AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 31

ΓΕΝΕΣΙΣ ΛΑ′

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 is a single sustained episode: Jacob's clandestine flight from Paddan-Aram, Laban's seven-day pursuit, the confrontation on Mount Gilead, and the covenant sealed by a heap of stones and a shared meal on the mountain.

Translation & textual notes

The Greek text of Genesis 31 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 is a single sustained episode: Jacob's clandestine flight from Paddan-Aram, Laban's seven-day pursuit, the confrontation on Mount Gilead, and the covenant sealed by a heap of stones and a shared meal on the mountain. Versification note: LXX Genesis 31 ends at v.54 — the covenant meal and the night on the mountain (ἔφαγον καὶ ἔπιον καὶ ἐκοιμήθησαν ἐν τῷ ὄρει); what English Bibles number as 31:55 (Laban rising early, kissing his grandchildren, and returning home) is LXX 32:1

and belongs to chapter 32. The most consequential translation choice is the rendering of Hebrew תְּרָפִים (teraphim, household cult-figurines) as τὰ εἴδωλα ('the idols,' 31:19, 34, 35) — the standard LXX term for pagan idols (cf. Hos 3:4 LXX; 1 Kgdms 15:23), a polemical decision that turns the ancestors' ambiguous practice into straightforward idolatry. Rachel hides the idols in the camel's saddle-bag (σαγμοί, 31:34) and pleads τὰ κατὰ τὰς γυναῖκας ('the things of women,' 31:35), a Hebraism for menstruation rendering Hebrew דֶּרֶךְ נָשִׁים. God's double dream-intervention — to Jacob at Bethel (31:10–13) and to Laban by night (31:24) — frames the entire narrative as divinely superintended. Jacob's self-defence speech (31:36–42) is the rhetorical climax: the famous merism of heat by day (καύσων) and frost by night (παγετός, 31:40), rendering Hebrew חֹרֶב and קֶרַח, became a locus classicus for rhetoric of endurance. The divine epithet ὁ φόβος Ισαακ ('the Fear of Isaac,' 31:42, 53) preserves the unusual Hebrew פַּחַד יִצְחָק verbatim — unique in the patriarchal narratives as a divine name derived from Isaac's experiential dread rather than a covenantal self-declaration. At 31:47–48 both the Aramaic heap-name Yegar-sahadutha and the Hebrew Galeed are translated rather than transliterated: Laban's form becomes Βουνὸς τοῦ μάρτυρος and Jacob's Βουνὸς μάρτυς ('Hill of the Witness / Witness-Heap') — the LXX renders both source languages transparently into Greek. At 31:49, the site-name Mizpah is not transliterated but interpreted as ἡ Ὅρασις ('the Watch-Vision'), and the Mizpah benediction follows: ἐπίδοι κύριος ἀνὰ μέσον ἐμοῦ καὶ σοῦ ('may the Lord watch between me and you') — less a blessing than a mutual surveillance oath, the optative ἐπίδοι playing on the name-etymology of Mizpah (Hebrew מִצְפָּה, 'watch-post').

Discourse structure of the chapter

A · 31:1–16

The divine summons and Rachel and Leah's consent to flee

The chapter opens with a double trigger: Jacob overhears Laban's sons accusing him of theft (31:1), and he observes Laban's changed demeanour (31:2). God's command to return (31:3) authorises the flight. Jacob summons Rachel and Leah to the field and makes his case in three parts: Laban's bad faith in changing the wage-terms ten times (31:4–7), God's compensatory control of the flocks (31:8–9), and the dream at Bethel in which the angel of God confirmed the divine command to leave (31:10–13). Rachel and Leah's unified response (31:14–16) — 'all the wealth God has taken from our father belongs to us' — both consents to the flight and expresses alienation from their father's household, removing any moral ambiguity from Jacob's departure.

B · 31:17–21

The flight: departure from Paddan-Aram and Rachel's theft of the idols

In rapid paratactic narration Jacob loads wives and children onto the camels, drives all his livestock and possessions acquired in Mesopotamia, and sets his face toward Canaan to return to Isaac his father (31:17–18). The structural irony falls at 31:19: Laban is absent shearing sheep precisely when Rachel steals τὰ εἴδωλα — the guardian of the household gods is not guarding them. Rachel's motive is left unstated (inheritance claim? insurance against Laban pursuing?). Jacob 'concealed' the matter from Laban the Syrian (31:20), crossed the River Euphrates, and headed for the mountain of Gilead (31:21), the flight's geographical endpoint and the coming confrontation's stage.

C · 31:22–35

Laban pursues; God warns him; the fruitless tent-search for the stolen idols

Laban receives news of the flight on the third day and closes a seven-day gap with his kinsmen to overtake Jacob on Mount Gilead (31:22–23). God's night-dream warning (31:24: 'take heed lest you speak to Jacob anything from good to evil') constrains Laban before the confrontation begins — he has force but not freedom. His speech (31:25–30) mixes genuine grievance (no farewell, no kissing of grandchildren) with moralising and ends with the sharp question about the stolen gods (31:30). Jacob's bold counter-offer — search everything, execute whoever has the idols (31:31–32) — is the chapter's dark irony, since he does not know Rachel has them. Laban's systematic search of four tents (31:33) is foiled by Rachel's ruse: sitting on the saddle-bag hiding the idols and pleading the 'way of women' (31:34–35), immunising herself from the search.

D · 31:36–42

Jacob's self-defence: twenty years of faithful service and the Fear of Isaac

Jacob's anger (31:36) releases the rhetorical centrepiece of the chapter: a sustained indictment cataloguing twenty years of injustice. He itemises: no miscarriages, no rams eaten, torn animals borne at personal cost, day-heat and night-frost endured (31:38–40), fourteen years of bride-service plus six of flock-service, wages changed ten times (31:41). The climax at 31:42 invokes a double divine title — the God of Abraham and the Fear of Isaac (ὁ φόβος Ισαακ) — as witness and judge who rendered his verdict 'last night.' The epithet 'Fear of Isaac' is the chapter's most theologically charged phrase, unique in the patriarchal narratives as a divine name grounded in Isaac's experiential dread at the Aqedah rather than a covenant self-declaration.

E · 31:43–54

The covenant at the heap: Galeed, Mizpah, and the covenant meal on the mountain

Laban's fourfold territorial claim (31:43) — daughters, sons, flocks, everything — ends in an admission of powerlessness and a proposal for covenant (31:44). Jacob erects a pillar (31:45); kinsmen gather stones into a heap and eat by it (31:46). The naming ceremony (31:47–48) is unique: Aramaic Yegar-sahadutha and Hebrew Galeed are both rendered into Greek as 'Witness-Heap,' foregrounding the covenant's legal force over ethnic distinctives. The Mizpah formula (31:49) — ἐπίδοι κύριος ἀνὰ μέσον ἐμοῦ καὶ σοῦ — is less benediction than mutual surveillance: God watches because neither party trusts the other. Terms (31:50–52) prohibit cross-boundary aggression; the oath by the God of Abraham and Nahor and by the Fear of Isaac (31:53) seals it. The chapter ends at v.54 with Jacob's sacrifice, the communal meal, and the night on the mountain — the LXX's chapter-closing point, with 32:1 (Laban's departure at dawn) belonging to the next chapter.

1 Ἤκουσεν δὲ Ιακωβ τῶν λόγων τῶν υἱῶν Λαβαν λεγόντων Εἴληφεν Ιακωβ πάντα τὰ τοῦ πατρὸς ἡμῶν καὶ ἐκ τῶν τοῦ πατρὸς ἡμῶν πεποίηκεν πᾶσαν τὴν δόξαν ταύτην.

> And Jacob heard the words of Laban's sons, who said, 'Jacob has taken everything belonging to our father, and from what was our father's he has made all this wealth.'

Narrative opening: hearsay triggers the crisis δέ

The chapter opens with Ἤκουσεν — overhearing as narrative trigger. The participle λεγόντων introduces the reported speech without an explicit ὅτι, a Hebraizing paratactic construction. The two perfect verbs within the reported speech (Εἴληφεν, πεποίηκεν) emphasise the already-accomplished fact of Jacob's acquisition — the sons present it as a settled state, not mere speculation. The word δόξαν ('wealth/glory') is the LXX's rendering of Hebrew כָּבוֹד, here in the material sense of livestock-based prosperity.

Ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb (narrative action: perception as trigger)

→ constative aorist (single act of overhearing)

> ἀκούω: 'hear, listen'; takes the genitive of the thing heard (τῶν λόγων), the standard LXX construction rendering Hebrew שָׁמַע with genitive. The verb opens the chapter and sets the entire episode in motion — Jacob's flight is a response to what he heard.

δέ

and/now

narrative particle (mild adversative transition)

→ discourse linkage or contrast

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

Ιακωβ

Jacob

nominative subject (indeclinable proper noun)

→ participant identification

> Ιακωβ: standard LXX transliteration of Hebrew יַעֲקֹב; indeclinable throughout.

τῶν

the

Genitive

article (genitive of the thing heard)

→ noun-phrase marking

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

λόγων

words

Genitive

genitive of content (ἀκούω + gen: 'heard the words')

→ relational specification

> λόγος: 'word, speech, report'; plural τῶν λόγων here = 'the things said'; the accusation is characterised as hearsay — Jacob overhears rather than confronts directly.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive of source (whose words Jacob heard)

→ relational specification

> υἱός: 'son'; these unnamed sons of Laban are the narrative catalyst; they do not appear again in the chapter.

Λαβαν

Laban

genitive of possession (indeclinable proper noun)

→ participant identification

> Λαβαν: LXX form of Hebrew לָבָן ('white'); the Aramean uncle of Jacob, the chapter's antagonist.

λεγόντων

saying

Pres Act Ptcp Gen Pl Masc · λέγω

genitive participle of content (introducing reported speech without ὅτι)

→ progressive present (they were saying — ongoing talk Jacob overheard)

> λέγω: 'say, speak'; the present tense of the participle suggests Jacob overheard ongoing conversation rather than a single utterance — a Hebraizing construction.

Εἴληφεν

has taken

Perf Act Indic 3 Sg · λαμβάνω

main verb of reported speech (in recitative direct discourse)

→ perfect of resultant state (Jacob has taken — and the transfer stands)

> λαμβάνω: 'take, receive'; the perfect emphasises the accomplished fact of the transfer, framing it as an irreversible dispossession.

Ιακωβ

Jacob

nominative subject in reported speech

→ participant identification

> Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as nominative subject in reported speech.

πάντα

all / everything

Accusative

direct object (accusative of the thing taken)

→ object specification

> πάντα: meaning 'all'; it serves as direct object (accusative of the thing taken).

τὰ

the

Accusative

article (with genitive phrase τοῦ πατρὸς ἡμῶν: 'the things of our father')

→ noun-phrase marking

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

τοῦ

of

Genitive

article

→ noun-phrase marking

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

πατρὸς

father

Genitive

genitive of possession

→ relational specification

> πατήρ: 'father'; the sons' framing — 'our father's possessions' — asserts a proprietary claim that contrasts sharply with Jacob's counter-argument that God transferred those possessions to him (31:9).

ἡμῶν

our

Genitive

genitive possessive pronoun

→ relational specification

> ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive pronoun.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐκ

from / out of

preposition + genitive (source: 'from what was our father's')

→ spatial or relational framing

> ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: 'from what was our father's').

τῶν

the

Genitive

article

→ noun-phrase marking

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

τοῦ

of

Genitive

article

→ noun-phrase marking

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

πατρὸς

father

Genitive

genitive of possession (repeated — anaphoric)

→ relational specification

> πατρὸς: meaning 'father'; it serves as genitive of possession (repeated — anaphoric).

ἡμῶν

our

Genitive

genitive possessive pronoun (repeated — anaphoric)

→ relational specification

> ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive pronoun (repeated — anaphoric).

πεποίηκεν

he has made

Perf Act Indic 3 Sg · ποιέω

main verb (second clause of reported speech: resultant state)

→ perfect of resultant state (the wealth is now made and stands as a fact)

> ποιέω: 'make, do, create'; the second perfect verb clinches the accusation: not only has Jacob taken what was theirs, he has converted it into his own spectacular δόξα.

πᾶσαν

all

Accusative

accusative adjective (intensive: 'all this wealth')

→ object specification

> πᾶσαν: meaning 'all'; it serves as accusative adjective (intensive: 'all this wealth').

τὴν

the

Accusative

article

→ noun-phrase marking

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

δόξαν

wealth / glory

Accusative

direct object (accusative of result)

→ object specification

> δόξα: 'glory, honour, wealth'; here in the material sense of livestock-based prosperity, rendering Hebrew כָּבוֹד ('heaviness / wealth / honour'). The LXX's choice of δόξα — normally denoting divine glory or human honour — lends the accusation an ironic grandeur: Jacob has acquired not just cattle but 'glory.'

ταύτην

this

Accusative

demonstrative adjective (deictic: pointing to visible wealth)

→ participant reference

> ταύτην: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative adjective (deictic: pointing to visible wealth).

2 καὶ εἶδεν Ιακωβ τὸ πρόσωπον τοῦ Λαβαν, καὶ ἰδοὺ οὐκ ἦν πρὸς αὐτὸν ὡς ἐχθὲς καὶ τρίτης ἡμέρας.

> And Jacob saw Laban's face, and behold, it was not toward him as yesterday and the day before.

Narrative continuation (confirming observation corroborates the hearsay of v.1) καί

The twofold witness-structure — overhearing (v.1) then seeing (v.2) — establishes the situation beyond dispute. The idiom 'not as yesterday and the day before' (ὡς ἐχθὲς καὶ τρίτης ἡμέρας) is a Hebraism for 'not as before / as in former times' (כִּתְמוֹל שִׁלְשׁוֹם), recurring at Exod 5:14 and 1 Sam 10:11 LXX. The ἰδού flags a moment of perception with narrative weight — Jacob does not merely look but sees and draws a conclusion.

καὶ
and

narrative conjunction (sequential)

→ 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 (narrative perception)

→ constative aorist (completed act of seeing)

ὁράω: 'see, perceive, observe'; the verb of sight here functions as a second trigger alongside the verb of hearing in v.1 — Jacob both hears the accusation and sees the evidence.

Ιακωβ
Jacob

nominative subject

→ participant identification

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

τὸ
the

Accusative

article

→ noun-phrase marking

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

πρόσωπον
face

Accusative

direct object

→ object specification

πρόσωπον: 'face, countenance, presence'; 'seeing the face of Laban' is a Hebraism (פְּנֵי לָבָן) for reading his disposition. The face is an index of inner attitude — what Jacob sees confirms the changed relationship.

τοῦ
of

Genitive

article (with proper noun Λαβαν in attributive genitive)

→ noun-phrase marking

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

Λαβαν
Laban

genitive of possession (indeclinable)

→ participant identification

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

καὶ
and

narrative conjunction (introducing the ἰδού apodosis)

→ discourse linkage or contrast

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

ἰδοὺ

behold / and look

deictic particle (presenting the content of Jacob's perception with narrative immediacy)

→ discourse linkage or contrast

> ἰδού: frozen imperative of ὁράω; the standard LXX rendering of Hebrew הִנֵּה, introducing a surprising or vivid observation; its use here focuses the reader on the significance of what Jacob sees.

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἦν

was / it was

Impf Act Indic 3 Sg · εἰμί

main verb (existential / predicative: 'it was not toward him as before')

→ imperfect of ongoing state (Laban's changed disposition was now a settled condition)

> εἰμί: 'be'; the imperfect describes the new persistent state of estrangement.

πρὸς

toward

preposition + accusative (orientation: 'toward him')

→ spatial or relational framing

> πρὸς: meaning 'toward'; here it marks the relation signaled by preposition + accusative (orientation: 'toward him').

αὐτὸν

him

Accusative

accusative object of πρός (referent: Jacob)

→ participant reference

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

ὡς

as / like

comparative particle

→ discourse linkage or contrast

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

ἐχθὲς

yesterday

temporal adverb (in idiomatic phrase: 'as yesterday and the day before')

→ clausal contribution

> ἐχθές: 'yesterday'; the idiom ὡς ἐχθὲς καὶ τρίτης ἡμέρας = 'as formerly / as in the past' — a Hebraism calquing כִּתְמוֹל שִׁלְשׁוֹם, recurring at Exod 4:10; 5:14 LXX.

καὶ

and

coordinating conjunction (within temporal idiom)

→ discourse linkage or contrast

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

τρίτης

third

Genitive

genitive (within temporal idiom: 'the third day back')

→ relational specification

> τρίτης: meaning 'third'; it serves as genitive (within temporal idiom: 'the third day back').

ἡμέρας

day

Genitive

genitive (completing temporal idiom)

→ relational specification

> ἡμέρας: meaning 'day'; it serves as genitive (completing temporal idiom).

3 εἶπεν δὲ κύριος πρὸς Ιακωβ Ἀποστρέφου εἰς τὴν γῆν τοῦ πατρός σου καὶ εἰς τὴν γενεάν σου, καὶ ἔσομαι μετὰ σοῦ.

> And the Lord said to Jacob, 'Return to the land of your father and to your kindred, and I will be with you.'

Divine commission (response to vv.1–2: God authorises and commands the flight) δέ

The divine speech transforms Jacob's flight from an act driven by fear or self-preservation into an act of obedience. The imperative Ἀποστρέφου ('return') echoes the covenant-return vocabulary that will recur in 31:13; the promise καὶ ἔσομαι μετὰ σοῦ ('I will be with you') repeats the Bethel pledge of 28:15 verbatim, anchoring the flight in the ongoing patriarchal covenant. The verb is present middle/passive imperative — a command to be continuously in the act of returning.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (narrative: divine speech-act)

→ constative aorist (single completed utterance)

λέγω: 'say, speak'; introduces divine direct address — a formula of divine commission matched at Exod 3:7 LXX and elsewhere.

δέ

and/now

narrative particle (continuation; mild contrast with the preceding human situation)

→ discourse linkage or contrast

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

κύριος

Lord

Nominative

nominative subject

→ participant prominence

κύριος: the standard LXX rendering of the divine name יהוה (the Tetragrammaton); the divine intervention at this precise moment — after Jacob sees the danger but before he acts — underlines divine superintendence of the patriarchal narrative.

πρὸς

to

preposition + accusative (indirect object of speech: 'said to Jacob')

→ spatial or relational framing

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

Ιακωβ

Jacob

accusative object of πρός (addressee of divine speech)

→ participant identification

Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as accusative object of πρός (addressee of divine speech).

Ἀποστρέφου

return! / turn back!

Pres Mid/Pass Impv 2 Sg · ἀποστρέφω

main verb of divine command (imperative: direct order)

→ present imperative (continuous: 'keep returning / set yourself to return')

ἀποστρέφω: 'turn back, return'; the middle voice of the imperative emphasises self-directed turning — Jacob is to set himself toward home. The same verb at 31:13 (in the ηὔξω context) ties the angel's command to this opening divine word.

εἰς

to / into

preposition + accusative (directional: destination)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative of destination

→ object specification

γῆ: 'land, earth, territory'; the promised land toward which the entire patriarchal narrative is oriented — Jacob's return is a covenant movement.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of possession

→ relational specification

πατήρ: 'father'; the genitive links this return to Isaac at Hebron — the generational transmission of the covenant land-promise.

σου

your

Genitive

genitive possessive pronoun

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

εἰς

to

preposition + accusative (second destination)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γενεάν

kindred / family

Accusative

accusative of destination (parallel to γῆν)

→ object specification

γενεά: 'generation, kindred, family stock'; renders Hebrew מוֹלֶדֶת ('birthplace, kindred') — the social equivalent of the geographical γῆ. Both together express full reintegration: land and kin.

σου

your

Genitive

genitive possessive pronoun

→ relational specification

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

καὶ

and

coordinating conjunction (introducing the promise clause)

→ discourse linkage or contrast

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

ἔσομαι

I will be

Fut Mid Indic 1 Sg · εἰμί

main verb of promise clause

→ futuristic indicative (certain divine commitment)

εἰμί: 'be'; ἔσομαι μετὰ σοῦ = 'I will be with you' — the covenant presence-formula, repeated verbatim from 28:15 (the original Bethel promise). Its restatement here closes the circle: the flight home is an act of covenant obedience.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of μετά

→ relational specification

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

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4 ἀποστείλας δὲ Ιακωβ ἐκάλεσεν Ραχηλ καὶ Λειαν εἰς τὸ πεδίον, οὗ τὰ ποίμνια.

> And Jacob sent word and called Rachel and Leah to the field where the flocks were.

Narrative action (Jacob's immediate response to the divine command: summoning his wives) δέ

The participle ἀποστείλας ('having sent') with the main verb ἐκάλεσεν ('called') describes a single act: Jacob sent a summons. The choice of location — εἰς τὸ πεδίον, οὗ τὰ ποίμνια ('to the field where the flocks were') — is significant: Jacob takes the conversation away from Laban's household into his own domain, among the livestock that are the physical evidence of his argument in vv.5–12.

ἀποστείλας

having sent

Aor Act Ptcp Nom Sg Masc · ἀποστέλλω

attendant circumstance participle ('sent and called')

→ constative aorist (preliminary act before the main verb)

> ἀποστέλλω: 'send, dispatch'; the aorist participle here functions as a prelude to ἐκάλεσεν — Jacob dispatched a messenger or sent a summons before calling. The verb is the root of ἀπόστολος ('apostle').

δέ

and/now

narrative particle

→ discourse linkage or contrast

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

Ιακωβ

Jacob

nominative subject

→ participant identification

> Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as nominative subject.

ἐκάλεσεν

called / summoned

Aor Act Indic 3 Sg · καλέω

main verb (narrative action: summons)

→ constative aorist (single completed act of calling)

> καλέω: 'call, summon, name'; here the formal sense of calling someone to one's presence; the same verb at 31:47 for naming the heap.

Ραχηλ

Rachel

accusative object (indeclinable proper noun, first of two wives summoned)

→ participant identification

> Ραχηλ: LXX form of Hebrew רָחֵל; Jacob's beloved second wife and mother of Joseph, the chapter's dramatic agent — she steals the idols (v.19) and protects them by her ruse (vv.34–35).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

Λειαν

Leah

accusative object (indeclinable proper noun, second wife summoned)

→ participant identification

> Λεια: LXX form of Hebrew לֵאָה; Laban's elder daughter and Jacob's first wife. That both wives respond with a single voice in vv.14–16 underlines their solidarity against their father.

εἰς

to

preposition + accusative (directional: destination of the summons)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

πεδίον

field / open plain

Accusative

accusative of destination

→ object specification

> πεδίον: 'plain, open field'; the location where the flocks graze — away from Laban's ears. The private meeting in the field mirrors Abraham's negotiations in open spaces (Gen 23); it is a culturally appropriate setting for serious family deliberation.

οὗ

where

relative adverb (locative: 'where the flocks were')

→ participant reference

> οὗ: meaning 'where'; pronoun marking person, possession, or reference within the clause; here it functions as relative adverb (locative: 'where the flocks were').

τὰ

the

Nominative

article

→ noun-phrase marking

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

πoίμνια

flocks

Nominative

nominative subject of implied ἦν (elliptical: 'where the flocks [were]')

→ participant prominence

ποίμνιον / ποίμνη: 'flock'; the living argument for Jacob's case — his accumulated wealth from the selective-breeding of ch.30 is visible right there. NT: ποίμνιον as the church community (Luke 12:32; 1 Pet 5:2–3).

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5 καὶ εἶπεν αὐταῖς Ὁράω τὸ πρόσωπον τοῦ πατρὸς ὑμῶν ὅτι οὐκ ἔστιν πρὸς ἐμὲ ὡς ἐχθὲς καὶ τρίτης· ὁ δὲ θεὸς τοῦ πατρός μου ἦν μετ' ἐμοῦ.

> And he said to them, 'I see your father's face, that it is not toward me as yesterday and the day before; but the God of my father has been with me.'

Direct speech: Jacob's opening argument (contrast between Laban's hostility and God's loyalty) καί

Jacob's speech to his wives in vv.5–13 is a sustained legal-style argument with three parts: Laban's change of disposition (vv.5–6), God's providential control of the flock-wages (vv.7–9), and God's dream-instruction (vv.10–13). The rhetorical contrast of the verse is sharp: Laban's face (hostile) vs. the God of my father (protective). The present tense Ὁράω ('I see / I observe') gives the report an immediacy — Jacob is presenting evidence, not memory.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-act)

→ constative aorist

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

αὐταῖς

to them

Dative

dative of indirect object (referent: Rachel and Leah)

→ sphere or reference

> αὐταῖς: meaning 'to them'; it serves as dative of indirect object (referent: Rachel and Leah).

Ὁράω

I see / I observe

Pres Act Indic 1 Sg · ὁράω

main verb of speech (present of ongoing observation)

→ progressive present (Jacob is currently observing Laban's demeanour)

> ὁράω: 'see, observe'; the present tense in contrast to the aorist εἶδεν of v.2 shifts from narrative past to Jacob's own presentational rhetoric — he offers himself as a live witness to Laban's changed disposition.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρόσωπον

face

Accusative

direct object

→ object specification

> πρόσωπον: 'face'; the same Hebraism as v.2 (פְּנֵי לָבָן): face = disposition, inner attitude made visible.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πατρὸς

father

Genitive

genitive of possession

→ relational specification

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

ὑμῶν

your

Genitive

genitive possessive pronoun (2 pl: 'your father')

→ relational specification

> ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive pronoun (2 pl: 'your father').

ὅτι

that

subordinating conjunction (introducing content of observation)

→ discourse linkage or contrast

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb of ὅτι-clause (predicative)

→ present of current state

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

πρὸς

toward

preposition + accusative (orientation)

→ spatial or relational framing

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

ἐμέ

me

Accusative

accusative object of πρός

→ participant reference

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

ὡς

as

comparative particle (in temporal idiom)

→ discourse linkage or contrast

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

ἐχθὲς

yesterday

temporal adverb (Hebraism: 'as of old')

→ clausal contribution

> ἐχθὲς: meaning 'yesterday'; it shapes the local clause or phrase relation in this passage.

καὶ

and

coordinating conjunction (within temporal idiom)

→ discourse linkage or contrast

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

τρίτης

the third day

Genitive

genitive (temporal idiom: 'yesterday and the day before')

→ relational specification

> τρίτης: meaning 'the third day'; it serves as genitive (temporal idiom: 'yesterday and the day before').

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

δέ

but

adversative particle (strong contrast: Laban hostile — God loyal)

→ discourse linkage or contrast

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

θεὸς

God

Nominative

nominative subject of second clause

→ participant prominence

> θεός: 'God'; the contrast between Laban's πρόσωπον and ὁ θεὸς τοῦ πατρός μου is the chapter's theological axis: human hostility met by divine faithfulness.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of possession ('the God of my father')

→ relational specification

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

μου

my

Genitive

genitive possessive pronoun

→ relational specification

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

ἦν
was / has been
Impf Act Indic 3 Sg · εἰμί
main verb of contrast clause
→ imperfect of continuous past state (God's presence was the constant backdrop to Laban's hostility)
> εἰμί: the imperfect marks God's abiding with Jacob as a sustained reality throughout the period of Laban's bad faith.

μετ'
with
preposition + genitive (accompaniment: divine presence)
→ spatial or relational framing
> μετ': meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment: divine presence).

ἐμοῦ
me
Genitive
genitive object of μετά
→ relational specification
> ἐμοῦ: meaning 'me'; it serves as genitive object of μετά.

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6 καὶ αὐταὶ δὲ οἴδατε ὅτι ἐν πάσῃ τῇ ἰσχύι μου δεδούλευκα τῷ πατρὶ ὑμῶν.

> And you yourselves know that with all my strength I have served your father.

Appeal to witnesses (the wives as first-hand observers of Jacob's service) καὶ … δέ

The combination καὶ … δέ functions as an emphatic additive: 'moreover even you.' Jacob appeals to Rachel and Leah as eye-witnesses of his twenty years of service (v.41), making them his first witnesses before he argues his legal case. The perfect δεδούλευκα ('I have served') emphasises the completed record that stands as an unimpeachable fact.

καὶ
and
additive conjunction (with δέ: emphatic additive 'and indeed')
→ discourse linkage or contrast
> καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αὐταὶ
you yourselves
Nominative
nominative subject (intensive pronoun: 2 pl fem — emphatic 'you yourselves')
→ participant reference
> αὐτός: used as intensive pronoun in the nominative, reinforcing the personal address — Jacob distinguishes the wives' direct knowledge from any hearsay.

δέ
and / indeed
particle (with καί: emphatic additive)
→ discourse linkage or contrast
> δέ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἴδατε
you know
Perf Act Indic 2 Pl · οἶδα
main verb (appeal to the wives' personal knowledge)
→ perfect of resultant state (they know — and this knowledge stands as their standing awareness)
> οἶδα: 'know' (a perfect with present meaning); the appeal to οἴδατε transforms the wives from silent passengers in v.4 into active witnesses and judges of Jacob's case.

ὅτι

that

subordinating conjunction (introducing content of their knowledge)

→ discourse linkage or contrast

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

ἐν

with / in

preposition + dative (manner: 'with all my strength')

→ spatial or relational framing

> ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (manner: 'with all my strength').

πάσῃ

all

Dative

dative adjective (modifying ἰσχύι)

→ sphere or reference

> πάσῃ: meaning 'all'; it serves as dative adjective (modifying ἰσχύι).

τῇ

the

Dative

article

→ noun-phrase marking

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

ἰσχύι

strength

Dative

dative of manner ('with all my strength')

→ sphere or reference

> ἰσχύς: 'strength, might, capacity'; renders Hebrew כֹּחַ ('power'). The phrase ἐν πάσῃ τῇ ἰσχύι μου echoes the Shema vocabulary of Deut 6:5 LXX (ἐξ ὅλης τῆς ἰσχύος σου), implying Jacob served Laban with a totality of devotion that should have been reserved for God.

μου

my

Genitive

genitive possessive

→ relational specification

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

δεδούλευκα

I have served

Perf Act Indic 1 Sg · δουλεύω

main verb of ὅτι-clause

→ perfect of completed action with standing result (the service record is finished and stands as evidence)

> δουλεύω: 'serve as a slave, work for'; the word connotes not merely employment but the total submission of a slave. Jacob frames his labour for Laban in the strongest possible terms — he was effectively a slave — to sharpen the contrast with Laban's faithlessness.

τῷ

the

Dative

article (dative with πατρί)

→ noun-phrase marking

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

πατρὶ

father

Dative

dative of indirect object (to/for your father)

→ sphere or reference

> πατρὶ: meaning 'father'; it serves as dative of indirect object (to/for your father).

ὑμῶν

your

Genitive

genitive possessive pronoun (2 pl: Laban is addressed as 'your father')

→ relational specification

> ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive pronoun (2 pl: Laban is addressed as 'your father').

7 ὁ δὲ πατὴρ ὑμῶν παρεκρούσατό με καὶ ἤλλαξεν τὸν μισθόν μου δεκάκις· καὶ οὐκ ἔδωκεν αὐτῷ ὁ θεὸς κακοποιῆσαί με.

> But your father has deceived me and changed my wages ten times; yet God did not allow him to harm me.

Adversative: Laban's bad faith contrasted with divine protection δέ

The adversative δέ sets Laban's duplicity (v.7a) against God's protective counter-action (v.7b), structurally mirroring v.5. The verb παρεκρούσατό ('deceived, cheated') is strong — literally 'struck beside' or 'deflected' — rendering Hebrew הִתֵּל ('mocked, deceived'). The adverb δεκάκις ('ten times') renders Hebrew עֲשֶׂרֶת מֹנִים and is a rhetorical round number for 'repeatedly'; the exact number recurs in v.41.

ὁ
the

Nominative

article

→ noun-phrase marking

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

δέ
but

adversative particle (Laban's failure contrasts with God's faithfulness in v.5)

→ discourse linkage or contrast

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

πατὴρ
father

Nominative

nominative subject

→ participant prominence

πατὴρ: meaning 'father'; it serves as nominative subject.

ὑμῶν
your

Genitive

genitive possessive (Jacob refers to Laban indirectly as 'your father')

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (Jacob refers to Laban indirectly as 'your father').

