'; the patriarchal blessing is a performative speech-act transmitting covenant inheritance; the chain runs God → Abraham (12:2) → Isaac (26:3) → Jacob here; this blessing will be confirmed by the divine theophany of 28:13–15.

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

coordinating conjunction

→ discourse linkage or contrast

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

ἐνετείλατο

charged

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (second action)

→ constative aorist (issuing of the formal charge)

ἐντέλλομαι: 'command / charge / give binding orders'; deponent middle; renders Hebrew וַיִּצְוֶה (wayyēṣawwēhū); the charge sets the narrative plot of the chapter in motion.

αὐτῷ

him

Dative

indirect object (dative of recipient)

→ participant reference or interest

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

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of manner (introducing direct speech)

→ progressive (ongoing speech act)

λέγω: standard LXX speech-introduction participle, calquing Hebrew לֵאמֹר (lē'mōr); the direct speech of vv.1b–4 follows.

Οὐ

not

negative particle (categorical prohibition with future indicative)

→ discourse linkage or contrast

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

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb of prohibition (future indicative as categorical prohibition)

→ volitive future (prohibition as firm prediction)

λαμβάνω: 'take / marry' (γυναῖκα λαμβάνω = take a wife); the future indicative with οὐ expresses a strong categorical prohibition; echoes the identical charge in Gen 24:3; the same verb and construction recur in the Esau-refrain at 28:6.

γυναῖκα

a wife

Accusative

direct object (anarthrous: categorical — 'any such wife')

→ object specification

γυνή: 'woman / wife'; the anarthrous form opens to the categorical specification that follows.

ἐκ

from

preposition + genitive (partitive source: from among)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

θυγατέρων

daughters

Genitive

partitive genitive (the prohibited class)

→ relational specification

θυγάτηρ: 'daughter'; the partitive genitive with ἐκ defines the prohibited category; cf. Gen 24:3 (same construction for Abraham's charge to his servant regarding Isaac).

Χανααν

Canaan

Genitive

genitive of origin / ethnic identifier

→ participant identification

Χανααν: indeclinable transliteration of Hebrew כְּנָעַן; the prohibition reflects the covenant-boundary established in Gen 9:25–27 and the concrete grief Esau's Canaanite wives caused Isaac and Rebekka (Gen 26:34–35), which provides the immediate narrative motivation.

2 ἀναστὰς ἄπελθε εἰς τὴν Μεσοποταμίαν εἰς τὸν οἶκον Βαθουηλ τοῦ πατρὸς τῆς μητρός σου καὶ λαβὲ σεαυτῷ ἐκεῖθεν γυναῖκα ἐκ τῶν θυγατέρων Λαβαν τοῦ ἀδελφοῦ τῆς μητρός σου.

'Rise and go to Mesopotamia, to the house of Bethuel the father of your mother, and take yourself a wife from there, from the daughters of Laban the brother of your mother.'

Direct speech — positive directive (balancing the prohibition of v.1) ASYNDETON

Continuation of Isaac's direct speech (asyndeton from v.1's prohibition). Having forbidden Canaanite wives, Isaac now gives the positive command: go to Mesopotamia and find a wife within the covenant kinship network. The twice-stated 'of your mother' (μητρός σου) grounds the command in Rebekka's family ties, making her maternal role in the marriage strategy explicit.

ἀναστὰς

rising

Aor Act Ptcp Nom Sg Masc · ἀνίστημι

adverbial participle (attendant circumstance:
Hebraizing 'arise and go')

→ ingressive aorist (getting up to depart)

ἀνίστημι: 'rise, stand up'; the construction ἀναστὰς ἄπελθε calques Hebrew קוּם וּלֶךְ — a standard Hebrew idiom for initiating a journey, common in the LXX (Gen 19:14; 31:13; 35:1).

ἄπελθε

go

Aor Act Impv 2 Sg · ἀπέρχομαι

main verb (imperative of command)

→ ingressive aorist (beginning of the journey)

ἀπέρχομαι: 'depart, go away'; ἀπό- prefix marks separation from the current location; the positive complement to the prohibition of v.1.

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).

τὴν

the

Accusative

article

→ noun-phrase marking

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

Μεσοποταμίαν

Mesopotamia

Accusative

accusative of goal (broad destination)

→ object specification

Μεσοποταμία: 'land between the rivers' (μέσος + ποταμός); renders Hebrew פְּדַן אֲרָם (Paddan-Aram) or אֶרֶץ נַחֲרָא; the patriarchal homeland from which Abraham was called (Gen 11:31; 12:1); Jacob's return to this origin is structurally the reversal of Abraham's journey.

εἰς

to

preposition + accusative (specifying the precise goal)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative of goal (specific household)

→ object specification

οἶκος: 'house / household'; not merely a building but a family unit; the specification to Bethuel's household keeps Jacob within the covenant kinship network.

Βαθουηλ

Bethuel

Genitive

genitive of possession (whose household)

→ participant identification

Βαθουηλ: indeclinable transliteration of Hebrew בֵּתוּאֵל (Bētû'ēl); Abraham's nephew, Nahor's son (Gen 22:22–23); father of Rebekka and Laban; the kinship connection makes this household the legitimate source for a covenant wife.

τοῦ

the

Genitive

article in appositive phrase

→ noun-phrase marking

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

πατρός

father

Genitive

genitive in apposition (Bethuel identified as Jacob's maternal grandfather)

→ relational specification

πατήρ: 'father'; specifies Bethuel's role relative to Jacob — he is the father of Rebekka, making the entire journey an act of kinship-endogamy within the covenant line.

τῆς

the

Genitive

article

→ noun-phrase marking

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

μητρός

mother

Genitive

genitive of relation ('father of your mother')

→ relational specification

μήτηρ: 'mother'; refers to Ρεβεκκα, who had sent Jacob away in Gen 27:42–45; she is identified by role rather than name, underlining her maternal agency in this design.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

λαβέ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (second imperative: the positive marriage command)

→ constative aorist (taking a wife)

λαμβάνω: 'take / marry'; the same verb as the prohibition in v.1 (Οὐ λήμψῃ) — there negated for Canaanites, here commanded for Laban's daughters; the echo is structural.

σεαυτῷ

for yourself

Dative

dative of advantage (reflexive ethical dative: Hebraism לך)

→ sphere or reference

σεαυτοῦ: 2nd-person reflexive; dative of personal interest calquing Hebrew לך (lēkā), routinely added to Hebrew verbs of acquisition or motion to mark personal stake.

ἐκεῖθεν

from there

adverb of place (source)

→ clausal contribution

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

γυναῖκα

a wife

Accusative

direct object

→ object specification

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

ἐκ

from

preposition + genitive (partitive source)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

θυγατέρων

daughters

Genitive

partitive genitive

→ relational specification

θυγάτηρ: Laban's daughters — Leah and Rachel, who will be the mothers of the twelve tribes (Gen 29–30).

Λαβαν

Laban

Genitive

genitive of relationship (whose daughters)

→ participant identification

Λαβαν: indeclinable transliteration of Hebrew לָבָן (Lāḇān = 'white'); Rebekka's brother, Jacob's maternal uncle (Gen 24:29); his daughters Leah and Rachel will become Jacob's wives in Gen 29.

τοῦ

the

Genitive

article in appositive phrase

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive in apposition (Laban identified as Rebekka's brother)

→ relational specification

ἀδελφός: 'brother'; establishes Laban's kinship role — he is Rebekka's full brother (Gen 24:29), making Jacob's wives his first cousins, the classic form of endogamous marriage in the ancient Near East.

τῆς

the

Genitive

article

→ noun-phrase marking

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

μητρός

mother

Genitive

genitive of relation

→ relational specification

μητρός: meaning 'mother'; it serves as genitive of relation.

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.

3 ὁ δὲ θεὸς ὁ παντοκράτωρ εὐλογήσαι σε καὶ αὐξήσαι σε καὶ πληθύναι σε, καὶ ἔσῃ εἰς συναγωγὰς ἐθνῶν·

'May God the Almighty bless you and increase you and multiply you, and may you become assemblies of nations.'

Direct speech — doxological optative blessing (continuation of Isaac's charge)

ASYNDETON

The charge of v.2 yields to a formal invocation of El Shaddai (θεὸς ὁ παντοκράτωρ), the divine name associated with the Abrahamic covenant (Gen 17:1; 35:11). The three parallel optatives (εὐλογήσαι, αὐξήσαι, πληθύναι) echo the creation mandate of Gen 1:28 and the Abrahamic multiplication-promise. The shift from optative to predictive future (ἔσῃ) in the last clause announces a coming reality rather than just a wish.

ὁ

the

Nominative

article (with subject θεός)

→ noun-phrase marking

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

δὲ

and

transitional particle (continuation of speech)

→ discourse linkage or contrast

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

θεός

God

Nominative

subject of optative verbs

→ participant prominence

θεός: the full title θεὸς ὁ παντοκράτωρ renders Hebrew יְיָ לַאֵל (El Shaddai), the divine name under which the covenant was revealed to Abraham (Gen 17:1) and here invoked by Isaac to bless Jacob.

ὁ

the

Nominative

article (with epithet παντοκράτωρ)

→ noun-phrase marking

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

παντοκράτωρ

Almighty

Nominative

nominative epithet of θεός (divine title)

→ participant prominence

παντοκράτωρ: 'Almighty, ruler of all' (πάς + κρατέω); the standard LXX translation of El Shaddai (יְהוָה שַׁדַּי); appears at Gen 17:1; 28:3; 35:11; 43:14; adopted in the NT at Rev 1:8; 4:8; 11:17 (κύριος ὁ θεὸς ὁ παντοκράτωρ).

εὐλογῆσαι

may he bless

Aor Act Opt 3 Sg · εὐλογέω

main verb (optative prayer: first of three-part blessing)

→ volutative aorist optative (wish / paternal prayer)

εὐλογέω: 'bless'; the optative mood (rather than imperative or indicative) marks this as a paternal prayer to God rather than a performative declaration — Isaac acknowledges that only God can truly confirm the blessing.

σε

you

Accusative

direct object of optative verbs

→ participant reference

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

αὐξήσαι

may he increase

Aor Act Opt 3 Sg · αὐξάνω

optative verb (second of three-part blessing)

→ volutative aorist optative

αὐξάνω: 'increase, grow, enlarge'; renders Hebrew אָוַן; the verb echoes the growth-language of the Abrahamic covenant (Gen 17:2, 20; 22:17) and the creation mandate (1:28).

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.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

πληθύναι

may he multiply

Aor Act Opt 3 Sg · πληθύνω

optative verb (third of three-part blessing)

→ volutative aorist optative

πληθύνω: 'multiply, make numerous'; paired with αὐξάνω it renders the covenant multiplication-language central to Gen 1:28; 9:1; 17:2, 20; the combination of the two verbs is a standard LXX benediction formula for the Abrahamic promise.

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.

καὶ

and

coordinating conjunction (introducing the predictive consequence)

→ discourse linkage or contrast

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

ἔσῃ

you shall be

Fut Mid Indic 2 Sg · εἰμί

main verb (predictive future: promised outcome)

→ futuristic (divine promise of future state)

εἰμί: the shift from optative to future indicative signals a transition from prayer to promise; the clause ἔσῃ εἰς συναγωγάς is a Hebraism (εἰς + accusative as predicate complement: 'you shall become').

εἰς

into

preposition + accusative (predicate marker: Hebraism ἵ = 'become')

→ spatial or relational framing

εἰς: used predicatively with εἰμί to express transformation — ἔσῃ εἰς X = 'you shall become X'; calques Hebrew לְיִהְיֶה; a characteristic LXX Hebraism (cf. Gen 17:4, ἔσῃ πατήρ πλήθους ἐθνῶν).

συναγωγάς

assemblies

Accusative

predicate accusative after εἰς (Hebraism: what Jacob will become)

→ object specification

συναγωγή: 'assembly / congregation / gathering'; renders Hebrew לְקָהָל עַמִּים ('assembly of peoples'); the promise that Jacob will become a multitude of peoples; the same root underlies the NT term synagogue and the LXX's assembly-language for Israel.

ἐθνῶν

of nations

Genitive

genitive of attribution ('assemblies of nations')

→ relational specification

ἔθνος: 'nation / people'; the promise that Jacob will father a multitude of nations echoes the promise to Abraham at Gen 17:4–6 under the same El Shaddai title.

4 καὶ δώῃ σοι τὴν εὐλογίαν Ἀβραὰμ τοῦ πατρός μου σοί τε καὶ τῷ σπέρματί σου μετὰ σέ κληρονομήσαι τὴν γῆν τῆς παροικίας σου, ἣν ἔδωκεν ὁ θεὸς τῷ Ἀβραάμ.

'And may he give you the blessing of Abraham my father, to you and to your seed after you, to inherit the land of your sojourning, which God gave to Abraham.'

Direct speech — continuation of optative prayer (second optative petition)

καὶ

The optative prayer of v.3 continues: the second petition specifies its content as the εὐλογία Ἀβραάμ — the covenant inheritance defined as land and seed. The relative clause (ἣν ἔδωκεν ὁ θεὸς τῷ Ἀβραάμ) anchors the prayer in prior divine action: the gift is already a *fait accompli* in God's purpose; the prayer is for its transmission to Jacob.

καὶ

and

coordinating conjunction (continuing the prayer)

→ discourse linkage or contrast

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

δώῃ

may he give

Aor Act Opt 3 Sg · δίδωμι

main verb (optative prayer: second petition continuing from v.3)

→ voluntative aorist optative (paternal wish)

δίδωμι: 'give'; the optative continues the prayer of v.3 (El Shaddai as subject); the specific gift is identified as the Abrahamic blessing-complex (land + seed + covenant inheritance).

