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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 33

ΓΕΝΕΣΙΣ ΛΓ'

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 the narrative resolution of the Jacob–Esau cycle: the reunion after twenty years' estrangement (cf. Gen 27–28).

Translation & textual notes

The Greek text of Genesis 33 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 the narrative resolution of the Jacob–Esau cycle: the reunion after twenty years' estrangement (cf. Gen 27–28). Its most arresting formal feature is the sevenfold prostration at 33:3 — προσεκύνησεν ἐπὶ τὴν γῆν ἐπτάκις — drawn from ancient Near Eastern court protocol requiring seven bows before a superior. The theological centre is 33:4, where five compressed verbs render the cascade of Esau's grace: he ran (προσέδραμεν), embraced (περιελάβεν), fell upon his neck

(ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ), kissed (ἐφίλησεν), and they wept together (ἔκλαυσαν ἀμφοτέροι). The phrase ἐπέπεσεν ἐπὶ τὸν τράχηλον is the exact wording echoed at Luke 15:20 in the parable of the prodigal son, making Gen 33:4 the OT type-scene for that parable. At 33:10 Jacob's extraordinary declaration — εἶδον τὸ πρόσωπόν σου, ὡς ἄν τις ἴδοι πρόσωπον θεοῦ — deliberately recalls 32:30 (Peniel); Esau's merciful face becomes, for the trembling Jacob, a second theophanic encounter. At 33:11 Jacob presses his gift on Esau as τὰς εὐλογίας μου ('my blessings') — the charged covenantal term of Gen 27, now ironically returned to the one from whom it was stolen. At 33:14 the imagery of κατὰ σχολὴν τῆς ἀγωγῆς ('at the leisure of the drove') and κατὰ πόδα τοῦ παιδαρίου ('at the pace of the little ones') is the chapter's pastoral masterpiece. At 33:17 the LXX renders the Hebrew toponym תִּכְוָה as Σκηναί ('Booths'), making the etymology transparent rather than transliterating; the same word denotes the festival of Σκηνοπηγία. At 33:19 the obscure Hebrew price-term קֶשֶׁט (qesitah — a coin or weight of uncertain value, found only at Gen 33:19, Josh 24:32, Job 42:11) is rendered as ἑκατὸν ἀμνάδων ('a hundred she-lambs'); Acts 7:16 refers to a Shechem purchase, generating textual-critical interest about whether Abraham or Jacob made it. At 33:20 the LXX converts the MT's altar-name אֵלֶּי יִשְׂרָאֵל into a verbal phrase — ἐπεκαλέσατο τὸν θεὸν Ἰσραὴλ ('he called upon the God of Israel') — substituting a cultic act for a name-inscription, and for the first time defining the divine under the name Ἰσραὴλ first given to Jacob at 32:28.

Discourse structure of the chapter

A · 33:1–3

Jacob's sevenfold prostration before Esau and four hundred men

Jacob lifts his eyes and sees Esau approaching with four hundred men (33:1) — the same armed host that has driven the preceding night of prayer and wrestling. His response is a tactical arrangement of his family (33:1b–2) that encodes his hierarchy of love: the maidservants and their sons at the front, Leah and her children in the middle, Rachel and Joseph at the rear. He himself then steps out ahead of them all (αὐτὸς δὲ προῆλθεν, 33:3) and performs the sevenfold bow — the maximum prostration demanded by ancient Near Eastern court protocol — slowly advancing until his brother reaches him. The unit builds unbearable suspense: Jacob has prepared every contingency except one, and it is the one Esau provides.

B · 33:4–7

Reconciliation: Esau runs, embraces, weeps; women and children bow

The tension of the approach breaks instantly in 33:4's five-verb torrent: Esau ran, embraced, fell upon his neck, kissed, and they both wept. The paratactic cascade, without a single subordinating conjunction, conveys the overwhelming rush of unexpected grace. In 33:5–7 the dialogue of recognition and presentation follows — Esau asks about the women and children, Jacob answers that they are the children God granted him (33:5), and the three groups present themselves in the order Jacob had arranged, each bowing (προσεκύνησαν). The reconciliation is sealed not by negotiation but by emotion and then formal homage.

C · 33:8–11

The dialogue of the gift: Jacob presses εὐλογίας on Esau

Esau asks about the gift-convoy he had encountered (33:8); Jacob answers that it was to win favor (ἵνα εὖρη ὁ παῖς σου χάριν, 33:8). Esau magnanimously refuses — 'I have much, brother; let what is yours be yours' (33:9). Jacob insists with a remarkable theological comparison: seeing Esau's face is like seeing the face of God (33:10) — a deliberate Peniel echo (32:30). He then urges acceptance of the gifts under the theologically loaded term εὐλογίας ('blessings', 33:11) — the very word used for Isaac's stolen blessing in Gen 27 — justifying it with the confession 'God has shown me mercy and I have everything.' Esau yields only to Jacob's pressing (ἐβιάσατο αὐτόν, 33:11).