παρεκρούσατό

deceived / cheated

Aor Mid Indic 3 Sg · παρακρούω

main verb (narrative: Laban's bad faith action)

→ constative aorist (completed act of deception)

> παρακρούω: 'deceive, cheat, strike aside'; a strong verb rendering Hebrew הִתֵּל ('mock, deceive'); the middle voice emphasises Laban's self-interested deception. The term will recur conceptually in v.41 (παρελογίσω, 'reckoned falsely').

με

me

Accusative

accusative direct object

→ participant reference

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἤλλαξεν

changed

Aor Act Indic 3 Sg · ἀλλάσσω

main verb (Laban's repeated alteration of the wage agreement)

→ constative aorist (summarising repeated acts of changing)

> ἀλλάσσω: 'change, alter, exchange'; rendering Hebrew חָלַף ('pass by / change'). The changing of wages is the concrete expression of παρακρούω — Laban's deception took the legal form of repeated wage-adjustments.

τὸν

the

Accusative

article

→ noun-phrase marking

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

μισθόν

wage / payment

Accusative

direct object

→ object specification

> μισθός: 'wage, pay, reward'; the term that structures the entire Jacob–Laban relationship (30:28, 31, 32; 31:7, 8, 41); NT: μισθός for spiritual reward (Matt 5:12; 1 Cor 3:8).

μου

my

Genitive

genitive possessive

→ relational specification

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

δεκάκις

ten times

adverb of frequency

→ clausal contribution

> δεκάκις: 'ten times'; LXX rendering of Hebrew עֲשֶׂרֶת מֹנִים; a rhetorical round number for repeated, persistent deception. Repeated in v.41 to frame Jacob's whole service record.

καὶ

and / yet

coordinating conjunction (with adversative nuance: 'yet')

→ discourse linkage or contrast

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἔδωκεν

gave / allowed

Aor Act Indic 3 Sg · δίδωμι

main verb with infinitive (permissive: 'did not allow him')

→ constative aorist (God's restraint as a completed counter-action)

> δίδωμι: 'give'; with infinitive, 'give [ability/permission] to' = 'allow'; God restrains Laban's power precisely at the point of potential harm — the same divine constraint that will be made explicit in 31:24 (the night-dream warning).

αὐτῷ

him

Dative

dative indirect object (Laban as recipient of the non-given ability)

→ participant reference or interest

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεὸς

God

Nominative

nominative subject (postposed for emphasis: contrast with Laban)

→ participant prominence

> θεὸς: meaning 'God'; it serves as nominative subject (postposed for emphasis: contrast with Laban).

κακοποιῆσαί

to harm / to do evil to

Aor Act Inf · κακοποιέω

infinitive of complementary purpose (content of what God did not allow)

→ constative aorist infinitive

> κακοποιέω: 'do evil, harm, mistreat'; used at Gen 31:29 for the same idea — the same verb in Laban's mouth ('power to harm you') — creating a deliberate verbal echo: Jacob knows Laban has this power in principle but knows God has restrained it.

με

me

Accusative

accusative object of κακοποιῆσαι

→ participant reference

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

8 ἐὰν οὕτως εἴπῃ Τὰ ποικίλα ἔσται σου ὁ μισθός, τέξεται πάντα τὰ πρόβατα ποικίλα· ἐὰν δὲ εἴπῃ Τὰ λευκὰ ἔσται σου ὁ μισθός, τέξεται πάντα τὰ πρόβατα λευκά.

> If he said thus, 'The spotted shall be your wage,' then all the sheep bore spotted; and if he said, 'The white shall be your wage,' then all the sheep bore white.

Elaboration: two conditional scenarios demonstrating God's control over the flock-colour ἐὰν … ἐὰν δέ

The two parallel conditional clauses (both with ἐὰν + aorist subjunctive εἴπῃ followed by a future indicative) demonstrate that whichever colour Laban stipulated as Jacob's wage, God overrode the arrangement and made all the animals bear that very colour. The irony is complete: Laban's repeated wage-changes (v.7) were always frustrated by divine superintendence of the flock genetics first narrated in ch.30.

ἐὰν

if

conditional particle (with subjunctive: real or open condition)

→ discourse linkage or contrast

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

οὕτως

thus / in this way

adverb of manner

→ adverbial qualification

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

εἴπῃ

he said / he were to say

Aor Act Subj 3 Sg · λέγω

verb in protasis of conditional

→ aorist subjunctive (open condition reflecting past contingency)

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

Τὰ

the

Nominative

article (with ποικίλα: substantive use)

→ noun-phrase marking

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

ποικίλα

spotted / variegated

Nominative

nominative subject (predicate in wage-stipulation)

→ participant prominence

ποικίλος: 'variegated, spotted, many-coloured'; renders Hebrew נָקֹד ('speckled'); this is the colour-vocabulary from ch.30 (30:39 LXX) — the flock-colour agreed upon as Jacob's wage in the selective-breeding arrangement.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

verb in Laban's wage-stipulation

→ predictive future

εἰμί (fut.): copula.

σου

your

Genitive

genitive possessive (predicate: 'shall be yours')

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (predicate: 'shall be yours').

ὁ

the

Nominative

article

→ noun-phrase marking

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

μισθός

wage

Nominative

nominative subject (predicate nominative construction)

→ participant prominence

μισθός: meaning 'wage'; it serves as nominative subject (predicate nominative construction).

τέξεται

will bear

Fut Mid Indic 3 Sg · τίκτω

main verb of apodosis (the miraculous result: all sheep bear the stipulated colour)

→ predictive future (the flock-result as certain divine action)

τίκτω: 'give birth, bear'; the miraculous flock-births reproduce exactly the colour-category Laban had just stipulated — the divine hand turns Laban's own contractual terms into Jacob's advantage.

πάντα

all

Nominative

accusative adjective (modifying τὰ πρόβατα)

→ participant prominence

πάντα: meaning 'all'; it serves as accusative adjective (modifying τὰ πρόβατα).

τὰ

the

Nominative

article

→ noun-phrase marking

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

πρόβατα

sheep

Nominative

nominative subject of τέξεται

→ participant prominence

πρόβατον: 'sheep'; often used broadly for small livestock including goats (cf. v.10 where goats are also mentioned); a key term throughout the Jacob narrative.

ποικίλα

spotted

Nominative

predicate adjective (colour-result of the births)

→ participant prominence

ποικίλα: meaning 'spotted'; it serves as predicate adjective (colour-result of the births).

ἐὰν

if

conditional particle (parallel second condition)

→ discourse linkage or contrast

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

δέ

but / and

particle (marking the contrasting second scenario)

→ discourse linkage or contrast

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

εἴπῃ

he said

Aor Act Subj 3 Sg · λέγω

verb in protasis (parallel to first)

→ aorist subjunctive

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

Τὰ

the

Nominative

article (substantive)

→ noun-phrase marking

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

λευκὰ

white

Nominative

nominative subject of second wage-stipulation

→ participant prominence

λευκός: 'white'; the contrast colour to the spotted cattle; in the arrangement of ch.30, Laban had reserved the all-white animals for himself — the appearance of λευκά offspring as Jacob's wage would have seemed equally disadvantageous to whichever side had just agreed to the opposite.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

verb in Laban's second stipulation

→ predictive future

εἰμί (fut.): copula.

σου

your

Genitive

genitive possessive

→ relational specification

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

μισθός

wage

Nominative

nominative predicate

→ participant prominence

μισθός: meaning 'wage'; it serves as nominative predicate.

τέξεται

will bear

Fut Mid Indic 3 Sg · τίκτω

main verb of second apodosis

→ predictive future

τίκτω: meaning 'will bear'; it carries the action, process, or state of the clause; here it functions as main verb of second apodosis.

πάντα

all

Nominative

adjective modifying τὰ πρόβατα

→ participant prominence

πάντα: meaning 'all'; it serves as adjective modifying τὰ πρόβατα.

τὰ

the

Nominative

article

→ noun-phrase marking

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

πρόβατα

sheep

Nominative

nominative subject

→ participant prominence

πρόβατα: meaning 'sheep'; it serves as nominative subject.

λευκά

white

Nominative

predicate adjective (parallel to ποικίλα in first apodosis)

→ participant prominence

λευκά: meaning 'white'; it serves as predicate adjective (parallel to ποικίλα in first apodosis).

9 καὶ ἀφείλατο ὁ θεὸς πᾶσαν τὴν κτῆσιν τοῦ πατρὸς ὑμῶν καὶ ἔδωκέν μοι αὐτήν.

> And God took away all the livestock of your father and gave it to me.

Summary conclusion (theological interpretation of the selective-breeding outcome of ch.30) καί

This verse is the theological summary of ch.30's flock-scheme: what the selective-breeding rods accomplished mechanically was in reality God's act of redistribution. The verb ἀφείλατο ('took away') echoes Rachel's cry at 30:23 (ἀφεῖλεν ὁ θεός μου τὸ ὄνειδος); the same God who removed Rachel's reproach also removed Laban's livestock.

καὶ
and

coordinating conjunction (summary conclusion)

→ discourse linkage or contrast

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

ἀφείλατο
took away

Aor Mid Indic 3 Sg · ἀφαιρέω

main verb (divine action: removal of Laban's wealth)

→ constative aorist (completed divine act)

ἀφαιρέω: 'take away, remove, appropriate'; the middle voice emphasises the divine initiative. The same verb at 30:23 (Rachel: 'God has taken away my reproach') creates an ironic parallel: God removes both Rachel's barrenness and Laban's cattle.

ὁ
the

Nominative

article

→ noun-phrase marking

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

θεὸς
God

Nominative

nominative subject (postposed for emphasis: the divine agent)

→ participant prominence

θεὸς: meaning 'God'; it serves as nominative subject (postposed for emphasis: the divine agent).

πᾶσαν
all

Accusative

adjective modifying κτῆσιν (intensive: 'all the livestock')

→ object specification

πᾶσαν: meaning 'all'; it serves as adjective modifying κτῆσιν (intensive: 'all the livestock').

τὴν
the

Accusative

article

→ noun-phrase marking

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

κτῆσιν
livestock / property

Accusative

direct object

→ object specification

κτῆσις: 'possession, property, livestock'; renders Hebrew מִקְנֶה ('livestock / acquisition'); the term for the animal wealth that was the subject of the whole wage-dispute.

τοῦ
of

Genitive

article

→ noun-phrase marking

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

πατρὸς

father

Genitive

genitive of possession

→ relational specification

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

ὑμῶν

your

Genitive

genitive possessive pronoun

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔδωκέν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (divine gift to Jacob)

→ constative aorist (completed gift)

> δίδωμι: 'give'; the divine double-action — take from Laban, give to Jacob — is the theological claim underpinning the entire flock-breeding narrative. The same two-verb structure (ἀφαιρέω / δίδωμι) appears in Job 1:21 (κύριος ἔδωκεν, κύριος ἀφείλατο).

μοι

to me

Dative

dative indirect object

→ participant reference or interest

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

αὐτήν

it

Accusative

accusative direct object (anaphoric: referring to κτῆσιν)

→ participant reference

> αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object (anaphoric: referring to κτῆσιν).

10 καὶ ἐγένετο ἡνίκα ἐκίσσων τὰ πρόβατα, καὶ εἶδον ἐν τῷ ὕπνῳ τοῖς ὀφθαλμοῖς, καὶ ἰδοὺ οἱ τράγοι καὶ οἱ κριοὶ ἀναβαίνοντες ἐπὶ τὰ πρόβατα καὶ τὰς αἶγας διάλευκοι καὶ ποικίλοι καὶ σποδοειδεῖς ῥαντοί.

> And it came to pass at the season when the sheep were in heat, I lifted up my eyes and saw in a dream; and behold, the he-goats and the rams mounting the sheep and the goats were striped and variegated and ash-speckled.

Narrative flashback: the dream-vision explaining vv.8–9 καὶ ἐγένετο

The καὶ ἐγένετο formula introduces a flashback to Jacob's dream (now disclosed for the first time) that provides the divine key to the flock-colour miracle. The four colour-adjectives — διάλευκοι ('striped/white-marked'), ποικίλοι ('variegated'), σποδοειδεῖς ('ash-grey'), ῥαντοί ('dappled/speckled') — correspond to the colour-vocabulary of 30:37–40, but the dream reveals God's agency behind the biological outcome.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

framing verb (narrative formula: καὶ ἐγένετο + temporal clause)

→ constative aorist (inaugurating the flashback scene)

γίνομαι: 'come to pass, happen'; καὶ ἐγένετο calques Hebrew וַיְהִי — the standard LXX narrative opener for a new episode-scene.

ἡνίκα

when / at the time when

temporal conjunction (introducing the time-setting of the dream)

→ discourse linkage or contrast

ἡνίκα: 'when, at the time that'; a temporal connector used especially in the LXX to render Hebrew temporal clauses; less common than ὅτε/ὡς but found regularly in Genesis.

ἐκίσσων

were in heat / were mating

Impf Act Indic 3 Pl · κισσάω

verb in temporal clause (describing the flock's rutting season)

→ progressive imperfect (ongoing seasonal activity)

κισσάω: 'be in heat, rut'; a technical zoological term rendering Hebrew יָחַם ('be hot / in heat'); the imperfect marks the duration of the mating season during which the dream occurred.

τὰ

the

Nominative

article

→ noun-phrase marking

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

πρόβατα

sheep

Nominative

nominative subject of temporal clause

→ participant prominence

> πρόβατα: meaning 'sheep'; it serves as nominative subject of temporal clause.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (Jacob's dream-vision: first person narrative)

→ constative aorist (single dream-event)

> ὁράω: 'see'; the shift to first-person narrative (εἶδον) signals Jacob's embedded retrospective account of his dream.

ἐν

in

preposition + dative (sphere/mode: 'in a dream')

→ spatial or relational framing

> ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere/mode: 'in a dream').

τῷ

the

Dative

article

→ noun-phrase marking

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

ὕπνῳ

dream / sleep

Dative

dative of sphere ('in sleep / in a dream')

→ sphere or reference

> ὕπνος: 'sleep, dream'; the LXX often uses ὕπνος for the state of sleep in which dreams occur (cf. 31:11, 24); later NT texts preserve this sense (Matt 1:20, 2:12 — dream-communications all occur ἐν ὕπνῳ / κατ' ὄναρ).

τοῖς

the

Dative

article (with ὀφθαλμοῖς: Hebraism for personal agency)

→ noun-phrase marking

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

ὀφθαλμοῖς

eyes

Dative

dative of instrument (Hebraism: 'saw with my eyes')

→ sphere or reference

> ὀφθαλμός: 'eye'; 'I saw with my eyes in a dream' is a Hebraism rendering Hebrew אָשָׂא עֵינַי ('I lifted up my eyes'); the phrase emphasises the vividness of the dream-perception — it was as real as waking sight.

καὶ

and

coordinating conjunction (introducing ἰδού)

→ discourse linkage or contrast

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

ἰδοὺ

behold

deictic particle (presenting the dream-content with vividness)

→ discourse linkage or contrast

> ἰδοὺ: meaning 'behold'; 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.

τράγοι

he-goats

Nominative

nominative subject (first of two subjects of ἀναβαίνοντες)

→ participant prominence

τράγος: 'he-goat / billy-goat'; renders Hebrew עַתּוּד; the breeding males whose colouring in the dream determines the offspring's colour.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

κριοὶ

rams

Nominative

nominative subject (second breeding male: rams for the sheep)

→ participant prominence

κριός: 'ram'; the breeding male of the ovine flock, paired with τράγος (caprine) to cover both kinds of small livestock.

ἀναβαίνοντες

mounting / going up onto

Pres Act Ptcp Nom Pl Masc · ἀναβαίνω

predicate participle (describing the action of the breeding males in the dream)

→ progressive present (ongoing act of mounting at the time of the dream-vision)

ἀναβαίνω: 'go up, mount'; here technical for the male mounting the female during copulation — the moment that determines the offspring's colour in Jacob's dream theology.

ἐπὶ

upon / onto

preposition + accusative (direction of mounting)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (direction of mounting).

τὰ

the

Accusative

article

→ noun-phrase marking

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

πρόβατα

sheep

Accusative

accusative object of ἐπί (females being mounted)

→ object specification

πρόβατα: meaning 'sheep'; it serves as accusative object of ἐπί (females being mounted).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

αἶγας

she-goats

Accusative

accusative object of ἐπί (parallel to πρόβατα)

→ object specification

αἶξ: 'goat (female)'; paired with the sheep to cover both kinds of small livestock — the dream includes both the ovine and caprine flocks.

διάλευκοι

striped / white-marked

Nominative

predicate adjective (first colour-description of the dream-males)

→ participant prominence

διάλευκος: 'white-streaked, striped'; renders Hebrew עֲקֻדִּים ('banded/ring-streaked'); the specific pattern of Jacob's selective-breeding rods in ch.30. The four colour-terms here recall 30:37–40.

καὶ

and

coordinating conjunction (linking colour-adjectives)

→ discourse linkage or contrast

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

ποικίλοι

variegated / spotted

Nominative

predicate adjective (second colour-description)

→ participant prominence

ποικίλος: 'many-coloured, spotted'; renders Hebrew נְקֻדִּים; cf. v.8 — the same term Laban used in his wage-stipulation.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

σποδοειδεῖς

ash-grey / ashen

Nominative

predicate adjective (third colour-description)

→ participant prominence

σποδοειδής: 'ash-coloured, ashen grey'; from σποδός ('ash') + εἶδος ('appearance'); a LXX technical term for the ash-grey colour of certain sheep; also used at Gen 30:35 LXX.

ῥαντοί

dappled / speckled

Nominative

predicate adjective (fourth colour-description)

→ participant prominence

ῥαντός: 'sprinkled, speckled, dappled'; from ῥαίνω ('sprinkle'); the image of droplets or spots scattered over the coat; also at 30:39 LXX. The four colour-terms together cover the full range of non-uniform markings that characterised Jacob's acquired flock.

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11 καὶ εἶπέν μοι ὁ ἄγγελος τοῦ θεοῦ καθ' ὕπνον Ιακωβ· εἶπον δέ Τί ἐστιν;

> And the angel of God said to me in a dream, 'Jacob!' And I said, 'What is it?'

Dialogue: divine address within the dream (the angel identifies Jacob by name) καί

The angel calls Jacob by name alone — Ιακωβ — a form of direct personal address that recalls God's naming of Abraham (22:1) and Moses (Exod 3:4), always signalling a pivotal moment of divine commissioning. Jacob's response Τί ἐστιν; ('What is it?') renders Hebrew הִנֵּנִי ('Here I am') in some traditions, though the LXX formulates it as a genuine question, slightly deflating the solemnity of the moment while retaining the responsiveness.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπέν

said

Aor Act Indic 3 Sg · λέγω

main verb (divine speech within the dream)

→ constative aorist

λέγω: 'say'; the content of Samuel's speech is what the kinsman wishes to know.

μοι

to me

Dative

dative indirect object (Jacob as addressee)

→ participant reference or interest

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄγγελος

angel / messenger

Nominative

nominative subject

→ participant prominence

ἄγγελος: 'messenger, angel'; ὁ ἄγγελος τοῦ θεοῦ ('the angel of God') renders Hebrew מַלְאַךְ הָאֱלֹהִים — a divine envoy who speaks with the full authority of God, often identified with God himself in the context (cf. v.13 where the angel says 'I am the God who appeared to you'). NT: ἄγγελος as 'angel' throughout.

τοῦ

of

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive of relation ('the angel of God')

→ relational specification

θεοῦ: meaning 'God'; it serves as genitive of relation ('the angel of God').

καθ'

in / during

preposition + accusative (temporal: 'during sleep / in a dream')

→ spatial or relational framing

κατά + accusative: 'during, in the course of'; καθ' ὕπνον = 'in a dream / during sleep.' The same construction appears at 31:24 for Laban's night-dream.

ὕπνον

sleep / dream

Accusative

accusative object of κατά (temporal)

→ object specification

ὕπνον: meaning 'sleep'; it serves as accusative object of κατά (temporal).

Ιακωβ

Jacob

vocative (divine address by name: direct call within the dream)

→ participant identification

Ιακωβ: the indeclinable name used as a vocative — the angel identifies Jacob by his name, a form of divine address that in the patriarchal narratives marks commissioning moments (cf. Exod 3:4 LXX: Μωυσῆ Μωυσῆ).

εἶπον

I said

Aor Act Indic 1 Sg · λέγω

main verb (Jacob's response in the dream)

→ constative aorist

λέγω: 'say'; David refers back to his own assertion of v. 1.

δέ

and

narrative particle (marking Jacob's turn in dialogue)

→ discourse linkage or contrast

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

Τί

what

interrogative pronoun (direct question)

→ participant reference

Τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (direct question).

ἐστιν

is it

Pres Act Indic 3 Sg · εἰμί

verb of Jacob's question

→ present indicative (direct question of response)

εἰμί: copula.

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12 εἶπεν δέ Ἀνάβλεψον τοῖς ὀφθαλμοῖς σου καὶ ἴδε τοὺς τράγους καὶ τοὺς κριοὺς ἀναβαίνοντας ἐπὶ τὰ πρόβατα καὶ τὰς αἶγας, διαλεύκους καὶ ποικίλους καὶ σποδοειδεῖς ῥαντούς· ἑώρακα γὰρ πάντα ὅσα Λαβαν ποιεῖ σοι.

> And he said, 'Lift up your eyes and see the he-goats and the rams mounting the sheep and the goats, striped and variegated and ash-speckled; for I have seen all that Laban is doing to you.'

Divine speech: interpretation and explanation of the dream-vision δέ

The angel directs Jacob to see what he has already been shown (v.10), now giving the divine interpretation: ἑώρακα γὰρ πάντα ὅσα Λαβαν ποιεῖ σοι — 'for I have seen all that Laban is doing to you.' The perfect ἑώρακα ('I have seen and my seeing stands') frames God as a watchful witness who has observed the injustice. The γάρ is explanatory: the coloured animals in the dream exist as divine evidence of God's awareness of and response to Laban's exploitation.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (angel's interpretive speech)

→ constative aorist

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

δέ

and

narrative particle

→ discourse linkage or contrast

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

Ἀνάβλεψον

lift up! / look up!

Aor Act Impv 2 Sg · ἀναβλέπω

main verb of divine command (aorist imperative: sharp directive)

→ constative aorist imperative (immediate specific act of looking)

ἀναβλέπω: 'look up, lift one's eyes, regain sight'; rendering Hebrew נָשָׂא ('lift'); often signals a crucial moment of seeing: Gen 13:14 (God to Abram: ἀνάβλεψον); John 9:11 (blind man receiving sight). Here: the angel directs Jacob's dream-gaze to the evidence.

τοῖς

the

Dative

article (dative with ὀφθαλμοῖς: instrument of seeing)

→ noun-phrase marking

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

ὀφθαλμοῖς

eyes

Dative

dative of instrument (Hebraism: 'with your eyes')

→ sphere or reference

ὀφθαλμοῖς: meaning 'eyes'; it serves as dative of instrument (Hebraism: 'with your eyes').

σου

your

Genitive

genitive possessive

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἴδε

see!

Aor Act Impv 2 Sg · ὁράω

second imperative (coordinated with ἀνάβλεψον: look and see)

→ constative aorist imperative

ὁράω: meaning 'see!'; it carries the action, process, or state of the clause; here it functions as second imperative (coordinated with ἀνάβλεψον: look and see).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

τράγους

he-goats

Accusative

direct object of ἴδε (first livestock group)

→ object specification

τράγους: meaning 'he-goats'; it serves as direct object of ἴδε (first livestock group).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

κριοὺς

rams

Accusative

direct object of ἴδε (second livestock group)

→ object specification

> κριοὺς: meaning 'rams'; it serves as direct object of ἴδε (second livestock group).

ἀναβαίνοντας

mounting

Pres Act Ptcp Acc Pl Masc · ἀναβαίνω

accusative participle (object complement: describes the he-goats and rams in action)

→ progressive present (ongoing act within the dream)

> ἀναβαίνω: meaning 'mounting'; it contributes descriptive or attendant verbal force; here it functions as accusative participle (object complement: describes the he-goats and rams in action).

ἐπὶ

upon

preposition + accusative (direction)

→ spatial or relational framing

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

πρόβατα

sheep

Accusative

accusative object of ἐπί

→ object specification

> πρόβατα: meaning 'sheep'; it serves as accusative object of ἐπί.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

αἶγας

goats

Accusative

accusative object of ἐπί (parallel)

→ object specification

> αἶγας: meaning 'goats'; it serves as accusative object of ἐπί (parallel).

διαλεύκους

striped

Accusative

predicate adjective in accusative (colour of the males)

→ object specification

> διαλεύκους: meaning 'striped'; it serves as predicate adjective in accusative (colour of the males).

καὶ

and

coordinating conjunction (linking colour-terms)

→ discourse linkage or contrast

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

ποικίλους

variegated

Accusative

predicate adjective in accusative

→ object specification

> ποικίλους: meaning 'variegated'; it serves as predicate adjective in accusative.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

σποδοειδεῖς

ash-speckled

Accusative

predicate adjective in accusative

→ object specification

> σποδοειδεῖς: meaning 'ash-speckled'; it serves as predicate adjective in accusative.

ῥαντούς

dappled

Accusative

predicate adjective in accusative (fourth colour-term)

→ object specification

> ῥαντούς: meaning 'dappled'; it serves as predicate adjective in accusative (fourth colour-term).

ἑώρακα

I have seen

Perf Act Indic 1 Sg · ὁράω

main verb of explanatory clause (γάρ: God's omniscient witness)

→ perfect of resultant state (God has seen — and his seeing stands as basis for action)

> ὁράω: the perfect ἑώρακα introduces the divine grounds: God's knowledge of Laban's injustice is not new but a settled, ongoing awareness that now moves to intervention. Cf. Exod 3:7 LXX: ἰδὼν εἶδον ('I have seen indeed') — same idiom of divine witness before deliverance.

γάρ

for

explanatory conjunction (giving the divine reason for the dream-content)

→ discourse linkage or contrast

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

πάντα

all

Accusative

direct object (anticipating the relative clause)

→ object specification

> πάντα: meaning 'all'; it serves as direct object (anticipating the relative clause).

ὅσα

whatever / all that

Accusative

relative pronoun (correlative with πάντα: 'all that')

→ participant reference

> ὅσα: meaning 'whatever'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (correlative with πάντα: 'all that').

Λαβαν

Laban

nominative subject of relative clause (indeclinable)

→ participant identification

> Λαβαν: transliterated proper name rendered in Greek letters; here it functions as nominative subject of relative clause (indeclinable).

ποιεῖ

is doing

Pres Act Indic 3 Sg · ποιέω

verb of relative clause

→ progressive present (Laban's ongoing exploitation)

> ποιέω: 'do, make'; the present tense frames Laban's exploitation as a currently ongoing state — God is watching in real time, not retrospectively.

σοι

to you

Dative

dative indirect object (Jacob as victim of Laban's actions)

→ participant reference or interest

> σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (Jacob as victim of Laban's actions).

13 ἐγώ εἰμι ὁ θεὸς ὁ ὀφθείς σοι ἐν τόπῳ θεοῦ, οὗ ἤλειψάς μοι ἐκεῖ στήλην καὶ ηὔξω μοι ἐκεῖ εὐχήν· νῦν οὖν ἀνάστα καὶ ἔξελθε ἐκ τῆς γῆς ταύτης καὶ ἄπελθε εἰς τὴν γῆν τῆς γενέσεώς σου.

> I am the God who appeared to you in the place of God, where you anointed a pillar for me and made a vow to me there; now then arise and depart from this land and go to the land of your birth.

Divine self-identification and commission (climax of the dream-speech: Bethel recalled, return commanded)

ἐγώ εἰμι

The emphatic ἐγώ εἰμι ('I am') echoes Exod 3:14 and recurs throughout the Gospel of John as a formula of divine self-disclosure. The self-identification as 'the God who appeared to you at Bethel' anchors the present command in the Bethel covenant (28:10–22): the vow made there — if God brings him home safely, he will return — is now being called in. The three imperatives (ἀνάστα, ἔξελθε, ἄπελθε) pile up urgency: arise, go out, depart.

ἐγώ

I

nominative pronoun (emphatic: divine self-identification)

→ participant reference

ἐγώ: the emphatic personal pronoun in the predicate position with εἰμί forms the 'I am' formula — a mode of divine self-disclosure found at key moments in the LXX (Exod 3:14; Isa 43:10 LXX) and taken up in the Johannine ἐγώ εἰμι sayings.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copulative verb (in ἐγώ εἰμι formula)

→ present of continuous divine being/identity

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεὸς

God

Nominative

predicate nominative (subject of identification)

→ participant prominence

θεὸς: meaning 'God'; it serves as predicate nominative (subject of identification).

ὁ

the

Nominative

article (with articular participle: 'the one who appeared')

→ noun-phrase marking

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

ὀφθείς

who appeared

Aor Pass Ptcp Nom Sg Masc · ὁράω

articular participle (substantival: identifying descriptor of God)

→ constative aorist (the specific past appearance at Bethel)

ὁράω passive: 'appear, be seen'; the passive ὀφθείς ('having been seen / who appeared') is the standard LXX idiom for divine theophanies — God 'appears' to the patriarchs (12:7; 17:1; 18:1; 26:2, 24). The specific reference is to 28:13.

σοι

to you

Dative

dative indirect object (Jacob as recipient of the appearance)

→ participant reference or interest

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

ἐν

in / at

preposition + dative (locative: place of theophany)

→ spatial or relational framing

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

τόπῳ

place

Dative

dative of place

→ sphere or reference

τόπος: 'place'; ἐν τόπῳ θεοῦ = 'in the place of God / Bethel'; the LXX renders the proper name Bethel (בֵּית-אֵל = 'house of God') by its semantic content — 'place of God' — rather than a straight transliteration here.

θεοῦ

of God

Genitive

genitive of description ('the place of God' = Bethel)

→ relational specification

θεοῦ: meaning 'of God'; it serves as genitive of description ('the place of God' = Bethel).

οὗ

where

relative adverb (locative: introducing the vow-recall clause)

→ participant reference

οὗ: meaning 'where'; pronoun marking person, possession, or reference within the clause; here it functions as relative adverb (locative: introducing the vow-recall clause).

ἤλειψάς

you anointed

Aor Act Indic 2 Sg · ἀλείφω

main verb of relative clause (recalling the Bethel pillar-anointing)

→ constative aorist (completed past ritual act)

ἀλείφω: 'anoint, smear with oil'; renders Hebrew מָשַׁח; the anointing of the stone pillar at Bethel (28:18) was Jacob's act of consecration — the same root as Messiah/Christ (מָשִׁיחַ / Χριστός). God recalls this specific act as the ground of the obligation being called in.

μοι

for me

Dative

dative of advantage (the anointing was dedicated to God)

→ participant reference or interest

> μοι: meaning 'for me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (the anointing was dedicated to God).

ἐκεῖ

there

locative adverb (pointing back to Bethel)

→ adverbial qualification

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

στήλην

pillar / stone monument

Accusative

direct object of ἤλειψας

→ object specification

> στήλη: 'pillar, standing stone, stele'; renders Hebrew מַצֵּבָה — the cultic standing stone Jacob erected at Bethel (28:18, 22). The same word will be used at v.45 for the pillar Jacob now erects for the covenant heap.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ηὔξω

you vowed

Aor Mid Indic 2 Sg · εὔχομαι

main verb (second clause of recall: the Bethel vow)

→ constative aorist (the vow as a completed and binding past act)

> εὔχομαι: 'vow, pray, wish'; renders Hebrew נָדַר ('vow'); Jacob's Bethel vow (28:20–22) was conditional — if God brings me back safely, I will return and give a tenth. The angel now recalls the vow to show that the command to return is simultaneously the call to fulfil it.

μοι

to me

Dative

dative indirect object (the vow was addressed to God)

→ participant reference or interest

> μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (the vow was addressed to God).

ἐκεῖ

there

locative adverb (repeated for emphasis: Bethel again)

→ adverbial qualification

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

εὐχήν

vow

Accusative

direct object of ηὔξω

→ object specification

> εὐχή: 'vow, prayer'; the cognate of εὔχομαι, here in the technical sense of a conditional vow. The figura etymologica εὔχομαι + εὐχήν is a Hebraism calquing Hebrew נָדַר נֶדֶר ('to vow a vow').