σοι

you

Dative

indirect object (dative of recipient)

→ participant reference or interest

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

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'; not a generic wish but the specific covenant-content of the Abrahamic promise — land, seed, and universal mediation of blessing (Gen 12:1–3; 17:1–8; 22:16–18); the definite article marks it as the well-known, identified blessing.

Ἀβραάμ

Abraham

Genitive

genitive of source / possession ('the blessing of Abraham')

→ participant identification

Ἀβραάμ: indeclinable; the patriarch whose covenant with God (Gen 12; 15; 17; 22) defines the content of the inheritance being transmitted through Isaac to Jacob.

τοῦ

the

Genitive

article in appositive phrase

→ noun-phrase marking

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

πατρός

father

Genitive

genitive in apposition (Abraham identified as Isaac's father)

→ relational specification

πατήρ: 'father'; Isaac calls Abraham 'my father' (τοῦ πατρός μου), asserting the covenantal filial continuity that validates his right to transmit the blessing.

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.

σοί

you

Dative

dative of advantage (resumptive: 'to you')

→ participant reference or interest

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

τε

both

enclitic conjunction (τε ... καί = 'both ... and')

→ discourse linkage or contrast

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

καί

and

correlative conjunction (with τε: 'both ... and')

→ discourse linkage or contrast

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

τῷ

the

Dative

article

→ noun-phrase marking

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

σπέρματί

seed

Dative

dative of advantage ('to your seed after you')

→ sphere or reference

σπέρμα: 'seed / offspring'; the promise-bearing term of the Abrahamic covenant (Gen 12:7; 13:15; 15:5; 17:8); at Gal 3:16 Paul notes the singular σπέρμα and identifies the ultimate referent as Christ; the LXX's consistent use of the collective singular makes this reading possible.

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.

μετά

after

preposition + accusative (temporal: 'after you')

→ spatial or relational framing

μετά: meaning 'after'; here it marks the relation signaled by preposition + accusative (temporal: 'after you').

σέ

you

Accusative

object of preposition

→ spatial or relational framing

σέ: meaning 'you'; here it marks the relation signaled by object of preposition.

κληρονομήσαι

to inherit

Aor Act Inf · κληρονομέω

infinitive of purpose / content (goal of the blessing-gift)

→ constative aorist (the act of inheriting)

κληρονομέω: 'inherit, take possession as heir'; the gift is specifically κληρονομία (inheritance), a term that runs through Galatians (3:18, 29; 4:1, 7) and Hebrews (6:12, 17; 11:8) in connection with the Abrahamic land-promise.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of infinitive

→ object specification

γῆ: 'land / earth'; the Promised Land; first granted to Abraham at Gen 12:7; 13:15; 15:7; 17:8; the patriarchs possess it only as sojourners (παροικοῦντες) — the full inheritance awaits.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παροικίας

sojourning

Genitive

genitive of characterization ('land of your sojourning')

→ relational specification

παροικία: 'sojourning / temporary residence'; renders Hebrew גֵּרִי ; the patriarchs are consistently גֵּרִים (resident aliens) in the land they are promised — a theological paradox explored at Heb 11:9 (κατοίκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν).

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.

ἣν

which

Accusative

relative pronoun (accusative singular feminine, antecedent: τὴν γῆν)

→ participant reference

ἣν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative singular feminine, antecedent: τὴν γῆν).

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb of relative clause

→ constative aorist (the original grant — already accomplished)

δίδωμι: repeats the root of δῶν from the prayer — the optative looks back to the indicative fact: what God has already given to Abraham, Isaac prays will be transmitted to Jacob and his seed.

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 relative clause

→ participant prominence

θεός: meaning 'God'; it serves as subject of relative clause.

τῷ

the

Dative

article

→ noun-phrase marking

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

Ἀβραάμ

Abraham

Dative

dative of advantage (indirect object: the original recipient of the grant)

→ participant identification

Ἀβραάμ: the covenant closes with the patriarch who began it; the relative clause grounds the prayer in the accomplished fact of the Abrahamic land-grant.

5 καὶ ἀπέστειλεν Ἰσαακ τὸν Ἰακωβ, καὶ ἐπορεύθη εἰς τὴν Μεσοποταμίαν πρὸς Λαβαν τὸν υἱὸν Βαθουηλ τοῦ Σύρου, ἀδελφὸν δὲ Ρεβεκκας τῆς μητρὸς Ἰακωβ καὶ Ἡσαυ.

And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebekka the mother of Jacob and Esau.

Narrative pivot (command executed: Jacob departs) καὶ

The narrative resumes with a closing summary of the charge scene: Isaac sent Jacob, and Jacob went. The verse maps the kinship network precisely — Laban as Bethuel's son (Syrian) and Rebekka's brother — framing Jacob's journey not as flight but as a sanctioned visit within the covenant family.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἀπέστειλεν

sent away

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (narrator confirms the charge is carried out)

→ constative aorist (completed act of sending)

ἀποστέλλω: 'send away, dispatch'; renders Hebrew נָחַץ; the narrative briefly reports the execution of the charge; the same verb is used of expelling Hagar (21:14), but here the sending is blessing-laden.

Ἰσαακ

Isaac

Nominative

subject

→ participant identification

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἰακωβ

Jacob

Accusative

direct object

→ participant identification

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

καὶ

and

narrative conjunction (Jacob's action following)

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Jacob's departure)

→ constative aorist (single completed journey begun)

πορεύομαι: 'travel, go'; deponent passive; the journey that will shape the remainder of Genesis — Jacob's twenty years in Mesopotamia — begins with this single word.

εἰς

to

preposition + accusative (goal of journey)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

Μεσοποταμίαν

Mesopotamia

Accusative

accusative of goal

→ object specification

Μεσοποταμίαν: meaning 'Mesopotamia'; it serves as accusative of goal.

πρὸς

to

preposition + accusative (direction toward a person)

→ spatial or relational framing

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

Λαβαν

Laban

Accusative

object of πρὸς (person as destination)

→ participant identification

Λαβαν: the destination is named personally — Jacob goes to his uncle, not merely to a region; the narrative anchors the journey in kinship rather than geography.

τὸν

the

Accusative

article

→ noun-phrase marking

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

υἱὸν

son

Accusative

accusative in apposition to Λαβαν (first identification)

→ object specification

υἱός: 'son'; identifies Laban as Bethuel's son, establishing his patrilineal descent from Abraham's brother Nahor.

Βαθουηλ

Bethuel

Genitive

genitive of relationship (whose son Laban is)

→ participant identification

Βαθουηλ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (whose son Laban is).

τοῦ

the

Genitive

article in appositive phrase

→ noun-phrase marking

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

Σύρου

Syrian

Genitive

genitive epithet in apposition (Bethuel identified as Syrian/Aramean)

→ relational specification

Σύρος: 'Syrian, Aramean'; renders Hebrew יִמְנִיָּה; Bethuel and Laban are consistently called Arameans (Gen 25:20; 31:20, 24), situating the family within Syrian-Mesopotamian culture.

ἀδελφὸν

brother

Accusative

accusative in apposition to Λαβαν (second identification: Rebekka's brother)

→ object specification

ἀδελφός: the double apposition (υἱὸν Βαθουηλ / ἀδελφὸν Ρεβεκκας) maps Jacob's kinship network: Laban is both Bethuel's son and Rebekka's brother.

δὲ

and

transitional particle (adding second identification)

→ discourse linkage or contrast

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

Ρεβεκκας

Rebekka

Genitive

genitive of relationship (whose brother Laban is)

→ participant identification

Ρεβεκκα: indeclinable; the mother whose plan (27:42–45) sent Jacob on this journey; her name here credits the maternal agency behind the mission.

τῆς

the

Genitive

article

→ noun-phrase marking

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

μητρός

mother

Genitive

genitive in apposition (Rebekka identified as the mother of Jacob and Esau)

→ relational specification

μήτηρ: the verse frames Rebekka as mother of both brothers, implicitly noting that the same woman's son now goes while the other remains — one under covenant blessing, one excluded.

Ιακωβ

Jacob

Genitive

genitive of relationship (first son named)

→ participant identification

Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (first son named).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

Ἡσαυ

Esau

Genitive

genitive of relationship (second son named)

→ participant identification

Ἡσαυ: indeclinable; placed last — the journey that separates the two brothers is now complete; the narrative will now shift to Esau (vv.6–9) before following Jacob.

- 6 Εἶδεν δὲ Ἡσαυ ὅτι εὐλόγησεν Ἰσαακ τὸν Ἰακωβ καὶ ἀπέστειλεν αὐτὸν εἰς Μεσοποταμίαν Συρίας λαβεῖν ἑαυτῷ ἐκεῖθεν γυναῖκα καὶ ὅτι εὐλογῶν αὐτὸν ἐνετείλατο αὐτῷ λέγων Οὐ λήμψη γυναῖκα ἐκ τῶν θυγατέρων Χανααν·

Now Esau saw that Isaac had blessed Jacob and sent him to Mesopotamia of Syria to take a wife for himself from there, and that when blessing him he had charged him, saying, 'You shall not take a wife from the daughters of Canaan.'

Contrastive observation (Esau witnesses the blessing scene)

Εἶδεν δέ

The narrative cuts from Jacob's departure to Esau's perspective. The double ὅτι construction gives Esau's two-part observation: (1) Isaac blessed Jacob and sent him for a wife; (2) the charge against Canaanite wives was part of the blessing. The verbatim repetition of the prohibition (Οὐ λήμψη γυναῖκα ἐκ τῶν θυγατέρων Χανααν, cf. v.1) is a deliberate rhetorical echo.

Εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (Esau's first observation)

→ constative aorist (moment of dawning realization)

ὁράω: 'see / observe / perceive'; used twice in this unit (28:6, 8) to mark Esau's observation-and-inference process; his 'seeing' is the ironic counterpart to Jacob's acting.

δὲ

now

transitional particle (scene shift to Esau)

→ discourse linkage or contrast

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

Ἡσάυ

Esau

Nominative

subject

→ participant identification

Ἡσάυ: indeclinable; introduced as the observing subject; his observations in vv.6–9 form the ironic counterweight to Jacob's departure and blessing.

ὅτι

that

subordinating conjunction (content of observation: first ὅτι)

→ discourse linkage or contrast

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

εὐλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb of indirect statement

→ constative aorist

εὐλογέω: Esau now knows that Isaac blessed Jacob — the very blessing he forfeited in Gen 27.

Ἰσαακ

Isaac

Nominative

subject of indirect statement

→ participant identification

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ἰακωβ

Jacob

Accusative

direct object

→ participant identification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

second verb of indirect statement

→ constative aorist

ἀποστέλλω (aor. ἀπέστειλεν): 'send out'; renders Πῶψ; Saul sends the pieces of the oxen as a summons throughout Israel.

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.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Μεσοποταμίαν

Mesopotamia

Accusative

accusative of goal

→ object specification

Μεσοποταμίαν: meaning 'Mesopotamia'; it serves as accusative of goal.

Συρίας

of Syria

Genitive

genitive of specification

→ relational specification

Συρία: variant formula for Paddan-Aram; the Greek 'Mesopotamia of Syria' = 'Aram Naharaim' (cf. v.2).

λαβεῖν

to take

Aor Act Inf · λαμβάνω

infinitive of purpose

→ constative aorist (purpose: taking a wife)

λαμβάνω: the purpose infinitive makes explicit what Esau sees — Jacob was sent specifically to find a wife from Laban's household.

ἐαυτῷ

for himself

Dative

dative of advantage (reflexive)

→ sphere or reference

ἐαυτῷ: meaning 'for himself'; it serves as dative of advantage (reflexive).

ἐκεῖθεν

from there

adverb of place (source)

→ clausal contribution

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

γυναῖκα

a wife

Accusative

direct object of infinitive

→ object specification

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

καὶ

and

coordinating conjunction (introducing second ὅτι clause)

→ discourse linkage or contrast

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

ὅτι

that

subordinating conjunction (second content clause of Esau's observation)

→ discourse linkage or contrast

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

εὐλογῶν

while blessing

Pres Act Ptcp Nom Sg Masc · εὐλογέω

adverbial participle (simultaneous action: 'in the act of blessing him')

→ progressive (blessing in progress as the charge was given)

εὐλογέω: the present participle underlines that the charge was given as an integral part of the blessing ceremony — the prohibition was embedded in the act of blessing, not a separate instruction.

αὐτὸν

him

Accusative

direct object of participle

→ participant reference

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

ἐνετείλατο

charged

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb of second ὅτι clause

→ constative aorist

ἐντέλλομαι: 'command / charge / give orders'; renders Πῆχ; Saul issues a covert directive to his retainers to recruit David into the marriage.

αὐτῷ

him

Dative

indirect object

→ participant reference or interest

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

λέγων saying Pres Act Ptcp Nom Sg Masc · λέγω <i>participle of manner (introducing direct speech)</i> → progressive λέγω (pres. ptcp.): renders the quotative ἠμᾶρ ('saying').	οὐ not <i>negative particle</i> → discourse linkage or contrast οὐ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.	λήμψη you shall take Fut Mid Indic 2 Sg · λαμβάνω <i>main verb of prohibition (verbatim refrain from v.1)</i> → volitive future λαμβάνω: the verbatim repetition of v.1's prohibition is a deliberate echo; Esau hears — and now understands — the very words he was excluded from receiving directly.	γυναῖκα a wife Accusative <i>direct object</i> → object specification γυναῖκα: meaning 'a wife'; it serves as direct object.
ἐκ from <i>preposition + genitive (partitive source)</i> → spatial or relational framing ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (partitive source).	τῶν the Genitive <i>article</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	θυγατέρων daughters Genitive <i>partitive genitive</i> → relational specification θυγατέρων: meaning 'daughters'; it serves as partitive genitive.	Χανααν Canaan Genitive <i>genitive of origin</i> → participant identification Χανααν: transliterated proper name rendered in Greek letters; here it functions as genitive of origin.