νῦν

now

temporal adverb (marking the transition from recall to command: 'now therefore')

→ adverbial qualification

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

οὖν

therefore / then

inferential particle (drawing the consequence: the vow-call issues in a command)

→ discourse linkage or contrast

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

ἀνάστα

arise!

Aor Act Impv 2 Sg · ἀνίστημι

first of three imperatives (get up: preparation for departure)

→ constative aorist imperative (urgent single act)

> ἀνίστημι: 'rise, arise'; a standard narrative-action verb often beginning a sequence (cf. Ruth 1:6: ἀνέστη μετὰ τῶν νυμφῶν αὐτῆς). Here begins the three-verb departure command.

καὶ

and

coordinating conjunction (linking imperative sequence)

→ discourse linkage or contrast

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

ἔξελθε

go out! / depart!

Aor Act Impv 2 Sg · ἐξέρχομαι

second imperative (exit from the region)

→ constative aorist imperative

> ἐξέρχομαι: 'go out, depart'; the Exodus-vocabulary of departure — the same root in LXX of Exod 12:31 (ἐξέλθατε 'go out from Egypt'). Jacob's return home carries an exodus-resonance.

ἐκ

from

preposition + genitive (ablative: point of departure)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive object of ἐκ (the land being left behind: Paddan-Aram)

→ relational specification

> γῆς: meaning 'land'; it serves as genitive object of ἐκ (the land being left behind: Paddan-Aram).

ταύτης

this

Genitive

genitive demonstrative adjective (deictic: 'this land here')

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἄπελθε

go away! / proceed!

Aor Act Impv 2 Sg · ἀπέρχομαι

third imperative (proceed to the destination)

→ constative aorist imperative

> ἀπέρχομαι: 'go away, depart, proceed'; the three imperatives ἀνάστα, ἔξελθε, ἄπελθε form a rising urgency: get up — get out — go there. The third specifies the destination in the following εἰς-phrase.

εἰς

to

preposition + accusative (directional: destination)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative of destination

→ object specification

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

τῆς

of

Genitive

article

→ noun-phrase marking

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

γενέσεώς

of your birth / birthplace

Genitive

genitive of description ('the land of your origin')

→ relational specification

> γένεσις: 'origin, birth, generation'; renders Hebrew מוֹלֶדֶת ('birthplace, kindred'); γῆ τῆς γενέσεώς σου = 'the land of your origin' — a phrase linking Jacob's return to the primary covenant-promise of land given to Abraham's line.

σου

your

Genitive

genitive possessive

→ relational specification

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

14 ἀποκριθεῖσαι δὲ Ραχηλ καὶ Λεια εἶπαν αὐτῷ Μὴ ἔστιν ἡμῖν ἔτι μερὶς ἢ κληρονομία ἐν τῷ οἴκῳ τοῦ πατρὸς ἡμῶν;

> And Rachel and Leah answered and said to him, 'Have we still any share or inheritance in our father's house?'

Response: Rachel and Leah's rhetorical question (alienation from Laban's household) δέ

The wives' response is unanimous — both answer together, a significant narrative detail. Their opening rhetorical question (μὴ ἔστιν … ;) expects a negative answer: 'Surely there is no share for us, is there?' The terms μερίς ('share, portion') and κληρονομία ('inheritance') are legal vocabulary for property rights within the paternal household — Rachel and Leah are claiming that Laban has already forfeited any claim on their loyalty by treating them as foreigners and consuming their bridal-price.

ἀποκριθεῖσαι

answering / having answered

Aor Pass Ptcp Nom Pl Fem · ἀποκρίνομαι

attendant circumstance participle (Hebrew-style doubled verb: 'answered and said')

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; the LXX pattern ἀποκρίνομαι + λέγω renders Hebrew וַתַּעַנָה … וַתֹּאמֶר — the doubled verb of speech-introduction is a Hebraism. The feminine plural form marks both women responding together.

δέ

and

narrative particle

→ discourse linkage or contrast

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

Ραχηλ

Rachel

nominative subject (indeclinable, first of two joint subjects)

→ participant identification

Ραχηλ: transliterated proper name rendered in Greek letters; here it functions as nominative subject (indeclinable, first of two joint subjects).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

Λεια

Leah

nominative subject (second, indeclinable)

→ participant identification

> Λεια: that Rachel is named before Leah here (reversing birth-order) reflects Jacob's perspective and primary attachment.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (the response: direct speech)

→ constative aorist

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

αὐτῷ

to him

Dative

dative indirect object (Jacob as addressee)

→ participant reference or interest

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

Μὴ

not / surely not

negative particle in interrogative (expects negative answer: 'Is there not...?' = 'Surely there isn't?')

→ discourse linkage or contrast

> μή with indicative question: in LXX Greek, μή in a question expects the answer 'no' — 'Surely we don't have a share?' = 'We have no share at all, do we?' This is the rhetorical form of a declaration.

ἔστιν

is / there is

Pres Act Indic 3 Sg · εἰμί

existential verb (in rhetorical question)

→ present of current reality (or lack thereof)

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

ἡμῖν

for us

Dative

dative of possession (with ἔστιν: 'we have' or 'there is for us')

→ participant reference or interest

> ἡμῖν: meaning 'for us'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession (with ἔστιν: 'we have' or 'there is for us').

ἔτι

still / any longer

adverb of time (emphasising the loss: 'do we still have any...?')

→ clausal contribution

> ἔτι: meaning 'still'; it shapes the local clause or phrase relation in this passage.

μερὶς

share / portion

Nominative

nominative subject of ἔστιν (first of two items they claim to lack)

→ participant prominence

> μερίς: 'portion, share, part'; legal term for a portion in an estate or family property. In the LXX it often renders Hebrew חֵלֶק ('share'); cf. Deut 12:12 LXX for Levitical shares.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

κληρονομία

inheritance

Nominative

nominative subject (second item: legal inheritance-share in father's estate)

→ participant prominence

κληρονομία: 'inheritance, allotment'; renders Hebrew נַחֲלָה — the legally transmitted property of a family across generations; a loaded term in Genesis where the land-promise is repeatedly called Israel's κληρονομία. The wives argue they have already been disinherited.

ἐν

in

preposition + dative (locative: sphere of the inheritance)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

οἴκῳ

house / household

Dative

dative of sphere ('in our father's household')

→ sphere or reference

οἶκος: 'house, household, estate'; the social and economic unit within which inheritance rights operate.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πατρὸς

father

Genitive

genitive of possession

→ relational specification

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

ἡμῶν

our

Genitive

genitive possessive pronoun

→ relational specification

ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive pronoun.

15 οὐχὶ ὡς αἱ ἀλλότριαι λελογίσμεθα αὐτῷ; ἀπέδοτο γὰρ ἡμᾶς καὶ κατέφαγεν καταφαγὼν τὸ ἀργύριον ἡμῶν.

> Have we not been reckoned as foreigners by him? For he sold us and has utterly devoured our silver.

Elaboration: the wives specify the double injustice — treated as outsiders, sold, dowry consumed οὐχί

The two rhetorical questions of vv.14–15 build the wives' case. οὐχί expects 'yes' — the affirmative rhetorical negative: 'Haven't we been treated as foreigners?' The perfect λελογίσμεθα ('we have been and remain reckoned as') is the crux: the daughters have been classified as ἀλλότριαι (outsiders/aliens) in their own father's house. The figura etymologica κατέφαγεν καταφαγών (literally 'ate up, having eaten up') is a Hebraism calquing Hebrew אָכֹל אָכַל for intensive, total consumption.

οὐχὶ

have not / surely

negative interrogative particle (expects affirmative answer: 'Yes, we have been!')

→ discourse linkage or contrast

οὐχί: emphatic form of οὐ in questions — expects the answer 'yes'; cf. Luke 17:17: οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; The contrast with μή (v.14, expecting 'no') shows the wives first denying what they should have, then affirming what has been done to them.

ὡς

as / like

comparative particle (comparing them to foreign women)

→ discourse linkage or contrast

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

αἱ

the

Nominative

article (with ἀλλότριαι)

→ noun-phrase marking

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

ἀλλότριαι

foreigners / outsiders

Nominative

predicate nominative (in comparison: 'as foreign women')

→ participant prominence

ἀλλότριος: 'belonging to another, foreign, alien'; the daughters charge that Laban has treated them as if they were not his daughters at all but outsiders with no kin-claim on the household. The word is the opposite of οἰκεῖος ('member of the household').

λελογίσμεθα

we have been reckoned / counted

Perf Pass Indic 1 Pl · λογίζομαι

main verb of rhetorical question

→ perfect of resultant state (we have been and remain classified as foreigners)

> λογίζομαι: 'reckon, count, classify'; the perfect passive describes a standing classification, not a past act alone — Laban's attitude toward his daughters has become a fixed status. NT: λογίζομαι for the reckoning of faith as righteousness (Rom 4:3–5 LXX citations).

αὐτῷ

by him / to him

Dative

dative of agent (with passive: 'reckoned by him')

→ participant reference or interest

> αὐτῷ: meaning 'by him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of agent (with passive: 'reckoned by him').

ἀπέδοτο

he sold

Aor Mid Indic 3 Sg · ἀποδίδωμι

main verb of causal clause (γάρ: explaining the foreigners-charge)

→ constative aorist (the sale as a completed and irreversible act)

> ἀποδίδωμι: 'give away, sell'; the middle voice here stresses Laban's personal gain from the transaction — he sold his own daughters for Jacob's labour and then kept the proceeds.

γάρ

for

explanatory conjunction (giving the evidence for the foreigners-charge)

→ discourse linkage or contrast

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

ἡμᾶς

us

Accusative

direct object (the daughters as the thing sold)

→ participant reference

> ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the daughters as the thing sold).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

κατέφαγεν

has devoured / consumed

Aor Act Indic 3 Sg · κατεσθίω

main verb (second indictment: consumption of the bride-price)

→ constative aorist (completed act of total consumption)

> κατεσθίω: 'eat down, devour, consume utterly'; a vivid metaphor for financial exploitation — Laban consumed the mohar (bride-price), which should have constituted Rachel and Leah's security. NT: κατεσθίω for devouring widows' houses (Mark 12:40).

καταφαγὼν

having devoured

Aor Act Ptcp Nom Sg Masc · κατεσθίω

cognate participle (Hebraism: intensifying the main verb — 'devoured, having devoured')

→ constative aorist (completed intensive action)

> κατεσθίω: the figura etymologica κατέφαγεν καταφαγών is a Hebraism calquing the Hebrew infinitive absolute construction אָכֹל אָכָל ('eating he ate' = 'utterly ate up'). The LXX uses this device frequently to render Hebrew intensive expressions.

τὸ
the

Accusative

article

→ noun-phrase marking

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

ἀργύριον
silver / money

Accusative

direct object of κατέφαγεν

→ object specification

> ἀργύριον: 'silver, money'; renders Hebrew כֶּסֶף — the bride-price (mohar) that Jacob's fourteen years of labour represented and which Laban had collected. The wives call it 'our money' — legally it should have been held in trust for them.

ἡμῶν
our

Genitive

genitive possessive (the silver was legally theirs)

→ relational specification

> ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (the silver was legally theirs).

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16 πάντα τὸν πλοῦτον καὶ τὴν δόξαν, ἣν ἀφείλατο ὁ θεὸς τοῦ πατρὸς ἡμῶν, ἡμῖν ἔσται καὶ τοῖς τέκνοις ἡμῶν· νῦν οὖν ὅσα εἶπέν σοι ὁ θεός, ποίει.

> All the wealth and the honour that God has taken from our father shall be ours and our children's; now then, do whatever God has said to you.

> **Conclusion: the wives affirm Jacob's divine mandate and consent to the flight** asyndeton
>
> The asyndetic opening (no conjunction) gives the conclusion emphatic directness. The wives frame Jacob's wealth not as theft (contra Laban's sons, v.1) but as a divine transfer (ἀφείλατο ὁ θεός, echoing v.9) — they have been listening to Jacob's theological argument and endorse it. The final imperative ποίει ('do it') is the wives' active consent — they are not passive passengers but agents who commission Jacob to act on God's word. This verse closes section A.

πάντα

all

Nominative

nominative subject (intensive: 'all of the wealth')

→ participant prominence

πάντα: meaning 'all'; it serves as nominative subject (intensive: 'all of the wealth').

τὸν

the

Accusative

article

→ noun-phrase marking

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

πλοῦτον

wealth

Accusative

accusative (appositive/direct object of relative clause — loose construction; effectively 'all the wealth … shall be ours')

→ object specification

πλοῦτος: 'wealth, riches'; renders Hebrew עֹשֶׁר — material abundance in livestock and goods. NT: πλοῦτος of spiritual riches (Eph 1:7, 18; 2:7).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

δόξαν

glory / honour / wealth

Accusative

accusative (coordinated with πλοῦτον: second item in the relative clause)

→ object specification

δόξα: 'glory, honour'; the same word used in v.1 (τὴν δόξαν ταύτην — the wealth Jacob was accused of taking). The wives now reverse the charge: this glory rightfully belongs to the family through God's transfer.

ἣν

which

Accusative

relative pronoun (accusative object of ἀφείλατο in the relative clause)

→ participant reference

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

ἀφείλατο

took away / transferred

Aor Mid Indic 3 Sg · ἀφαιρέω

main verb of relative clause (divine action echoing v.9)

→ constative aorist

ἀφαιρέω: the same verb as v.9 — the wives have been listening and now cite Jacob's own theological claim about divine redistribution as the basis for their consent.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεὸς

God

Nominative

nominative subject of relative clause

→ participant prominence

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

τοῦ

of

Genitive

article

→ noun-phrase marking

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

πατρὸς

father

Genitive

genitive of possession (their father's God — also implicitly Jacob's God)

→ relational specification

πατρὸς: meaning 'father'; it serves as genitive of possession (their father's God — also implicitly Jacob's God).

ἡμῶν

our

Genitive

genitive possessive pronoun

→ relational specification

ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive pronoun.

ἡμῖν

ours / for us

Dative

dative of possession (with ἔσται: 'it shall be ours')

→ participant reference or interest

ἡμῖν: meaning 'ours'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession (with ἔσται: 'it shall be ours').

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of sentence (predictive/declarative future)

→ predictive future (certain consequence: the wealth legally belongs to the family)

εἰμί (fut.): copula.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

τέκνοις

children

Dative

dative of possession (the children as co-inheritors: 'ours and our children's')

→ sphere or reference

τέκνον: 'child'; the extension of the claim to the children anchors the wives' statement in the generational logic of covenant promise — the transferred wealth is also the children's rightful inheritance.

ἡμῶν

our

Genitive

genitive possessive

→ relational specification

ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive.

νῦν

now

temporal adverb (transitioning to the command: 'now therefore')

→ adverbial qualification

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

οὖν

therefore

inferential particle (drawing the consequence: given all of the above, do this)

→ discourse linkage or contrast

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

ὅσα

whatever / all that

Accusative

relative pronoun (correlative accusative: direct object of ποίει)

→ participant reference

ὅσα: meaning 'whatever'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (correlative accusative: direct object of ποίει).

εἶπέν

said

Aor Act Indic 3 Sg · λέγω

verb of relative clause (God's word to Jacob in the dream)

→ constative aorist

λέγω: 'say'; the content of Samuel's speech is what the kinsman wishes to know.

σοι

to you

Dative

dative indirect object (Jacob as the one addressed by God)

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (Jacob as the one addressed by God).

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

θεός
God
Nominative
nominative subject of relative clause
→ participant prominence
θεός: meaning 'God'; it serves as nominative subject of relative clause.

ποίει
do it!
Pres Act Impv 2 Sg · ποιέω
main verb (imperative: the wives commission Jacob to act)
→ present imperative (ongoing: 'go ahead and do it')
ποιέω: 'do, make, carry out'; the present imperative implies not a single act but the whole course of action God commanded — leaving, travelling, returning. The wives have heard Jacob's argument and now send him with their authority.

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17 ἀναστὰς δὲ Ιακωβ ἀνέλαβεν τὰς γυναῖκας αὐτοῦ καὶ τὰ παιδία αὐτοῦ ἐπὶ τὰς καμήλους.

> And Jacob arose and set his wives and children upon the camels.

Narrative action: immediate execution of the divine command δέ

The opening participle ἀναστάς ('having arisen') echoes the first of the angel's three imperatives (ἀνάστα, v.13), confirming that Jacob's departure is immediate obedience to the divine command. The verse is narrated with the characteristic paratactic brevity of LXX narrative action sequences — no deliberation, no delay.

ἀναστὰς
having arisen
Aor Act Ptcp Nom Sg Masc · ἀνίστημι
attendant circumstance participle (echoing the divine command ἀνάστα of v.13)
→ constative aorist (immediate response)
ἀνίστημι: 'arise, rise up'; the participle mirrors the imperative ἀνάστα of v.13 — Jacob's rising is the narrative enactment of the angel's first command.

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

Ιακωβ
Jacob
nominative subject
→ participant identification
Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as nominative subject.

ἀνέλαβεν
lifted / set upon
Aor Act Indic 3 Sg · ἀναλαμβάνω
main verb (loading the camels)
→ constative aorist
ἀναλαμβάνω: 'take up, lift, load upon'; the practical act of seating the wives and children on the camels for travel. NT: ἀνελήμφθη for the Ascension (Acts 1:2, 11).

τὰς

the

Accusative

article

→ noun-phrase marking

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

γυναῖκας

wives

Accusative

direct object (first group loaded)

→ object specification

> γυνή: 'woman, wife'; the plural includes both Rachel and Leah, and likely their maidservants Bilhah and Zilpah (cf. v.33).

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

παιδία

children

Accusative

direct object (second group loaded)

→ object specification

> παιδίον: 'child, young child'; diminutive of παῖς — at this point Jacob has eleven sons (Benjamin not yet born) and a daughter Dinah, all still young enough to ride.

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

ἐπὶ

upon

preposition + accusative (direction: onto the camels)

→ spatial or relational framing

> ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (direction: onto the camels).

τὰς

the

Accusative

article

→ noun-phrase marking

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

καμήλους

camels

Accusative

accusative object of ἐπί (the pack animals for the journey)

→ object specification

> κάμηλος: 'camel'; renders Hebrew גָּמָל; Laban had given Jacob camels as part of the original household (30:43 records their acquisition). The camel's saddle-bag (σαγμός) will be the hiding-place of the stolen idols (v.34).

18 καὶ ἀπήγαγεν πάντα τὰ ὑπάρχοντα αὐτοῦ καὶ πᾶσαν τὴν ἀποσκευὴν αὐτοῦ, ἣν περιεποιήσατο ἐν τῇ Μεσοποταμίᾳ, ἀπελθεῖν πρὸς Ισαακ τὸν πατέρα αὐτοῦ εἰς γῆν Χανααν.

> And he drove away all his possessions and all his baggage, which he had acquired in Mesopotamia, to go to Isaac his father in the land of Canaan.

Narrative continuation: the full scope of the migration καί

The verse functions as a geographical and logistical summary of the departure. The destination is stated explicitly for the first time: Ισαακ, the father in Χανααν — placing Jacob's flight within the larger covenant narrative of the return to the land promised to Abraham and Isaac. The relative clause (ἣν περιεποιήσατο ἐν τῇ Μεσοποταμίᾳ) underscores the legal weight of the transfer: these are assets validly acquired through Jacob's labour.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπήγαγεν

drove away / led away

Aor Act Indic 3 Sg · ἀπάγω

main verb (driving the livestock and wagons away)

→ constative aorist (completed act of departure with all possessions)

ἀπάγω: 'lead away, drive away'; usually of leading people or livestock; here Jacob drives his entire establishment away from Laban's territory.

πάντα

all

Accusative

adjective (intensive: 'all his possessions')

→ object specification

πάντα: meaning 'all'; it serves as adjective (intensive: 'all his possessions').

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὑπάρχοντα

possessions / belongings

Pres Act Ptcp Acc Pl Neut · ὑπάρχω

substantival participle (used as noun: 'the things belonging to him')

→ present (ongoing ownership)

> ὑπάρχω: 'belong to, be under one's control'; the participle τὰ ὑπάρχοντα = 'one's possessions, belongings'; a standard LXX-Greek idiom for personal property. NT: τὰ ὑπάρχοντα at Luke 12:15, 33; 16:1.

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

πᾶσαν

all

Accusative

adjective (intensive: 'all his baggage')

→ object specification

> πᾶσαν: meaning 'all'; it serves as adjective (intensive: 'all his baggage').

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἀποσκευὴν

baggage / gear

Accusative

direct object (parallel to τὰ ὑπάρχοντα)

→ object specification

> ἀποσκευή: 'luggage, baggage, moveable property'; renders Hebrew רְכוּשׁ ('property, wealth'); the term covers the household equipment, tents, and supplies carried by a migrating family.

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

ἣν

which

Accusative

relative pronoun (accusative object of περιεποιήσατο)

→ participant reference

> ἣν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative object of περιεποιήσατο).

περιεποιήσατο

he had acquired / earned

Aor Mid Indic 3 Sg · περιποιέω

verb of relative clause (the legitimate acquisition of the possessions)

→ constative aorist (completed process of acquisition through labour)

> περιποιέω: 'acquire for oneself, procure'; the middle voice emphasises personal acquisition — Jacob earned all of this through his own labour. The LXX uses this verb to stress valid title as opposed to theft.

ἐν

in

preposition + dative (locative: where acquired)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

Μεσοποταμίᾳ

Mesopotamia

dative of place (indeclinable proper noun in LXX Greek — 'Aram-Naharaim')

→ participant identification

> Μεσοποταμία: 'Mesopotamia' (Greek: 'land between the rivers') — the LXX rendering of Hebrew אֲרַם נַהֲרַיִם ('Aram of the two rivers'); the region of Paddan-Aram, Laban's homeland and Jacob's place of sojourn.

ἀπελθεῖν

to go away / to depart

Aor Act Inf · ἀπέρχομαι

infinitive of purpose ('in order to go to Isaac')

→ constative aorist infinitive (the purpose of the entire migration)

> ἀπέρχομαι: 'depart, go away'; the purpose infinitive makes explicit what is implicit in the entire narrative: Jacob's destination is his father Isaac and the covenant land.

πρὸς

to

preposition + accusative (direction: to Isaac)

→ spatial or relational framing

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

Ισαακ

Isaac

accusative object of πρός (destination: the father)

→ participant identification

> Ισαακ: LXX form of Hebrew יִצְחָק ('he laughs'); the covenant patriarch to whom Jacob is returning — and by whose 'Fear' the covenant oath will be sworn in v.53.

τὸν

the

Accusative

article

→ noun-phrase marking

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

πατέρα

father

Accusative

accusative appositive to Ισαακ

→ object specification

> πατέρα: meaning 'father'; it serves as accusative appositive to Ισαακ.

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

εἰς

to / into

preposition + accusative (directional: destination land)

→ spatial or relational framing

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

γῆν

land

Accusative

accusative of destination

→ object specification

> γῆ: 'land'; the promised land — Canaan — is the ultimate theological destination of the entire patriarchal journey.

Χανααν

Canaan

genitive of description (indeclinable proper noun: 'the land of Canaan')

→ participant identification

> Χανααν: LXX transliteration of Hebrew כְּנַעַן; the covenant land promised to Abraham (12:7; 17:8) and the geographical goal of the patriarchal movement.

19 Λαβαν δὲ ᾤχετο κεῖραι τὰ πρόβατα αὐτοῦ· ἔκλεψεν δὲ Ραχηλ τὰ εἴδωλα τοῦ πατρὸς αὐτῆς.

> Now Laban had gone to shear his sheep; and Rachel stole the idols of her father.

Explanatory parenthesis and dramatic complication (the stolen idols) δέ

The two δέ-clauses of this verse are structurally contrastive: Laban's absence (the occasion) — Rachel's theft (the act). The word τὰ εἴδωλα is the chapter's most theologically charged translation choice: Hebrew תְּרָפִים (teraphim) denotes household cult-figurines of ambiguous religious status, but the LXX renders them as τὰ εἴδωλα — the standard term for pagan idols, used in the Decalogue (Exod 20:4) and the prophets. This polemical rendering transforms the ancestral family's possession of teraphim from a culturally neutral practice into outright idolatry.

Λαβαν

Laban

nominative subject (indeclinable; the verse opens with Laban as a temporal foil)

→ participant identification

Λαβαν: transliterated proper name rendered in Greek letters; here it functions as nominative subject (indeclinable; the verse opens with Laban as a temporal foil).

δέ

now / and

narrative particle (introducing explanatory circumstance: 'now Laban had gone')

→ discourse linkage or contrast

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

ᾤχετο

had gone / was gone

Impf Mid Indic 3 Sg · οἴχομαι

main verb (circumstantial background: Laban's absence)

→ imperfect of ongoing absence (Laban was away — and that absence is the enabling circumstance)

οἴχομαι: 'go away, be gone, have departed'; found in the imperfect to describe a character's ongoing absence; a literary device explaining how the theft was possible: the guardian of the household gods was absent.

κεῖραι

to shear

Aor Act Inf · κείρω

infinitive of purpose ('had gone in order to shear')

→ constative aorist infinitive (the purpose of Laban's trip)

κείρω: 'shear, clip'; renders Hebrew גָּזַז; sheep-shearing was a festive occasion (cf. 1 Sam 25:4, 11 LXX) that would have drawn Laban and his household away for an extended period.

τὰ

the

Accusative

article

→ noun-phrase marking

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

πρόβατα

sheep

Accusative

direct object of κεῖραι

→ object specification

> πρόβατα: meaning 'sheep'; it serves as direct object of κεῖραι.

αὐτοῦ

his

Genitive

genitive possessive (Laban's flock)

→ relational specification

> αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (Laban's flock).

ἔκλεψεν

stole

Aor Act Indic 3 Sg · κλέπτω

main verb (Rachel's act of theft: the chapter's narrative complication)

→ constative aorist (single completed act)

> κλέπτω: 'steal, take secretly'; the same verb root will appear at v.20 (Jacob's concealment), v.26 (Laban's accusation of Jacob), and v.30 (stolen gods). The theft-vocabulary saturates the chapter, with ironic reversals throughout.

δέ

and

narrative particle (contrastive: Laban gone — Rachel steals)

→ discourse linkage or contrast

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

Ραχηλ

Rachel

nominative subject (indeclinable)

→ participant identification

> Ραχηλ: Rachel's theft of the idols is one of the most debated acts in Genesis — was it to deny Laban a means of divination, to claim an inheritance, to protect the family, or for religious reasons? The LXX's rendering of τεράφιμ as εἴδωλα removes any ambiguity about the nature of the objects.

τὰ

the

Accusative

article

→ noun-phrase marking

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

εἴδωλα

idols

Accusative

direct object (the stolen objects: τεράφιμ rendered as idols)

→ object specification

> εἴδωλον: 'idol, image, phantom'; renders Hebrew תְּרָפִים (teraphim — household cult objects, possibly ancestral figurines used for divination: Ezek 21:21; Zech 10:2). The LXX's choice of εἴδωλον — the term for forbidden pagan images (Exod 20:4; Isa 2:8 LXX; Acts 7:41; 1 Cor 8:4) — is a polemical domestication that indicts Laban's household as practising idolatry. FLAG: teraphim as εἴδωλα is a deliberate LXX translation policy with theological consequences.

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

πατρὸς
father
Genitive
genitive of possession (the idols belong to Laban)
→ relational specification
πατρὸς: meaning 'father'; it serves as genitive of possession (the idols belong to Laban).

αὐτῆς
her
Genitive
genitive possessive (Rachel's father = Laban)
→ relational specification
αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (Rachel's father = Laban).

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20 ἔκρυψεν δὲ Ιακωβ Λαβαν τῷ Σύρῳ τοῦ μὴ ἀναγγεῖλαι αὐτῷ ὅτι ἀποδιδράσκει.

> And Jacob concealed his intent from Laban the Syrian, not telling him that he was fleeing.

Narrative: Jacob's deliberate secrecy about the departure δέ

The LXX rendering of the Hebrew idiom 'Jacob stole the heart of Laban' (גָּנַב אֶת-לֵב לָבָן) as ἔκρυψεν ('concealed') shifts the MT's psychological idiom ('stole Laban's heart/mind' = caught him off guard) to a deliberate act of concealment. The genitive articular infinitive τοῦ μὴ ἀναγγεῖλαι is a rare negative purpose construction in LXX Greek, literally 'of not informing him' — emphasising that Jacob's silence was deliberate strategy, not accident.

ἔκρυψεν
concealed / hid
Aor Act Indic 3 Sg · κρύπτω
main verb (Jacob's active concealment of the departure from Laban)
→ constative aorist (completed act of concealment)
κρύπτω: 'hide, conceal'; the LXX renders the Hebrew idiom גָּנַב לֵב ('steal the heart') with ἔκρυψεν — removing the idiomatic flavour in favour of a more literal 'concealed from.' NT: κρύπτω for hidden things revealed (Matt 13:44; Luke 18:34).

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

Ιακωβ
Jacob
nominative subject
→ participant identification
Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as nominative subject.

Λαβαν
Laban
dative object (indirect object: the person from whom the information was concealed)
→ participant identification
Λαβαν: transliterated proper name rendered in Greek letters; here it functions as dative object (indirect object: the person from whom the information was concealed).

τῷ

the

Dative

article (dative with Σύρῳ)

→ noun-phrase marking

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

Σύρῳ

Syrian / Aramean

Dative

dative appositive to Λαβαν (ethnic identifier)

→ sphere or reference

> Σύρος: 'Syrian, Aramean'; renders Hebrew הָאֲרַמִּי ('the Aramean'); the LXX uses Σύρος as the standard equivalent for the Aramean ethnic group. The epithet recurs at vv.22, 24 — marking Laban's foreignness from Jacob's perspective and justifying the escape.

τοῦ

of the

Genitive

article (introducing genitive articular infinitive of purpose)

→ noun-phrase marking

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

μὴ

not

negation (with articular infinitive: negative purpose)

→ clausal qualification or emphasis

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

ἀναγγεῖλαι

to report / to tell

Aor Act Inf · ἀναγγέλλω

genitive articular infinitive (negative purpose: 'so as not to tell him')

→ constative aorist infinitive (the negated act of disclosure)

> ἀναγγέλλω: 'announce, report, declare'; the negative purpose genitive infinitive (τοῦ μὴ + inf.) is a Hebraizing construction in LXX Greek — 'Jacob concealed from Laban ... so as not to inform him.'

αὐτῷ

to him

Dative

dative indirect object of ἀναγγεῖλαι

→ participant reference or interest

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

ὅτι

that

subordinating conjunction (introducing the content not disclosed)

→ discourse linkage or contrast

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

ἀποδιδράσκει

he was fleeing / running away

Pres Act Indic 3 Sg · ἀποδιδράσκω

verb of ὅτι-clause (the fact concealed: Jacob's flight)

→ progressive present (the flight is ongoing at the time of concealment)

> ἀποδιδράσκω: 'flee, run away, escape'; a stronger term than the simple πορεύομαι — it is the verb used for escaping from servitude (cf. Deut 23:16 LXX). The present tense vividly represents the ongoing nature of the flight: Jacob was in the very act of fleeing even as he concealed this from Laban.

21 καὶ ἀπέδρα αὐτὸς καὶ πάντα τὰ αὐτοῦ, καὶ διέβη τὸν ποταμὸν καὶ ὥρμησεν εἰς τὸ ὄρος Γαλααδ.

> And he fled, he and all that was his, and he crossed the river and set out for the mountain of Gilead.

Narrative: the crossing of the Euphrates — Jacob exits Laban's territory καί

The crossing of τὸν ποταμόν ('the river' = the Euphrates) is the decisive geographical boundary — it marks Jacob's exit from Paddan-Aram and entry into territory beyond Laban's normal jurisdiction. The three-verb sequence (ἀπέδρα, διέβη, ὥρμησεν) gives the narrative momentum: he fled — he crossed — he pushed on. The destination Γαλααδ (Gilead, the Transjordanian highlands) sets the stage for the confrontation of vv.22–35.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπέδρα
fled

Aor Act Indic 3 Sg · ἀποδιδράσκω

main verb (the flight: same root as v.20's ἀποδιδράσκει — now actualised)

→ constative aorist (completed act of flight)

ἀποδιδράσκω: 'flee, escape'; the same root as the infinitive-form in v.20 — the what-was-concealed is now narrated as fact. The verb picks up v.20's dramatic irony.

αὐτὸς
he himself

Nominative

nominative pronoun (intensive: 'he himself fled')

→ participant reference

αὐτὸς: meaning 'he himself'; pronoun marking person, possession, or reference within the clause; here it functions as nominative pronoun (intensive: 'he himself fled').

καὶ
and

coordinating conjunction (enumerative: 'he and all that was his')

→ discourse linkage or contrast

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

πάντα
all

Nominative

nominative (co-subject: 'all that was his')

→ participant prominence

πάντα: meaning 'all'; it serves as nominative (co-subject: 'all that was his').

τὰ
the

Nominative

article (substantival: 'the things belonging to him')

→ noun-phrase marking

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

αὐτοῦ
his

Genitive

genitive possessive (attributive to τά)

→ relational specification

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

καὶ
and

narrative conjunction (sequential action)

→ discourse linkage or contrast

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

διέβη

crossed over

Aor Act Indic 3 Sg · διαβαίνω

main verb (crossing the Euphrates: the territorial boundary)

→ constative aorist

> διαβαίνω: 'cross over, traverse'; the verb of major boundary-crossings in the LXX — Israel crossing the Jordan (Deut 27:2–3 LXX), here the Euphrates. Crossing τὸν ποταμόν puts Jacob beyond Laban's territory.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ποταμὸν

river

Accusative

direct object of διέβη (articular: 'the river' = the Euphrates, assumed known)

→ object specification

> ποταμός: 'river'; the articular 'the river' (without specifying Euphrates) is a Hebraism — הַנָּהָר ('the River') was the standard reference to the Euphrates in Hebrew texts from this region.

καὶ

and

narrative conjunction (third sequential action)

→ discourse linkage or contrast

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

ὥρμησεν

set out / pushed on

Aor Act Indic 3 Sg · ὁρμάω

main verb (directional movement toward Gilead)

→ ingressive aorist (onset of movement toward the destination)

> ὁρμάω: 'rush, set out, push on'; renders Hebrew שִׂים פָּנָיו ('set his face toward') — a directional idiom for determined movement. The verb has urgency: Jacob 'pressed on' toward Gilead.

εἰς

toward / to

preposition + accusative (directional: destination)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄρος

mountain

Accusative

accusative of destination

→ object specification

> ὄρος: 'mountain, hill country'; τὸ ὄρος Γαλααδ = the Gilead hill-country of Transjordan, a rugged highland region east of the Jordan. The mountain setting of the confrontation (vv.23, 25, 54) gives the episode its solemn, liminal quality.

Γαλααδ

Gilead

genitive of description (indeclinable: proper name of the mountain region)

→ participant identification

> Γαλααδ: LXX transliteration of Hebrew גִּלְעָד ('Gilead'); the hill country of Transjordan, roughly corresponding to modern northern Jordan. The name will be etymologised in vv.47–48 as 'Witness-Heap.'

22 καὶ ἀνηγγέλη Λαβαν τῷ Σύρῳ τῇ ἡμέρᾳ τῇ τρίτῃ ὅτι ἀπέδρα Ιακωβ.

> And it was reported to Laban the Syrian on the third day that Jacob had fled.

Narrative: the discovery of Jacob's flight (three-day delay gives Jacob a head start) καί

The three-day delay between Jacob's flight (v.20) and Laban's notification is significant: it represents the journey head-start Jacob had secured by the concealment of v.20. The passive ἀνηγγέλη ('it was reported') leaves the informant unidentified — the narrative focuses on Laban's receipt of the news, not its source. The τῇ ἡμέρᾳ τῇ τρίτῃ is structurally parallel to the 'third day' that frequently marks narrative turning-points in biblical narrative.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνηγγέλη

it was reported / it was told

Aor Pass Indic 3 Sg · ἀναγγέλλω

main verb (passive: the news reaches Laban; agent unspecified)

→ constative aorist (the single event of disclosure)

ἀναγγέλλω: 'announce, report'; the passive voice removes any specific informant — someone reported, but who is irrelevant. The irony: the very verb Jacob 'concealed' (τοῦ μὴ ἀναγγεῖλαι, v.20) now happens anyway, three days later.

Λαβαν

Laban

dative indirect object (recipient of the news; indeclinable)

→ participant identification

Λαβαν: transliterated proper name rendered in Greek letters; here it functions as dative indirect object (recipient of the news; indeclinable).

τῷ

the

Dative

article (with Σύρῳ)

→ noun-phrase marking

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

Σύρῳ

Syrian / Aramean

Dative

dative appositive (ethnic identifier, repeated from v.20)

→ sphere or reference

> Σύρῳ: meaning 'Syrian'; it serves as dative appositive (ethnic identifier, repeated from v.20).

τῇ

the

Dative

article (dative: temporal)

→ noun-phrase marking

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

ἡμέρᾳ

day

Dative

dative of time (when the news came)

→ sphere or reference

> ἡμέρα: 'day'; the temporal dative τῇ ἡμέρᾳ τῇ τρίτῃ — 'on the third day' — marks the gap between flight and detection, and gives Jacob a three-day head start that Laban then closes with seven days of pursuit (v.23).

τῇ

the

Dative

article (with τρίτῃ)

→ noun-phrase marking

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

τρίτῃ

third

Dative

dative ordinal numeral (attributive with ἡμέρᾳ)

→ sphere or reference

> τρίτῃ: meaning 'third'; it serves as dative ordinal numeral (attributive with ἡμέρᾳ).

ὅτι

that

subordinating conjunction (introducing the content of the report)

→ discourse linkage or contrast

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

ἀπέδρα

had fled

Aor Act Indic 3 Sg · ἀποδιδράσκω

verb of ὅτι-clause (the reported fact)

→ constative aorist

> ἀποδιδράσκω: same root as vv.20–21 — the verbal thread (concealment of flight → actual flight → report of flight) is now complete.

Ιακωβ

Jacob

nominative subject of ὅτι-clause

→ participant identification

> Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as nominative subject of ὅτι-clause.

23 παραλαβὼν δὲ Λαβαν τοὺς ἀδελφοὺς αὐτοῦ μεθ' ἑαυτοῦ ἐδίωξεν ὀπίσω αὐτοῦ ὁδὸν ἑπτὰ ἡμερῶν καὶ κατέλαβεν αὐτὸν ἐν τῷ ὄρει τοῦ Γαλααδ.

> And Laban, taking his kinsmen with him, pursued after him a seven days' journey and overtook him in the mountain of Gilead.

Narrative: Laban's pursuit closes the gap δέ

The seven-day pursuit across a distance of several hundred kilometres underlines both Laban's determination and the urgency of the situation. The participle παραλαβών ('having taken with him') shows Laban was not alone but marshalled a kinship-group — the same 'brothers' (ἀδελφοί) who will witness the covenant in v.37. The verb κατέλαβεν ('overtook') creates the confrontation's setting: Laban catches Jacob at Mount Gilead, the location of the chapter's climax.

παραλαβὼν

having taken / bringing along

Aor Act Ptcp Nom Sg Masc · παραλαμβάνω

attendant circumstance participle (Laban mobilises his group before pursuing)

→ constative aorist

παραλαμβάνω: 'take along, bring with'; renders Hebrew לָקַח ('take'); Laban doesn't pursue alone but takes his extended kinship group — a show of force. NT: παραλαμβάνω for Jesus taking disciples (Matt 4:8; 17:1).

δέ

and

narrative particle

→ discourse linkage or contrast

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

Λαβαν

Laban

nominative subject (indeclinable)

→ participant identification

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἀδελφοὺς

brothers / kinsmen

Accusative

direct object of παραλαβών (the kinsmen mobilised for the pursuit)

→ object specification

> ἀδελφός: 'brother'; in the wider Semitic sense of 'kinsman, clan-member'; Laban's 'brothers' = his extended family and allies. These same ἀδελφοί serve as witnesses at the covenant (v.37).

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

μεθ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ἑαυτοῦ

himself

Genitive

reflexive genitive (Laban takes them with himself)

→ relational specification

> ἑαυτοῦ: meaning 'himself'; it serves as reflexive genitive (Laban takes them with himself).

ἐδίωξεν

pursued

Aor Act Indic 3 Sg · διώκω

main verb (the seven-day pursuit)

→ constative aorist (covering seven days in a single narrative action)

> διώκω: 'pursue, chase'; the standard word for chasing an enemy or fugitive; in the NT also for persecution (Matt 5:10–12; Acts 9:4). The pursuit is a legal action — Laban is claiming what he considers his right.

ὀπίσω

after / behind

adverb + genitive (directional: 'after him')

→ clausal contribution

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

αὐτοῦ

him

Genitive

genitive object of ὀπίσω (Jacob as the one pursued)

→ relational specification

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

ὁδὸν

journey

Accusative

accusative of extent (cognate: 'a journey of seven days')

→ object specification

> ὁδός: 'road, journey, way'; the accusative of extent ὁδὸν ἑπτὰ ἡμερῶν = 'a journey of seven days' — a Hebraism (דֶּרֶךְ שִׁבְעַת יָמִים). Seven days of hard travel covers a substantial distance — enough to close a three-day head start.

ἑπτὰ

seven

numeral adjective (within the extent phrase)

→ measure or count

ἑπτὰ: meaning 'seven'; numeral expression contributing count or measure in context.

ἡμερῶν

days

Genitive

genitive of measure (with ὁδόν: duration of the journey)

→ relational specification

ἡμερῶν: meaning 'days'; it serves as genitive of measure (with ὁδόν: duration of the journey).

καὶ

and

coordinating conjunction (result of the pursuit)

→ discourse linkage or contrast

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

κατέλαβεν

overtook / caught up with

Aor Act Indic 3 Sg · καταλαμβάνω

main verb (Laban catches Jacob: the confrontation is now set up)

→ constative aorist (single completed act of overtaking)

καταλαμβάνω: 'catch up with, seize, comprehend'; renders Hebrew דָּבַק ('cleave / overtake'). The verb will recur at v.25 (same event restated with added detail). NT: καταλαμβάνω for comprehending (John 1:5) and seizing (Phil 3:12–13).

αὐτὸν

him

Accusative

direct object (Jacob as the one overtaken)

→ participant reference

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

ἐν

in / on

preposition + dative (locative: the confrontation site)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

ὄρει

mountain

Dative

dative of place

→ sphere or reference

ὄρει: meaning 'mountain'; it serves as dative of place.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

Γαλααδ

Gilead

genitive of identification (proper noun; place of the confrontation)

→ participant identification

Γαλααδ: transliterated proper name rendered in Greek letters; here it functions as genitive of identification (proper noun; place of the confrontation).

24 ἦλθεν δὲ ὁ θεὸς πρὸς Λαβαν τὸν Σύρον ἐν ὕπνῳ τῆς νυκτὸς καὶ εἶπεν αὐτῷ Φύλαξαι σεαυτόν, μήποτε λαλήσῃς μετὰ Ιακωβ πονηρά.

> And God came to Laban the Syrian in a dream of the night and said to him, 'Take heed to yourself, lest you speak to Jacob anything evil.'

Divine intervention: God warns Laban before the confrontation (the night before v.25) δέ

The divine dream to Laban (the only such dream to a non-Israelite in Genesis other than Abimelech's, 20:3) frames the entire confrontation: Laban has force (he says so in v.29) but is constrained by God's warning. The phrase μήποτε λαλήσῃς ... πονηρά ('lest you speak anything evil') echoes v.7's κακοποιῆσαί and v.29's κακοποιῆσαί σε — establishing a verbal web around Laban's restrained power. God appears to Laban as a moral limiting force, not a covenanting partner.

ἦλθεν
came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (divine approach in a dream)

→ constative aorist (single divine appearance)

ἔρχομαι: 'come'; God's coming to a pagan in a dream is a reminder that God's sovereignty over the patriarchal story extends to non-covenant figures — he restrains Laban as he will restrain Balaam (Num 22–24 LXX).

δέ
and

narrative particle

→ discourse linkage or contrast

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

ὁ
the

Nominative

article

→ noun-phrase marking

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

θεὸς
God

Nominative

nominative subject

→ participant prominence

θεὸς: meaning 'God'; it serves as nominative subject.

πρὸς

to

preposition + accusative (directional: toward Laban)

→ spatial or relational framing

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

Λαβαν

Laban

accusative object of πρός (addressee of the divine dream)

→ participant identification

> Λαβαν: transliterated proper name rendered in Greek letters; here it functions as accusative object of πρός (addressee of the divine dream).

τὸν

the

Accusative

article

→ noun-phrase marking

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

Σύρον

Syrian

Accusative

accusative appositive to Λαβαν

→ object specification

> Σύρος: ethnic descriptor repeated for the third time (vv.20, 22, 24) — as God approaches Laban the Aramean, his foreignness is foregrounded, making the divine visit to him all the more striking.

ἐν

in

preposition + dative (sphere/mode: 'in a dream')

→ spatial or relational framing

> ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere/mode: 'in a dream').

ὕπνῳ

dream / sleep

Dative

dative of sphere (mode of divine communication)

→ sphere or reference

> ὕπνος: 'sleep'; ἐν ὕπνῳ τῆς νυκτός = 'in a dream of the night' — the standard phrase for nocturnal divine communication in the LXX (cf. Job 4:13; 33:15 LXX). The temporal genitive τῆς νυκτός adds atmosphere and locates the dream in the night before the confrontation (v.25).

τῆς

of the

Genitive

article (genitive with νυκτός)

→ noun-phrase marking

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

νυκτὸς

night

Genitive

genitive of time ('of the night' — the dream occurred at night)

→ relational specification

> νυκτὸς: meaning 'night'; it serves as genitive of time ('of the night' — the dream occurred at night).

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 (divine speech)

→ constative aorist

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

αὐτῷ

to him

Dative

dative indirect object (Laban as addressee)

→ participant reference or interest

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

Φύλαξαι

take heed! / watch yourself!

Aor Mid Impv 2 Sg · φυλάσσω

main verb of divine command (reflexive middle: 'guard yourself')

→ constative aorist imperative (sharp, preventive warning)

> φυλάσσω: 'guard, keep, watch'; the middle Φύλαξαι σεαυτόν ('guard yourself') is an idiom for self-protection or a warning about dangerous behaviour; renders Hebrew הִשָּׁמֶר לְךָ ('take care for yourself'). The same phrase occurs at v.29 in Laban's repetition of the divine warning — he cites it verbatim to Jacob.

σεαυτόν

yourself

Accusative

reflexive accusative (object of Φύλαξαι: 'guard yourself')

→ object specification

> σεαυτόν: meaning 'yourself'; it serves as reflexive accusative (object of Φύλαξαι: 'guard yourself').

μήποτε

lest

negative purpose particle (introducing the prohibited action)

→ discourse linkage or contrast

> μήποτε: 'lest, that never'; introduces the content of the warning in a negative purpose clause with the subjunctive.

λαλήσῃς

you speak

Aor Act Subj 2 Sg · λαλέω

verb of negative purpose clause (the prohibited speech)

→ aorist subjunctive (preventive: 'don't speak')

> λαλέω: 'speak, say'; a more colloquial synonym of λέγω, often rendered the Hebrew דִּבֶּר ('speak'). The specific prohibition on speaking πονηρά encompasses any threatening or aggressive words — Laban may not bully Jacob verbally.

μετὰ

to / with

preposition + genitive (here: 'speak with/to Jacob')

→ spatial or relational framing

> μετὰ: meaning 'to'; here it marks the relation signaled by preposition + genitive (here: 'speak with/to Jacob').

Ιακωβ

Jacob

genitive object of μετά (the one Laban must not threaten)

→ participant identification

Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as genitive object of μετά (the one Laban must not threaten).

πονηρά

evil / harmful things

Accusative

direct object of λαλήσῃς ('speak evil things')

→ object specification

πονηρός: 'evil, harmful, bad'; renders Hebrew רַע; the neuter plural πονηρά = 'evil things' = threatening, harmful speech. The divine prohibition covers Laban's entire arsenal of potential intimidation.

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25 κατέλαβεν δὲ Λαβαν τὸν Ιακωβ· Ιακωβ δὲ ἔπηξεν τὴν σκηνὴν αὐτοῦ ἐν τῷ ὄρει· Λαβαν δὲ ἔστησεν τοὺς ἀδελφοὺς αὐτοῦ ἐν τῷ ὄρει Γαλααδ.

> And Laban overtook Jacob. Now Jacob had pitched his tent on the mountain; and Laban pitched with his kinsmen on the mountain of Gilead.

Narrative scene-setting: both parties camp on the mountain before the confrontation δέ

The triple δέ structure (Laban overtakes — Jacob had pitched — Laban pitches) creates a static tableau: both parties are on the mountain, encamped and facing each other. The mountain setting elevates the confrontation, and the detail that Laban's ἀδελφοί camp separately underscores the tribal/clan dimension of the dispute. The scene-setting verse prepares for Laban's formal accusation speech in v.26.

κατέλαβεν
overtook
Aor Act Indic 3 Sg · καταλαμβάνω
main verb (the confrontation accomplished: v.23 restated)
→ constative aorist
καταλαμβάνω (aor. κατέλαβεν): 'seize / capture / take'; renders לָכַד; the compound κατα- intensifies — Joab captures the key part of the city.

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

Λαβαν
Laban
nominative subject
→ participant identification
Λαβαν: transliterated proper name rendered in Greek letters; here it functions as nominative subject.

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

Ιακωβ
Jacob
accusative object (the one overtaken)
→ participant identification
Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as accusative object (the one overtaken).

Ιακωβ
Jacob
nominative subject (second clause: Jacob's encampment)
→ participant identification
Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as nominative subject (second clause: Jacob's encampment).

δέ
and / now
narrative particle (second clause)
→ discourse linkage or contrast
δέ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔπηξεν
pitched / set up
Aor Act Indic 3 Sg · πήγνυμι
main verb (pitching the tent: establishing Jacob's camp)
→ constative aorist
πήγνυμι: 'fix, fasten, pitch'; technical term for pitching a tent — renders Hebrew נָטָה אֹהֶל. Cf. Exod 40:18 LXX for the Tabernacle pitching.

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

σκηνὴν
tent
Accusative
direct object
→ object specification
σκηνή: 'tent, tabernacle'; the patriarchal dwelling — the same word used for Israel's Tabernacle (σκηνὴ τοῦ μαρτυρίου). Jacob's camp on the mountain is both a physical reality and a symbolic boundary.

αὐτοῦ
his
Genitive
genitive possessive
→ relational specification
αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive.

ἐν
on
preposition + dative (locative)
→ spatial or relational framing
ἐν: meaning 'on'; 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.

ὄρει
mountain
Dative
dative of place
→ sphere or reference
> ὄρει: meaning 'mountain'; it serves as dative of place.

Λαβαν
Laban
nominative subject (third clause: Laban's camp)
→ participant identification
> Λαβαν: transliterated proper name rendered in Greek letters; here it functions as nominative subject (third clause: Laban's camp).

δέ
and
narrative particle (third clause)
→ discourse linkage or contrast
> δέ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔστησεν
stationed / set up
Aor Act Indic 3 Sg · ἵστημι
main verb (Laban establishes his camp)
→ constative aorist
> ἵστημι transitive: 'set up, station, place'; here in the sense of establishing a camp with his kinsmen — a show of force facing Jacob's camp.

τοὺς
the
Accusative
article
→ noun-phrase marking
> τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀδελφοὺς
kinsmen
Accusative
direct object (Laban stations his clan)
→ object specification
> ἀδελφοὺς: meaning 'kinsmen'; it serves as direct object (Laban stations his clan).

αὐτοῦ
his
Genitive
genitive possessive
→ relational specification
> αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive.

ἐν
on
preposition + dative (locative)
→ spatial or relational framing
> ἐν: meaning 'on'; 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.

ὄρει
mountain
Dative
dative of place
→ sphere or reference
> ὄρει: meaning 'mountain'; it serves as dative of place.

Γαλααδ
Gilead
genitive of description (proper noun: the mountain of Gilead)
→ participant identification
> Γαλααδ: transliterated proper name rendered in Greek letters; here it functions as genitive of description (proper noun: the mountain of Gilead).

26 εἶπεν δὲ Λαβαν τῷ Ιακωβ Τί ἐποίησας; ἵνα τί κρύβων ἀπέδρας καὶ ἀπήγαγες τὰς θυγατέρας μου ὡς αἰχμαλωτίδας ἐν μαχαίρᾳ;

> And Laban said to Jacob, 'What have you done? Why did you flee secretly and carry away my daughters as captives of the sword?'

Accusation: Laban's formal grievance speech (two rhetorical questions) δέ

Laban's speech (vv.26–30) opens with two biting rhetorical questions before pivoting to injured innocence (vv.27–28) and concluding with the real issue: the stolen gods (v.30). The phrase ὡς αἰχμαλωτίδας ἐν μαχαίρᾳ ('as captives of the sword') is the most dramatic charge — Laban claims Jacob has taken his daughters by force as if they were war-captives, an accusation that deliberately misrepresents a voluntary departure as violent seizure.

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (Laban's formal accusation speech)

→ constative aorist

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

δέ
and

narrative particle

→ discourse linkage or contrast

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

Λαβαν
Laban

nominative subject

→ participant identification

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

τῷ
the

Dative

article

→ noun-phrase marking

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

Ιακωβ
Jacob

dative indirect object (addressee)

→ participant identification

Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as dative indirect object (addressee).

Τί
what

interrogative pronoun (first rhetorical question: general accusation)

→ participant reference

Τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (first rhetorical question: general accusation).

ἐποίησας
have you done

Aor Act Indic 2 Sg · ποιέω

verb of first rhetorical question

→ constative aorist

ποιέω: 'do, make'; Τί ἐποίησας; is the standard opening of a formal grievance — cf. Gen 3:13; 4:10; 12:18; 20:9; 26:10 LXX — a formulaic expression of moral reproach.

ἵνα
why

interrogative conjunction (ἵνα τί = 'why?' — a Hebraism for לָמָּה)

→ discourse linkage or contrast

ἵνα τί: a LXX idiom for the interrogative 'why?' rendering Hebrew לָמָּה זֶּה / לָמָּה; literally 'for the purpose of what?' — not a purpose clause but a rhetorical question of cause.

τί

what

interrogative pronoun (completing the ἵνα τί idiom)

→ participant reference

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

κρύβων

secretly / in hiding

Pres Act Ptcp Nom Sg Masc · κρύπτω

adverbial participle (manner: 'fled in a secretive/hidden way')

→ progressive present (the secrecy was the ongoing mode of the flight)

κρύπτω: 'hide, conceal'; the participle κρύβων renders the adverb בַּסֵּתֶר ('in secret'); the LXX uses the verbal form to describe the manner of flight.

ἀπέδρας

you fled

Aor Act Indic 2 Sg · ἀποδιδράσκω

main verb of second rhetorical question (the flight itself)

→ constative aorist

ἀποδιδράσκω: the flight-verb running through vv.20–22 now appears in Laban's accusatory second person: 'you fled.'

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἀπήγαγες

you carried away

Aor Act Indic 2 Sg · ἀπάγω

main verb (the carrying away of the daughters: Laban's claim of force)

→ constative aorist

ἀπάγω: 'lead away, carry off'; the same verb as v.18 (Jacob 'led away' his possessions), but now in Laban's mouth it becomes an accusation of abduction.

τὰς

the

Accusative

article

→ noun-phrase marking

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

θυγατέρας

daughters

Accusative

direct object of ἀπήγαγες

→ object specification

θυγάτηρ: 'daughter'; Laban's repeated claim of ownership over his daughters (cf. 31:43: 'the daughters are my daughters') contrasts sharply with their own expression of alienation in vv.14–16.

μου

my

Genitive

genitive possessive

→ relational specification

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

ὡς

as / like

comparative particle (introducing the inflammatory comparison)

→ discourse linkage or contrast

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

αἰχμαλωτίδας

captives / prisoners of war

Accusative

accusative predicate (in comparison: daughters treated as war-captives)

→ object specification

αἰχμαλωτίς: 'female captive, woman taken in war'; renders Hebrew שְׁבִיּוֹת חֶרֶב ('captives of the sword'); a highly inflammatory term that frames Jacob's legal and voluntary departure as a violent abduction. The charge is disingenuous — the daughters consented (v.16).

ἐν

with / by

preposition + dative (instrument: 'by the sword')

→ spatial or relational framing

ἐν: meaning 'with'; here it marks the relation signaled by preposition + dative (instrument: 'by the sword').

μαχαίρᾳ

sword

Dative

dative of instrument (the violent means Laban falsely alleges)

→ sphere or reference

μάχαιρα: 'sword, dagger'; renders Hebrew חֶרֶב ('sword'); the military imagery — αἰχμαλωτίδας ἐν μαχαίρᾳ — maximises Laban's rhetorical outrage, portraying Jacob as a raider.

27 καὶ εἰ ἀνήγγειλάς μοι, ἐξαπέστειλα ἄν σε μετὰ εὐφροσύνης καὶ μετὰ μουσικῶν, τυμπάνων καὶ κιθάρας·

> And if you had told me, I would have sent you away with joy and with music, with timbrels and harp;

Counter-factual: Laban's injured innocence (what he claims he would have done) καί

The counter-factual condition (εἰ + aorist indicative … aorist indicative with ἄν) describes what Laban claims would have happened had Jacob told him: a joyful farewell with music. The μουσικῶν (music instruments), τυμπάνων (timbrels/tambourines), and κιθάρας (harp/lyre) paint an idealised departure-scene that v.28 explains was denied by Jacob. Whether Laban would truly have sent Jacob off in joy is doubtful given his track record — the counter-factual functions rhetorically to emphasise the personal offence.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

εἰ

if

conditional particle (introducing counter-factual: 'if you had')

→ discourse linkage or contrast

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

ἀνήγγειλάς

you had told / reported

Aor Act Indic 2 Sg · ἀναγγέλλω

verb of protasis (counter-factual condition: the disclosure that did not happen)

→ constative aorist (negated past act)

ἀναγγέλλω: same verb as τοῦ μὴ ἀναγγεῖλαι (v.20) — Jacob had specifically hidden his departure precisely so that Laban could not respond. The echo is ironic.

μοι

to me

Dative

dative indirect object

→ participant reference or interest

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

ἐξαπέστειλα

I would have sent away

Aor Act Indic 1 Sg · ἐξαποστέλλω

verb of apodosis (with ἄν: counter-factual conclusion)

→ constative aorist (the counter-factual completed action that would have occurred)

ἐξαποστέλλω: 'send away, dispatch'; a compound of ἀποστέλλω; here Laban would have given Jacob a formal departure — the formal farewell denied by the secret flight.

ἄν

would

modal particle (marking the counter-factual apodosis)

→ discourse linkage or contrast

ἄν: the modal particle that together with the indicative forms the counter-factual: 'I would have sent you.' Characteristic of contra-factual conditions in Greek.

σε

you

Accusative

accusative direct object (Jacob as the one sent off)

→ participant reference

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

μετὰ

with

preposition + genitive (accompaniment: 'with joy')

→ spatial or relational framing

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

εὐφροσύνης

joy / festivity

Genitive

genitive object of μετά

→ relational specification

εὐφροσύνη: 'joy, gladness, festivity'; renders Hebrew שִׂמְחָה — the festive mood of a proper farewell celebration. The term is associated with covenant meal-celebrations and festivals in the LXX.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

μετὰ

with

preposition + genitive (second accompaniment phrase)

→ spatial or relational framing

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

μουσικῶν

music / musical instruments

Genitive

genitive object of μετά (collective: music-making)

→ relational specification

μουσικός: 'musical'; μουσικῶν here = musical instruments or music-makers; the LXX uses the term broadly for the accompaniment of song and dance in festive contexts (cf. 1 Macc 9:41).

τυμπάνων

timbrels / tambourines

Genitive

genitive (in apposition / specification of μουσικῶν: first instrument)

→ relational specification

τύμπανον: 'timbrel, tambourine, frame drum'; renders Hebrew תֹּף; the percussion instrument of festive celebration, associated with the song of Miriam (Exod 15:20 LXX) and of Jephthah's daughter (Judg 11:34 LXX).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

κιθάρας

harp / lyre

Genitive

genitive (second instrument in apposition to μουσικῶν)

→ relational specification

κιθάρα: 'lyre, harp, kithara'; renders Hebrew כִּנּוֹר ('lyre'); the string instrument of Israelite worship and celebration (Ps 32:2; 48:4 LXX). The combination of percussion and strings represents full festive music.

28 καὶ οὐ κατηξίωσάς με καταφιλῆσαι τοὺς υἱούς μου καὶ τὰς θυγατέρας μου· νῦν δὲ ἀφρόνως πέπραχας.

> And you did not see fit to let me kiss my sons and daughters. Now you have acted foolishly.

Continuation of Laban's grievance (the personal emotional injury: no farewell kiss) καί

The verse moves from public accusation to personal pathos: Laban claims he was denied the grandfather's farewell kiss, framing himself as a wronged patriarch. The perfect πέπραχας ('you have done / acted') implies the deed is done and stands with irreversible consequences. The assessment ἀφρόνως ('foolishly, senselessly') is the strongest epithet in the speech — not 'wickedly' but 'stupidly,' as if Jacob has acted against his own interest.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

οὐ

not

negation

→ participant reference

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

κατηξίωσάς

you saw fit / you deigned

Aor Act Indic 2 Sg · καταξιόω

main verb (Laban's charge of disrespect)

→ constative aorist

καταξιόω: 'deem worthy, condescend to, see fit'; the verb implies that what follows is an honour that should have been granted — Laban frames the farewell kiss as something Jacob was obligated to offer him.

με

me

Accusative

accusative object (Laban as the one denied the kiss)

→ participant reference

με: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object (Laban as the one denied the kiss).

καταφιλῆσαι

to kiss

Aor Act Inf · καταφιλέω

infinitive complementing κατηξίωσας (the refused action)

→ constative aorist infinitive

καταφιλέω: 'kiss warmly, kiss affectionately'; the κατα-prefix intensifies — not a greeting peck but a heartfelt farewell kiss (cf. Luke 15:20: the father καταφιλέω the prodigal). Laban claims the paternal right to a warm farewell.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

υἱούς

sons

Accusative

direct object of καταφιλῆσαι (grandchildren: Jacob's sons are Laban's grandsons)

→ object specification

υἱούς: meaning 'sons'; it serves as direct object of καταφιλῆσαι (grandchildren: Jacob's sons are Laban's grandsons).

μου

my

Genitive

genitive possessive (Laban claims the grandsons as 'my sons': cf. 31:43)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (Laban claims the grandsons as 'my sons': cf. 31:43).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

θυγατέρας

daughters

Accusative

direct object of καταφιλῆσαι (parallel: granddaughters and daughters)

→ object specification

θυγατέρας: meaning 'daughters'; it serves as direct object of καταφιλῆσαι (parallel: granddaughters and daughters).

μου

my

Genitive

genitive possessive

→ relational specification

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

νῦν

now

temporal adverb (transition to the verdict)

→ adverbial qualification

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

δέ

and/but

adversative particle (transitioning to the accusation's climax)

→ discourse linkage or contrast

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

ἀφρόνως

foolishly / senselessly

adverb of manner (Laban's characterisation of Jacob's act)

→ clausal contribution

ἀφρόνως: 'foolishly, without sense'; from ἄφρων ('fool, senseless'); renders Hebrew אִוֶּלֶת ('folly'). Laban's charge is not of wickedness but stupidity — a calculated rhetorical diminishment.

πέπραχας

you have acted / done

Perf Act Indic 2 Sg · πράσσω

main verb (verdict: the perfect marks the irreversible done deed)

→ perfect of resultant state (Jacob has acted and the consequences stand)

πράσσω: 'do, act, accomplish'; a more formal synonym of ποιέω; the perfect πέπραχας closes Laban's first accusation-cycle with a verdict that the deed is done and Jacob must live with it.