7 καὶ ὅτι ἤκουσεν Ιακωβ τοῦ πατρὸς καὶ τῆς μητρὸς αὐτοῦ καὶ ἐπορεύθη εἰς Μεσοποταμίαν Συρίας.

and that Jacob had obeyed his father and his mother and gone to Mesopotamia of Syria.

Subordinate observation (third element of Esau's observation, continuing v.6)

καὶ ὅτι

Still within the description of what Esau observed (introduced in v.6), this third ὅτι clause notes Jacob's obedience: he heard (= obeyed) both parents and went. The contrast with Esau's own track record of marrying Canaanite women against his parents' wishes (Gen 26:34–35) is implicit and devastating.

καὶ

and

coordinating conjunction (extending Esau's observation)

→ discourse linkage or contrast

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

ὅτι

that

subordinating conjunction (third content clause)

→ discourse linkage or contrast

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

ἤκουσεν

obeyed

Aor Act Indic 3 Sg · ἀκούω

main verb of indirect statement

→ constative aorist (completed obedience)

ἀκούω + genitive: 'hear / obey'; with a personal genitive the verb means 'heed, comply with'; renders Hebrew אָזַן; Jacob's obedience (ἤκουσεν) stands in implicit contrast to Esau's record of ignoring parental wishes.

Ἰακωβ

Jacob

Nominative

subject of indirect statement

→ participant identification

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of person obeyed (with ἀκούω)

→ relational specification

πατὴρ: Jacob obeyed Isaac — the formal charge of 28:1–4.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

μητρός

mother

Genitive

genitive of person obeyed (with ἀκούω)

→ relational specification

μήτηρ: Jacob also obeyed Rebekka, whose plan (Gen 27:42–45) is what sent him on this journey; obeying both parents marks Jacob as the covenant son par excellence.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction (Jacob's consequent action)

→ discourse linkage or contrast

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

ἔπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Jacob's consequent departure)

→ constative aorist

πορεύομαι (aor. pass. dep.): 'go / travel / journey'; renders אָדָּן; the messenger sets out from the front to Jerusalem with Joab's report.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

Μεσοποταμίαν

Mesopotamia

Accusative

accusative of goal

→ object specification

Μεσοποταμίαν: meaning 'Mesopotamia'; it serves as accusative of goal.

Συρίας

of Syria

Genitive

genitive of specification

→ relational specification

Συρίας: meaning 'of Syria'; it serves as genitive of specification.

8 καὶ εἶδεν Ησαυ ὅτι πονηραὶ εἰσιν αἱ θυγατέρες Χανααν ἐναντίον Ισαακ τοῦ πατρὸς αὐτοῦ·

And Esau saw that the daughters of Canaan were displeasing in the sight of Isaac his father.

Inference from observation (Esau draws the conclusion)

καὶ

The second εἶδεν (cf. v.6) marks the culminating inference Esau draws from all he has observed: his own Canaanite wives are πονηραὶ ('evil / displeasing') in his father's view. The evaluation is Isaac's (ἐναντίον Ισαακ), and Esau has now correctly read it. His response in v.9 follows directly from this conclusion.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (Esau's second and concluding observation)

→ constative aorist

ὁράω: the repeated εἶδεν (vv.6, 8) structures Esau's internal reasoning as a two-stage process: first he observes facts (v.6), then he draws the evaluative conclusion (v.8).

Ησαυ

Esau

Nominative

subject

→ participant identification

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

ὅτι

that

subordinating conjunction (content of observation)

→ discourse linkage or contrast

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

πονηραί

displeasing / evil

Nominative

predicate adjective (subject complement)

→ participant prominence

πονηρός: 'evil, wicked, displeasing'; renders Hebrew רָעָה (rā'ôṭ, plural feminine of רָע); not merely 'undesirable' but morally objectionable in the covenantal framework; the word is the same root as Genesis's 'knowledge of good and evil' (2:9).

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

linking verb

→ gnomic present (standing evaluation)

εἰμί: see v.11.

αἱ

the

Nominative

article

→ noun-phrase marking

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

θυγατέρες

daughters

Nominative

subject

→ participant prominence

θυγάτηρ: refers specifically to Esau's own Canaanite wives (Gen 26:34–35; 27:46), who caused grief to both Isaac and Rebekka.

Χανααν

Canaan

Genitive

genitive of origin

→ participant identification

Χανααν: transliterated proper name rendered in Greek letters; here it functions as genitive of origin.

ἐναντίον

before

preposition + genitive (evaluative: 'in the sight / opinion of')

→ spatial or relational framing

ἐναντίον: 'before, in front of, in the sight/opinion of'; renders Hebrew עֵינֵי (ʿinî, 'in the eyes of'); a standard LXX idiom for evaluation from another's perspective.

Ισαακ

Isaac

Genitive

genitive after ἐναντίον (the evaluating person)

→ participant identification

Ισαακ: transliterated proper name rendered in Greek letters; here it functions as genitive after ἐναντίον (the evaluating person).

τοῦ

the

Genitive

article in appositive phrase

→ noun-phrase marking

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

πατρός

father

Genitive

genitive in apposition (Isaac identified as Esau's father)

→ relational specification

πατρός: meaning 'father'; it serves as genitive in apposition (Isaac identified as Esau's father).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

9 καὶ ἐπορεύθη Ησαυ πρὸς Ισμαηλ καὶ ἔλαβεν τὴν Μαελεθ θυγατέρα Ισμαηλ τοῦ υἱοῦ Ἀβραάμ, ἀδελφὴν Ναβαιωθ, πρὸς ταῖς γυναῖξιν αὐτοῦ γυναῖκα.

And Esau went to Ishmael and took Mahalath the daughter of Ishmael the son of Abraham, the sister of Nebaioth, as a wife in addition to his wives.

Consequence (Esau's corrective action based on his observation) καὶ

Esau acts on his conclusion from v.8. His marriage into the Ishmaelite line is a structural echo of Jacob's journey to Laban — both brothers now seek wives outside Canaan, both from Abraham's wider family. But the irony is sharp: Esau adds a third wife rather than replacing his Canaanite ones, and the Ishmaelite line (Ishmael, the excluded son) is not the covenant line. His self-correction is superficial.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Esau's journey in response)

→ constative aorist (completed journey)

πορεύομαι: going 'to Ishmael' (πρὸς Ισμαηλ) echoes Jacob going 'to Laban' (πρὸς Λαβαν, v.5) — a structural parallel exposing Esau's flawed analogy: Ishmael is Abraham's son but not the covenant heir.

Ησαυ

Esau

Nominative

subject

→ participant identification

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

πρὸς

to

preposition + accusative (direction toward a person)

→ spatial or relational framing

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

Ισμαηλ

Ishmael

Accusative

object of πρὸς (person as destination)

→ participant identification

Ισμαηλ: indeclinable transliteration of Hebrew יִשְׁמָעֵאל ('God hears'); Abraham's son by Hagar (Gen 16); excluded from the covenant line at Gen 21:12 but given his own blessing (21:13); by going to Ishmael, Esau seeks kinship with the right patriarchal family but the wrong branch.

καὶ

and

coordinating 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 (taking a wife)

→ constative aorist (marriage concluded)

λαμβάνω: the same verb as the prohibition (Οὐ λήμψῃ, v.1) and the positive command (λαβέ, v.2); Esau's taking mirrors the verbal field of vv.1–2 — he has learned the surface form of the requirement but not its covenant substance.

τὴν

the

Accusative

article

→ noun-phrase marking

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

Μαελεθ

Mahalath

Accusative

direct object (name of the new wife)

→ participant identification

Μαελεθ: indeclinable transliteration of Hebrew מַחֲלַת (Māḥlāt); the only named daughter of Ishmael in Genesis; called Basemath in Gen 36:3, suggesting variant traditions or a name-change.

θυγατέρα

daughter

Accusative

accusative in apposition to Μαελεθ (first identification: Ishmael's daughter)

→ object specification

θυγάτηρ: the irony of the parallel is precise — Jacob seeks daughters of Laban (Rebekka's brother, within the promise-line); Esau takes a daughter of Ishmael (Abraham's excluded son).

Ισμαηλ

Ishmael

Genitive

genitive of relationship (whose daughter Mahalath is)

→ participant identification

Ισμαηλ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (whose daughter Mahalath is).

τοῦ

the

Genitive

article in appositive phrase

→ noun-phrase marking

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

υἱοῦ

son

Genitive

genitive in apposition (Ishmael identified as Abraham's son)

→ relational specification

υἱός: Ishmael is Abraham's son — making Mahalath a granddaughter of Abraham, a distant endogamy, but not within the covenant seed-line of promise.

Ἀβραάμ

Abraham

Genitive

genitive of relationship (whose son Ishmael is)

→ participant identification

Ἀβραάμ: transliterated proper name rendered in Greek letters; here it functions as genitive of relationship (whose son Ishmael is).

ἀδελφὴν

sister

Accusative

accusative in apposition to Μαελεθ (second identification: Nebaioth's sister)

→ object specification

ἀδελφή: 'sister'; Mahalath is identified as the sister of Ναβαιωθ, locating her precisely within the Ishmaelite family.

Ναβαιωθ

Nebaioth

Genitive

genitive of relationship (whose sister Mahalath is)

→ participant identification

Ναβαιωθ: indeclinable transliteration of Hebrew נֶבְיָאוֹת (Nəḇyāyôt); Ishmael's firstborn (Gen 25:13); the Nabataean Arabs are sometimes traced to this name in ancient sources.

πρὸς

in addition to

preposition + dative (addition: 'besides, in addition to')

→ spatial or relational framing

πρὸς + dative: 'beside, in addition to'; renders Hebrew **עַל** ('al = upon/besides); Esau adds Mahalath to his existing wives rather than replacing the Canaanite ones — the self-correction is additive, not substitutive.

ταῖς

the

Dative

article

→ noun-phrase marking

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

γυναιξίν

wives

Dative

dative object of πρὸς (the existing wives)

→ sphere or reference

γυνή: Esau already has two Canaanite wives (Judith and Basemath, Gen 26:34); adding rather than removing them shows his self-correction is superficial.

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.

γυναῖκα

as wife

Accusative

predicate accusative / accusative of result (taken as wife)

→ object specification

γυνή: the marriage formula; γυναῖκα as predicate complement of ἔλαβεν — 'took her as wife'; the Esau-episode ends here and the narrative returns to Jacob.

10 Καὶ ἐξῆλθεν Ιακωβ ἀπὸ τοῦ φρέατος τοῦ ὄρκου καὶ ἐπορεύθη εἰς Χαρραν.

And Jacob went out from the Well of the Oath and traveled toward Haran.

Narrative pivot (Jacob's journey formally begins) Καὶ

The narrative returns to Jacob after the Esau-interlude (vv.6–9). The departure from the Well of the Oath (Beersheba) is the formal beginning of Jacob's journey into exile and covenant-testing. The brevity of the verse is striking — two actions, two clauses — emphasizing purposeful motion rather than detail.

Καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (departure from Beersheba)

→ ingressive aorist (beginning of the departure)

ἐξέρχομαι: 'go out, depart'; the ἐξ- prefix marks separation from the place of origin — the Well of the Oath (Beersheba), the covenantal site where Abraham sealed oaths with Abimelech (Gen 21:31).

Ἰακωβ

Jacob

Nominative

subject

→ participant identification

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

ἀπὸ

from

preposition + genitive (ablative: point of departure)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

φρέατος

well

Genitive

genitive of place left (object of ἀπό)

→ relational specification

φρέαρ: 'well'; the Well of the Oath is Beersheba (Hebrew בְּאֵר שֶׁבַע), named for Abraham's covenant oath with Abimelech (Gen 21:31; the LXX renders it as Φρέαρ ὀρκισμοῦ there; here τοῦ ὄρκου).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ὄρκου

oath

Genitive

genitive of characterization ('well of the oath')

→ relational specification

ὄρκος: 'oath'; the covenantal etymology of the place-name encodes the oath-history that Jacob leaves behind; he departs from the site of sworn covenant to enter a journey where he will receive a new direct covenant (28:13–15).

καὶ
and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

ἐπορεύθη
traveled

Aor Pass Indic 3 Sg · πορεύομαι

main verb (journey underway)

→ constative aorist (journey in progress)

πορεύομαι: the journey that will occupy the next twenty years of narrative; the destination Χαρραν lies roughly 700 miles from Beersheba.

εἰς
toward

preposition + accusative (goal of journey)

→ spatial or relational framing

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

Χαρραν
Haran

Accusative

accusative of goal (destination)

→ participant identification

Χαρραν: indeclinable transliteration of Hebrew חָרָן (Ḥārān); the city in upper Mesopotamia where Terah first halted (Gen 11:31–32) and where Laban's household was based (Gen 29:4); Jacob's journey returns to the patriarchal origin-point.