29 καὶ νῦν ἰσχύει ἡ χείρ μου κακοποιῆσαί σε· ὁ δὲ θεὸς τοῦ πατρός σου ἐχθὲς εἶπέν μοι λέγων Φύλαξαι σεαυτόν, μήποτε λαλήσῃς μετὰ Ιακωβ πονηρά.

> And now it is in my power to do you harm; but the God of your father spoke to me last night, saying, 'Take heed to yourself, lest you speak to Jacob anything evil.'

Laban acknowledges his power but invokes God's constraint as the reason for restraint καί

This is the rhetorical and theological crux of Laban's speech: he acknowledges having the power to harm Jacob (ἰσχύει ἡ χείρ μου) — precisely what God had prevented in v.7 (οὐκ ἔδωκεν αὐτῷ ὁ θεὸς κακοποιῆσαί με) — but credits God's nocturnal warning (v.24) as the restraint. Laban's citing of the divine command verbatim (repeating φύλαξαι σεαυτόν … πονηρά from v.24) is both self-serving and legally significant: he establishes that he is complying with divine instruction, not acting out of weakness.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

νῦν
now

temporal adverb (present reality)

→ adverbial qualification

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

ἰσχύει
it is powerful / it is able

Pres Act Indic 3 Sg · ἰσχύω

main verb of power-claim

→ present of current ability

ἰσχύω: 'be strong, have power, be able'; renders Hebrew לְאֵל יָדִי ('it is in the power of my hand'). The claim is blunt: physically Laban has the advantage.

ἡ
the

Nominative

article

→ noun-phrase marking

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

χείρ
hand

Nominative

nominative subject (ἡ χείρ μου = 'my hand' = my power)

→ participant prominence

> χείρ: 'hand'; ἡ χείρ μου = 'my hand / my power'; a Hebraism (יָד) for one's capacity and authority; cf. Exod 13:3 LXX (ἐν χειρὶ κραταιᾷ = 'with a mighty hand'). Jacob had cited the same metaphor in reverse: God's hand was behind his prospering (v.6).

μου
my

Genitive

genitive possessive

→ relational specification

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

κακοποιῆσαί
to harm / to do evil to

Aor Act Inf · κακοποιέω

complementary infinitive of ἰσχύει

→ constative aorist infinitive

> κακοποιέω: exactly the same infinitive God had withheld from Laban in v.7 (οὐκ ἔδωκεν αὐτῷ ὁ θεὸς κακοποιῆσαί με) — now Laban admits the capacity God restrained.

σε
you

Accusative

accusative object of κακοποιῆσαι (Jacob)

→ participant reference

> σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of κακοποιῆσαι (Jacob).

ὁ
the

Nominative

article

→ noun-phrase marking

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

δέ
but

adversative particle (the divine constraint: God vs. Laban's power)

→ discourse linkage or contrast

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

θεὸς
God

Nominative

nominative subject (the restraining agent)

→ participant prominence

> θεὸς: meaning 'God'; it serves as nominative subject (the restraining agent).

τοῦ
of

Genitive

article

→ noun-phrase marking

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

πατρός
father

Genitive

genitive of possession

→ relational specification

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

σου
your

Genitive

genitive possessive (Laban acknowledges Jacob's God as 'your father's God')

→ relational specification

> σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (Laban acknowledges Jacob's God as 'your father's God').

ἐχθὲς
yesterday / last night

temporal adverb (the timing of the divine warning: last night = v.24)

→ clausal contribution

> ἐχθές: 'yesterday'; here in context = 'last night' — the night just passed before the morning confrontation. The same word used for the temporal idiom in vv.2, 5.

εἶπέν
said

Aor Act Indic 3 Sg · λέγω

main verb (the divine speech Laban received in the dream)

→ constative aorist

> λέγω: 'say'; the content of Samuel's speech is what the kinsman wishes to know.

μοι

to me

Dative

dative indirect object

→ participant reference or interest

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

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

redundant participle (Hebraism: λέγων introduces direct speech — לֵאמֹר)

→ verbal action or state

λέγω: the participle λέγων before direct speech is a LXX calque of the Hebrew infinitive לֵאמֹר (the standard introducer of quoted speech in the Hebrew Bible), here simply marking the transition to quotation.

Φύλαξαι

take heed!

Aor Mid Impv 2 Sg · φυλάσσω

first verb of divine quotation (verbatim repeat of v.24's warning)

→ constative aorist imperative

φυλάσσω: meaning 'take heed!'; it carries the action, process, or state of the clause; here it functions as first verb of divine quotation (verbatim repeat of v.24's warning).

σεαυτόν

yourself

Accusative

reflexive accusative

→ object specification

σεαυτόν: meaning 'yourself'; it serves as reflexive accusative.

μήποτε

lest

negative purpose particle

→ discourse linkage or contrast

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

λαλήσῃς

you speak

Aor Act Subj 2 Sg · λαλέω

verb of negative purpose clause

→ aorist subjunctive (preventive)

λαλέω: 'speak'; 'good words' (λόγους ἀγαθούς) are the gentle, conciliatory reply the elders recommend, the opposite of the σκληρά ('harsh things') Rehoboam will actually speak (v. 13).

μετὰ

with / to

preposition + genitive

→ spatial or relational framing

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

Ιακωβ

Jacob

genitive object of μετά

→ participant identification

Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as genitive object of μετά.

πονηρά

evil things

Accusative

direct object of λαλήσῃς

→ object specification

πονηρά: meaning 'evil things'; it serves as direct object of λαλήσῃς.

30 νῦν οὖν πεπόρευσαι, ὅτι ἐπιποθῶν ἐπεπόθεις εἰς τὸν οἶκον τοῦ πατρός σου· ἵνα τί ἔκλεψας τοὺς θεούς μου;

> Now then you have gone on your way, because you longed greatly for your father's house; but why have you stolen my gods?

> **Conclusion and pivot: Laban grants the departure but reveals his real concern** νῦν οὖν
>
> The reluctant concession νῦν οὖν πεπόρευσαι ('well, now you have gone') followed by the explanatory ὅτι ('because you longed') is Laban's way of acknowledging Jacob's motivation while pivoting sharply to his actual concern: the stolen gods. The figura etymologica ἐπιποθῶν ἐπεπόθεις ('longing you longed') is a Hebraism for intense desire (כָּסֹף נִכְסַפְתָּ). The final question about the gods is the speech's true climax — what Laban really wants recovered.

νῦν

now

temporal adverb

→ adverbial qualification

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

οὖν

therefore / then

inferential particle (drawing a reluctant conclusion from vv.26–29)

→ discourse linkage or contrast

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

πεπόρευσαι

you have gone / you are gone

Perf Mid/Pass Indic 2 Sg · πορεύομαι

main verb (perfect of resultant state: Jacob is gone — a fait accompli)

→ perfect of resultant state (the departure is done and stands)

> πορεύομαι: 'go, travel, proceed'; the perfect πεπόρευσαι = 'you have gone and are (now) gone' — Laban acknowledges the accomplished departure rather than demanding Jacob return.

ὅτι

because

causal conjunction (giving the motive for Jacob's departure)

→ discourse linkage or contrast

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

ἐπιποθῶν

longing

Pres Act Ptcp Nom Sg Masc · ἐπιποθέω

cognate participle (Hebraism: intensifying the main verb — 'longing you longed')

→ present participle (intensive: ongoing yearning as the characteristic attitude)

> ἐπιποθέω: 'long for, yearn, desire intensely'; the intensified compound (ἐπι- + ποθέω); NT: ἐπιποθέω for the longing of the Holy Spirit (Jas 4:5) and apostolic longing (Phil 1:8). The figura etymologica ἐπιποθῶν ἐπεπόθεις renders Hebrew נִכְסַפְתָּ.

ἐπεπόθεις

you longed / you yearned

Impf Act Indic 2 Sg · ἐπιποθέω

main verb of causal clause (the intense longing as Jacob's motive)

→ imperfect of continuous past state (Jacob had been longing for home throughout his stay)

> ἐπιποθέω: meaning 'you longed'; it carries the action, process, or state of the clause; here it functions as main verb of causal clause (the intense longing as Jacob's motive).

εἰς

for / toward

preposition + accusative (direction of longing)

→ spatial or relational framing

> εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (direction of longing).

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

house / household

Accusative

accusative object of ἐπεπόθεις (via εἰς)

→ object specification

> οἶκον: meaning 'house'; it serves as accusative object of ἐπεπόθεις (via εἰς).

τοῦ

of

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of possession

→ relational specification

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

σου

your

Genitive

genitive possessive

→ relational specification

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

ἵνα

why

interrogative conjunction (ἵνα τί = 'why?' — Hebraism)

→ discourse linkage or contrast

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

τί

what

interrogative pronoun (completing the ἵνα τί idiom)

→ participant reference

> τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (completing the ἵνα τί idiom).

ἔκλεψας

did you steal

Aor Act Indic 2 Sg · κλέπτω

verb of the climactic question (the real concern: the stolen gods)

→ constative aorist

> κλέπτω: 'steal'; the speech's true destination — everything before has been rhetorical preparation for this accusation. The theft of the idols is Laban's real grievance, not the flight or the farewell.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

θεούς

gods / idols

Accusative

direct object of ἔκλεψας (the stolen idols: here called θεοί, not εἴδωλα)

→ object specification

θεός: 'god'; Laban calls his teraphim θεούς ('gods') — a candid acknowledgment of their divine status in his worldview. The narrator had called them εἴδωλα (v.19); Laban uses θεοί — underlining the difference between the LXX's polemical translator's perspective and Laban's own religious self-understanding.

μου

my

Genitive

genitive possessive (Laban claims ownership of the cult-objects)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (Laban claims ownership of the cult-objects).

---

31 ἀποκριθεὶς δὲ Ιακωβ εἶπεν τῷ Λαβαν Εἶπον γάρ Μήποτε ἀφέλῃς τὰς θυγατέρας σου ἀπ' ἐμοῦ.

> And Jacob answered and said to Laban, 'Because I said, "Perhaps you would take your daughters away from me."'

Jacob's first response: explaining his motive for secrecy (fear of losing his wives) δέ

Jacob's answer is notably brief: he answers only the charge of secret flight (not the charge of theft), explaining the secrecy with a fear of losing Rachel and Leah. The γάρ is explanatory: 'I said [to myself]: perhaps you would take your daughters away from me.' The subjunctive ἀφέλῃς ('you would take') in the μήποτε-clause expresses Jacob's feared scenario. By answering this charge first, Jacob avoids directly confronting the idol-theft accusation — perhaps because he does not yet know of it.

ἀποκριθεὶς

answering / having answered

Aor Pass Ptcp Nom Sg Masc · ἀποκρίνομαι

attendant circumstance participle (Hebraism: 'answered and said')

→ constative aorist

> ἀποκρίνομαι: 'answer'; the doubled verb (ἀποκριθείς + εἶπεν) is the standard LXX rendering of the Hebrew double verb of response וַיַּעַן ... וַיֹּאמֶר.

δέ

and

narrative particle

→ discourse linkage or contrast

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

Ιακωβ

Jacob

nominative subject

→ participant identification

> Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as nominative subject.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Jacob's reply)

→ constative aorist

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

τῷ

to

Dative

article

→ noun-phrase marking

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

Λαβαν

Laban

dative indirect object (addressee)

→ participant identification

> Λαβαν: transliterated proper name rendered in Greek letters; here it functions as dative indirect object (addressee).

Εἶπον

I said

Aor Act Indic 1 Sg · λέγω

main verb of Jacob's speech (reporting his interior reasoning)

→ constative aorist (reporting past inner speech)

> λέγω: Jacob reports his own past reasoning — not to Laban but to himself. The γάρ makes this the explanation of his conduct.

γάρ

for / because

explanatory conjunction (giving the reason for the secret flight)

→ discourse linkage or contrast

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

Μήποτε

perhaps / lest

negative particle (introducing the feared scenario)

→ discourse linkage or contrast

> μήποτε: 'lest, perhaps'; in Jacob's inner speech it introduces the feared possibility rather than a prohibition — 'I said [to myself]: perhaps you would...'

ἀφέλῃς

you would take away

Aor Act Subj 2 Sg · ἀφαιρέω

verb of the feared clause (with μήποτε: the feared action)

→ aorist subjunctive (apprehension of a possible action)

> ἀφαιρέω: 'take away, remove'; the same root as vv.9, 16 (God taking Laban's livestock). Now Jacob uses it for his fear that Laban would take his wives — a fear that Rachel and Leah had confirmed was legitimate (vv.14–15).

τὰς

the

Accusative

article

→ noun-phrase marking

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

θυγατέρας

daughters

Accusative

direct object of ἀφέλῃς

→ object specification

> θυγατέρας: meaning 'daughters'; it serves as direct object of ἀφέλῃς.

σου

your

Genitive

genitive possessive (Jacob acknowledges Laban's claim by using 'your daughters')

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (Jacob acknowledges Laban's claim by using 'your daughters').

ἀπ'

from

preposition + genitive (separation: 'away from me')

→ spatial or relational framing

ἀπ': meaning 'from'; here it marks the relation signaled by preposition + genitive (separation: 'away from me').

ἐμοῦ

me

Genitive

genitive object of ἀπό (Jacob as the one who would be separated from his wives)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as genitive object of ἀπό (Jacob as the one who would be separated from his wives).

---

32 παρ' ᾧ δ' ἂν εὕρῃς τοὺς θεούς σου, οὐ ζήσεται· ἐνώπιον τῶν ἀδελφῶν ἡμῶν ἐπίγνωθι τί ἐστιν παρ' ἐμοί, καὶ λαβέ. καὶ οὐκ ᾔδει Ιακωβ ὅτι Ραχηλ ἡ γυνὴ αὐτοῦ ἔκλεψεν αὐτούς.

> With whoever you find your gods, that person shall not live. Before our kinsmen, identify what is yours with me and take it.' And Jacob did not know that Rachel his wife had stolen them.

Jacob's bold counter-challenge (and the narrator's fatal irony) asyndeton

Jacob's response to the idol-theft charge is a sweeping counter-search challenge — search everything, and whoever has the idols forfeits their life. The irony is immediately underlined by the narrator (καὶ οὐκ ᾔδει Ιακωβ ...): Jacob has just unknowingly condemned his beloved wife to death. The death-penalty declaration (οὐ ζήσεται) creates the most intense dramatic tension of the chapter, resolved only by Rachel's ruse in vv.34–35.

παρ'

with / beside

preposition + dative (possession: 'with whoever has them')

→ spatial or relational framing

παρ': meaning 'with'; here it marks the relation signaled by preposition + dative (possession: 'with whoever has them').

ᾧ

whoever

Dative

relative pronoun (dative: 'with whomever')

→ participant reference or interest

ᾧ: meaning 'whoever'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (dative: 'with whomever').

δ'

and/but

particle (within relative clause)

→ discourse linkage or contrast

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

ἄν

ever

modal particle (with relative + subjunctive: generalising 'whoever')

→ discourse linkage or contrast

ἄν: generalising particle with the relative pronoun (παρ' ᾧ ἄν εὕρῃς = 'with whomever you find') — a standard indefinite relative construction.

εὕρῃς

you find

Aor Act Subj 2 Sg · εὑρίσκω

verb of relative clause (indefinite with ἄν)

→ aorist subjunctive (general conditional)

εὑρίσκω: 'find, discover'; the verb of the tent-search (vv.33–35) is embedded here in Jacob's challenge — the very word that will structure the following narrative.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

θεούς

gods

Accusative

direct object of εὕρῃς (the stolen idols)

→ object specification

θεός: Jacob uses Laban's own word θεούς — not εἴδωλα — showing he is engaging on Laban's terms.

σου

your

Genitive

genitive possessive

→ relational specification

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

οὐ

not

negation

→ participant reference

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

ζήσεται

shall live

Fut Mid Indic 3 Sg · ζάω

main verb of apodosis (death-penalty declaration: 'shall not live')

→ predictive future (solemn declaration with the force of a sentence)

ζάω: 'live'; οὐ ζήσεται = 'shall not live' = death sentence. Jacob pronounces a self-curse without knowing it applies to Rachel. The dramatic irony is one of the sharpest in Genesis.

ἐνώπιον

before / in the sight of

preposition + genitive (presence of the witnesses: a legal call for a public search)

→ spatial or relational framing

ἐνώπιον: 'before, in the presence of'; renders Hebrew נֶגֶד ('in front of'); Jacob invites a legally witnessed search — the kinsmen serve as a tribunal.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀδελφῶν

kinsmen / brothers

Genitive

genitive object of ἐνώπιον (the witnesses: the assembled kin-group)

→ relational specification

ἀδελφῶν: meaning 'kinsmen'; it serves as genitive object of ἐνώπιον (the witnesses: the assembled kin-group).

ἡμῶν

our

Genitive

genitive possessive (both parties share a common kinship: Jacob's 'our brothers')

→ relational specification

ἡμῶν: meaning 'our'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (both parties share a common kinship: Jacob's 'our brothers').

ἐπίγνωθι

identify! / recognise!

Aor Act Impv 2 Sg · ἐπιγινώσκω

imperative (Jacob invites Laban to identify his property)

→ constative aorist imperative (the legal act of identification)

ἐπιγινώσκω: 'recognise, identify, know fully'; renders Hebrew הַכֵּר ('recognise!') — a legal term for identification of property (cf. Gen 37:32–33 LXX: Tamar's items). Jacob submits to a formal property-recognition process.

τί

what

interrogative pronoun (introducing indirect question: 'identify what is yours')

→ participant reference

τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (introducing indirect question: 'identify what is yours').

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

verb of indirect question

→ present of current possession

εἰμί: copula.

παρ'

with

preposition + dative (possession: 'what is with me')

→ spatial or relational framing

παρ': meaning 'with'; here it marks the relation signaled by preposition + dative (possession: 'what is with me').

ἐμοί

me

Dative

dative object of παρά (Jacob claims to hold Laban's items in his company)

→ participant reference or interest

ἐμοί: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of παρά (Jacob claims to hold Laban's items in his company).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

λαβέ

take it!

Aor Act Impv 2 Sg · λαμβάνω

imperative (the consequent action: take what you identify)

→ constative aorist imperative

> λαμβάνω: 'take, receive'; Jacob offers Laban unconditional recovery of anything that legitimately belongs to him — confident (wrongly) that no such thing exists.

καὶ

and

narrative conjunction (narrator's aside)

→ discourse linkage or contrast

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

ᾔδει

knew

Plpf Act Indic 3 Sg · οἶδα

main verb of narrator's aside (pluperfect of resultant state: Jacob had not known — and at this point still didn't)

→ pluperfect (describing a state of ignorance that was in place throughout)

> οἶδα: 'know'; the pluperfect ᾔδει = 'he had not known / he did not know'; the narrator breaks in to explain Jacob's ignorance, essential to understanding both the search-scene and the tragic irony of the death-penalty declaration.

Ιακωβ

Jacob

nominative subject of narrator's aside

→ participant identification

> Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as nominative subject of narrator's aside.

ὅτι

that

subordinating conjunction (content of Jacob's ignorance)

→ discourse linkage or contrast

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

Ραχηλ

Rachel

nominative subject of narrator's aside (indeclinable)

→ participant identification

> Ραχηλ: transliterated proper name rendered in Greek letters; here it functions as nominative subject of narrator's aside (indeclinable).

ἡ

the

Nominative

article

→ noun-phrase marking

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

γυνὴ

wife

Nominative

nominative appositive to Ραχηλ (the narrator clarifies the relationship)

→ participant prominence

> γυνὴ: meaning 'wife'; it serves as nominative appositive to Ραχηλ (the narrator clarifies the relationship).

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

ἔκλεψεν

had stolen

Aor Act Indic 3 Sg · κλέπτω

verb of narrator's aside (the fact Jacob did not know)

→ constative aorist (Rachel's completed theft, narrated in v.19)

> κλέπτω: the same verb as v.19 — the narrator closes the circle on Rachel's act, making explicit what was only implied in v.19 and setting up the tent-search scene.

αὐτούς

them

Accusative

direct object (the idols: anaphoric referent from vv.19, 30)

→ participant reference

> αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (the idols: anaphoric referent from vv.19, 30).

33 εἰσῆλθεν δὲ Λαβαν καὶ ἠρεύνησεν τὸν οἶκον Ιακωβ καὶ τὸν οἶκον Λειας καὶ τὸν οἶκον τῶν δύο παιδισκῶν καὶ οὐχ εὗρεν· καὶ ἐξῆλθεν ἐκ τοῦ οἴκου Λειας καὶ εἰσῆλθεν εἰς τὸν οἶκον Ραχηλ.

> And Laban went in and searched Jacob's tent and Leah's tent and the tent of the two maidservants and did not find them; and he came out of Leah's tent and entered Rachel's tent.

Narrative: Laban's systematic tent-search (four tents searched in sequence) δέ

The verse narrates the meticulous search of four tents in sequence, building suspense: Jacob's (safe), Leah's (safe), the maidservants' (safe), and finally — after the intermediate οὐχ εὗρεν ('did not find') — the approach to Rachel's tent. The repetition of εἰσῆλθεν / ἐξῆλθεν / εἰσῆλθεν creates a cinematic rhythm of entry and exit that heightens the dramatic tension before v.34's resolution.

εἰσῆλθεν

went in / entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (beginning of systematic search)

→ constative aorist

εἰσέρχομαι: 'enter, go into'; the verb of entry that will govern the search-sequence: εἰσῆλθεν (Jacob's tent), implied entry into Leah's, παιδισκῶν's, then ἐξῆλθεν / εἰσῆλθεν (exit Leah's / enter Rachel's).

δέ

and

narrative particle

→ discourse linkage or contrast

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

Λαβαν

Laban

nominative subject

→ participant identification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἠρεύνησεν

searched

Aor Act Indic 3 Sg · ἐρευνάω

main verb (the search itself: systematic examination of each tent)

→ constative aorist (each search as a discrete completed act)

> ἐρευνάω: 'search, investigate, examine'; renders Hebrew חָפַשׂ ('search through'); a thorough, methodical inspection. NT: ἐρευνάω for searching the Scriptures (John 5:39) and the Spirit searching all things (1 Cor 2:10).

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

tent / house

Accusative

direct object (first tent searched: Jacob's)

→ object specification

> οἶκος: 'house, tent, household'; in a nomadic context = 'tent.' Each wife and the maidservants had their own tent — a standard polygamous patriarchal household arrangement.

Ιακωβ

Jacob

genitive of possession (indeclinable: Jacob's tent)

→ participant identification

> Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable: Jacob's tent).

καὶ

and

coordinating conjunction (adding second tent)

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

tent

Accusative

direct object (second tent: Leah's)

→ object specification

> οἶκον: meaning 'tent'; it serves as direct object (second tent: Leah's).

Λειας

Leah

genitive of possession (indeclinable: Leah's tent)

→ participant identification

> Λειας: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable: Leah's tent).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

tent

Accusative

direct object (third tent: the maidservants')

→ object specification

> οἶκον: meaning 'tent'; it serves as direct object (third tent: the maidservants').

τῶν

of the

Genitive

article

→ noun-phrase marking

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

δύο

two

numeral (modifying παιδισκῶν)

→ measure or count

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

παιδισκῶν

maidservants

Genitive

genitive of possession (the maidservants' tent: Bilhah and Zilpah)

→ relational specification

παιδίσκη: 'maidservant, female slave'; renders Hebrew שִׁפְחָה; the two maidservants are Bilhah (Rachel's) and Zilpah (Leah's), who had borne four of Jacob's sons.

καὶ

and

coordinating conjunction (with result: 'and did not find')

→ discourse linkage or contrast

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

οὐχ

not

negation

→ clausal qualification or emphasis

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

εὗρεν

found

Aor Act Indic 3 Sg · εὑρίσκω

main verb of negative result (three tents searched, nothing found)

→ constative aorist

εὑρίσκω: the verb embedded in Jacob's challenge (v.32: εὕρῃς) — now Laban is doing the finding, and failing. The repeated οὐχ εὗρεν (also v.34, 35) builds a pattern of frustrated search.

καὶ

and

narrative conjunction (transition to the climactic fourth tent)

→ discourse linkage or contrast

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

ἐξῆλθεν

went out / came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (exit from Leah's tent before entering Rachel's)

→ constative aorist

ἐξέρχομαι: see v. 1.

ἐκ

from / out of

preposition + genitive (ablative: exit from Leah's tent)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: exit from Leah's tent).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οἴκου

tent

Genitive

genitive object of ἐκ

→ relational specification

οἴκου: meaning 'tent'; it serves as genitive object of ἐκ.

Λειας

Leah

genitive of possession

→ participant identification

Λειας: transliterated proper name rendered in Greek letters; 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.

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (entry into Rachel's tent: the climactic fourth search)

→ constative aorist

εἰσέρχομαι: 'go in / enter'; renders בּוֹא; the subject is Bathsheba ('she came in to him'); the idiom εἰσέρχομαι πρός can carry sexual overtones (cf. Gen 6:4; 16:2 LXX), preparing for ἐκοιμήθη.

εἰς

into

preposition + accusative (directional: entry)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

tent

Accusative

accusative of destination (fourth and final tent)

→ object specification

οἶκον: meaning 'tent'; it serves as accusative of destination (fourth and final tent).

Ραχηλ

Rachel

genitive of possession (the tent where the idols are hidden)

→ participant identification

Ραχηλ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (the tent where the idols are hidden).

34 Ραχηλ δὲ ἔλαβεν τὰ εἴδωλα καὶ ἔβαλεν αὐτὰ εἰς τὰ σαγμάτια τῆς καμήλου καὶ ἐκάθισεν ἐπ' αὐτοῖς· καὶ ἠρεύνησεν Λαβαν ὅλον τὸν οἶκον καὶ οὐχ εὗρεν.

> And Rachel had taken the idols and put them in the camel's saddle-bags and sat upon them; and Laban searched the whole tent and did not find them.

Narrative: Rachel's concealment (pluperfect act before Laban enters) and Laban's frustrated search δέ

The verse uses a retrospective pluperfect sequence (Rachel had taken / put / sat — before Laban entered) to explain why the search would fail. The detail of Rachel sitting on the saddle-bags — a specific, practical hiding-in-plain-sight — sets up the stratagem of v.35. The σαγμάτια ('saddle-bags / pack-saddle cushions') are the camel furniture that a woman would naturally sit on for travel and rest; Laban searches ὅλον τὸν οἶκον ('the whole tent') and still οὐχ εὗρεν — the fourth negative result.

Ραχηλ

Rachel

nominative subject (the agent of the concealment: flashback to before Laban's entry)

→ participant identification

Ραχηλ: transliterated proper name rendered in Greek letters; here it functions as nominative subject (the agent of the concealment: flashback to before Laban's entry).

δέ

and / now

narrative particle (introducing retrospective background)

→ discourse linkage or contrast

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

ἔλαβεν

had taken

Aor Act Indic 3 Sg · λαμβάνω

main verb (prior action: Rachel's pre-emptive concealment)

→ constative aorist (action completed before Laban's entry)

λαμβάνω: 'take'; the same verb as v.32 (λαβέ — Jacob's permission to take what Laban finds) — ironic: Jacob said 'take what you find'; Rachel has already taken the idols before anyone could find them.

τὰ

the

Accusative

article

→ noun-phrase marking

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

εἴδωλα

idols

Accusative

direct object (the teraphim: narrator's term εἴδωλα resumes from v.19)

→ object specification

> εἴδωλον: the narrator returns to using εἴδωλα (not θεούς as Laban said) — maintaining the polemical characterisation even in the dramatic climax.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔβαλεν

put / placed

Aor Act Indic 3 Sg · βάλλω

main verb (the hiding act: putting idols in the saddle-bags)

→ constative aorist

> βάλλω: 'throw, place, put'; renders Hebrew שִׂים ('place, put'); here the practical act of placing the idols inside the camel-pack cushions where they would be concealed under her weight.

αὐτὰ

them

Accusative

direct object (anaphoric: the idols)

→ participant reference

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

εἰς

into

preposition + accusative (into the saddle-bags)

→ spatial or relational framing

> εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (into the saddle-bags).

τὰ

the

Accusative

article

→ noun-phrase marking

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

σαγμάτια

saddle-bags / pack-saddle cushions

Accusative

accusative of destination (the hiding place)

→ object specification

> σαγμάτιον: diminutive of σαγμός ('pack-saddle, saddle-bag'); renders Hebrew כַּר הַגָּמָל ('the camel's saddle / saddle-cushion'); the soft cushioned furniture of a camel on which a rider sits. Placing the idols in this and then sitting on it is both a practical hiding strategy and a symbolic humiliation of the objects.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

καμήλου

camel

Genitive

genitive of possession (the saddle-bags belong to the camel)

→ relational specification

καμήλου: meaning 'camel'; it serves as genitive of possession (the saddle-bags belong to the camel).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐκάθισεν

sat

Aor Act Indic 3 Sg · καθίζω

main verb (Rachel's strategic posture: sitting on the hidden idols)

→ constative aorist

καθίζω: 'sit down, be seated'; Rachel's sitting on the saddle-bags hides the idols physically under her person and prepares the menstruation-excuse of v.35 that will prevent Laban from asking her to rise.

ἐπ'

upon / on

preposition + dative (position: sitting on the saddle-bags)

→ spatial or relational framing

ἐπ': meaning 'upon'; here it marks the relation signaled by preposition + dative (position: sitting on the saddle-bags).

αὐτοῖς

them

Dative

dative object of ἐπί (the saddle-bags with the hidden idols inside)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐπί (the saddle-bags with the hidden idols inside).

καὶ

and

narrative conjunction (transition: Laban's search begins)

→ discourse linkage or contrast

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

ἠρεύνησεν

searched

Aor Act Indic 3 Sg · ἐρευνάω

main verb (Laban's thorough search of Rachel's tent)

→ constative aorist

ἐρευνάω: meaning 'searched'; it carries the action, process, or state of the clause; here it functions as main verb (Laban's thorough search of Rachel's tent).

Λαβαν

Laban

nominative subject (postposed for emphasis after the background on Rachel)

→ participant identification

Λαβαν: transliterated proper name rendered in Greek letters; here it functions as nominative subject (postposed for emphasis after the background on Rachel).

ὅλον

the whole

Accusative

adjective (intensive: 'the whole tent' — nothing was left unsearched except what Rachel sat on)

→ object specification

ὅλον: meaning 'the whole'; it serves as adjective (intensive: 'the whole tent' — nothing was left unsearched except what Rachel sat on).

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶκον

tent

Accusative

direct object (Rachel's tent)

→ object specification

οἶκον: meaning 'tent'; it serves as direct object (Rachel's tent).

καὶ

and

coordinating conjunction (result)

→ discourse linkage or contrast

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

οὐχ

not

negation

→ clausal qualification or emphasis

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

εὗρεν

found

Aor Act Indic 3 Sg · εὑρίσκω

main verb of negative result (the fourth and final failure of the search)

→ constative aorist

> εὑρίσκω (aor. εὗρεν): 'find'; the idiom 'find favor in (someone's) eyes' renders מָצָא חֵן בְּעֵינֵי; Hannah's deferential acknowledgment of Eli's goodwill.

35 εἶπεν δὲ τῷ πατρί Μὴ ὀργισθήτω ὁ κύριός μου, ὅτι οὐ δύναμαι ἀναστῆναι ἐνώπιόν σου, ὅτι τὰ κατὰ τὰς γυναῖκας μοί ἐστιν. καὶ ἠρεύνησεν καὶ οὐχ εὗρεν τὰ εἴδωλα.

> And she said to her father, 'Let my lord not be angry, for I am not able to rise before you, because the way of women is upon me.' And he searched and did not find the idols.

Rachel's ruse: the menstruation claim that halts the search δέ

Rachel's stratagem combines two elements: the deferential address (ὁ κύριός μου = 'my lord') and the biological excuse that invokes a menstrual taboo — τὰ κατὰ τὰς γυναῖκας ('the things of women') — which renders Hebrew דֶּרֶךְ נָשִׁים, the same idiom as Gen 18:11 LXX for the cessation of menstruation. The excuse is effective because a menstruating woman in a ritual purity context could not be required to rise, and anything she sat on would be considered ritually impure — making the search of her saddle-bags socially impossible. The verse ends with the definitive narrative resolution: καὶ οὐχ εὗρεν τὰ εἴδωλα.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Rachel's speech)

→ constative aorist

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

δέ

and

narrative particle

→ discourse linkage or contrast

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

τῷ

to

Dative

article (dative with πατρί)

→ noun-phrase marking

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

πατρί

father

Dative

dative indirect object (Laban as the addressee, referred to as 'father')

→ sphere or reference

πατρί: meaning 'father'; it serves as dative indirect object (Laban as the addressee, referred to as 'father').