11 καὶ ἀπήντησεν τόπῳ καὶ ἐκοιμήθη ἐκεῖ· ἔδω γὰρ ὁ ἥλιος· καὶ ἔλαβεν ἀπὸ τῶν λίθων τοῦ τόπου καὶ ἔθηκεν πρὸς κεφαλῆς αὐτοῦ καὶ ἐκοιμήθη ἐν τῷ τόπῳ ἐκείνῳ.

And he came upon a certain place and lay down there, for the sun had set; and he took one of the stones of that place, placed it at his head, and lay down in that place.

Scene-setting (Jacob halts: the theophanic locus prepared)

καὶ

The word τόπος ('place') appears three times in this verse (anarthrous, then twice with the article), enacting a subtle intensification: 'a place' (unknown, accidental) → 'the stones of that place' (specific) → 'in that place' (now already charged with significance). The doubled ἐκοιμήθη frames the actions of stone-taking and stone-placing, making the sleep a structured ritual approach to the theophany.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἄπῃντησεν

came upon

Aor Act Indic 3 Sg · ἀπαντάω

main verb (arrival at the unnamed place)

→ constative aorist (encounter with the place)

ἀπαντάω: 'meet, encounter, come upon'; + dative (τόπω); the verb suggests accidental encounter — Jacob stumbles upon this place rather than choosing it. The anarthrous τόπω ('a place') reflects the word's studied indefiniteness at this stage.

τόπω

a place

Dative

dative of encounter (place met: anarthrous — 'a certain place')

→ sphere or reference

τόπος: 'place'; first occurrence in this verse — anarthrous, undefined. The word recurs five times in the chapter (11×3, 16, 17, 19) in a theological intensification: 'a place' → 'this place' → 'house of God.'

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκοιμήθη

lay down

Aor Pass Indic 3 Sg · κοιμάω

main verb (first instance of sleeping)

→ ingressive aorist (onset of sleep)

κοιμάω: 'sleep, lie down'; deponent passive; the sleep in which the theophany will occur; the verb is used twice in the verse (ἐκοιμήθη ... ἐκοιμήθη), framing the preparatory actions.

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

ἔδω

had set

Aor Act Indic 3 Sg · δύνω

main verb of explanatory parenthesis

→ constative aorist (sun's setting)

δύνω: 'go down, set' (of heavenly bodies); the solar explanation provides the narrative reason for Jacob's halt; the temporal detail (sunset) also signals the threshold of night, when divine visions typically occur.

γάρ

for

explanatory particle ('for, because')

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἥλιος

sun

Nominative

subject of explanatory clause

→ participant prominence

ἥλιος: 'sun'; setting sun = nightfall, the proper time for divine visions in the ancient Near East (cf. Gen 15:12, 17).

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 (taking the stone)

→ constative aorist

λαμβάνω: Jacob takes 'from the stones of that place' — the partitive ἀπό indicates one stone among several; this stone will become the sacred pillar of v.18.

ἀπὸ

from

preposition + genitive (partitive: 'from among the stones')

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

λίθων

stones

Genitive

partitive genitive

→ relational specification

λίθος: 'stone'; the stone used as a headrest (v.11) → erected as a στήλη (v.18) → anointed with oil (v.18) → vowed as an οἶκος θεοῦ (v.22); a single unnamed stone becomes the axis of a cultic commitment.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

τόπου

place

Genitive

genitive of source/location (stones of that place)

→ relational specification

τόπος: second occurrence in the verse — now with the article (τοῦ τόπου), the place has been identified as the same place already mentioned.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθηκεν

placed

Aor Act Indic 3 Sg · τίθημι

main verb (placing the stone at his head)

→ constative aorist

τίθημι: 'place, put, set'; the action πρὸς κεφαλῆς αὐτοῦ ('at his head / headward') uses the genitive of proximity; this headrest stone is the same stone erected as the pillar in v.18.

πρὸς

at

preposition + genitive (proximity: 'at the side of')

→ spatial or relational framing

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

κεφαλῆς

his head

Genitive

genitive of proximity ('at the head-side')

→ relational specification

κεφαλή: 'head'; the stone at Jacob's κεφαλή lies beneath a ladder whose κεφαλή reaches heaven (v.12) — a subtle verbal link between the sleeper's head-stone and the ladder's head-top.

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.

ἐκοιμήθη

lay down

Aor Pass Indic 3 Sg · κοιμάω

main verb (second instance: settling into sleep)

→ constative aorist (complete settling for sleep)

κοιμάω: the second ἐκοιμήθη closes the preparatory acts and confirms the sleep that occasions the dream of v.12.

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.

τόπῳ

place

Dative

dative of location ('in that place')

→ sphere or reference

τόπος: third occurrence — now accompanied by ἐκείνῳ ('that place'), the demonstrative marking the site as specific and theologically significant.

ἐκείνῳ

that

Dative

demonstrative adjective (marking the identified place)

→ sphere or reference

ἐκείνῳ: meaning 'that'; it serves as demonstrative adjective (marking the identified place).

12 καὶ ἐνυπνιάσθη, καὶ ἰδοὺ κλίμαξ ἐστηριγμένη ἐν τῇ γῇ, ἥς ἡ κεφαλὴ ἀφικνεῖτο εἰς τὸν οὐρανόν, καὶ οἱ ἄγγελοι τοῦ θεοῦ ἀνέβαινον καὶ κατέβαινον ἐπ' αὐτῆς.

And he dreamed, and behold, a ladder was set up in the earth, whose top reached to heaven, and the angels of God were ascending and descending upon it.

Dream vision (the chapter's theological crown)

καὶ

The ἰδοὺ introduces the visionary disclosure (rendering Hebrew כִּנָּחֵן, the standard dream-vision marker). The three parts of the vision move from structure (the ladder, κλίμαξ) to inhabitants (the angels, ἄγγελοι) to God himself (v.13). The key crux is ἐπ' αὐτῆς: the feminine pronoun refers to κλίμαξ ('upon it' = the ladder), but the same phrase recurs in v.13 for the LORD's position, where 'upon him/it' (Jacob/ladder) is equally possible. John 1:51 resolves the ambiguity christologically.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐνυπνιάσθη
dreamed

Aor Pass Indic 3 Sg · ἐνυπνιάζομαι

main verb (dream begins)

→ ingressive aorist (onset of the dream)

ἐνυπνιάζομαι: 'dream'; deponent passive; from ἐνύπνιον ('dream, vision in sleep'); the verb introduces the dream-theophany that is the theological centre of the chapter.

καὶ
and

narrative conjunction (introducing the visual disclosure)

→ discourse linkage or contrast

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

ἰδοὺ
behold

presentative interjection (dream-vision disclosure marker)

→ clausal contribution

ἰδοὺ: renders Hebrew וְהִנֵּה (wəhinnēh); the standard LXX dream-vision introduction — sudden, revelatory, exclamatory (cf. Gen 15:17; 37:7; 41:2); the hearer/reader is invited to 'see' the vision with Jacob.

κλίμαξ
a ladder

Nominative

subject of verbless nominative clause (dream-vision disclosure)

→ participant prominence

κλίμαξ: 'ladder, stairway'; feminine noun; renders Hebrew סֻלָּם (sullām), a hapax in the Hebrew Bible, perhaps a stairway-ramp evoking Mesopotamian ziggurat architecture; the feminine gender of κλίμαξ is crucial for the ἐπ' αὐτῆς ambiguity in vv.12–13 that John 1:51 exploits christologically.

ἐστηριγμένη
set up

Perf Pass Ptcp Nom Sg Fem · στηρίζω

predicate participle (describing the ladder's condition: established/fixed)

→ intensive perfect (enduring state of being established in place)

στηρίζω: 'establish, set firm, fix'; the perfect passive indicates an already-completed and enduring state — the ladder stands as a permanent cosmic structure, not a temporary phenomenon; NT echo: Luke 16:26 (χάσμα μέγα ἐστήρικται).

ἐν
in

preposition + dative (locative: lower end planted in the earth)

→ spatial or relational framing

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

τῇ
the

Dative

article

→ noun-phrase marking

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

γῆ

earth

Dative

dative of location (lower end of the cosmic axis)

→ sphere or reference

γῆ: 'earth, ground'; the lower terminus of the cosmic axis; the ladder bridges γῆ (earth) and οὐρανός (heaven), two realms otherwise separated.

ἧς

whose

Genitive

relative pronoun (genitive feminine, antecedent: κλίμαξ)

→ relational specification

ἧς: genitive of the relative, agreeing with feminine κλίμαξ; 'whose top reached to heaven'; the genitive functions as a possessive ('its top').

ἡ

the

Nominative

article

→ noun-phrase marking

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

κεφαλή

top

Nominative

subject of relative clause

→ participant prominence

κεφαλή: 'head / top'; the upper end of the ladder; verbal echo of κεφαλῆς αὐτοῦ (v.11) — the stone at Jacob's head lies beneath a ladder whose head reaches heaven, linking the mundane headrest to the cosmic axis.

ἀφικνέιτο

reached

Imperf Mid Indic 3 Sg · ἀφικνέομαι

main verb of relative clause (ladder's extent)

→ progressive imperfect (ongoing, continuous reaching)

ἀφικνέομαι: 'arrive at, reach'; the imperfect emphasizes the enduring, continuous reaching of the ladder's top into heaven — a permanent condition rather than a momentary extension.

εἰς

to

preposition + accusative (goal of extent)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οὐρανόν

heaven

Accusative

accusative of goal (upper terminus of the cosmic axis)

→ object specification

οὐρανός: 'heaven, sky'; the upper terminus; the ladder spans from γῆ to οὐρανός, from earth to heaven, anticipating Jacob's naming of the place as πύλη τοῦ οὐρανοῦ ('gate of heaven', v.17).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

ἄγγελοι

angels

Nominative

subject (of ascending and descending)

→ participant prominence

ἄγγελος: 'angel, messenger'; the divine messengers traverse the cosmic ladder; in John 1:51 (ὄψεσθε τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου) the same ἄγγελοι appear on 'the Son of Man,' identifying Jesus as the ladder itself.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

of God

Genitive

genitive of possession ('God's angels')

→ relational specification

θεός: the angels are identified as τοῦ θεοῦ — divine messengers, not anonymous beings; their movement is purposeful divine communication between heaven and earth.

ἀνέβαινον

were ascending

Imperf Act Indic 3 Pl · ἀναβαίνω

main verb (first direction of angelic movement)

→ progressive imperfect (ongoing ascending)

ἀναβαίνω: 'ascend, go up'; the imperfect depicts continuous ongoing movement — the angels perpetually ascend; John 1:51 uses ἀναβαίνοντας (present participle), carrying the same progressive aspect.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

κατέβαινον

were descending

Imperf Act Indic 3 Pl · καταβαίνω

main verb (second direction of angelic movement)

→ progressive imperfect (ongoing descending)

καταβαίνω: 'descend, go down'; paired with ἀναβαίνω it depicts the perpetual two-way angelic traffic, symbolizing ongoing communication between heaven and earth; John 1:51 uses καταβαίνοντας alongside ἀναβαίνοντας.

ἐπ'

upon

preposition + genitive (surface contact: 'upon it')

→ spatial or relational framing

ἐπί + genitive: 'upon, on'; governs αὐτῆς; the same preposition and case recur at v.13 (the LORD standing ἐπ' αὐτῆς), creating a deliberate echo; John 1:51 uses ἐπί + accusative with τὸν υἱὸν τοῦ ἀνθρώπου, telescoping both verses onto Jesus.

αὐτῆς

it

Genitive

pronoun (feminine genitive, referring to κλίμαξ: 'upon it/her')

→ relational specification

αὐτῆς: feminine singular genitive of αὐτός, grammatically referring to κλίμαξ (the ladder, feminine); the angels ascend and descend 'upon it'. The same form recurs at v.13 for the LORD's position — 'upon it' (the ladder) or 'over him' (Jacob) — an ambiguity deliberately maintained, resolved christologically in John 1:51 by identifying the Son of Man as the ladder.

13 ὁ δὲ κύριος ἐπεστήρικτο ἐπ' αὐτῆς καὶ εἶπεν Ἐγώ εἰμι κύριος ὁ θεὸς Ἀβραὰμ τοῦ πατρός σου καὶ ὁ θεὸς Ἰσαακ· μὴ φοβοῦ· ἡ γῆ ἐφ' ἣς σὺ καθεύδεις ἐπ' αὐτῆς, σοὶ δώσω αὐτὴν καὶ τῷ σπέρματί σου.

And the LORD stood upon it and said, 'I am the LORD the God of Abraham your father and the God of Isaac; do not fear. The land on which you lie — I will give it to you and to your seed.'

Divine speech (self-revelation and covenant promise — first clause) ὁ δέ

The LORD appears as the climactic figure of the vision, standing ἐπ' αὐτῆς — a phrase that echoes v.12's ἐπ' αὐτῆς for the angels, creating deliberate ambiguity: upon the ladder or over Jacob? The speech follows a fourfold covenantal pattern: self-identification, the theophanic assurance (μὴ φοβοῦ), the land-promise, and (continuing through vv.14–15) seed and presence. The emphatic Ἐγώ εἰμι κύριος is the foundational divine name-formula of Exodus.

ὁ

the

Nominative
article

→ noun-phrase marking

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

δὲ

and

transitional particle (introducing the LORD as the climactic figure)

→ discourse linkage or contrast

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

κύριος

the LORD

Nominative
subject

→ participant prominence

κύριος: standard LXX rendering of the divine name יהוה (YHWH); appears here after the angels of v.12, as the LORD who is the source and goal of the angelic traffic on the ladder.