Μὴ

let ... not

negation (with subjunctive: prohibitive/precatory)

→ clausal qualification or emphasis

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

ὀργισθήτω

let him be angry

Aor Pass Impv 3 Sg · ὀργίζω

third-person prohibitive (with μή: 'let my lord not be angry')

→ constative aorist imperative (prohibitive: 'don't let anger happen')

ὀργίζω: 'make angry'; the passive ὀργισθήτω = 'let not anger be kindled in'; the deferential formulaic opening of a request to a superior, acknowledging the power differential while making an appeal.

ὁ

the

Nominative

article

→ noun-phrase marking

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

κύριός

lord / master

Nominative

nominative subject of ὀργισθήτω (Rachel addresses Laban as 'my lord')

→ participant prominence

κύριος: 'lord, master'; Rachel uses the formal address of a subordinate to a superior — she positions herself as submissive even as she is deceiving. The same word used for God throughout the LXX is here used for Laban.

μου

my

Genitive

genitive possessive (Rachel's address: 'my lord')

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (Rachel's address: 'my lord').

ὅτι

because / for

causal conjunction (giving the reason for not rising)

→ discourse linkage or contrast

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

οὐ

not

negation

→ participant reference

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

δύναμαι

I am able

Pres Mid/Pass Indic 1 Sg · δύναμαι

main verb (inability to rise: the excuse)

→ present of ongoing inability

δύναμαι: 'be able, be capable'; the claim of physical incapacity provides a socially acceptable reason for not performing the required act of deference (rising before one's father).

ἀναστῆναι

to rise / to stand up

Aor Act Inf · ἀνίστημι

complementary infinitive (the action Rachel claims she cannot perform)

→ constative aorist infinitive

> ἀνίστημι: 'rise, stand up'; rising before a senior was a standard social duty of respect. Rachel claims physical inability to perform this duty — the very act that would remove her from the saddle-bags and expose the hidden idols.

ἐνώπιόν

before / in the presence of

preposition + genitive (before Laban: the act of respectful rising)

→ spatial or relational framing

> ἐνώπιόν: meaning 'before'; here it marks the relation signaled by preposition + genitive (before Laban: the act of respectful rising).

σου

you

Genitive

genitive object of ἐνώπιον (Laban as the one before whom she would rise)

→ relational specification

> σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐνώπιον (Laban as the one before whom she would rise).

ὅτι

because

causal conjunction (giving the specific reason for inability)

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (substantival: 'the things of women')

→ noun-phrase marking

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

κατὰ

according to / of

preposition + accusative (within idiomatic phrase)

→ spatial or relational framing

> κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (within idiomatic phrase).

τὰς

the

Accusative

article

→ noun-phrase marking

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

γυναῖκας

women

Accusative

accusative in idiomatic phrase (τὰ κατὰ τὰς γυναῖκας = 'the way of women')

→ object specification

> γυνή: 'woman'; the phrase τὰ κατὰ τὰς γυναῖκας ('the things according to / of women') is a Hebraism for דֶּרֶךְ נָשִׁים ('the way of women') = menstruation. The LXX renders it more circumspectly than the Hebrew. FLAG: a key Hebraism; the idiom recurs at Gen 18:11 LXX for the cessation of Sarah's menses.

μοί

upon me / with me

Dative

dative of possession (the condition is 'mine': 'is upon me')

→ participant reference or interest

μοί: meaning 'upon me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of possession (the condition is 'mine': 'is upon me').

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (existential/predicative: 'the way of women is upon me')

→ present of current condition

εἰμί: copula.

καὶ

and

narrative conjunction (transition: Laban searches but fails)

→ discourse linkage or contrast

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

ἠρεύνησεν

searched

Aor Act Indic 3 Sg · ἐρευνάω

main verb (final search: Laban does not abandon the search entirely)

→ constative aorist

ἐρευνάω: meaning 'searched'; it carries the action, process, or state of the clause; here it functions as main verb (final search: Laban does not abandon the search entirely).

καὶ

and

narrative conjunction (result)

→ discourse linkage or contrast

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

οὐχ

not

negation

→ clausal qualification or emphasis

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

εὗρεν

found

Aor Act Indic 3 Sg · εὑρίσκω

main verb of final negative result

→ constative aorist

εὑρίσκω (aor. εὗρεν): 'find'; the idiom 'find favor in (someone's) eyes' renders מָצָא חֵן בְּעֵינֵי; Hannah's deferential acknowledgment of Eli's goodwill.

τὰ

the

Accusative

article

→ noun-phrase marking

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

εἴδωλα

idols

Accusative

direct object of εὗρεν (the definitive non-finding closes the search-narrative)

→ object specification

εἴδωλον: the narrator uses εἴδωλα for the last time in the chapter's search-narrative, returning to the polemic term after Laban's θεούς (v.30) — ensuring the reader's theological judgment is maintained throughout.

36 καὶ ὠργίσθη Ιακωβ καὶ ἐμαχέσατο Λαβαν· καὶ ἀποκριθεὶς Ιακωβ εἶπεν τῷ Λαβαν Τί τὸ ἀδίκημά μου καὶ τί τὸ ἁμάρτημά μου, ὅτι κατεδίωξας ὀπίσω μου;

> And Jacob was angry and contended with Laban; and Jacob answered and said to Laban, 'What is my transgression and what is my sin, that you have pursued after me?'

Turning point: Jacob's anger releases his self-defence speech (section D begins) καί

The search has been completed (finding nothing) and Jacob's anger now breaks out — ὠργίσθη (the same root as Rachel's μὴ ὀργισθήτω in v.35, a verbal echo). The verb ἐμαχέσατο ('contended, quarrelled') suggests a heated dispute beyond mere verbal exchange. Jacob then opens his formal legal self-defence with two parallel rhetorical questions — τί τὸ ἀδίκημα / τί τὸ ἁμάρτημα — legal terminology: ἀδίκημα = 'injustice, wrong' and ἁμάρτημα = 'sin, offence,' two distinct categories of wrongdoing he claims to have committed neither of.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ὠργίσθη
was angry

Aor Pass Indic 3 Sg · ὀργίζω

main verb (emotional reaction: Jacob's anger after the fruitless search)

→ ingressive aorist (onset of anger)

ὀργίζω: 'anger'; the passive ὠργίσθη = 'became angry / anger flared in him'; renders Hebrew וַיִּחַר לְיַעֲקֹב ('and it burned for Jacob'). Jacob's anger is the emotional engine of his subsequent defence speech.

Ιακωβ
Jacob

nominative subject

→ participant identification

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

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

ἐμαχέσατο

contended / quarrelled

Aor Mid Indic 3 Sg · μάχομαι

main verb (the heated dispute: verbal and possibly physical confrontation)

→ constative aorist

> μάχομαι: 'fight, contend, quarrel'; the middle voice of a dispute — Jacob confronted Laban in an animated argument. The word escalates beyond polite disagreement; NT: μάχεσθε for quarrelling (Jas 4:2).

Λαβαν

Laban

dative object of ἐμαχέσατο (the one Jacob quarrelled with)

→ participant identification

> Λαβαν: transliterated proper name rendered in Greek letters; here it functions as dative object of ἐμαχέσατο (the one Jacob quarrelled with).

καὶ

and

coordinating conjunction (introducing Jacob's formal speech)

→ discourse linkage or contrast

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

ἀποκριθεὶς

answering

Aor Pass Ptcp Nom Sg Masc · ἀποκρίνομαι

attendant participle (Hebraism: 'answered and said')

→ constative aorist

> ἀποκρίνομαι: meaning 'answering'; it contributes descriptive or attendant verbal force; here it functions as attendant participle (Hebraism: 'answered and said').

Ιακωβ

Jacob

nominative subject

→ participant identification

> Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as nominative subject.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Jacob's formal self-defence speech begins)

→ constative aorist

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

τῷ

to

Dative

article

→ noun-phrase marking

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

Λαβαν

Laban

dative indirect object

→ participant identification

> Λαβαν: transliterated proper name rendered in Greek letters; here it functions as dative indirect object.

Τί

what

interrogative pronoun (first rhetorical question: legal term)

→ participant reference

> Τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (first rhetorical question: legal term).

τὸ

the

Nominative

article

→ noun-phrase marking

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

ἀδίκημά

transgression / wrong

Nominative

nominative subject of first rhetorical question

→ participant prominence

> ἀδίκημα: 'injustice, wrong, transgression'; a legal term for an act contrary to justice; renders Hebrew פֶּשַׁע ('transgression, rebellion'). The two-term question (ἀδίκημα + ἁμάρτημα) covers both civil wrong and moral sin.

μου

my

Genitive

genitive possessive

→ relational specification

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

καὶ

and

coordinating conjunction (parallel question)

→ discourse linkage or contrast

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

τί

what

interrogative pronoun (second rhetorical question)

→ participant reference

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

τὸ

the

Nominative

article

→ noun-phrase marking

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

ἁμάρτημά

sin / offence

Nominative

nominative subject of second question

→ participant prominence

ἁμάρτημα: 'sin, error, offence'; renders Hebrew חַטָּאת ('sin, sin-offering'); the moral/religious category alongside the legal ἀδίκημα. The two terms constitute a comprehensive claim of innocence. NT: ἁμάρτημα as sin (Rom 3:25; 1 Cor 6:18).

μου

my

Genitive

genitive possessive

→ relational specification

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

ὅτι

that / so that

causal/result conjunction ('that you pursued after me')

→ discourse linkage or contrast

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

κατεδίωξας

you pursued / chased down

Aor Act Indic 2 Sg · καταδιώκω

verb of ὅτι-clause (the pursuit as the alleged justification for accusation)

→ constative aorist

καταδιώκω: 'pursue down, chase after'; the compound intensifies διώκω (v.23); Jacob uses the very word of the pursuit to frame it as an overreaction to a non-existent offence.

ὀπίσω

after

adverb + genitive (directional: 'after me')

→ clausal contribution

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

μου

me

Genitive

genitive object of ὀπίσω

→ relational specification

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

37 ὅτι ἠρεύνησας πάντα τὰ σκεύη μου, τί εὗρες ἀπὸ πάντων τῶν σκευῶν τοῦ οἴκου σου; θὲς ὧδε ἐναντίον τῶν ἀδελφῶν μου καὶ τῶν ἀδελφῶν σου, καὶ ἐλεγξάτωσαν ἀνὰ μέσον ἀμφοτέρων ἡμῶν.

> For you have searched all my goods — what have you found from all your household goods? Set it here before my kinsmen and your kinsmen, and let them decide between us both.

> **Jacob's legal challenge: the search produced nothing; demand for public arbitration** ὅτι
>
> Jacob's interrogatory logic: because (ὅτι) you searched everything and found nothing (implied by τί εὗρες — 'what did you find?'), any accusation is without foundation. He then demands a public arbitration — θὲς ὧδε ('set it here') before both families, and ἐλεγξάτωσαν ('let them reprove/decide'). The verb ἐλέγχω carries a quasi-legal sense of cross-examination and conviction.

ὅτι

for / because

causal conjunction (the ground of Jacob's claim of innocence)

→ discourse linkage or contrast

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

ἠρεύνησας

you searched

Aor Act Indic 2 Sg · ἐρευνάω

main verb (the completed search turned against Laban as evidence of innocence)

→ constative aorist

> ἐρευνάω: the same verb used in vv.33–35 of Laban's physical search — Jacob turns the act against Laban: the search happened and produced nothing.

πάντα

all

Accusative

adjective (modifying σκεύη: 'all my goods')

→ object specification

> πάντα: meaning 'all'; it serves as adjective (modifying σκεύη: 'all my goods').

τὰ

the

Accusative

article

→ noun-phrase marking

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

σκεύη

goods / belongings

Accusative

direct object of ἠρεύνησας

→ object specification

> σκεῦος: 'vessel, implement, equipment, goods'; renders Hebrew כֵּלִים ('implements, goods'); Jacob's entire camp was subjected to search.

μου

my

Genitive

genitive possessive

→ relational specification

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

τί

what

interrogative pronoun (rhetorical question: expected answer = nothing)

→ participant reference

> τί: meaning 'what'; pronoun marking person, possession, or reference within the clause; here it functions as interrogative pronoun (rhetorical question: expected answer = nothing).

εὗρες

did you find

Aor Act Indic 2 Sg · εὑρίσκω

main verb of rhetorical question (Laban found nothing)

→ constative aorist

> εὑρίσκω (aor. εὗρες): 'you have found'; deliberately echoes Achish's own οὐχ εὕρηκα (vv. 3, 6), turning the king's exoneration into the basis of David's protest — 'you yourself have found nothing.'

ἀπὸ

from / of

preposition + genitive (partitive: 'of all your household goods')

→ spatial or relational framing

> ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (partitive: 'of all your household goods').

πάντων

all

Genitive

adjective (modifying σκευῶν)

→ relational specification

> πάντων: meaning 'all'; it serves as adjective (modifying σκευῶν).

τῶν

the

Genitive

article

→ noun-phrase marking

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

σκευῶν

goods / belongings

Genitive

genitive partitive object of ἀπό

→ relational specification

> σκευῶν: meaning 'goods'; it serves as genitive partitive object of ἀπό.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

οἴκου

house / household

Genitive

genitive possessive (Laban's household)

→ relational specification

> οἴκου: meaning 'house'; it serves as genitive possessive (Laban's household).

σου

your

Genitive

genitive possessive

→ relational specification

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

θὲς

set / place

Aor Act Impv 2 Sg · τίθημι

imperative (demand: produce whatever you found before the witnesses)

→ constative aorist imperative (immediate demand)

> τίθημι: 'place, set, put'; the imperative θές ('set it!') calls Laban's bluff.

ὧδε

here

adverb of place (the public arbitration space)

→ clausal contribution

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

ἐναντίον

before / in front of

preposition + genitive (in the presence of the arbitrators)

→ spatial or relational framing

ἐναντίον: meaning 'before'; here it marks the relation signaled by preposition + genitive (in the presence of the arbitrators).

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀδελφῶν

kinsmen / brothers

Genitive

genitive object of ἐναντίον (first witness group: Jacob's kinsmen)

→ relational specification

ἀδελφός: 'brother'; in patriarchal context 'kinsmen, clan-members'; the dispute is settled by traditional tribal arbitration.

μου

my

Genitive

genitive possessive

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀδελφῶν

kinsmen

Genitive

genitive object of ἐναντίον (second witness group: Laban's kinsmen)

→ relational specification

ἀδελφῶν: meaning 'kinsmen'; it serves as genitive object of ἐναντίον (second witness group: Laban's kinsmen).

σου

your

Genitive

genitive possessive

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐλεγξάτωσαν

let them judge / decide

Aor Act Impv 3 Pl · ἐλέγχω

third-person imperative (demand for formal arbitration by both families)

→ constative aorist imperative

ἐλέγχω: 'expose, convict, reprove, decide'; a legal term for bringing evidence to a verdict; renders Hebrew יוֹכִיחוּ ('let them adjudicate'). NT: ἐλέγχω for conviction of sin (John 16:8).

ἀνὰ

between

preposition (within ἀνὰ μέσον: 'between')

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (within ἀνὰ μέσον: 'between').

μέσον
midst

Accusative

accusative within idiomatic phrase ἀνὰ μέσον ('between')

→ object specification

> μέσον: meaning 'midst'; it serves as accusative within idiomatic phrase ἀνὰ μέσον ('between').

ἀμφοτέρων
both

Genitive

genitive with ἀνὰ μέσον (the two parties)

→ relational specification

> ἀμφοτέρων: meaning 'both'; it serves as genitive with ἀνὰ μέσον (the two parties).

ἡμῶν
us

Genitive

genitive possessive (partitive with ἀμφοτέρων: 'both of us')

→ relational specification

> ἡμῶν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (partitive with ἀμφοτέρων: 'both of us').

---

38 ταῦτά μοι εἴκοσι ἔτη ἐγώ εἰμι μετὰ σοῦ· τὰ πρόβατά σου καὶ αἱ αἶγές σου οὐκ ἠτέκνωσαν, κριοὺς τῆς ποίμνης σου οὐ κατέφαγον.

> These twenty years I have been with you; your ewes and your she-goats did not miscarry, and the rams of your flock I did not eat.

> **Asyndeton: opening of flock-fidelity record (twenty years; no miscarriage; no consumption of rams)**
>
> ASYNDETON
>
> Jacob opens the positive catalogue of his faithful service with asyndeton (ταῦτά μοι — 'these things are my account'): twenty years (εἴκοσι ἔτη) with a flock that never miscarried (οὐκ ἠτέκνωσαν) and whose rams he never consumed. The asyndeton opening signals a shift from challenge (v.37) to formal service-record enumeration.

ταῦτά

these things / this

Nominative

nominative (asyndeton subject of implied ἐστίν: 'this is my account')

→ participant prominence

> οὗτος: the asyndeton opener functions as 'here is my record' — signalling the shift from challenge to formal enumeration.

μοι

to me / for me

Dative

dative of reference (the matter from Jacob's perspective)

→ participant reference or interest

> μοι: meaning 'to me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of reference (the matter from Jacob's perspective).

εἴκοσι

twenty

numeral (twenty years of service)

→ measure or count

> εἴκοσι: meaning 'twenty'; numeral expression contributing count or measure in context.

ἔτη

years

Accusative

accusative of duration

→ object specification

> ἔτη: meaning 'years'; it serves as accusative of duration.

ἐγώ

I

Nominative

emphatic nominative subject

→ participant reference

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

εἰμι

am / have been

Pres Act Indic 1 Sg · εἰμί

main verb (progressive present: 'I have been with you')

→ progressive present (ongoing duration)

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

μετὰ

with

preposition + genitive (association)

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive object of μετά

→ relational specification

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

τὰ

the

Nominative

article

→ noun-phrase marking

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

πρόβατά

ewes / sheep

Nominative

nominative subject (first category: female sheep)

→ participant prominence

> πρόβατον: 'sheep'; renders Hebrew רְחֵלֶיךָ ('your ewes'); non-miscarriage is the first metric of shepherding competence.

σου

your

Genitive

genitive possessive

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

αἱ

the

Nominative

article

→ noun-phrase marking

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

αἶγές

she-goats

Nominative

nominative subject (second category: female goats)

→ participant prominence

> αἶξ: 'goat'; renders Hebrew עִזֶּיךָ ('your she-goats').

σου

your

Genitive

genitive possessive

→ relational specification

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

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἠτέκνωσαν

miscarried / lost young

Aor Act Indic 3 Pl · ἀτεκνόω

main verb (negative: no losses from miscarriage under Jacob's care)

→ constative aorist

> ἀτεκνόω: 'make childless, cause to miscarry'; renders Hebrew שִׁכֵּל ('cause to be bereaved/miscarry').

κριοὺς

rams

Accusative

direct object of κατέφαγον (fronted for emphasis)

→ object specification

> κριός: 'ram'; renders Hebrew אֵילֵי ('rams of'); not eating the rams proves Jacob never supplemented his own food from the flock.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ποίμνης

flock

Genitive

genitive possessive

→ relational specification

> ποίμνη: 'flock'; the breeding males of Laban's flock.

σου

your

Genitive

genitive possessive

→ relational specification

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

οὐ

not

negation

→ participant reference

> οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation.

κατέφαγον

I ate / devoured

Aor Act Indic 1 Sg · κατεσθίω

main verb (Jacob never consumed the flock's males)

→ constative aorist

> κατεσθίω: 'eat up, devour, consume'; the compound intensifies — Jacob did not devour a single ram.

39 θηριάλωτον οὐκ ἀνέφερον πρὸς σέ· ἐγὼ ἀπετίννυον παρ' ἐμαυτοῦ κλέμματα ἡμέρας καὶ κλέμματα νυκτός.

> What was torn by wild beasts I did not bring to you; I made good the thefts of the day and the thefts of the night from my own.

Asyndeton: Jacob's liability record — beyond legal duty he bore every loss personally ASYNDETON

The verse presents a startling reversal of normal ancient shepherd law: Exod 22:13 permitted a shepherd to show a carcass torn by beasts and bear no liability. Jacob never invoked this right — he bore every such loss personally (ἐγὼ ἀπετίννυον, emphatic ἐγώ with imperfect = habitual over twenty years). The explicit distinction of day-theft and night-theft (both covered) underscores the completeness of his personal liability.

θηριάλωτον

what was seized by wild beasts

Accusative

accusative direct object (fronted: 'beast-seized animals')

→ object specification

θηριάλωτος: 'seized by wild animals'; compound from θηρίον + ἁλίσκομαι; renders Hebrew טְרֵפָה ('what is torn'). Under ancient law a torn animal shown to the owner excused the shepherd from liability (Exod 22:13).

οὐκ

not

negation

→ clausal qualification or emphasis

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

ἀνέφερον

I brought

Impf Act Indic 1 Sg · ἀναφέρω

main verb (customary imperfect: habitual practice of not claiming the exemption)

→ customary imperfect (twenty-year pattern)

ἀναφέρω: 'bring up, carry back'; in the shepherd context 'bring back to the owner as proof and claim liability waiver.' Jacob's habitual refusal means he bore every predator loss himself.

πρὸς

to

preposition + accusative (to Laban)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρός

→ participant reference

> σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρός.

ἐγὼ

I

Nominative

emphatic nominative subject (ἐγώ: 'I myself' — the contrast with normal practice)

→ participant reference

> ἐγὼ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic nominative subject (ἐγώ: 'I myself' — the contrast with normal practice).

ἀπετίννυον

I paid / made restitution

Impf Act Indic 1 Sg · ἀποτίνω

main verb (customary imperfect: habitual personal restitution)

→ customary imperfect (repeated act across twenty years)

> ἀποτίνω: 'pay back, make restitution'; renders Hebrew חִטָּאתִי ('I bore the loss'); the imperfect signals the repeated habit throughout the service period.

παρ'

from

preposition + genitive (source: from himself)

→ spatial or relational framing

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

ἐμαυτοῦ

myself

Genitive

genitive reflexive (Jacob paid from his own resources)

→ relational specification

> ἐμαυτοῦ: meaning 'myself'; it serves as genitive reflexive (Jacob paid from his own resources).

κλέμματα

thefts / stolen animals

Accusative

direct object of ἀπετίννυον (day-thefts he paid for)

→ object specification

> κλέμμα: 'theft, thing stolen'; renders Hebrew גְּנֻבְתִּי ('what was stolen from me'); livestock stolen counted as a separate loss category from predator attack.

ἡμέρας

of the day

Genitive

genitive of time (daytime thefts)

→ relational specification

> ἡμέρας: meaning 'of the day'; it serves as genitive of time (daytime thefts).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

κλέμματα

thefts

Accusative

direct object (night-thefts also paid for: full temporal range covered)

→ object specification

> κλέμματα: meaning 'thefts'; it serves as direct object (night-thefts also paid for: full temporal range covered).

νυκτός

of the night

Genitive

genitive of time (all losses covered: day and night)

→ relational specification

> νυκτός: meaning 'of the night'; it serves as genitive of time (all losses covered: day and night).

40 ἐγενόμην τῇ ἡμέρᾳ συγκαιόμενος τῷ καύσωνι καὶ τῇ πάγῳ τῆς νυκτός, καὶ ἀπῴχετο ὁ ὕπνος ἀπὸ τῶν ὀφθαλμῶν μου.

> In the day I was scorched by the heat and by the frost of the night, and sleep fled from my eyes.

Asyndeton: Jacob's physical suffering — the personal cost of faithful service ASYNDETON

The verse shifts from legal enumeration to personal testimony: burned by the day's καύσων (scorching heat, renders Hebrew חֹרֶב) and frozen by the night's πάγος (frost, renders Hebrew קֶרַח), with sleep habitually departing (ἀπῴχετο, imperfect). The antithesis heat/frost mirrors the day/night merism of v.39 — Jacob suffered the full pastoral range. The sleep-deprivation detail was required by vigilance against nocturnal predators and thieves.

ἐγενόμην
I became / was

Aor Mid Indic 1 Sg · γίνομαι

main verb (summary of twenty years' condition)

→ constative aorist (summary of extended state)

γίνομαι: 'become'; predicative with participle συγκαιόμενος — 'I became one burned by the heat.'

τῇ
in the

Dative

article (dative of time)

→ noun-phrase marking

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

ἡμέρᾳ
day

Dative

dative of time (in the daytime)

→ sphere or reference

ἡμέρᾳ: meaning 'day'; it serves as dative of time (in the daytime).

συγκαιόμενος
being burned / scorched

Pres Pass Ptcp Nom Sg Masc · συγκαίω

predicative participle (the condition Jacob was in during the day)

→ present = ongoing repeated state

συγκαίω: 'burn together, scorch completely'; renders Hebrew אֲכָלַנִי חֹרֶב ('the heat consumed me').

τῷ
by the

Dative

article (dative of means)

→ noun-phrase marking

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

καύσωνι
scorching heat

Dative

dative of means (the day's intense heat)

→ sphere or reference

καύσων: 'burning heat, scorching wind'; renders Hebrew חֹרֶב ('heat, drought'). FLAG: NT καύσων at Matt 20:12 ('burden of the day and heat') — same labour-and-wages context as Jacob's speech; the LXX idiom may have shaped Matthew's parable wording.

καὶ
and

coordinating conjunction (adding the night's suffering)

→ discourse linkage or contrast

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

τῇ
by the

Dative

article (dative of means)

→ noun-phrase marking

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

πάγῳ

frost / freezing cold

Dative

dative of means (the night's cold: opposite extreme from the day's heat)

→ sphere or reference

> πάγος: 'frost, freeze'; renders Hebrew קֶרַח ('frost, ice'). The antithesis καύσων / πάγος covers the full range of pastoral hardship.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

νυκτός

night

Genitive

genitive of time (the nocturnal frost)

→ relational specification

> νυκτός: meaning 'night'; it serves as genitive of time (the nocturnal frost).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀπώχετο

departed / fled

Impf Mid Indic 3 Sg · ἀποίχομαι

main verb (customary imperfect: sleep habitually left every night)

→ customary imperfect (nightly deprivation; twenty years)

> ἀποίχομαι: 'go away, depart'; sleep personified as departing; renders Hebrew יְדַד שְׁנָתִי ('my sleep fled').

ὁ

the

Nominative

article

→ noun-phrase marking

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

ὕπνος

sleep

Nominative

nominative subject (sleep personified as departing)

→ participant prominence

> ὕπνος: 'sleep'; the subject of ἀπώχετο — sleep leaves him nightly. NT: ὕπνος at Rom 13:11.

ἀπὸ

from

preposition + genitive (ablative: departing from his eyes)

→ spatial or relational framing

> ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative: departing from his eyes).

τῶν

the

Genitive

article

→ noun-phrase marking

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

ὀφθαλμῶν

eyes

Genitive

genitive object of ἀπό (eyes as the seat from which sleep departed)

→ relational specification

> ὀφθαλμῶν: meaning 'eyes'; it serves as genitive object of ἀπό (eyes as the seat from which sleep departed).

μου

my

Genitive

genitive possessive

→ relational specification

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

41 ταῦτά μοι εἴκοσι ἔτη ἐγώ εἰμι ἐν τῷ οἴκῳ σου· ἐδούλευσά σοι δεκατέσσαρα ἔτη ἀντὶ τῶν δύο θυγατέρων σου καὶ ἓξ ἔτη ἐν τοῖς προβάτοις σου, καὶ παρελογίσω τὸν μισθόν μου δέκα ἀμνάσιν.

> These twenty years I have been in your house; I served you fourteen years for your two daughters and six years for your flocks, and you cheated me of my wages ten times.

> **Asyndeton: Jacob's total service account — the arithmetic of twenty years' labour** ASYNDETON
>
> The verse presents the full accounting: 14 years for Rachel and Leah (7 + 7, Gen 29) + 6 years for the flocks = 20 total. Jacob uses the precise commercial terms of the service-and-wage relationship: ἐδούλευσά ('I slaved / served as a slave'), ἀντί ('in exchange for'), and παρελογίσω ('you cheated / falsely reckoned'). The verb παραλογίζομαι ('reckon falsely, cheat, deceive') gives the accusation its sharpest edge. δέκα ἀμνάσιν ('ten times [with] lambs') renders the difficult Hebrew עֲשֶׂרֶת מֹנִים (lit. 'ten countings' = idiom for 'many times').

ταῦτά

these things / this

Nominative

nominative (asyndeton: resuming the service-account)

→ participant prominence

> ταῦτά: meaning 'these things'; it serves as nominative (asyndeton: resuming the service-account).

μοι

to me

Dative

dative of reference

→ participant reference or interest

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

εἴκοσι

twenty

numeral (total years)

→ measure or count

> εἴκοσι: meaning 'twenty'; numeral expression contributing count or measure in context.

ἔτη

years

Accusative

accusative of duration

→ object specification

> ἔτη: meaning 'years'; it serves as accusative of duration.

ἐγώ

I

Nominative

emphatic nominative subject

→ participant reference

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

εἰμι

am / have been

Pres Act Indic 1 Sg · εἰμί

main verb (progressive present: ongoing twenty-year tenure)

→ progressive present

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

ἐν

in

preposition + dative (location: in Laban's house/camp)

→ spatial or relational framing

> ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location: in Laban's house/camp).

τῷ

the

Dative

article

→ noun-phrase marking

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

οἴκῳ

house / household

Dative

dative of place

→ sphere or reference

> οἴκῳ: meaning 'house'; it serves as dative of place.

σου

your

Genitive

genitive possessive

→ relational specification

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

ἐδούλευσά

I served / slaved

Aor Act Indic 1 Sg · δουλεύω

main verb (the service: 14 years for the daughters)

→ constative aorist (entire service period as a whole)

> δουλεύω: 'serve as a slave, be in service'; renders Hebrew עָבַדְתִּי ('I served'); the word δουλεύω chooses the slave-service register rather than a lighter 'serve' — underscoring the severity of the obligation Jacob fulfilled.

σοι

you

Dative

dative indirect object (Laban: the one served)

→ participant reference or interest

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

δεκατέσσαρα

fourteen

numeral (14 years of bride-service)

→ clausal contribution

> δεκατέσσαρα: meaning 'fourteen'; it shapes the local clause or phrase relation in this passage.

ἔτη

years

Accusative

accusative of duration

→ object specification

> ἔτη: meaning 'years'; it serves as accusative of duration.

ἀντὶ

in exchange for / for

preposition + genitive (commercial exchange: service in lieu of bride-price)

→ spatial or relational framing

> ἀντί: 'in place of, in exchange for'; renders Hebrew תַּחַת ('under, in place of'); the 14 years = 7 + 7 for Leah and Rachel (Gen 29).

τῶν

the

Genitive

article

→ noun-phrase marking

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

δύο

two

numeral

→ measure or count

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

θυγατέρων

daughters

Genitive

genitive object of ἀντί (Rachel and Leah)

→ relational specification

> θυγατέρων: meaning 'daughters'; it serves as genitive object of ἀντί (Rachel and Leah).

σου

your

Genitive

genitive possessive

→ relational specification

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

καὶ

and

coordinating conjunction (adding the second work-period)

→ discourse linkage or contrast

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

ἓξ

six

numeral (6 years for the flocks)

→ clausal contribution

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

ἔτη

years

Accusative

accusative of duration

→ object specification

ἔτη: meaning 'years'; it serves as accusative of duration.

ἐν

for / among

preposition + dative (purpose/sphere: for/among the flocks)

→ spatial or relational framing

ἐν: meaning 'for'; here it marks the relation signaled by preposition + dative (purpose/sphere: for/among the flocks).

τοῖς

the

Dative

article

→ noun-phrase marking

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

προβάτοις

flocks / sheep

Dative

dative object of ἐν (the flocks Jacob tended for 6 years)

→ sphere or reference

προβάτοις: meaning 'flocks'; it serves as dative object of ἐν (the flocks Jacob tended for 6 years).