ἐπεστήρικτο

stood / was established

Perf Mid/Pass Indic 3 Sg · ἐπιστηρίζω
main verb (the LORD's position upon it)

→ intensive perfect (enduring established position upon the ladder)

ἐπιστηρίζω: 'stand upon, be established upon, lean upon'; the perfect renders Hebrew יָצַב ('was standing over him/it'); the ἐπ' αὐτῆς that follows is the chapter's key ambiguity: upon the ladder (fem. κλίμαξ) or over Jacob (masc. but needing αὐτοῦ — the LXX's αὐτῆς resolves toward the ladder, while the Hebrew suffix יָצַב is masculine, potentially meaning 'over Jacob'). John 1:51 collapses both into Jesus as the Son of Man.

ἐπ'

upon

preposition + genitive (surface contact: 'upon it')

→ spatial or relational framing

ἐπί + genitive: identical construction to v.12's ἐπ' αὐτῆς; the LORD stands where the angels move — at the top of the ladder, at the heaven-earth junction; John 1:51 uses ἐπί + accusative (τὸν υἱὸν τοῦ ἀνθρώπου), identifying Jesus as the ultimate referent of both ἐπ' αὐτῆς occurrences.

αὐτῆς

it

Genitive

pronoun (feminine genitive, referring to κλίμαξ: 'upon it')

→ relational specification

αὐτῆς: feminine genitive referring back to κλίμαξ (v.12); grammatically 'upon the ladder'; the Hebrew pronoun here is masculine (וָעָלָיו = 'over him/it'), allowing the reading 'over Jacob'; the LXX resolves to the ladder, but the Johannine use in 1:51 suggests the theological tradition read this as 'over the Son of Man.'

καὶ

and

coordinating conjunction (action followed by speech)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing the divine covenant speech)

→ constative aorist (the divine utterance)

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

Ἐγώ

I

Nominative

emphatic subject (divine self-identification formula)

→ participant reference

ἐγώ: emphatic first-person pronoun, launching the Ἐγώ εἰμι κύριος formula — the divine self-identification that occurs at Gen 15:7 (Ἐγώ εἰμι ὁ θεός σου), Ex 3:6; 20:2; Isa 43:10; and behind John 8:58 (πρὶν Ἀβραάμ γενέσθαι ἐγώ εἰμι).

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copulative verb (divine self-identification)

→ gnomic present (eternal self-identification)

εἰμί: the Ἐγώ εἰμι construction is the foundational divine name-formula of the LXX; John 8:58 exploits the absolute Ἐγώ εἰμι (I am) as the divine name.

κύριος

the LORD

Nominative

predicate nominative (the LORD's self-identification)

→ participant prominence

κύριος: as predicate in the divine name-formula; the identification of the theophanic figure as YHWH (not merely an angel) grounds the covenant speech in the highest divine authority.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative (second identification: God of Abraham)

→ participant prominence

θεός: the double formula 'God of Abraham ... God of Isaac' (cf. Ex 3:6; Matt 22:32) identifies YHWH as the covenant-keeping God of specific historical persons; Jesus cites this formula to prove the resurrection (Matt 22:32).

Ἀβραάμ

Abraham

Genitive

genitive of relationship ('God of Abraham')

→ participant identification

Ἀβραάμ: the covenant chain runs through Abraham; the formula grounds the new promise to Jacob in the foundational Abrahamic covenant.

τοῦ

the

Genitive

article in appositive phrase

→ noun-phrase marking

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

πατρός

father

Genitive

genitive in apposition (Abraham as Jacob's ancestor-father)

→ relational specification

πατήρ: 'father'; Abraham is identified as Jacob's πατήρ (ancestor), establishing Jacob in the covenant lineage.

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.

καί

and

coordinating conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative (God of Isaac)

→ participant prominence

θεός: meaning 'God'; it serves as predicate nominative (God of Isaac).

Ἰσαακ

Isaac

Genitive

genitive of relationship ('God of Isaac')

→ participant identification

Ἰσαακ: Isaac, Jacob's father, who himself received the covenant (Gen 26:24); the speech acknowledges Jacob as the third in the covenant line.

μὴ

do not

negative particle (theophanic prohibition with present imperative)

→ discourse linkage or contrast

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

φοβοῦ

fear

Pres Mid Impv 2 Sg · φοβέομαι

main verb (theophanic comfort formula: 'do not fear')

→ present prohibition (stop fearing / do not continue to fear)

φοβέομαι: 'fear'; the standard theophanic comfort formula μὴ φοβοῦ runs from the patriarchal narratives (Gen 15:1; 21:17; 26:24) through the prophets to the NT (Luke 1:13, 30; 2:10; Rev 1:17); the present imperative suggests Jacob is in a state of fear.

ἡ

the

Nominative

article (with fronted subject: casus pendens)

→ noun-phrase marking

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

γῆ

land

Nominative

fronted subject (casus pendens: 'the land ... I will give it')

→ participant prominence

γῆ: the land-promise; fronted for emphasis (ἡ γῆ ἐφ' ἧς ... σοὶ δώσω αὐτήν = 'the land on which you lie — I will give it to you'); the deictic immediacy is powerful: the very ground Jacob sleeps on is the promised land.

ἐφ'

on

preposition + genitive (relative: 'on which')

→ spatial or relational framing

ἐφ': meaning 'on'; here it marks the relation signaled by preposition + genitive (relative: 'on which').

ἧς

which

Genitive

relative pronoun (genitive feminine, antecedent: ἡ γῆ)

→ relational specification

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

σὺ

you

Nominative

emphatic pronoun (subject of relative clause)

→ participant reference

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

καθεύδεις

lie sleeping

Pres Act Indic 2 Sg · καθεύδω

main verb of relative clause (Jacob currently asleep on the land)

→ progressive present (ongoing act of sleeping)

καθεύδω: 'sleep'; Jacob is asleep on the very ground that is being promised to him — the promise is spatially immediate and personally direct.

ἐπ'

on it

preposition + genitive (resumptive after casus pendens: Hebraism)

→ spatial or relational framing

ἐπ' resumptive; the construction ἐφ' ἧς ... ἐπ' αὐτῆς is a Hebrew casus pendens (resumptive pronoun) — Hebrew הָאֶרֶץ שֶׁבְּכַבְדִּי; the resumptive ἐπ' αὐτῆς echoes vv.12–13's ἐπ' αὐτῆς, binding the vision's cosmic ladder to the earthly land-promise.

αὐτῆς

it

Genitive

resumptive pronoun (refers back to ἡ γῆ)

→ relational specification

αὐτῆς; meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as resumptive pronoun (refers back to ἡ γῆ).

σοὶ

you

Dative

dative of advantage (emphatic: 'to you — personally')

→ participant reference or interest

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

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb of the land-promise (apodosis of casus pendens)

→ futuristic (divine land-grant)

δίδωμι: 'give'; the divine land-grant formula; echoes the grants to Abraham (Gen 12:7; 13:15; 17:8) and to Isaac (Gen 26:3); now transmitted directly to Jacob.

αὐτῇν

it

Accusative

direct object (referring back to ἡ γῆ: the land)

→ participant reference

αὐτῇν; meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (referring back to ἡ γῆ: the land).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τῷ

the

Dative

article

→ noun-phrase marking

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

σπέρματί

seed

Dative

dative of advantage ('to your seed')

→ sphere or reference

σπέρμα: 'seed / offspring'; the land-grant extends dynastically to Jacob's descendants; Gal 3:16 identifies the singular σπέρμα as a reference to Christ.

σου

your

Genitive

genitive of possession

→ relational specification

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

14 καὶ ἔσται τὸ σπέρμα σου ὡς ἡ ἄμμος τῆς γῆς, καὶ πλατυνθήσεται ἐπὶ θάλασσαν καὶ λίβα καὶ βορρᾶν καὶ ἀνατολάς, καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ἐν τῷ σπέρματί σου.

'And your seed shall be as the sand of the earth, and shall spread to the sea and the south and the north and the east; and all the tribes of the earth shall be blessed in you and in your seed.'

Covenant promise — continuation (seed and universal blessing) καὶ

The divine speech continues with the seed-promise in three parts: numerical (as the sand of the earth), geographical (four-directional expansion), and universally mediatorial (all tribes blessed in Jacob and his seed). The passive ἐνευλογηθήσονται is a divine passive encoding God as the agent of blessing mediated through Jacob; Paul cites this very verse at Gal 3:8 as the pre-proclamation of the gospel to Abraham.

καὶ
and

narrative conjunction (continuing divine speech)

→ discourse linkage or contrast

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

ἔσται
shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (covenant promise)

→ futuristic (divine promise of future reality)

εἰμί (fut.): copula.

τὸ
the

Nominative

article

→ noun-phrase marking

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

σπέρμα
seed

Nominative

subject

→ participant prominence

σπέρμα: 'seed / offspring'; the covenant seed-promise central to the Abrahamic covenant; see Gal 3:16 for the christological reading of the singular σπέρμα.

σου

your

Genitive

genitive of possession

→ relational specification

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

ὥς

as

comparison particle

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

ἄμμος

sand

Nominative

predicate nominative (comparison term: 'as the sand')

→ participant prominence

ἄμμος: 'sand'; the sand-comparison for the Abrahamic seed appears at Gen 22:17 (ὥς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης); the slightly different formulation here (sand of the earth rather than sand of the seashore) broadens the scope.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of material ('sand of the earth')

→ relational specification

γῆς: meaning 'earth'; it serves as genitive of material ('sand of the earth').

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

πλατυνθήσεται

shall spread

Fut Pass Indic 3 Sg · πλατύνω

main verb (four-directional expansion promise)

→ futuristic / divine passive (God causes the expansion)

πλατύνω: 'broaden, spread, extend'; renders Hebrew פָּצַחְתָּ ('you shall spread out / break out'); the future passive may be a divine passive (God will spread the seed) or an intransitive passive ('the seed will spread').

ἐπὶ

to

preposition + accusative (direction of expansion: toward four compass points)

→ spatial or relational framing

ἐπὶ: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of expansion: toward four compass points).

θάλασσαν

the sea

Accusative

accusative of direction (westward: to the sea)

→ object specification

θάλασσα: 'sea'; the Mediterranean Sea lies to the west; in biblical Hebrew יָם (sea) means 'west'; the four-directional expansion (sea/west, south, north, east) is the covenant-boundary formula mapping the whole world.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

λίβα

the south

Accusative

accusative of direction (southward)

→ object specification

λίψ: the south-southwest wind; used here for the south direction; renders Hebrew נֶגֶב (Negev, south).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

βορρᾶν

the north

Accusative

accusative of direction (northward)

→ object specification

βορρᾶς: 'north wind / north'; renders Hebrew יָם־צָפֹן; the four directions (west/sea, south, north, east) define the universal extent of the seed's expansion.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀνατολάς

the east

Accusative

accusative of direction (eastward)

→ object specification

ἀνατολή: 'east, sunrise'; renders Hebrew מִזְרֵחַ (east); the plural ἀνατολάς covers the broad eastern region; the four-directional formula designates the totality of geographic space.

καὶ

and

coordinating conjunction (introducing the universal blessing clause)

→ discourse linkage or contrast

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

ἐνευλογηθήσονται

shall be blessed

Fut Pass Indic 3 Pl · ἐνευλογέω

main verb (universal blessing through Jacob)

→ futuristic / divine passive (all nations blessed through Jacob by God)

ἐνευλογέω: 'be blessed in / through'; compound with ἐν- (in); the passive is a divine passive — God will bless the nations through Jacob; the same verb appears at Gen 12:3; 18:18; 22:18; Paul cites it at Gal 3:8 (ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη) as the pre-proclamation of the gospel to Abraham and its fulfillment in Christ.

ἐν

in

preposition + dative (sphere of blessing: 'in you')

→ spatial or relational framing

ἐν: 'in, through'; the blessing will be mediated 'in you' (Jacob) — the nations are blessed by virtue of their connection to Jacob and his seed; the Pauline use (Gal 3:8, 14) understands this as fulfilled in Christ.

σοὶ

you

Dative

dative of sphere/mediation ('in you')

→ participant reference or interest

σοὶ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of sphere/mediation ('in you').

πᾶσαι

all

Nominative

adjective modifying φυλαί (subject modifier: 'all')

→ attributive qualification

πᾶσαι: meaning 'all'; it serves as adjective modifying φυλαί (subject modifier: 'all').

αἱ

the

Nominative

article

→ noun-phrase marking

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

φυλαί

tribes

Nominative

subject (the universal scope of the blessing)

→ participant prominence

φυλή: 'tribe, clan, people group'; renders Hebrew תַּיִבּוֹת ('families / clans of the earth'); the universal scope — πᾶσαι αἱ φυλαὶ τῆς γῆς — makes every kinship-unit of humanity the beneficiary of the Abrahamic-Jacobite blessing.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive of attribution ('of the earth')

→ relational specification

γῆς: meaning 'earth'; it serves as genitive of attribution ('of the earth').

καὶ

and

coordinating conjunction (adding 'in your seed')

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (sphere of blessing extended to the seed)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

σπέρματί

seed

Dative

dative of sphere ('in your seed')

→ sphere or reference

σπέρμα: the double statement 'in you AND in your seed' extends the blessing horizon both personally to Jacob and dynastically to his descendants; Paul at Gal 3:16, 29 reads the singular σπέρμα as the christological fulcrum.

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.