σου

your

Genitive

genitive possessive

→ relational specification

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

καὶ

and

narrative conjunction (the accusation follows)

→ discourse linkage or contrast

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

παρελογίσω

you cheated / falsely reckoned

Aor Mid Indic 2 Sg · παραλογίζομαι

main verb (the accusation: Laban's wage-fraud)

→ constative aorist

παραλογίζομαι: 'reckon falsely, cheat, deceive by false reckoning'; renders Hebrew וַתַּחֲלֵף ('and you changed/altered'); the LXX chooses a commercial fraud term — falsifying accounts — rather than just 'change.' NT: παραλογίζομαι at Col 2:4 (deceit through plausible-seeming argument).

τὸν

the

Accusative

article

→ noun-phrase marking

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

μισθόν

wages / pay

Accusative

direct object of παρελογίσω (Jacob's wages: the thing cheated)

→ object specification

μισθός: 'wage, pay, reward'; the key term of the labour dispute — Laban changed the agreed μισθός ten times (vv.7, 41).

μου

my

Genitive

genitive possessive

→ relational specification

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

δέκα

ten

numeral (ten times: idiom for 'many times')

→ measure or count

δέκα: meaning 'ten'; numeral expression contributing count or measure in context.

ἀμνάσιν

lambs / times

Dative

dative of manner/measure ('by ten lambs' = 'ten times')

→ sphere or reference

ἀμνάς: 'ewe-lamb'; renders Hebrew מֹנִים ('countings, times'); the LXX uses 'ten lambs' as a concrete measure of repeated cheating — the Hebrew idiom עֲשֶׂרֶת מֹנִים ('ten times') is rendered with the flock-unit that anchors the pastoral wage dispute.

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42 εἰ μὴ ὁ θεὸς τοῦ πατρός μου Αβρααμ καὶ ὁ φόβος Ισαακ ἦν μοι, νῦν ἂν κενόν με ἐξαπέστειλας· τὴν τεπείνωσίν μου καὶ τὸν κόπον τῶν χειρῶν μου εἶδεν ὁ θεός, καὶ ἤλεγξέν σε ἐχθές.

> If the God of my father Abraham and the Fear of Isaac had not been for me, surely now you would have sent me away empty; God saw my humiliation and the toil of my hands, and he reproved you last night.

Theological climax: divine vindication over against Laban's fraud εἰ μή

The speech reaches its theological apex: the counter-factual εἰ μή … ἦν μοι ('if [God] had not been for me') grounds Jacob's survival in divine faithfulness. The divine name ὁ φόβος Ισαακ ('the Fear of Isaac') is unique in the patriarchal narratives — a divine epithet derived from Isaac's experiential dread rather than a covenantal self-declaration; it preserves Hebrew פַּחַד יִצְחָק verbatim. FLAG: a major crux. The three verbs of divine action form a climax: ἦν ('was/has been' — ongoing presence), εἶδεν ('saw' — attentive witness to suffering), ἤλεγξεν ('reproved' — last night's dream-judgment on Laban). The adverb ἐχθές ('yesterday/last night') ties the divine reproof to God's nocturnal warning in v.24.

εἰ

if

conditional particle (opening the counter-factual)

→ discourse linkage or contrast

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

μὴ

not

negation (with εἰ: 'if not')

→ clausal qualification or emphasis

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεὸς

God

Nominative

nominative subject (the God of Abraham and the Fear of Isaac)

→ participant prominence

> θεὸς: meaning 'God'; it serves as nominative subject (the God of Abraham and the Fear of Isaac).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of relationship (God of my father)

→ relational specification

> πατρός: meaning 'father'; it serves as genitive of relationship (God of my father).

μου

my

Genitive

genitive possessive

→ relational specification

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

Αβρααμ

Abraham

genitive of possession (indeclinable: God of Abraham)

→ participant identification

> Αβρααμ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable: God of Abraham).

καὶ

and

coordinating conjunction (joining the two divine titles)

→ 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.

φόβος

Fear

Nominative

nominative subject (divine title: 'the Fear of Isaac')

→ participant prominence

φόβος: 'fear, dread, reverence'; as a divine epithet, ὁ φόβος Ισαακ ('the Fear of Isaac') is unique in the patriarchal narratives. FLAG: renders Hebrew פַּחַד יִצְחָק (paḥad Yiṣḥāq). The title derives from Isaac's experiential dread of God at the Aqedah (Gen 22) rather than a formal covenantal self-declaration. It recurs at v.53 and is the chapter's most distinctive theological crux. LXX renders verbatim rather than paraphrasing.

Ισαακ

Isaac

genitive of possession (indeclinable: the Fear belonging-to / experienced-by Isaac)

→ participant identification

Ισαακ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable: the Fear belonging-to / experienced-by Isaac).

ἦν

had been / was

Impf Act Indic 3 Sg · εἰμί

main verb of protasis (the condition: if God had not been for me)

→ imperfect of ongoing state (in the counter-factual)

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

μοι

for me / with me

Dative

dative of advantage (God being 'for' Jacob: cf. Rom 8:31)

→ participant reference or interest

μοι: meaning 'for me'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (God being 'for' Jacob: cf. Rom 8:31).

νῦν

now

adverb (apodosis: 'now you would have sent me away')

→ adverbial qualification

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

ἂν

would

modal particle (marking the counter-factual apodosis)

→ discourse linkage or contrast

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

κενόν

empty / empty-handed

Accusative

predicate accusative (Jacob would have been sent away 'empty')

→ object specification

κενός: 'empty, without resources'; renders Hebrew רֵיקָם ('empty-handed'); the counter-factual outcome: sent away with nothing after twenty years.

με

me

Accusative

accusative object of ἐξαπέστειλας

→ participant reference

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

ἐξαπέστειλας

you sent away / dismissed

Aor Act Indic 2 Sg · ἐξαποστέλλω

main verb of apodosis (the counter-factual outcome: dismissal without wages)

→ constative aorist (in counter-factual apodosis)

ἐξαποστέλλω: 'send away, dispatch, dismiss'; renders Hebrew שִׁלַּחְתַּנִי ('you sent me away'); the compound emphasises total dismissal — expelled from service without compensation.

τὴν

the

Accusative

article

→ noun-phrase marking

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

τεπείνωσίν

humiliation / affliction

Accusative

direct object of εἶδεν (what God witnessed: Jacob's affliction)

→ object specification

ταπείνωσις: 'lowliness, humiliation, affliction'; renders Hebrew עֳנִי ('affliction, misery'); NT: ταπείνωσις at Luke 1:48 (Mary's 'humble state' in the Magnificat). The LXX word choice places Jacob's experience in the same register as Israel's affliction in Egypt (cf. Exod 3:7).

μου

my

Genitive

genitive possessive

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

κόπον

toil / labour

Accusative

direct object of εἶδεν (the second thing God witnessed: Jacob's physical toil)

→ object specification

> κόπος: 'toil, labour, exhausting work'; renders Hebrew יְגִיעַ ('toil, produce of toil'); the same word Paul uses for apostolic labour (1 Cor 15:58; 2 Cor 6:5).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

χειρῶν

hands

Genitive

genitive of source (the toil of his hands: the physical labour)

→ relational specification

> χειρῶν: meaning 'hands'; it serves as genitive of source (the toil of his hands: the physical labour).

μου

my

Genitive

genitive possessive

→ relational specification

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (God's witnessing: divine surveillance of Jacob's suffering)

→ constative aorist

> ὁράω: 'see, behold, witness'; God as the divine witness who saw what Laban would not acknowledge. This is a key LXX motif: God 'seeing' affliction = active divine attention (cf. Exod 3:7 εἶδον).

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative subject (God as divine witness and judge)

→ participant prominence

> θεός: meaning 'God'; it serves as nominative subject (God as divine witness and judge).

καὶ

and

narrative conjunction (the consequence: God's reproof of Laban)

→ discourse linkage or contrast

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

ἤλεγξέν

reproved / convicted

Aor Act Indic 3 Sg · ἐλέγχω

main verb (God's judicial action: the night-dream reproof of v.24)

→ constative aorist

> ἐλέγχω: 'expose, reprove, convict'; the same word Jacob used in v.37 for the arbitrators — now God is the one who ἤλεγξεν Laban (last night in the dream). The legal register pervades the chapter.

σε

you

Accusative

accusative direct object (Laban: the one God reproved)

→ participant reference

> σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative direct object (Laban: the one God reproved).

ἐχθές

yesterday / last night

adverb of time (the timing: the nocturnal dream of v.24)

→ clausal contribution

> ἐχθές: 'yesterday, last night'; the adverb ties the divine reproof in Jacob's speech to the specific event of v.24 — God's dream-warning to Laban 'last night.' The speech's climax thus explicitly references the dream-frame.

43 ἀποκριθεὶς δὲ Λαβαν εἶπεν τῷ Ιακωβ Αἱ θυγατέρες θυγατέρες μου, καὶ οἱ υἱοὶ υἱοί μου, καὶ τὰ κτήνη κτήνη μου, καὶ πάντα ὅσα σὺ ὁρᾷς ἐμά ἐστιν· καὶ τῶν θυγατέρων μου τί ποιήσω ταύταις σήμερον ἢ τοῖς τέκνοις αὐτῶν οἷς ἔτεκον;

> And Laban answered and said to Jacob, 'The daughters are my daughters and the sons are my sons and the livestock are my livestock, and everything that you see is mine; and what can I do today for these daughters of mine or for their children whom they have borne?'

> **Laban's territorial claim: everything Jacob possesses is Laban's by patriarchal right — but he has no counter to the charges**
>
> δέ
>
> Laban's response is remarkable for what it does not say: he makes no defence of the wage-fraud charges, no rebuttal of the service record, no answer to the demand for arbitration. Instead he asserts a sweeping patriarchal property-claim in four parallel nominatives (daughters / sons / livestock / everything = mine), then pivots immediately to a rhetorical question: 'What can I do for them?' — acknowledging de facto that he cannot change the situation. The parallelism (θυγατέρες θυγατέρες, υἱοὶ υἱοί, κτήνη κτήνη) functions as a rhetorical claim-staking rather than a legal argument.

ἀποκριθεὶς

answering

Aor Pass Ptcp Nom Sg Masc · ἀποκρίνομαι

attendant participle (Hebraism: 'answered and said')

→ constative aorist

ἀποκρίνομαι: meaning 'answering'; it contributes descriptive or attendant verbal force; here it functions as attendant participle (Hebraism: 'answered and said').

δέ

and

narrative particle

→ discourse linkage or contrast

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

Λαβαν

Laban

nominative subject

→ participant identification

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Laban's response speech)

→ constative aorist

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

τῷ

to

Dative

article

→ noun-phrase marking

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

Ιακωβ

Jacob

dative indirect object

→ participant identification

> Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as dative indirect object.

Αἱ

the

Nominative

article (first of four parallel property-claims)

→ noun-phrase marking

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

θυγατέρες

daughters

Nominative

nominative subject of first property-claim

→ participant prominence

> θυγατέρες: meaning 'daughters'; it serves as nominative subject of first property-claim.

θυγατέρες

daughters

Nominative

predicate nominative (repetition: 'the daughters are daughters of mine' — emphatic reduplication)

→ participant prominence

> θυγατέρες: meaning 'daughters'; it serves as predicate nominative (repetition: 'the daughters are daughters of mine' — emphatic reduplication).

μου

my

Genitive

genitive possessive (the key claim: Laban's ownership)

→ relational specification

> μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (the key claim: Laban's ownership).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (second claim)

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

nominative subject of second claim (Jacob's sons = Laban's grandsons, his 'sons')

→ participant prominence

> υἱοὶ: meaning 'sons'; it serves as nominative subject of second claim (Jacob's sons = Laban's grandsons, his 'sons').

υἱοί

sons

Nominative

predicate nominative (reduplication: 'sons are my sons')

→ participant prominence

> υἱοί: meaning 'sons'; it serves as predicate nominative (reduplication: 'sons are my sons').

μου

my

Genitive

genitive possessive

→ relational specification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (third claim)

→ noun-phrase marking

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

κτήνη

livestock / cattle

Nominative

nominative subject of third claim

→ participant prominence

> κτῆνος: 'livestock, beast, property-animal'; Laban claims even Jacob's livestock (which God gave Jacob through the flock-breeding miracle) as his own.

κτήνη

livestock

Nominative

predicate nominative (reduplication)

→ participant prominence

> κτήνη: meaning 'livestock'; it serves as predicate nominative (reduplication).

μου

my

Genitive

genitive possessive

→ relational specification

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

καὶ

and

coordinating conjunction (fourth and final sweep)

→ discourse linkage or contrast

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

πάντα

everything / all

Nominative

nominative subject (comprehensive: all that you see is mine)

→ participant prominence

> πάντα: meaning 'everything'; it serves as nominative subject (comprehensive: all that you see is mine).

ὅσα

whatever / all that

Accusative

relative pronoun (nominative relative clause: 'all that you see')

→ participant reference

> ὅσα: meaning 'whatever'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (nominative relative clause: 'all that you see').

σὺ

you

Nominative

nominative subject of ὁρᾷς (emphatic: 'you yourself see')

→ participant reference

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

ὁρᾷς

you see

Pres Act Indic 2 Sg · ὁράω

relative clause verb (the visible extent of the claim)

→ present of current situation

> ὁράω: meaning 'you see'; it carries the action, process, or state of the clause; here it functions as relative clause verb (the visible extent of the claim).

ἐμά

mine

Nominative

predicate nominative (possessive pronoun: emphatic 'mine')

→ participant reference

> ἐμός: 'mine'; the emphatic possessive pronoun rather than the enclitic μου — Laban uses ἐμά for rhetorical emphasis: 'all this is MINE.'

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (predication: the claim of ownership)

→ present of assertion

> εἰμί: copula.

καὶ

and

narrative conjunction (the rhetorical pivot: from claim to resignation)

→ discourse linkage or contrast

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

τῶν

the

Genitive

article (genitive, anticipating the rhetorical question)

→ noun-phrase marking

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

θυγατέρων

daughters

Genitive

genitive (partitive with τί ποιήσω: 'as for my daughters, what can I do?')

→ relational specification

> θυγατέρων: meaning 'daughters'; it serves as genitive (partitive with τί ποιήσω: 'as for my daughters, what can I do?').

μου

my

Genitive

genitive possessive

→ relational specification

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

τί

what

interrogative pronoun (rhetorical question of resignation)

→ participant reference

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

ποιήσω

can I do / shall I do

Aor Act Subj 1 Sg · ποιέω

deliberative subjunctive (rhetorical: Laban implicitly concedes he can do nothing)

→ deliberative subjunctive

> ποιέω: 'do / make'; the aorist subjunctive ποιήσω in a question is deliberative — David asks what action will satisfy the wrong.

ταύταις

these

Dative

dative of advantage (for these daughters of his)

→ sphere or reference

> ταύταις: meaning 'these'; it serves as dative of advantage (for these daughters of his).

σήμερον

today

adverb of time (now, at this point: the present situation is irrevocable)

→ clausal contribution

> σήμερον: meaning 'today'; it shapes the local clause or phrase relation in this passage.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

τέκνοις

children

Dative

dative of advantage (for their children)

→ sphere or reference

> τέκνοις: meaning 'children'; it serves as dative of advantage (for their children).

αὐτῶν

their

Genitive

genitive possessive (the daughters' children)

→ relational specification

> αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (the daughters' children).

οἷς

whom

Dative

relative pronoun (dative: the children whom they bore)

→ participant reference or interest

> οἷς: meaning 'whom'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (dative: the children whom they bore).

ἔτεκον

they bore / gave birth to

Aor Act Indic 3 Pl · τίκτω

relative clause verb

→ constative aorist

> τίκτω: meaning 'they bore'; it carries the action, process, or state of the clause; here it functions as relative clause verb.

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44 νῦν οὖν δεῦρο διαθώμεθα διαθήκην ἐγὼ καὶ σύ, καὶ ἔσται εἰς μαρτύριον ἀνὰ μέσον ἐμοῦ καὶ σοῦ.

> Now therefore come, let us make a covenant, I and you, and it shall be a witness between me and you.

> **Conclusion: Laban proposes the covenant as the resolution of the impasse** νῦν οὖν
>
> The particle sequence νῦν οὖν ('now therefore') draws the logical conclusion from the preceding concession: since Laban cannot practically do anything more about the situation, the practical resolution is a covenant. The verb διαθώμεθα is a hortatory subjunctive ('let us make') with the cognate noun διαθήκη ('covenant') — a figura etymologica (διαθ- stem doubled). The personal sequence ἐγὼ καὶ σύ ('I and you' — Laban names himself first, subtly asserting precedence) is followed by the purpose: it shall be εἰς μαρτύριον ('for a witness, a testimony') between them — the heap-of-stones theme that will dominate vv.45–52.

νῦν

now

temporal adverb (immediate application: 'now')

→ adverbial qualification

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

οὖν

therefore

inferential particle (drawing the conclusion from the impasse)

→ discourse linkage or contrast

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

δεῦρο

come / come now

imperatival adverb ('come!': initiates the covenant proposal)

→ clausal contribution

> δεῦρο: 'come here, come now'; an imperatival adverb of place used as a summons; renders Hebrew לְכָה ('come, go'). The summons prepares the formal covenant-making that follows.

διαθώμεθα

let us make / establish

Aor Mid Subj 1 Pl · διατίθημι

hortatory subjunctive (the covenant proposal: 'let us make a covenant')

→ constative aorist subjunctive

> διατίθημι: 'make a covenant, dispose, arrange'; the verb whose middle is used specifically for covenant-making (διατίθεμαι διαθήκην = 'cut a covenant'). The cognate pair διαθώμεθα / διαθήκην = figura etymologica: 'let us covenant a covenant.' NT: διατίθεμαι at Heb 8:10; 10:16 for the new covenant.

διαθήκην

covenant

Accusative

cognate accusative (figura etymologica with διαθώμεθα)

→ object specification

> διαθήκη: 'covenant, testament, agreement'; the LXX's standard rendering of Hebrew בְּרִית ('covenant'); the agreement to be made here is bilateral but not explicitly one of grace — it is a territorial boundary-treaty and mutual non-aggression pact.

ἐγὼ

I

Nominative

nominative (in apposition to the subject of διαθώμεθα: Laban names himself first)

→ participant reference

> ἐγὼ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as nominative (in apposition to the subject of διαθώμεθα: Laban names himself first).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

σύ

you

Nominative

nominative (the second party to the covenant: Jacob)

→ participant reference

> σύ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as nominative (the second party to the covenant: Jacob).

καὶ

and

narrative conjunction (the covenant's purpose follows)

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the purpose of the covenant: to function as witness)

→ predictive future (the covenant will function as testimony)

> εἰμί (fut.): copula.

εἰς

as / for

preposition + accusative (purpose/result: 'as a witness')

→ spatial or relational framing

> εἰς: meaning 'as'; here it marks the relation signaled by preposition + accusative (purpose/result: 'as a witness').

μαρτύριον

witness / testimony

Accusative

accusative of purpose (what the covenant is: a standing witness)

→ object specification

> μαρτύριον: 'testimony, witness, evidence'; the covenant-heap will be the physical μαρτύριον ('witness-heap') — anticipating the name Βουνὸς μάρτυς ('Witness-Hill') of vv.47–48.

ἀνὰ

between

preposition (within ἀνὰ μέσον: 'between')

→ spatial or relational framing

> ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (within ἀνὰ μέσον: 'between').

μέσον

midst

Accusative

accusative within ἀνὰ μέσον

→ object specification

> μέσον: meaning 'midst'; it serves as accusative within ἀνὰ μέσον.

ἐμοῦ

me

Genitive

genitive with ἀνὰ μέσον (the first party: Laban)

→ relational specification

> ἐμοῦ: meaning 'me'; it serves as genitive with ἀνὰ μέσον (the first party: Laban).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

σοῦ

you

Genitive

genitive with ἀνὰ μέσον (the second party: Jacob)

→ relational specification

> σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive with ἀνὰ μέσον (the second party: Jacob).

45 λαβὼν δὲ Ιακωβ λίθον ἔστησεν αὐτὸν στήλην.

> And Jacob took a stone and set it up as a pillar.

Narrative action: covenant ratified by a single stone pillar (Jacob's act) δέ

The verse is syntactically spare — two words of action (λαβών / ἔστησεν) and the object (λίθον / στήλην). The stone pillar (στήλη) is a menhir — a standing stone that functions as a witness-monument. Jacob's pillar-setting echoes his vow-pillar at Bethel (28:18) and constitutes his contribution to the covenant's physical witness. The heap will follow in v.46 (contributed by both parties) — the two monuments together form the covenant-boundary marker.

λαβὼν

having taken / taking

Aor Act Ptcp Nom Sg Masc · λαμβάνω

attendant circumstance participle (temporal: 'taking a stone, he set it up')

→ constative aorist

λαμβάνω: 'take / receive'; renders לָקַח; the aorist participle λαβών (here and again in vv. 7, 8) is a recurring narrative device of the chapter, attaching the manual act of 'taking' to each successive ritual gesture — the blood, the book, the blood again.

δέ

and

narrative particle

→ discourse linkage or contrast

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

Ιακωβ

Jacob

nominative subject

→ participant identification

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

λίθον

stone

Accusative

direct object of λαβών (a single standing stone)

→ object specification

λίθος: 'stone'; a single stone set upright (στήλη) as distinct from the heap (βουνός) of v.46 — two different covenant-monuments.

ἔστησεν

set up / erected

Aor Act Indic 3 Sg · ἵστημι

main verb (the erection of the standing stone)

→ constative aorist

ἵστημι: 'cause to stand, erect, set up'; renders Hebrew וַיְצַבֵּהָ מַצֵּבָה ('and set it up as a pillar/stele'). The transitive aorist ἔστησεν = 'he erected [it]'.

αὐτὸν

it

Accusative

direct object of ἔστησεν (the stone, now erected)

→ participant reference

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

στήλην

pillar / stele

Accusative

predicate accusative (the stone erected as a στήλη: a standing monument)

→ object specification

στήλη: 'pillar, stele, standing stone'; renders Hebrew מַצֵּבָה ('standing stone, pillar'); the sacred standing stone of Canaanite religion; in Genesis used for covenant-marking and divine encounter (28:18, 22; 31:45, 51, 52; 35:14, 20). Later prohibited in the Torah (Deut 16:22) once the Canaanite association became unacceptable.

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46 εἶπεν δὲ Ιακωβ τοῖς ἀδελφοῖς αὐτοῦ Συλλέξατε λίθους· καὶ συνέλεξαν λίθους καὶ ἐποίησαν βουνόν, καὶ ἔφαγον ἐκεῖ ἐπὶ τοῦ βουνοῦ.

> And Jacob said to his kinsmen, 'Gather stones,' and they gathered stones and made a heap, and they ate there upon the heap.

Communal monument-building: the heap made by the kinsmen; covenant meal foreshadowed δέ

Jacob instructs his κinsmen (ἀδελφοί = his men, travelling party) to gather stones — the heap (βουνός) is a communal construction, distinct from Jacob's solo stone-pillar of v.45. The meal ἐπὶ τοῦ βουνοῦ ('upon the heap') anticipates the full covenant-ratification meal of v.54 — this preliminary eating on the heap is a foretaste of the covenantal communion. The verb sequence Συλλέξατε / συνέλεξαν (imperative → indicative) enacts the command immediately.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δέ

and

narrative particle

→ discourse linkage or contrast

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

Ιακωβ

Jacob

nominative subject

→ participant identification

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

ἀδελφοῖς

kinsmen / brothers

Dative

dative indirect object (Jacob's men / travelling companions)

→ sphere or reference

ἀδελφοῖς: meaning 'kinsmen'; it serves as dative indirect object (Jacob's men / travelling companions).

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

Συλλέξατε

gather / collect

Aor Act Impv 2 Pl · συλλέγω

imperative (Jacob's command to gather stones)

→ constative aorist imperative

συλλέγω: 'gather together, collect'; the command immediately executed in the next clause (συνέλεξαν).

λίθους

stones

Accusative

direct object of Συλλέξατε

→ object specification

λίθους: meaning 'stones'; it serves as direct object of Συλλέξατε.

καὶ

and

narrative conjunction (immediate fulfilment of the command)

→ discourse linkage or contrast

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

συνέλεξαν

they gathered

Aor Act Indic 3 Pl · συλλέγω

main verb (the commanded action executed)

→ constative aorist

συλλέγω (aor. συνέλεξαν): 'gather / collect'; the gathering-keyword; here the act of collecting the manna, performed in differing amounts by different gatherers.

λίθους

stones

Accusative

direct object

→ object specification

λίθους: meaning 'stones'; it serves as direct object.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐποίησαν

made

Aor Act Indic 3 Pl · ποιέω

main verb (the construction of the heap)

→ constative aorist

ποιέω: 'do / make'; renders עָשָׂה; the aorist summarizes the Philistines' treatment of Saul's body in vv. 9–10, which the Jabeshites now hear of and resolve to redress.

βουνόν

heap / mound

Accusative

direct object (the heap of stones: the covenant-monument)

→ object specification

βουνός: 'heap, mound, hill'; renders Hebrew גַּל ('heap of stones'); the monument that will receive the name Βουνὸς τοῦ μάρτυρος / Βουνὸς μάρτυς in vv.47–48.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔφαγον

ate

Aor Act Indic 3 Pl · ἐσθίω

main verb (communal meal on the heap: covenant-eating)

→ constative aorist

ἐσθίω: 'eat'; eating on or at the covenant-monument ratifies the agreement; anticipates the full covenant-meal of v.54 (ἔφαγον καὶ ἔπιον).

ἐκεῖ

there

adverb of place (at that place: on/beside the heap)

→ adverbial qualification

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

ἐπὶ

upon / on

preposition + genitive (on the heap: the specific location of the meal)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (on the heap: the specific location of the meal).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

βουνοῦ

heap

Genitive

genitive object of ἐπί (the heap as the site of the covenant meal)

→ relational specification

βουνοῦ: meaning 'heap'; it serves as genitive object of ἐπί (the heap as the site of the covenant meal).

47 καὶ ἐκάλεσεν αὐτὸν Λαβαν Βουνὸς τοῦ μάρτυρος· Ιακωβ δὲ ἐκάλεσεν αὐτὸν Βουνὸς μάρτυς.

> And Laban called it 'Hill of the Witness'; but Jacob called it 'Witness-Hill.'

Dual naming of the heap: Laban (Aramaic) and Jacob (Hebrew) both name it 'Witness-Heap' καί

FLAG: This is the chapter's major onomastic crux. The MT presents two distinct names: Laban names the heap יְגַר שָׂהֲדוּתָא (Aramaic: 'Heap of Witness') and Jacob names it גַּלְעֵד (Hebrew: 'Witness-Heap' / 'Galeed'). The LXX translates both rather than transliterating either: Laban's Aramaic = Βουνὸς τοῦ μάρτυρος ('Hill of the Witness' — with the genitive article, reflecting the Aramaic construct) and Jacob's Hebrew = Βουνὸς μάρτυς ('Witness-Hill' — without the article, a more compressed Greek compound). The translation choice preserves the bilingual name-giving in transparent Greek while losing the linguistic distinction between Aramaic and Hebrew — both become Greek 'hill' + 'witness' variants.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called / named

Aor Act Indic 3 Sg · καλέω

main verb (the naming act: Laban's name for the heap)

→ constative aorist

καλέω: 'call, name'; the naming verb used for place-name etiologies throughout Genesis.

αὐτὸν

it

Accusative

direct object (the heap being named)

→ participant reference

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

Λαβαν

Laban

nominative subject

→ participant identification

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

Βουνὸς

Hill / Heap

Nominative

predicate nominative (Laban's name for the heap — first element)

→ participant prominence

> βουνός: 'heap, mound, hill'; LXX renders Aramaic יְגַר ('heap') as βουνός. FLAG: The LXX translates both Laban's Aramaic and Jacob's Hebrew versions of the name, preserving the bilingual etiology but in Greek.

τοῦ

of the

Genitive

article (genitive with μάρτυρος — Laban's form has the article, reflecting the Aramaic construct chain)

→ noun-phrase marking

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

μάρτυρος

witness

Genitive

genitive of characterisation ('Hill of the Witness')

→ relational specification

> μάρτυς: 'witness'; renders Aramaic שָׂהֲדוּ ('witness'). The genitive μάρτυρος with article distinguishes Laban's form from Jacob's μάρτυς (without article, v.47b). The heap is the standing witness that neither party may cross the boundary.

Ιακωβ

Jacob

nominative subject (second naming: Jacob's Hebrew name)

→ participant identification

> Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as nominative subject (second naming: Jacob's Hebrew name).

δέ

but / and

contrastive particle (distinguishing Jacob's name from Laban's)

→ discourse linkage or contrast

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

ἐκάλεσεν

called / named

Aor Act Indic 3 Sg · καλέω

main verb (Jacob's naming act)

→ constative aorist

> καλέω: 'call / summon'; David calls one of his retinue to carry out the sentence.

αὐτὸν

it

Accusative

direct object (the same heap)

→ participant reference

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

Βουνὸς

Witness-Heap / Hill

Nominative

predicate nominative (Jacob's Hebrew name — without the article)

→ participant prominence

> βουνός: renders Hebrew גִּלְעֵד (Galeed, 'Witness-Heap'). Without the genitive article, this form is more compressed than Laban's Βουνὸς τοῦ μάρτυρος — reflecting the distinction in the Hebrew source between Laban's Aramaic construct and Jacob's Hebrew compound.

μάρτυς

witness

Nominative

nominative in apposition (Jacob's name: 'Witness-Hill' — without the genitive article of Laban's form)

→ noun-phrase marking

> μάρτυς: 'witness'; nominative appositive to Βουνός — 'Witness-Hill.' Contrast with v.47a Βουνὸς τοῦ μάρτυρος (genitive form, Laban's Aramaic). The article-less nominative form is the LXX's way of distinguishing the two linguistically distinct names in the MT.

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48 εἶπεν δὲ Λαβαν τῷ Ιακωβ Ἰδοὺ ὁ βουνὸς οὗτος καὶ ἡ στήλη αὕτη μαρτυρεῖ ἀνὰ μέσον ἐμοῦ καὶ σοῦ σήμερον· διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτοῦ Βουνὸς μάρτυς.

> And Laban said to Jacob, 'Behold, this heap and this pillar witness between me and you today; therefore its name was called Witness-Heap.'

> **Interpretation: Laban explains the heap's and pillar's joint witness function; the name-etiology** δέ
>
> Laban now interprets the monuments he has just named: ὁ βουνὸς οὗτος καὶ ἡ στήλη αὕτη ('this heap and this pillar') — both monuments together constitute the witness. The verb μαρτυρεῖ (present: ongoing, continuous witnessing) gives the stones a quasi-juridical agency: they are standing witnesses at all times. The onomastic formula follows: διὰ τοῦτο ἐκλήθη τὸ ὄνομα ('therefore its name was called') is the standard LXX place-name etiology formula.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

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

δέ

and

narrative particle

→ discourse linkage or contrast

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

Λαβαν

Laban

nominative subject

→ participant identification

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

τῷ

to

Dative

article

→ noun-phrase marking

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

Ιακωβ

Jacob

dative indirect object

→ participant identification

Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as dative indirect object.

Ἰδοὺ

Behold / Look

presentational particle (directs attention to the visible monuments)

→ discourse linkage or contrast

ἰδού: 'behold, look, see'; renders Hebrew הִנֵּה ('behold'); a standard LXX Hebraism. Here it performs a deictic function — directing attention to the physical monuments now in place.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βουνὸς

heap

Nominative

nominative subject (first monument)

→ participant prominence

βουνὸς: meaning 'heap'; it serves as nominative subject (first monument).

οὗτος

this

Nominative

demonstrative pronoun (deictic: 'this very heap')

→ participant reference

οὗτος: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (deictic: 'this very heap').

καὶ

and

coordinating conjunction (joining the two monuments)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

στήλη

pillar

Nominative

nominative subject (second monument: Jacob's standing stone from v.45)

→ participant prominence

στήλη: meaning 'pillar'; it serves as nominative subject (second monument: Jacob's standing stone from v.45).