15 καὶ ἰδοὺ ἐγὼ μετὰ σοῦ διαφυλάσσω σε ἐν τῇ ὁδῷ πάσῃ οὗ ἔαν πορευθῇς καὶ ἀποστρέψω σε εἰς τὴν γῆν ταύτην, ὅτι οὐ μὴ σε ἐγκαταλίπω ἕως τοῦ ποιῆσαί με πάντα ὅσα ἐλάλησά σοι.

'And behold, I am with you, keeping you in every way wherever you go, and I will bring you back to this land, for I will not forsake you until I have done all that I have spoken to you.'

Covenant promise — climax (divine personal presence and return) καὶ ἰδοὺ

The ἰδοὺ introduces the most intimate element of the promise: the divine personal presence (ἐγὼ μετὰ σοῦ). The verse closes with the strongest Greek negation (οὐ μὴ + aorist subjunctive) for the no-forsaking promise, directly quoted at Heb 13:5 as the foundation for contentment. The 'Immanuel' formula ἐγὼ μετὰ σοῦ runs from the patriarchal narratives through Matthew 28:20.

καὶ

and

narrative conjunction (continuing divine speech)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative interjection (introducing the divine presence pledge)

→ clausal contribution

ἰδοὺ: introduces the most intimate element of the covenantal speech; the divine ἐγώ follows immediately — God personally pledges his own presence.

ἐγώ

I

Nominative

emphatic subject ('I myself am with you')

→ participant reference

ἐγώ: emphatic; the 'Εγώ εἰμι ... μετὰ σου formula is the 'Immanuel' covenant-presence formula running through the patriarchal narratives (Gen 21:22; 26:24; 28:15; 31:3) and into Matt 28:20 (ἐγώ μεθ' ὑμῶν εἰμι).

μετὰ

with

preposition + genitive (accompaniment: covenant presence)

→ spatial or relational framing

μετὰ + genitive: 'with'; the divine presence formula μετὰ σοῦ ('with you') is the covenant-presence promise; cf. Matt 1:23 (Ἐμμανουήλ ... Μεθ' ἡμῶν ὁ θεός) and Matt 28:20 (ἐγώ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας).

σοῦ

you

Genitive

object of μετὰ

→ relational specification

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

διαφυλάσσω

keeping

Pres Act Ptcp Nom Sg Masc · διαφυλάσσω

predicate participle (mode of divine presence: 'keeping you')

→ progressive (ongoing divine guardianship)

διαφυλάσσω: 'guard thoroughly, keep safe'; strengthened form of φυλάσσω; the present participle marks the keeping as ongoing; cf. Ps 91:11 LXX (τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε) and Luke 4:10, which cites that Psalm.

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.

ἐν

in

preposition + dative (sphere: 'in every way')

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῶ

way

Dative

dative of sphere ('in every way / on every road')

→ sphere or reference

ὁδός: 'way, road, journey'; ἐν τῇ ὁδῶ πάσῃ ('in every road / at every stage') renders Hebrew תַּלְךָ אֶשֶׁר אֲבָרַךְ; the divine guardianship covers the entirety of Jacob's journey.

πάσῃ

every

Dative

adjective modifying ὁδῶ ('every way')

→ sphere or reference

πάσῃ: meaning 'every'; it serves as adjective modifying ὁδῶ ('every way').

οὔ

wherever

relative adverb of place (with ἐάν: indefinite 'wherever')

→ participant reference

οὔ: meaning 'wherever'; pronoun marking person, possession, or reference within the clause; here it functions as relative adverb of place (with ἐάν: indefinite 'wherever').

ἐάν

if

conditional particle (with subjunctive: οὗ ἐάν = 'wherever')

→ discourse linkage or contrast

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

πορευθῆς

you go

Aor Pass Subj 2 Sg · πορεύομαι

main verb of conditional relative clause

→ ingressive aorist (each instance of going)

πορεύομαι: the indefinite conditional relative (οὗ ἐάν πορευθῆς = 'wherever you go') universalizes the divine guardianship over every stage of Jacob's journey.

καὶ

and

coordinating conjunction (introducing return promise)

→ discourse linkage or contrast

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

ἀποστρέψω

I will bring back

Fut Act Indic 1 Sg · ἀποστρέφω

main verb (divine return promise)

→ futuristic (committed divine action: bringing Jacob home)

ἀποστρέφω: 'bring back, return'; the return promise guarantees Jacob's exile is temporary; fulfilled at Gen 31:3 (κύριος εἶπεν ... ἐπίστρεψε εἰς τὴν γῆν τοῦ πατρὸς σου) and Gen 35:1.

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.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative of goal

→ object specification

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

ταύτην

this

Accusative

demonstrative adjective ('this very land — where you now lie')

→ participant reference

δεικτικόν: 'this'; points to the same land Jacob is sleeping on — the promised land is not distant but immediate.

ὅτι

for

causal conjunction (grounding the promise in the no-forsaking pledge)

→ discourse linkage or contrast

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

οὐ

not

negative particle (first element of double negation οὐ μή)

→ discourse linkage or contrast

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

μή

not

negative particle (second element: οὐ μή = emphatic denial)

→ discourse linkage or contrast

οὐ μή: the strongest negation in Greek, with aorist subjunctive — 'I will certainly never forsake you'; cf. Heb 13:5 (οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω), which quotes this formula as the foundation for Christian contentment.

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.

ἐγκαταλίπω

I forsake

Aor Act Subj 1 Sg · ἐγκαταλείπω

main verb of emphatic denial (with οὐ μή)

→ constative aorist subjunctive (the entire act of forsaking, categorically denied)

ἐγκαταλείπω: 'forsake, abandon, desert'; the compound (ἐν + κατά + λείπω) emphasizes total abandonment; with οὐ μή it is the absolute divine pledge of non-abandonment, quoted at Heb 13:5 as the definitive ground for Christian contentment.

ἕως

until

temporal conjunction (marking the horizon of the commitment)

→ discourse linkage or contrast

ἕως: 'until'; not a condition but a terminus — the divine commitment extends until all God has spoken is accomplished; ἕως τοῦ ποιῆσαί + accusative subject uses the articular infinitive.

τοῦ

the

Genitive

article with articular infinitive

→ noun-phrase marking

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

ποιῆσαί

doing

Aor Act Inf · ποιέω

infinitive in ἕως-clause (temporal: 'until I have done')

→ constative aorist (completion of the task)

ποιέω: 'do, accomplish'; the articular infinitive (ἕως τοῦ ποιῆσαί με) with an accusative subject (με) is a standard LXX construction; the 'doing' is the fulfillment of all the covenant promises just spoken.

με

me

Accusative

accusative subject of infinitive (God as the actor)

→ participant reference

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

πάντα

all things

Accusative

direct object of infinitive

→ object specification

πάντα: meaning 'all things'; it serves as direct object of infinitive.

ὅσα

as many as

Accusative

relative pronoun/adjective (modifying πάντα: 'all that')

→ participant reference

ὅσα: meaning 'as many as'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun/adjective (modifying πάντα: 'all that').

ἐλάλησά

I have spoken

Aor Act Indic 1 Sg · λαλέω

main verb of relative clause (the spoken covenant word)

→ constative aorist (the totality of the divine speech)

λαλέω: 'speak'; the covenant promise is tied to divine speech — 'all that I have spoken to you'; the divine word (λόγος/λαλέω) is the guarantee and the horizon.

σοι

you

Dative

indirect object

→ participant reference or interest

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

16 Καὶ ἐξηγέρθη Ιακωβ ἀπὸ τοῦ ὕπνου αὐτοῦ καὶ εἶπεν Ὅτι ἔστιν κύριος ἐν τῷ τόπῳ τούτῳ, ἐγὼ δὲ οὐκ ᾔδειν.

And Jacob awoke from his sleep and said, 'Truly the LORD is in this place, and I did not know it.'

Narrative resumption (Jacob awakes — the dream ends)

Καὶ

The narrative resumes after the dream of vv.12–15. Jacob's awakening is marked by a verbal response that interprets the experience: the LORD was in 'this place,' and I did not know it. The pluperfect ᾔδειν ('I had not known') looks back from the moment of waking to the prior state of ignorance, making the confession a retrospective recognition of what had been present but hidden.

Καὶ
and

narrative conjunction (Hebraizing καὶ)

→ discourse linkage or contrast

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

ἐξηγέρθη
awoke

Aor Pass Indic 3 Sg · ἐξεγείρω

main verb (awakening from the theophanic dream)

→ ingressive aorist (onset of waking)

ἐξεγείρω: 'arouse, awaken'; the ἐξ- prefix marks complete departure from sleep; the awakening is the narrative hinge between dream-vision (vv.12–15) and enacted response (vv.17–19).

Ἰακωβ
Jacob

Nominative

subject

→ participant identification

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

ἀπὸ
from

preposition + genitive (separation: 'from his sleep')

→ spatial or relational framing

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

τοῦ
the

Genitive

article

→ noun-phrase marking

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

ὕπνου
sleep

Genitive

genitive of separation ('from his sleep')

→ relational specification

ὕπνος: 'sleep'; the sleep that framed the theophany (v.11, κοιμάω; now ὕπνος); Jacob awakes 'from his sleep' — the possessive αὐτοῦ marks it as the particular sleep already narrated.

αὐτοῦ
his

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (Jacob's verbal response to the theophany)

→ constative aorist

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

Ὅτι
Truly

asseverative particle ('truly / surely') or recitative ('that')

→ discourse linkage or contrast

Ὅτι: here most likely functions as an asseverative particle rendering Hebrew וַיֵּשֶׁר ('surely, truly, indeed') — 'Surely the LORD is in this place!'; some read it as recitative (introducing the content of Jacob's speech: 'he said that...'), but the exclamatory character of the declaration favors the asseverative reading.

ἔστιν
is

Pres Act Indic 3 Sg · εἰμί

linking verb (divine presence at this place)

→ gnomic present (standing reality: the LORD's presence is a permanent fact)

εἰμί: the present ἔστιν asserts the LORD's ongoing presence at this place; Jacob's awakening converts the dream into a permanent theological fact about the place.

κύριος
the LORD

Nominative

subject

→ participant prominence

κύριος: Jacob names the divine figure as κύριος — the same divine name used throughout the chapter (28:13, 16, 21); his recognition confirms the theological identity of the theophanic figure.

ἐν

in

preposition + dative (locative: divine presence at this place)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τόπῳ

place

Dative

dative of location

→ sphere or reference

τόπος: fourth occurrence in the chapter; the anarthrous 'place' of v.11 has now become the fully identified ὁ τόπος οὗτος ('this place') — a locus of divine encounter.

τούτῳ

this

Dative

demonstrative adjective (identifying the specific place)

→ participant reference or interest

τούτῳ: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (identifying the specific place).

ἐγώ

I

Nominative

emphatic pronoun (contrastive: 'but I — did not know')

→ participant reference

ἐγώ: emphatic; sets up the chiasmic contrast: the LORD was present — but I (Jacob) was ignorant; divine omnipresence and human unknowing converge at this place.

δὲ

but

adversative particle (contrasting Jacob's ignorance with the LORD's presence)

→ discourse linkage or contrast

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ᾔδειν

I knew

Plpf Act Indic 1 Sg · οἶδα

main verb of Jacob's confession (pluperfect: prior state of unknowing)

→ pluperfect (completed state looking back from the moment of waking: 'I had not known')

οἶδα: 'know'; the pluperfect ᾔδειν ('I did not know / had not known') looks back from the awakening to the pre-dream ignorance; the contrast of divine presence (ἔστιν) and human unknowing (οὐκ ᾔδειν) is the epistemological hinge of the entire scene.

17 Καὶ ἐφοβήθη καὶ εἶπεν Ὡς φοβερὸς ὁ τόπος οὗτος· οὐκ ἔστιν τοῦτο ἀλλ' ἢ οἶκος θεοῦ, καὶ αὕτη ἡ πύλη τοῦ οὐρανοῦ.

And he was afraid and said, 'How fearful is this place! This is none other than the house of God, and this is the gate of heaven.'

Jacob's response — holy awe and theological interpretation of the place Καὶ

The verb ἐφοβήθη picks up the cognate of μὴ φοβοῦ (v.13) — the fear the LORD prohibited is not absent but transformed into holy awe (tremendum). The double identification (house of God / gate of heaven) interprets the cosmology of the ladder: the place is the meeting-point of heaven and earth. The phrase οἶκος θεοῦ is the LXX's semantic translation of Bethel (בֵּית יְהוָה), anticipating the formal naming of v.19.

Καὶ
and

narrative conjunction (Hebraizing καὶ)

→ discourse linkage or contrast

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

ἐφοβήθη
he was afraid

Aor Pass Dep Indic 3 Sg · φοβέομαι

main verb (Jacob's numinous awe)

→ ingressive aorist (onset of holy awe)

φοβέομαι: 'fear, be afraid'; cognate with μὴ φοβοῦ (v.13) — the LORD commanded Jacob not to fear, yet Jacob fears; the difference is the kind of fear: v.13 prohibits existential panic, here the response is holy awe (mysterium tremendum) before the numinous.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (Jacob's verbal interpretation of the place)

→ constative aorist

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

ὡς

How

exclamatory particle ('How fearful!')

→ discourse linkage or contrast

ὡς: exclamatory; renders the Hebrew מְאֹד ('how awesome/terrible'); the exclamatory ὡς + adjective construction is a Hebraism; 'How fearful is this place!' is the quintessential theophanic awe-response.

φοβερὸς

fearful

Nominative

predicate adjective

→ participant prominence

φοβερὸς: 'fearful, awesome, dreadful'; cognate with ἐφοβήθη — Jacob 'feared' and says 'fearful!'; cf. Heb 12:21 (φοβερόν ἐστι τὸ φανταζόμενον) and the broader φοβερὸς-as-theophanic-epithet usage.

ὁ

the

Nominative

article

→ noun-phrase marking

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

τόπος

place

Nominative

subject

→ participant prominence

τόπος: fifth and climactic occurrence in the chapter; the anarthrous 'place' of v.11 has become the fully charged ὁ τόπος οὗτος — now identified as the house of God and the gate of heaven.

οὗτος

this

Nominative

demonstrative adjective

→ participant reference

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

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

linking verb (exclusive identification)

→ gnomic present

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

τοῦτο

this

Nominative

demonstrative pronoun (subject: 'this is none other than')

→ participant reference

τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (subject: 'this is none other than').

ἀλλ'

but

adversative conjunction (strong contrast)

→ discourse linkage or contrast

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

ἢ

than

disjunctive particle (in ἀλλ' ἢ: 'none other than')

→ discourse linkage or contrast

ἀλλ' ἢ: the construction οὐκ ... ἀλλ' ἢ = 'nothing but / none other than'; an emphatic exclusive identification — the place can only be the house of God.

οἶκος

house

Nominative

predicate nominative ('house of God')

→ participant prominence

οἶκος θεοῦ: 'house of God'; the LXX's semantic translation of Hebrew בֵּית אֵל (Bethel) used before the formal naming in v.19; the 'house of God' is the earthly terminus of the ladder, the place where heaven and earth meet.

θεοῦ

of God

Genitive

genitive of attribution

→ relational specification

θεοῦ: meaning 'of God'; it serves as genitive of attribution.

καὶ

and

coordinating conjunction (adding second identification)

→ discourse linkage or contrast

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

αὕτη

this

Nominative

demonstrative pronoun (subject: 'this [is] the gate')

→ participant reference

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

πύλη

gate

Nominative

predicate nominative ('the gate of heaven')

→ participant prominence

πύλη: 'gate, gateway'; the 'gate of heaven' is the cosmic threshold where earthly and heavenly realms communicate; renders Hebrew שַׁעַר הַמַּלְאָכִים; a gate implies passage and guardians (the angelic traffic of v.12); cf. John 1:51 (ὁψεσθε τὸν οὐρανὸν ἀνεωγότα).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive of attribution ('of heaven')

→ relational specification

οὐρανός: 'heaven'; the ladder's cosmic reach (v.12: ἡ κεφαλὴ ἀφικνεῖτο εἰς τὸν οὐρανόν) is now architecturally expressed as a gate — the entry point into the heavenly realm; John 1:51 (τὸν οὐρανὸν ἀνεωγότα) echoes this imagery of opened heaven.

18 Καὶ ἀνέστη Ἰακωβ τὸ πρωὶ καὶ ἔλαβεν τὸν λίθον ὃν ὑπέθηκεν ἐκεῖ πρὸς κεφαλῆς αὐτοῦ καὶ ἔστησεν αὐτὸν στήλην καὶ ἐπέχεεν ἔλαιον ἐπὶ τὸ ἄκρον αὐτῆς.

And Jacob arose early in the morning and took the stone that he had placed there at his head and set it up as a pillar and poured oil upon its top.

Enacted response — pillar erected and anointed **Καὶ**

Jacob's response moves from verbal (vv.16–17) to enacted: the sleeping-stone becomes a standing pillar. Three sequential aorists (ἔλαβεν, ἔστησεν, ἐπέχεεν) trace the transformation of the stone from pillow (v.11) to memorial to anointed sanctuary-marker. The anointing of the pillar (ἐπέχεεν ἔλαιον) is the first recorded act of anointing in the LXX.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (Jacob rises to act)

→ ingressive aorist (onset of rising)

ἀνίστημι: 'rise up'; ἀνα- marks rising from a prone or sleeping position; the rising at dawn connects to the sleeping and awakening motif of vv.11–16.

Ἰακωβ

Jacob

Nominative

subject

→ participant identification

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

τὸ

the

Accusative

article with adverbial accusative

→ noun-phrase marking

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

πρωὶ

morning

Accusative

adverbial accusative of time ('early in the morning')

→ object specification

πρωὶ: 'early, in the morning'; adverbial accusative τὸ πρωί; Jacob's prompt dawn-response reflects urgency and piety.

καὶ

and

coordinating 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 (taking the stone for consecration)

→ constative aorist

λαμβάνω: 'take'; see v. 10.

τὸν

the

Accusative

article (article of previous reference: the specific stone of v.11)

→ noun-phrase marking

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

λίθον

stone

Accusative

direct object

→ object specification

λίθος: τὸν λίθον with the article of previous reference points back to the stone of v.11; the transformation of a sleeping-stone into a sacred pillar is the enacted theology of the scene.

ὃν

which

Accusative

relative pronoun (antecedent: τὸν λίθον)

→ participant reference

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

ὑπέθηκεν

had placed

Aor Act Indic 3 Sg · ὑποτίθημι

verb of relative clause (placed under his head in v.11)

→ constative aorist (prior act)

ὑποτίθημι: 'place under, put beneath'; the stone that served as a sleeping-surface (v.11) is now consecrated — the same stone, a wholly new purpose.

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

πρὸς

at

preposition + genitive (location: 'at his head')

→ spatial or relational framing

πρὸς: meaning 'at'; here it marks the relation signaled by preposition + genitive (location: 'at his head').

κεφαλῆς

head

Genitive

genitive of location (πρὸς κεφαλῆς: 'at the head')

→ relational specification

κεφαλή: the idiom πρὸς κεφαλῆς αὐτοῦ = 'at his head, as a pillow'; the stone that touched Jacob's head becomes the consecrated pillar.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔστησεν

set up

Aor Act Indic 3 Sg · ἵστημι

main verb (erecting the pillar)

→ constative aorist

ἵστημι: causative aorist 'set upright'; ἔστησεν αὐτὸν στήλην = 'set it up as a pillar'; renders Hebrew **וַיָּצַב אֶת־הָאֵלֶּה מַצֵּבָה**; στήλη recurs in v.22 as the vow-marker.

αὐτὸν

it

Accusative

direct object (the stone)

→ participant reference

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

στήλην

pillar

Accusative

predicate accusative / double accusative ('as a pillar')

→ object specification

στήλη: 'standing stone, pillar, stele'; Hebrew **מַצֵּבָה**; a memorial standing stone; the same word used in v.22 for the vow-pillar.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐπέχεεν

poured

Aor Act Indic 3 Sg · ἐπιχέω

main verb (anointing the pillar with oil)

→ constative aorist

ἐπιχέω: 'pour upon'; ἐπέχεεν ἔλαιον ἐπὶ τὸ ἄκρον αὐτῆς = 'poured oil on its top'; the first recorded anointing of a sacred object in Scripture; the Hebrew root **נִשַּׁח** (anoint) is the origin of **מָשִׁיחַ** (Messiah / Christ).

ἔλαιον

oil

Accusative

direct object ('oil')

→ object specification

ἔλαιον: 'olive oil'; the consecrating oil; this anointing of the stone anticipates the broader anointing theology of the OT (kings: 1 Sam 16:13; priests: Ex 29:7; the tabernacle: Ex 30:26–30) and ultimately the title **Χριστός** (= Anointed One).

ἐπὶ

upon

preposition + accusative (location: 'upon the top')

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἄκρον

top

Accusative

accusative of location ('its top / summit')

→ object specification

ἄκρον: 'top, summit, extremity'; the oil is poured on the highest point of the pillar — the point symbolically reaching toward heaven, as the ladder's head reached the heavens (v.12).

αὐτῆς

its

Genitive

genitive of possession (referring to στήλην, feminine)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (referring to στήλην, feminine).

19 Καὶ ἐκάλεσεν Ἰακωβ τὸ ὄνομα τοῦ τόπου ἐκείνου Οἶκος θεοῦ· καὶ Λουζα ἦν τὸ ὄνομα τῇ πόλει τὸ πρότερον.

And Jacob called the name of that place 'House of God'; and Luz was previously the name of the city.

Formal naming of the place as Bethel (Οἶκος θεοῦ) Καὶ

The formal naming act renders Hebrew **בֵּית לָחַם** as Οἶκος θεοῦ (LXX translates rather than transliterates), making the theological meaning transparent in Greek. The note about Luz records the displacement of the old Canaanite name by the theophanic name.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (formal naming of the place)

→ constative aorist (the speech-act of naming)

καλέω: 'call, name'; the naming formula ἐκάλεσεν τὸ ὄνομα τοῦ τόπου [Οἶκος θεοῦ] is a formal naming construction recurring through Genesis (cf. 16:14; 19:22; 21:31); naming is a sovereign act that enshrines theological interpretation.

Ἰακωβ

Jacob

Nominative

subject

→ participant identification

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object ('the name of the place')

→ object specification

ὄνομα: 'name'; the act of naming enshrines the theological reality disclosed in the dream.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

τόπου

place

Genitive

genitive of attribution ('of the place')

→ relational specification

τόπος: sixth occurrence; now finally named; the spatial theology of the chapter runs: anonymous place (v.11) → this place (vv.16–17) → House of God (v.19).

ἐκείνου

that

Genitive

demonstrative adjective (anaphoric: 'that place' — now formalized with slight distance)

→ relational specification

ἐκεῖνος: shifts from proximate οὗτος ('this,' vv.16–17) to distanced ἐκεῖνος ('that'), reflecting the transition from immediate theophanic experience to formal commemoration.

Οἶκος

House

Nominative

predicate nominative (the name given: 'House of God')

→ participant prominence

Οἶκος θεοῦ: the LXX Rahlfs–Hanhart text translates Hebrew בֵּית אֱלֹהִים as Οἶκος θεοῦ (not Βασιθηλ) at this verse, making the etymology transparent; the naming fulfills Jacob's own exclamation in v.17 (οἶκος θεοῦ) and ties the site permanently to the divine identity disclosed in the dream.

θεοῦ

of God

Genitive

genitive of attribution

→ relational specification

θεοῦ: meaning 'of God'; it serves as genitive of attribution.

καὶ

and

coordinating conjunction (introducing the parenthetical note on the prior name)

→ discourse linkage or contrast

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

Λουζα

Luz

Nominative

subject (the superseded Canaanite name)

→ participant identification

Λουζα: the ancient Canaanite city-name; Hebrew לִז; the notice records the displacement of the old name — the site is no longer Canaanite Luz but patriarchal Bethel (Οἶκος θεοῦ); Luz recurs at Gen 35:6.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (the prior state — now superseded)

→ imperfect (ongoing prior state, now displaced)

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

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὄνομα

name

Nominative

subject (the previous name)

→ participant prominence

ὄνομα: meaning 'name'; it serves as subject (the previous name).

τῇ

the

Dative

article

→ noun-phrase marking

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

πόλει

city

Dative

dative of reference/possession ('for the city')

→ sphere or reference

πόλις: 'city'; dative τῇ πόλει = 'for the city' / 'the city's name was Luz'; the city existed under its Canaanite name before Jacob's encounter transformed its identity.

τὸ

the

Accusative

article with adverbial accusative

→ noun-phrase marking

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

πρότερον

previously

Accusative

adverbial accusative of time ('previously, formerly')

→ object specification

πρότερον: 'previously'; adverbial accusative; the new theophanic name (Οἶκος θεοῦ) permanently supersedes the old Canaanite name (Λουζα).

20 Καὶ ἠϋξάτο Ἰακωβ εὐχὴν λέγων Ἐὰν ᾗ κύριος ὁ θεὸς μετ' ἐμοῦ καὶ διαφυλάξῃ με ἐν τῇ ὁδῷ ταύτῃ ᾗ ἐγὼ πορεύομαι καὶ δῶ μοι ἄρτον φαγεῖν καὶ ἱμάτιον περιβαλέσθαι

And Jacob vowed a vow, saying, 'If the LORD my God is with me and keeps me on this road on which I go, and gives me bread to eat and clothing to wear,

Jacob's conditional vow — protasis begins (conditions vv.20b–21, apodosis v.22) Καὶ

The vow (vv.20–22) is structured as a conditional: IF (Ἐάν) the LORD is present, keeps Jacob, provides bread and clothing (v.20), and brings him back safely (v.21a) — THEN the LORD shall be his God, the stone shall be an οἶκος θεοῦ, and he will tithe everything (v.22). The conditions mirror the divine promises of vv.13–15 clause by clause: presence (μετ' ἐμοῦ ← μετὰ σοῦ v.15), keeping (διαφυλάξῃ ← διαφυλάσσων v.15), safe return (v.21 ← ἀποστρέψω v.15).

Καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἠϋξάτο
vowed

Aor Mid Indic 3 Sg · εὔχομαι

main verb (the formal vow speech-act)

→ constative aorist (the completed act of vowing)

εὔχομαι: 'vow, pray'; the aorist middle marks this as a solemn personal speech-act; combined with the cognate accusative εὐχήν it renders Hebrew נָדַר נֶדַר ('vowed a vow') — an intensifying cognate-accusative construction.

Ἰακωβ
Jacob

Nominative

subject

→ participant identification

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

εὐχὴν
a vow

Accusative

cognate accusative ('vowed a vow')

→ object specification

εὐχή: 'vow, prayer'; vows in the OT involve conditional promises to God with reciprocal obligation (cf. Num 30; Eccl 5:1–5); the cognate-accusative intensifies the solemnity of the act.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of attendant circumstance (introducing the vow's content)

→ progressive (ongoing act of speaking)

λέγω (pres. ptcp.): renders the quotative
רמל ('saying').