αὕτη

this

Nominative

demonstrative pronoun (deictic: 'this very pillar')

→ participant reference

> αὕτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative pronoun (deictic: 'this very pillar').

μαρτυρεῖ

witnesses / testifies

Pres Act Indic 3 Sg · μαρτυρέω

main verb (present: ongoing witnessing function of both monuments)

→ present of continuous action

> μαρτυρέω: 'witness, testify, bear witness'; the monuments are juridically personified as ongoing witnesses. The present tense gives the stones a continuous, perpetual witnessing function — they will keep witnessing long after both parties are gone.

ἀνὰ

between

preposition (ἀνὰ μέσον: 'between')

→ spatial or relational framing

> ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (ἀνὰ μέσον: 'between').

μέσον

midst

Accusative

accusative within ἀνὰ μέσον

→ object specification

> μέσον: meaning 'midst'; it serves as accusative within ἀνὰ μέσον.

ἐμοῦ

me

Genitive

genitive (Laban: first party witnessed between)

→ relational specification

> ἐμοῦ: meaning 'me'; it serves as genitive (Laban: first party witnessed between).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

σοῦ

you

Genitive

genitive (Jacob: second party)

→ relational specification

> σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (Jacob: second party).

σήμερον

today

adverb of time (the covenant takes effect today — its commencement)

→ clausal contribution

> σήμερον: meaning 'today'; it shapes the local clause or phrase relation in this passage.

διὰ

therefore / because of this

preposition (in διὰ τοῦτο: 'therefore')

→ spatial or relational framing

> διὰ: meaning 'therefore'; here it marks the relation signaled by preposition (in διὰ τοῦτο: 'therefore').

τοῦτο

this

Accusative

accusative object of διά (the reason: the witnessing function just described)

→ participant reference

> τοῦτο: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of διά (the reason: the witnessing function just described).

ἐκλήθη

was called / named

Aor Pass Indic 3 Sg · καλέω

main verb (the onomastic etiology: the place received its name)

→ constative aorist passive

> καλέω (aor. pass.): 'be called / named'; the formula ἐκλήθη τὸ ὄνομα τοῦ τόπου ('the name of the place was called') is the standard LXX etiological naming-formula (cf. Gen 11:9; 28:19).

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὄνομα
name
Nominative
nominative subject of ἐκλήθη
→ participant prominence
ὄνομα: meaning 'name'; it serves as nominative subject of ἐκλήθη.

αὐτοῦ
its
Genitive
genitive possessive (the heap's name)
→ relational specification
αὐτοῦ: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (the heap's name).

Βουνὸς
Witness-Heap
Nominative
predicate nominative (the official name: Βουνὸς μάρτυς = Galeed)
→ participant prominence
Βουνὸς: meaning 'Witness-Heap'; it serves as predicate nominative (the official name: Βουνὸς μάρτυς = Galeed).

μάρτυς
witness
Nominative
nominative appositive (completing the place-name: 'Witness-Heap')
→ participant prominence
μάρτυς: 'witness'; the definitive name assigned in the etiology formula — Βουνὸς μάρτυς = Hebrew גַּלְעֵד (Galeed). This is the chapter's name-etiology crux: the LXX renders both Aramaic and Hebrew names transparently as Greek 'Witness-Heap' variants rather than transliterating them.

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49 καὶ ἡ Ὅρασις, ἣν εἶπεν Ἐπίδοι κύριος ἀνὰ μέσον ἐμοῦ καὶ σοῦ, ὅτι ἀποστησόμεθα ἕτερος ἀπὸ ἑτέρου.

> And also the Watch-Vision, which he said: 'May the Lord watch between me and you, because we will be absent from one another.'

Second site-name: ἡ Ὅρασις = Mizpah; the mutual-surveillance oath καί

FLAG: The major crux. Where the MT reads הַמִּצְפָּה (ha-Mizpah, 'the Watch-post'), the LXX renders as ἡ Ὅρασις ('the Watch-Vision, the Seeing-Place'), deriving the name from the root רָאָה ('see') via ὁράω rather than from Hebrew צָפָה ('watch, look out'). The Mizpah benediction (ἐπίδοι κύριος … ὅτι ἀποστησόμεθα ἕτερος ἀπὸ ἑτέρου) is less a blessing than a mutual-surveillance oath: 'may the Lord watch [as a witnessing presence] between us because we will be apart from each other' — the optative ἐπίδοι plays on the name-etymology ὁράω. When they cannot see each other, the Lord sees for both of them. The phrase became a popular benediction but its original context is a boundary-treaty with enforcement clauses.

καὶ

and / also

additive conjunction (introducing the second site-name)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

Ὅρασις

Watch-Vision / Seeing-Place

Nominative

nominative subject (the second site-name: LXX's rendering of Mizpah)

→ participant prominence

ὅρασις: 'seeing, vision, the act of seeing'; renders Hebrew הַמִּצְפֶּה ('the Watch-post / Mizpah'). FLAG: The LXX connects the name to ὁράω ('see') rather than to Hebrew צָפָה ('keep watch, look out for'). The resulting name ἡ Ὅρασις ('the Vision/Watch-Vision') slightly shifts the emphasis from 'watchtower' to 'divine seeing' — appropriate given the covenant-oath that follows (ἐπίδοι κύριος, 'may the Lord look/watch'). The optative ἐπίδοι (from ἐφοράω) echoes the name semantically.

ἣν

which

Accusative

relative pronoun (accusative: introducing the content of the name-speech)

→ participant reference

ἣν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative: introducing the content of the name-speech).

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

relative clause verb (introducing the Mizpah-oath)

→ constative aorist

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

Ἐπίδοι

may he look / may he watch

Aor Act Opt 3 Sg · ἐφοράω

optative of wish (the Mizpah-oath: 'may the Lord watch between us')

→ optative of wish / imprecation

ἐφοράω: 'look upon, watch over, oversee'; the optative ἐπίδοι = 'may he look down upon, may he watch.' The verb plays on the name ἡ Ὅρασις (from ὁράω): Laban names the site 'the Watch-Vision' because YHWH will watch (ἐπίδοι) when they cannot watch each other. The oath is quasi-legal: God as third-party surveillance witness.

κύριος

the Lord

Nominative

nominative subject (YHWH as the divine witness-watcher)

→ participant prominence

κύριος: renders Hebrew יְהוָה (YHWH); this is one of the few places in Genesis 31 where the divine name appears in direct speech rather than the narrator's 'God' (θεός).

ἀνὰ

between

preposition (ἀνὰ μέσον: 'between')

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (ἀνὰ μέσον: 'between').

μέσον

midst

Accusative

accusative within ἀνὰ μέσον

→ object specification

> μέσον: meaning 'midst'; it serves as accusative within ἀνὰ μέσον.

ἐμοῦ

me

Genitive

genitive with ἀνὰ μέσον (Laban: first party)

→ relational specification

> ἐμοῦ: meaning 'me'; it serves as genitive with ἀνὰ μέσον (Laban: first party).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

σοῦ

you

Genitive

genitive (Jacob: second party)

→ relational specification

> σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (Jacob: second party).

ὅτι

because / for

causal conjunction (the reason for the oath: mutual absence)

→ discourse linkage or contrast

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

ἀποστησόμεθα

we will be separated / absent

Fut Mid Indic 1 Pl · ἀφίστημι

main verb (the condition requiring divine surveillance: they will be apart)

→ predictive future (the anticipated physical separation)

> ἀφίστημι: 'stand away from, withdraw, be absent'; the future indicates that separation is certain — which is why divine surveillance is needed. Renders Hebrew נִסָּתֵר ('when we are hidden from each other').

ἕτερος

one

Nominative

nominative subject (first element of the ἕτερος ἀπὸ ἑτέρου reciprocal: 'each from each')

→ participant prominence

> ἕτερος: 'other, another'; in the reciprocal expression ἕτερος ἀπὸ ἑτέρου = 'each from the other, one from another.'

ἀπὸ

from

preposition + genitive (separation: 'from the other')

→ spatial or relational framing

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

ἑτέρου

the other

Genitive

genitive object of ἀπό (the reciprocal: 'from one another')

→ relational specification

> ἑτέρου: meaning 'the other'; it serves as genitive object of ἀπό (the reciprocal: 'from one another').

50 εἰ ταπεινώσεις τὰς θυγατέρας μου, εἰ λήμψῃ γυναῖκας ἐπὶ ταῖς θυγατράσιν μου, ὅρα, οὐδεὶς μεθ' ἡμῶν ἐστιν· ὁ θεὸς μάρτυς ἀνὰ μέσον ἐμοῦ καὶ σοῦ.

> If you humiliate my daughters, if you take wives besides my daughters — look, no one is with us; God is witness between me and you.

Covenant boundary clauses: protection of the daughters; God as the enforcement witness εἰ

Laban now states the covenant's first enforcement clauses: two conditional protases (εἰ ταπεινώσεις … εἰ λήμψῃ …) with an implied apodosis ('God will see'). The ὅρα ('look, see') pivot is emphatic — Laban acknowledges that no human witness is present (οὐδεὶς μεθ' ἡμῶν) and therefore divine witness is the only recourse: ὁ θεὸς μάρτυς ('God is witness'). The two clauses protect the daughters from humiliation (ταπεινώσεις = sexual/domestic mistreatment) and from displacement by additional wives.

εἰ
if

conditional particle (first covenant clause)

→ discourse linkage or contrast

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

ταπεινώσεις
you humiliate / afflict

Fut Act Indic 2 Sg · ταπεινόω

protasis verb (the first forbidden act: humiliation of the daughters)

→ predictive future in conditional protasis

ταπεινόω: 'humiliate, afflict, oppress'; renders Hebrew תְּעַנֶּה ('if you afflict/humiliate'); in the context of a wife, ταπεινόω often specifically implies sexual humiliation, withholding conjugal rights, or domestic mistreatment. cf. ταπείνωσις at v.42.

τὰς
the

Accusative

article

→ noun-phrase marking

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

θυγατέρας
daughters

Accusative

direct object of ταπεινώσεις

→ object specification

θυγατέρας: meaning 'daughters'; it serves as direct object of ταπεινώσεις.

μου

my

Genitive

genitive possessive

→ relational specification

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

εἰ

if

conditional particle (second covenant clause)

→ discourse linkage or contrast

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

λήμψῃ

you take / take to yourself

Fut Mid Indic 2 Sg · λαμβάνω

protasis verb (the second forbidden act: polygamy beyond Laban's daughters)

→ predictive future in conditional protasis

λαμβάνω: 'take'; λαμβάνω γυναῖκα = 'take a wife' — the technical idiom for marriage; the clause prohibits Jacob from marrying additional wives beyond Rachel and Leah.

γυναῖκας

wives

Accusative

direct object of λήμψῃ (additional wives: the prohibited act)

→ object specification

γυναῖκας: meaning 'wives'; it serves as direct object of λήμψῃ (additional wives: the prohibited act).

ἐπὶ

in addition to / besides

preposition + dative (in addition to: ἐπί used for 'on top of, besides')

→ spatial or relational framing

ἐπὶ: meaning 'in addition to'; here it marks the relation signaled by preposition + dative (in addition to: ἐπί used for 'on top of, besides').

ταῖς

the

Dative

article

→ noun-phrase marking

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

θυγατράσιν

daughters

Dative

dative object of ἐπί (besides Laban's daughters: the existing wives)

→ sphere or reference

θυγατράσιν: meaning 'daughters'; it serves as dative object of ἐπί (besides Laban's daughters: the existing wives).

μου

my

Genitive

genitive possessive

→ relational specification

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

ὅρα

look / see

Pres Act Impv 2 Sg · ὁράω

imperative (pivotal appeal to attention: 'look — no one is with us')

→ present imperative (demand for attention)

ὁράω: 'see, look'; the imperatival ὅρα ('look!') pivots from the protases to the consequence. The echoes ὅρα / ὅρασις / ἐπίδοι tie this verse into the onomastic wordplay of v.49.

οὐδεὶς

no one

Nominative

nominative subject of ἐστιν (the practical situation: no human witness)

→ participant prominence

οὐδεὶς: meaning 'no one'; it serves as nominative subject of ἐστιν (the practical situation: no human witness).

μεθ'

with

preposition + genitive (association: 'with us')

→ spatial or relational framing

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

ἡμῶν

us

Genitive

genitive object of μετά (the two parties: no human witness present)

→ relational specification

ἡμῶν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά (the two parties: no human witness present).

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (existential: 'no one is present with us')

→ present of situation

> εἰμί: copula.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεὸς

God

Nominative

nominative subject (God as the sole witness and enforcer)

→ participant prominence

> θεὸς: meaning 'God'; it serves as nominative subject (God as the sole witness and enforcer).

μάρτυς

witness

Nominative

predicate nominative (divine title: 'God is witness')

→ participant prominence

> μάρτυς: 'witness'; echoes vv.47–48 (Βουνὸς μάρτυς) — God himself is the ultimate μάρτυς of whom the heap is only a physical reminder.

ἀνὰ

between

preposition (ἀνὰ μέσον: 'between')

→ spatial or relational framing

> ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (ἀνὰ μέσον: 'between').

μέσον

midst

Accusative

accusative within ἀνὰ μέσον

→ object specification

> μέσον: meaning 'midst'; it serves as accusative within ἀνὰ μέσον.

ἐμοῦ

me

Genitive

genitive (first party: Laban)

→ relational specification

> ἐμοῦ: meaning 'me'; it serves as genitive (first party: Laban).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

σοῦ

you

Genitive

genitive (second party: Jacob)

→ relational specification

> σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (second party: Jacob).

51 εἶπεν δὲ Λαβαν τῷ Ιακωβ Ἰδοὺ ὁ βουνὸς οὗτος καὶ ἡ στήλη αὕτη, ἣν ἔστησα ἀνὰ μέσον ἐμοῦ καὶ σοῦ·

> And Laban said to Jacob, 'Behold this heap and this pillar, which I have set up between me and you —'

> **Laban resumes the covenant-boundary speech: the monuments as legal marks** δέ
>
> The verse is a sentence interrupted — ἣν ἔστησα ἀνὰ μέσον ἐμοῦ καὶ σοῦ breaks off without an explicit apodosis (anacoluthon), with the consequence spelled out in the next verse. The deictic ἰδού repeats from v.48, reinforcing the physical monuments' role. Laban here says he set up the pillar (ἔστησα) — in v.45 Jacob erected it, so this is either Laban co-claiming the monument or the text reflects a harmonising double tradition.

εἶπεν
said
Aor Act Indic 3 Sg · λέγω
main verb
→ constative aorist
εἶπεν: verbal form rendered 'said' here; its aspect and clause role are specified by the parse and syntax fields.

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

Λαβαν
Laban
nominative subject
→ participant identification
Λαβαν: transliterated proper name rendered in Greek letters; here it functions as nominative subject.

τῷ
to
Dative
article
→ noun-phrase marking
τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Ιακωβ
Jacob
dative indirect object
→ participant identification
Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as dative indirect object.

Ἰδοὺ
Behold
presentational particle (deictic: directing attention to the monuments)
→ discourse linkage or contrast
Ἰδοὺ: meaning 'Behold'; 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.

βουνὸς
heap
Nominative
nominative subject (the heap of stones)
→ participant prominence
βουνὸς: meaning 'heap'; it serves as nominative subject (the heap of stones).

οὗτος

this

Nominative

demonstrative (deictic: 'this very heap')

→ participant reference

> οὗτος: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as demonstrative (deictic: 'this very heap').

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

στήλη

pillar

Nominative

nominative subject (the standing stone)

→ participant prominence

> στήλη: meaning 'pillar'; it serves as nominative subject (the standing stone).

αὕτη

this

Nominative

demonstrative (deictic)

→ participant reference

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

ἣν

which

Accusative

relative pronoun (accusative: the pillar, which Laban now claims to have set up)

→ participant reference

> ἣν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (accusative: the pillar, which Laban now claims to have set up).

ἔστησα

I set up / erected

Aor Act Indic 1 Sg · ἵστημι

relative clause verb (Laban claims he erected the pillar — cf. Jacob in v.45)

→ constative aorist

> ἵστημι: 'set up, erect'; Laban uses 'I set up' (ἔστησα), though v.45 attributed the erection to Jacob. The textual tension may reflect the blending of two traditions about who erected which monument.

ἀνὰ

between

preposition (ἀνὰ μέσον: 'between')

→ spatial or relational framing

> ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (ἀνὰ μέσον: 'between').

μέσον

midst

Accusative

accusative within ἀνὰ μέσον

→ object specification

> μέσον: meaning 'midst'; it serves as accusative within ἀνὰ μέσον.

ἐμοῦ

me

Genitive

genitive (first party: Laban)

→ relational specification

> ἐμοῦ: meaning 'me'; it serves as genitive (first party: Laban).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

σοῦ

you

Genitive

genitive (second party: Jacob)

→ relational specification

> σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive (second party: Jacob).

52 μάρτυς ὁ βουνὸς οὗτος, καὶ μάρτυς ἡ στήλη· ὅτι ἐγὼ οὐ διελεύσομαι πρὸς σέ, οὐδὲ σὺ διελεύσῃ πρός με εἰς κακόν.

> This heap is a witness and this pillar is a witness, that I will not cross over to you and you will not cross over to me with evil intent.

> **The covenant boundary clause: mutual non-aggression beyond the heap** μάρτυς
>
> The verse states the covenant's practical territorial content — a mutual non-crossing agreement: neither party may cross the boundary (the heap) εἰς κακόν ('for evil / with hostile intent'). The phrase εἰς κακόν qualifies the crossing — normal crossing for peaceful purposes is not excluded, only hostile encroachment. The double μάρτυς … μάρτυς ('witness … witness' — the two monuments as dual witnesses) forms an emphatic rhetorical pair before the ὅτι-clause that specifies what they witness.

μάρτυς

witness

Nominative

predicate nominative (the heap as witness: first declaration)

→ participant prominence

> μάρτυς: 'witness'; the heap and the pillar are both μάρτυς — the word now governs both monuments. The double statement without connective functions as an emphatic declaration.

ὁ

the

Nominative

article

→ noun-phrase marking

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

βουνὸς

heap

Nominative

nominative subject (the heap = Witness-Heap / Galeed)

→ participant prominence

> βουνὸς: meaning 'heap'; it serves as nominative subject (the heap = Witness-Heap / Galeed).

οὗτος

this

Nominative

demonstrative (deictic)

→ participant reference

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

μάρτυς

witness

Nominative

predicate nominative (the pillar as witness: second declaration)

→ participant prominence

μάρτυς: meaning 'witness'; it serves as predicate nominative (the pillar as witness: second declaration).

ἡ

the

Nominative

article

→ noun-phrase marking

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

στήλη

pillar

Nominative

nominative subject (the standing stone)

→ participant prominence

στήλη: meaning 'pillar'; it serves as nominative subject (the standing stone).

ὅτι

that

content conjunction (specifying what the monuments witness: the non-crossing covenant)

→ discourse linkage or contrast

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

ἐγὼ

I

Nominative

emphatic nominative subject (Laban: his side of the mutual oath)

→ participant reference

ἐγὼ: meaning 'I'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic nominative subject (Laban: his side of the mutual oath).

οὐ

not

negation

→ participant reference

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

διελεύσομαι

will cross over / pass through

Fut Mid Indic 1 Sg · διέρχομαι

main verb (Laban's covenant commitment: not to cross into Jacob's territory)

→ predictive future (binding commitment)

διέρχομαι: 'go through, cross, pass over'; renders Hebrew אֶעֱבֹר ('I will cross'); crossing the boundary heap is the prohibited act — the covenant establishes a territorial division.

πρὸς

to / against

preposition + accusative (direction: to/against Jacob's side)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction: to/against Jacob's side).

σέ

you

Accusative

accusative object of πρός

→ participant reference

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

οὐδὲ

nor

negative conjunction (adding Jacob's reciprocal commitment)

→ discourse linkage or contrast

οὐδὲ: meaning 'nor'; conjunction or particle linking this unit with the surrounding discourse.

σὺ

you

Nominative

emphatic nominative subject (Jacob: his reciprocal commitment)

→ participant reference

σὺ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as emphatic nominative subject (Jacob: his reciprocal commitment).

διελεύσῃ

will cross over

Fut Mid Indic 2 Sg · διέρχομαι

main verb (Jacob's bound commitment: not to cross into Laban's territory)

→ predictive future (binding commitment)

> διέρχομαι: 'go through / pass through'; the negated future οὐ διελεύσῃ ('you shall not pass through') is a categorical refusal; renders עָבַר; it directly denies the request of v. 17.

πρός

to / against

preposition + accusative (direction: to/against Laban's side)

→ spatial or relational framing

> πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction: to/against Laban's side).

με

me

Accusative

accusative object of πρός

→ participant reference

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

εἰς

for / with intent of

preposition + accusative (purpose: 'with hostile intent')

→ spatial or relational framing

> εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (purpose: 'with hostile intent').

κακόν

evil / harm

Accusative

accusative of purpose (εἰς κακόν = 'for evil, with hostile purpose')

→ object specification

> κακός: 'bad, evil, harmful'; εἰς κακόν qualifies the crossing — neither party may cross the boundary with hostile intent. Peaceful crossing is not excluded. The qualifier gives the covenant a practical rather than absolute character.

53 ὁ θεὸς Αβρααμ καὶ ὁ θεὸς Ναχωρ κρινεῖ ἀνὰ μέσον ἡμῶν. καὶ ὤμοσεν Ιακωβ κατὰ τοῦ φόβου τοῦ πατρὸς αὐτοῦ Ισαακ.

> The God of Abraham and the God of Nahor will judge between us. And Jacob swore by the Fear of his father Isaac.

Asyndeton: the divine-judiciary invocation and Jacob's oath by the Fear of Isaac ASYNDETON

Laban invokes both family deities — the God of Abraham (Jacob's line) and the God of Nahor (Laban's line) — as the judicial witness and enforcer: κρινεῖ ἀνὰ μέσον ἡμῶν ('will judge between us'). This is the only place in the narrative where both family lines' gods are invoked in parallel, acknowledging that the two men come from a common Terahite ancestry but have diverged. Jacob's response is notably singular: he does not swear by the God of Nahor — he swears κατὰ τοῦ φόβου τοῦ πατρὸς αὐτοῦ Ισαακ ('by the Fear of his father Isaac'). FLAG: The second occurrence of ὁ φόβος Ισαακ (first at v.42); Jacob's oath exclusively references the Abrahamic line's experiential divine-dread, not the syncretic double-invocation Laban has just made.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεὸς

God

Nominative

nominative subject (first divine name: God of Abraham)

→ participant prominence

θεὸς: meaning 'God'; it serves as nominative subject (first divine name: God of Abraham).

Αβρααμ

Abraham

genitive of possession (indeclinable)

→ participant identification

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

καὶ

and

coordinating conjunction (joining the two family gods)

→ 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.

θεὸς

God

Nominative

nominative subject (second divine name: God of Nahor — Laban's ancestor)

→ participant prominence

θεὸς: meaning 'God'; it serves as nominative subject (second divine name: God of Nahor — Laban's ancestor).

Ναχωρ

Nahor

genitive of possession (indeclinable: Nahor, brother of Abraham, Laban's ancestor)

→ participant identification

Ναχωρ: Nahor was Abraham's brother (Gen 11:26); Laban and Rebekah were Nahor's grandchildren. The parallel invocation places the treaty on a kinship basis.

κρινεῖ

will judge

Fut Act Indic 3 Sg · κρίνω

main verb (divine juridical function: God/the gods will enforce the treaty)

→ predictive future (the divine enforcement mechanism)

κρίνω: 'judge, decide, adjudicate'; the predictive future — God will judge between us if the covenant is violated. The legal terminology (κρίνω) climaxes Jacob's self-defence speech's legal register (ἐλέγχω / κρίνω / ὁρκίζω).

ἀνὰ

between

preposition (ἀνὰ μέσον: 'between')

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (ἀνὰ μέσον: 'between').

μέσον

midst

Accusative

accusative within ἀνὰ μέσον

→ object specification

μέσον: meaning 'midst'; it serves as accusative within ἀνὰ μέσον.

ἡμῶν

us

Genitive

genitive object with ἀνὰ μέσον ('between us')

→ relational specification

ἡμῶν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object with ἀνὰ μέσον ('between us').

καὶ

and

narrative conjunction (Jacob's response to Laban's invocation)

→ discourse linkage or contrast

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

ὤμοσεν

swore

Aor Act Indic 3 Sg · ὀμνύω

main verb (Jacob's oath-taking: the ratification of the covenant)

→ constative aorist

ὀμνύω: 'swear, take an oath'; renders Hebrew וַיִּשָּׁבַע ('and he swore'); the oath seals the covenant. Jacob does not respond to Laban's double-deity invocation — he swears by his own exclusive divine name.

Ιακωβ

Jacob

nominative subject

→ participant identification

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

κατὰ

by

preposition + genitive (oath formula: 'swear by')

→ spatial or relational framing

κατὰ: meaning 'by'; here it marks the relation signaled by preposition + genitive (oath formula: 'swear by').

τοῦ

the

Genitive

article

→ noun-phrase marking

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

φόβου

Fear

Genitive

genitive object of κατά (the divine name sworn by: the Fear of Isaac)

→ relational specification

> φόβος: 'fear, dread'; as divine epithet, ὁ φόβος ... Ισαακ ('the Fear of Isaac') = God as experienced by Isaac in dread. FLAG: The second occurrence of this unique epithet (cf. v.42); Jacob's oath exclusively names this god and not Nahor's. This silent theological choice — swearing only by the God of his father Isaac and not by Laban's god — is the narrative's quiet declaration of exclusive Yahwistic commitment.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πατρὸς

father

Genitive

genitive of relationship (Isaac as Jacob's father)

→ relational specification

> πατρὸς: meaning 'father'; it serves as genitive of relationship (Isaac as Jacob's father).

αὐτοῦ

his

Genitive

genitive possessive (Jacob's father)

→ relational specification

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

Ισαακ

Isaac

genitive of possession (indeclinable: Isaac, whose experience of God grounds the divine name)

→ participant identification

> Ισαακ: transliterated proper name rendered in Greek letters; here it functions as genitive of possession (indeclinable: Isaac, whose experience of God grounds the divine name).

54 καὶ ἔθυσεν Ιακωβ θυσίαν ἐν τῷ ὄρει καὶ ἐκάλεσεν τοὺς ἀδελφοὺς αὐτοῦ φαγεῖν ἄρτον· καὶ ἔφαγον καὶ ἔπιον καὶ ἐκοιμήθησαν ἐν τῷ ὄρει.

> And Jacob offered a sacrifice on the mountain and called his kinsmen to eat bread; and they ate and drank and slept on the mountain.

Covenant ratification: the sacrifice and communal meal on the mountain — the chapter's closing anchor καί

The covenant is now sealed by a sacrifice (θυσίαν ἔθυσεν — a cognate pair, figura etymologica: 'sacrificed a sacrifice') and a covenant meal. The tripartite closing formula ἔφαγον καὶ ἔπιον καὶ ἐκοιμήθησαν ἐν τῷ ὄρει ('they ate and drank and slept on the mountain') is the chapter's narrative anchor — the verbal closing bracket that corresponds to v.1's opening (Jacob heard / fled). The three aorists in paratactic sequence give the closing a ceremonial finality. The meal on the mountain (v.54b) echoes v.46b (they ate on the heap) — the full covenant-ratification meal now supersedes the preliminary eating. Versification note: this is LXX v.54; what English Bibles call 31:55 (Laban rising early to kiss his grandchildren and return home) = LXX 32:1 and belongs to chapter 32.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔθυσεν

offered / sacrificed

Aor Act Indic 3 Sg · θύω

main verb (the sacrificial ratification of the covenant)

→ constative aorist

θύω: 'sacrifice, offer, slaughter'; renders Hebrew וַיִּזְבַּח ('and he slaughtered/sacrificed'); the covenant is ratified by sacrifice, giving it a religious as well as legal character.

Ιακωβ

Jacob

nominative subject

→ participant identification

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

θυσίαν

sacrifice / offering

Accusative

cognate accusative (figura etymologica with ἔθυσεν: 'sacrificed a sacrifice')

→ object specification

θυσία: 'sacrifice, offering'; cognate to θύω — the pairing θυσίαν ἔθυσεν is a figura etymologica, a Hebraism reflecting the Hebrew pattern זָבַח וַיִּזְבַּח. The sacrifice precedes the covenant meal — the proper sequence for covenant ratification.

ἐν

on / in

preposition + dative (location: on the mountain)

→ spatial or relational framing

ἐν: meaning 'on'; here it marks the relation signaled by preposition + dative (location: on the mountain).

τῷ

the

Dative

article

→ noun-phrase marking

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

ὄρει

mountain

Dative

dative of place (Mount Gilead: the covenant site)

→ sphere or reference

ὄρος: 'mountain'; ἐν τῷ ὄρει = on Mount Gilead (the heap bears the name Galeed; the setting is the hill country of Gilead, Trans-Jordan). The mountain as covenant-ratification site echoes Sinai and anticipates the mountain covenants of Israelite tradition.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called / invited

Aor Act Indic 3 Sg · καλέω

main verb (Jacob's invitation to the covenant meal)

→ constative aorist

καλέω: 'call, invite'; the covenant meal is a communal invitation — ἐκάλεσεν ... φαγεῖν ('called [them] to eat').

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἀδελφοὺς

kinsmen / brothers

Accusative

direct object of ἐκάλεσεν (those invited: Jacob's kinsmen, presumably including Laban's men)

→ object specification

ἀδελφοὺς: meaning 'kinsmen'; it serves as direct object of ἐκάλεσεν (those invited: Jacob's kinsmen, presumably including Laban's men).

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

complementary infinitive (purpose of the invitation: to eat the covenant meal)

→ constative aorist infinitive

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

ἄρτον

bread / food

Accusative

direct object of φαγεῖν (the meal: 'bread' as synecdoche for a full meal)

→ object specification

ἄρτος: 'bread'; renders Hebrew לֶחֶם ('bread, food'); ἄρτον φαγεῖν ('to eat bread') is a Hebraism for eating a meal. The covenant-meal echoes Exod 24:11 (Moses and the elders eating before God on the mountain).

καὶ

and

narrative conjunction (beginning the three-part closing formula)

→ discourse linkage or contrast

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

ἔφαγον

ate

Aor Act Indic 3 Pl · ἐσθίω

main verb (first of three closing aorists: the covenant meal)

→ constative aorist

ἐσθίω: 'eat'; part of the tripartite closing formula ἔφαγον καὶ ἔπιον καὶ ἐκοιμήθησαν — the chapter's closing verbal anchor.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔπιον

drank

Aor Act Indic 3 Pl · πίνω

main verb (second of three closing aorists: drinking at the covenant-meal)

→ constative aorist

πίνω: 'drink'; the covenant-meal includes wine/drink — the full communal ratification. ἔφαγον καὶ ἔπιον echoes Exod 24:11 (Moses and the elders 'ate and drank' in God's presence after the Sinai covenant-ratification).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐκοιμήθησαν

slept / lodged

Aor Pass Indic 3 Pl · κοιμάομαι

main verb (third and final closing aorist: they slept on the mountain)

→ constative aorist

κοιμάομαι: 'sleep, lie down, lodge'; renders Hebrew וַיָּלִינוּ ('and they spent the night'). The final verb of the chapter: the covenant-parties sleep together on the mountain — a final image of peaceful coexistence before they depart in opposite directions (Laban returns east; Jacob continues west to Canaan).

ἐν

on / in

preposition + dative (location: on the mountain)

→ spatial or relational framing

ἐν: meaning 'on'; here it marks the relation signaled by preposition + dative (location: on the mountain).

τῷ

the

Dative

article

→ noun-phrase marking

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

ὄρει

mountain

Dative

dative of place (the final word: on the mountain — the chapter's closing image)

→ sphere or reference

ὄρος: the final word of the chapter, ἐν τῷ ὄρει ('on the mountain'), frames the whole covenant ceremony within a mountain setting. This is the chapter's versification boundary: LXX 31:54 ends here; what English Bibles call 31:55 (Laban's departure the next morning) = LXX 32:1.

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.