Ἐὰν

If

conditional particle (opening the protasis of Jacob's vow)

→ discourse linkage or contrast

ἐάν: 'if'; the conditional structure of the vow does not express doubt about God's promises but defines the scope of reciprocal obligation; the conditions (vv.20–21) mirror the divine promises (vv.13–15) clause by clause.

ἢ

is

Pres Act Subj 3 Sg · εἰμί

main verb of first condition (divine presence)

→ subjunctive of condition

εἰμί (subj.): 'is not (lower).'

κύριος

the LORD

Nominative

subject of conditional clause

→ participant prominence

κύριος: Jacob's vow conditions echo the divine speech of vv.13–15; he applies the divine promises as the conditions of his reciprocal commitment — if God does what he said, Jacob will do what he vows.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

predicate / appositive ('the LORD my God')

→ participant prominence

θεός: κύριος ὁ θεός echoes v.13 (κύριος ὁ θεός Ἀβραάμ); Jacob now personalizes the formula.

μετ'

with

preposition + genitive (accompaniment: 'with me')

→ spatial or relational framing

μετά + genitive: Jacob applies to himself the Immanuel formula from v.15 (ἐγὼ μετὰ σοῦ) — 'if the LORD is with me' mirrors the divine 'I am with you.'

ἐμοῦ

me

Genitive

object of μετά

→ relational specification

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

καὶ

and

coordinating conjunction (second condition)

→ discourse linkage or contrast

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

διαφυλάξῃ

keeps

Aor Act Subj 3 Sg · διαφυλάσσω

main verb of second condition (divine keeping on the journey)

→ constative aorist subjunctive

διαφυλάσσω: same verb as v.15 (διαφυλάσσωσιν σε); Jacob incorporates the exact wording of the divine promise as the condition of his reciprocal vow.

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.

ἐν

on

preposition + dative (sphere: 'on this road')

→ spatial or relational framing

ἐν: meaning 'on'; here it marks the relation signaled by preposition + dative (sphere: 'on this road').

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῷ

road

Dative

dative of sphere ('on this road')

→ sphere or reference

ὁδός: echoes v.15 (ἐν τῇ ὁδῷ πάσῃ); Jacob narrows the universal promise of v.15 to 'this road' — the specific journey now underway.

ταύτῃ

this

Dative

demonstrative adjective

→ participant reference or interest

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

ᾗ

on which

Dative

relative pronoun (feminine dative, antecedent: τῇ ὁδῷ)

→ participant reference or interest

ᾗ: meaning 'on which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (feminine dative, antecedent: τῇ ὁδῷ).

ἐγώ

I

Nominative

emphatic pronoun (subject of relative clause)

→ participant reference

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

πορεύομαι

am going

Pres Mid Indic 1 Sg · πορεύομαι

main verb of relative clause (Jacob's current journey)

→ progressive present (ongoing journey)

πορεύομαι: echoes v.15's πορευθῆς; the present tense marks the journey as currently in progress.

καὶ

and

coordinating conjunction (third condition: provision)

→ discourse linkage or contrast

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

δῶ

gives

Aor Act Subj 3 Sg · δίδωμι

main verb of third condition (divine provision of bread and clothing)

→ constative aorist subjunctive

δίδωμι: the provision of bread and clothing represents elemental sustenance; the modest scope of the request expresses a faith that trusts God for daily provision.

μοι

me

Dative

indirect object

→ participant reference or interest

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

ἄρτον

bread

Accusative

direct object ('bread to eat')

→ object specification

ἄρτος: 'bread, food'; with the purpose infinitive φαγεῖν; cf. 1 Tim 6:8 (ἔχοντες διατροφὰς καὶ σκεπάσματα = 'having food and covering, we will be content').

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

infinitive of purpose

→ constative aorist

ἐσθίω (aor. inf. φαγεῖν): 'eat'; the suppletive aorist infinitive in μετὰ τὸ φαγεῖν ('after the eating') marks the time as following the sacrificial meal.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἱμάτιον

clothing

Accusative

direct object ('clothing to wear')

→ object specification

ἱμάτιον: 'garment, clothing'; with the purpose infinitive περιβαλέσθαι; bread and clothing are the two elemental necessities; cf. 1 Tim 6:8.

περιβαλέσθαι

to wear

Aor Mid Inf · περιβάλλω

infinitive of purpose ('to clothe oneself')

→ constative aorist

περιβάλλω: 'wrap around, clothe'; middle voice reflexive — 'to put clothing around myself.'

21 καὶ ἀποστρέψῃ με μετ' εἰρήνης εἰς τὸν οἶκον τοῦ πατρὸς μου, καὶ ἔσται κύριός μοι εἰς θεόν,

and if he brings me back in peace to my father's house, then the LORD shall be my God —

Vow — transition from protasis to apodosis καὶ

The fourth condition (safe return, v.21a) completes the protasis; v.21b begins the apodosis: 'then the LORD shall be my God.' The transition is signaled by the shift from subjunctive (protasis) to future indicative (ἔσται). The formula ἔσται κύριός μοι εἰς θεόν ('the LORD shall be my God') is the covenant-response formula, echoing the covenant language of v.13 (Ἐγὼ εἰμι κύριος ὁ θεός).

καὶ

and

coordinating conjunction (final condition of the protasis)

→ discourse linkage or contrast

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

ἀποστρέψῃ

brings back

Aor Act Subj 3 Sg · ἀποστρέφω

main verb of fourth condition (safe return to his father's house)

→ constative aorist subjunctive

ἀποστρέφω: same verb as v.15 (ἀποστρέψω σε); Jacob includes the divine return-promise as a condition — if God does what he promised, Jacob will do what he vows; the echo of v.15's language makes the conditions precise mirrors of the promises.

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.

μετ'

in

preposition + genitive (manner: 'in peace')

→ spatial or relational framing

μετ': meaning 'in'; here it marks the relation signaled by preposition + genitive (manner: 'in peace').

εἰρήνης

peace

Genitive

genitive with μετά ('in peace, safely')

→ relational specification

εἰρήνη: 'peace, safety, wholeness'; renders Hebrew וְשָׁלוֹם — wholeness and well-being, not merely absence of conflict; 'in peace' qualifies the return as intact and safe.

εἰς

to

preposition + accusative (goal)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house

Accusative

accusative of goal ('to my father's house')

→ object specification

οἶκος: 'house'; the earthly home (οἶκον τοῦ πατρὸς) stands in deliberate contrast with the divine house (οἶκος θεοῦ) named in vv.17, 19, 22 — both are called οἶκος; Jacob's journey will take him from one house to the other and back.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of possession ('of my father')

→ relational specification

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

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

then

apodotic conjunction (transitioning from protasis to apodosis: 'then')

→ discourse linkage or contrast

καί: apodotic use — 'then (the LORD shall be my God)'; the shift from subjunctive conditions to future indicative pledges marks the transition from protasis to apodosis at this point.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of first apodotic clause (Jacob's covenant-pledge)

→ futuristic (Jacob's solemn pledge)

εἰμί: the future ἔσται marks the transition to the apodosis; ἔσται κύριός μοι εἰς θεόν — the first apodotic pledge is the covenant-formula of personal allegiance.

κύριός

the LORD

Nominative

subject of the apodosis

→ participant prominence

κύριος: Jacob's pledge echoes the divine self-identification of v.13 ('Εγώ εἰμι κύριος ὁ θεός'); the reciprocal covenant formula is: God says 'I am your God,' Jacob says 'you shall be my God.'

μοι

my

Dative

dative of advantage ('my [God] / to me [as God]')

→ participant reference or interest

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

εἰς

as

preposition + accusative (Hebraism: predicate after ἔσται: 'as/for God')

→ spatial or relational framing

εἰς + accusative as predicate: a Hebraism for Hebrew כִּי + noun; ἔσται μοι εἰς θεόν = 'shall be to me as God / shall be my God'; cf. Gen 17:7 (ἔσομαι σοι θεός); the formula is the personal appropriation of the covenant.

θεόν

God

Accusative

predicate accusative (Hebraism: 'as my God')

→ object specification

θεός: Jacob personalizes the covenant — the God who identified himself as 'the God of Abraham and Isaac' (v.13) shall now be Jacob's own God; this is the covenant formula in its most personal expression.

22 καὶ ὁ λίθος οὗτος ὃν ἔστησα στήλην ἔσται μοι οἶκος θεοῦ, καὶ πάντων ὧν ἐάν μοι δῶς δεκάτην ἀποδεκατώσω σοι.

and this stone which I have set up as a pillar shall be my God's house, and of everything you give me I will tithe a tenth to you!

Vow — apodosis concluded: pillar pledge and tithe

καὶ

The apodosis continues with two further pledges: the pillar as God's house (vv.22a, echoing vv.17 and 19) and the tithe of everything God gives (v.22b). The double-compounded ἀποδεκατώσω renders the emphatic Hebrew infinitive-absolute (וְנִשְׁעַלְנָא רַשָּׁע = 'I will surely tithe'), and combined with the direct object δεκάτην ('a tenth') creates the intensifying δεκάτην ἀποδεκατώσω ('a tithe I will tithe'). This is the first tithe-vow in Scripture.

καὶ

and

coordinating conjunction (second apodotic clause: the pillar pledge)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

λίθος

stone

Nominative

subject ('this stone')

→ participant prominence

λίθος: 'stone'; τὸν λίθον recurs for the final time; the stone that was a sleeping pillow (v.11), became a pillar (v.18), and was anointed (v.18) is now vowed as the οἶκος θεοῦ — the full trajectory of the stone's transformation.

οὗτος

this

Nominative

demonstrative adjective (identifying the specific stone)

→ participant reference

οὗτος: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (identifying the specific stone).

ὃν

which

Accusative

relative pronoun (antecedent: ὁ λίθος)

→ participant reference

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

ἔστησα

I have set up

Aor Act Indic 1 Sg · ἵστημι

verb of relative clause (referring back to the action of v.18)

→ constative aorist

ἵστημι: Jacob refers to v.18 (ἔστησεν αὐτὸν στήλην); he now pledges the already-erected pillar as the location of God's house.

στήλην

pillar

Accusative

predicate / double accusative ('as a pillar')

→ object specification

στήλη: 'standing stone, pillar'; the same word as v.18; echoes from v.18 into v.22 frame the enacted response (pillar erected → pillar pledged).

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of second apodotic clause

→ futuristic (Jacob's solemn pledge)

εἰμί (fut.): copula.

μοι

my

Dative

dative of possession/advantage ('for me / my God's house')

→ participant reference or interest

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

οἶκος

house

Nominative

predicate nominative ('house of God')

→ participant prominence

οἶκος θεοῦ: the vow-pledge ties the stone back to the names of vv.17 and 19 — the place is still and always the 'house of God'; the vow transforms the pillar from a personal memorial into a public sanctuary.

θεοῦ

of God

Genitive

genitive of attribution

→ relational specification

θεοῦ: meaning 'of God'; it serves as genitive of attribution.

καὶ

and

coordinating conjunction (third apodotic clause: the tithe)

→ discourse linkage or contrast

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

πάντων

everything

Genitive

genitive of totality (partitive: 'of everything')

→ relational specification

παῖς: the tithe-pledge is maximally unrestricted — 'of everything (you give me)'; no category of blessing is excluded from the tithe.

ὧν

which

Genitive

relative pronoun (genitive, antecedent: πάντων: 'of everything which')

→ relational specification

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

ἐάν

if

conditional particle (with subjunctive: indefinite relative 'whatever')

→ discourse linkage or contrast

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

μοι

me

Dative

indirect object

→ participant reference or interest

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

δῶς

you give

Aor Act Subj 2 Sg · δίδωμι

main verb of the indefinite relative clause (God's giving)

→ constative aorist subjunctive

δίδωμι: 'give'; the indefinite conditional relative (πάντων ὧν ἐάν μοι δῶς) echoes v.20 (δῶ μοι ἄρτον); what Jacob receives from God is the basis of what he gives back; the tithe is a response to divine generosity.

δεκάτην

a tenth

Accusative

direct object / cognate accusative (intensifying ἀποδεκατώσω: 'a tenth I will tithe')

→ object specification

δεκάτη: 'tenth, tithe'; the direct object δεκάτην with the cognate verb ἀποδεκατώσω creates an intensifying construction ('a tithe I will tithe'); the first tithe-vow in Scripture; cf. Gen 14:20 (Abraham to Melchizedek) and Mal 3:10.

ἀποδεκατώσω

I will tithe

Fut Act Indic 1 Sg · ἀποδεκατόω

main verb of third apodotic clause (the tithe-pledge)

→ futuristic (solemn commitment: 'I will surely tithe')

ἀποδεκατόω: 'give a tenth, tithe'; the compound ἀπο- intensifies the giving; the future indicative encodes the solemn pledge; the construction δεκάτην ἀποδεκατώσω mirrors the Hebrew emphatic infinitive-absolute עָשָׂה אֶת־עֲשֶׂר (I will surely tithe a tenth') — the most emphatic form of a vow in Hebrew syntax; the first tithe-pledge in Scripture, anticipating the Levitical tithe (Num 18:21–24) and the challenge of Mal 3:10.

σοι

you

Dative

indirect object ('to you — to the LORD')

→ participant reference or interest

σοί: the tithe is explicitly directed 'to you' — to the LORD personally; it is not a formal religious tax but a personal act of returning to God a portion of what God gives; the reciprocal logic completes the vow: God gives everything, Jacob gives back a tenth.

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.