D · 33:12–16

Parting: Jacob's considerate pace; Esau returns to Seir

Esau proposes to travel together (33:12) and then to leave a protective escort (33:15) — two gestures of continued solidarity that Jacob politely declines on both occasions. His refusal of travel-companions is framed in terms of pastoral mercy: the children are tender (ἀπαλώτερα, 33:13), the flocks are nursing, and one day of hard driving would kill them all; Jacob will travel at the pace of the drove and the little ones (33:14). Jacob promises to follow Esau to Seir but never arrives — the narrative will take him elsewhere. On that same day Esau returns his own way to Seir (33:16), the two brothers permanently parting after their one reunion.

E · 33:17–20

Jacob at Succoth and Shechem; the altar called upon the God of Israel

Jacob travels not to Seir but to Σκηναί (Succoth, 'Booths'), where he builds houses for himself and shelters for his cattle — a moment of pastoral settlement after years of journeying (33:17). He then advances into Canaan proper, arriving at Σαλημ near Shechem (33:18), and purchases a field from Hamor the father of Shechem for a hundred she-lambs (33:19) — the first patriarchal land-purchase in Canaan since Abraham's at Machpelah (Gen 23). The chapter closes with the erection of an altar and the act ἐπεκαλέσατο τὸν θεὸν Ἰσραὴλ ('he called upon the God of Israel', 33:20), the LXX rendering the MT's altar-name as a liturgical invocation, and for the first time the covenant name Israel defining the identity of God.

1 Ἀναβλέψας δὲ Ἰακωβ εἶδεν, καὶ ἰδοὺ Ἡσαὺ ὁ ἀδελφὸς αὐτοῦ ἐρχόμενος, καὶ τετρακόσιοι ἄνδρες μετ' αὐτοῦ· καὶ ἐπεμέρισεν Ἰακωβ τὰ παιδιά ἐπὶ Λειαν καὶ Ραχὴλ καὶ τὰς δύο παιδίσκας.

And Jacob lifted up his eyes and saw, and behold, Esau his brother coming, and with him four hundred men; and Jacob divided the children among Leah and Rachel and the two maidservants.

Narrative resumption / suspense peak

Ἀναβλέψας δέ

The participial opener Ἀναβλέψας δέ ('and having lifted up his eyes') mirrors the gesture of sight that punctuates the patriarchal narratives at moments of theophany and destiny (cf. Gen 18:2; 22:13; 24:63). The ἰδοὺ clause delivers the dreaded vision — Esau with four hundred men — as a shock of direct perception; the syntax holds the reader in Jacob's terrified viewpoint. The second καί-clause gives Jacob's immediate tactical response, splitting the chapter-opening into threat-seen and countermeasure-taken.

Ἀναβλέψας

having lifted up his eyes

Aor Act Ptcp Nom Sg Masc · ἀναβλέπω

adverbial participle (attendant circumstance / prior action)

→ constative aorist (single upward glance)

ἀναβλέπω: 'look up / lift the eyes'; the compound ἀνα- marks the upward direction; a standard LXX idiom for a decisive glance that precipitates narrative action (Gen 18:2; 22:13; 24:63); renders Hebrew יָנַח ... רָאָה.

δὲ

and

transitional particle (narrative development)

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Ἰακωβ

Jacob

Nominative

subject (nominative in apposition to the participle)

→ participant identification

Ἰακωβ: indeclinable transliteration of Hebrew יַעֲקֹב (Ya'āqōb); the heel-grasper of Gen 25:26, now returning to Canaan after twenty years in Mesopotamia with a new name (Ἰσραὴλ, 32:28) but still using the old one.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb

→ constative aorist (completed act of perception)

ὁράω: 'see / perceive'; the aorist reports the single completed act; the content of the sight is given by the ἰδοὺ clause.

καὶ

and

narrative conjunction (introducing ἰδοῦ clause)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἰδοῦ

behold

exclamatory particle (presenting vivid direct perception)

→ discourse linkage or contrast

ἰδοῦ: 'behold / look'; calques Hebrew הִנֵּה, the standard LXX presentational particle that places the reader inside the perceiver's startled viewpoint; here it delivers the dread object of the glance — Esau and his host.

Ἡσαυ

Esau

Nominative

subject of ἰδοῦ clause

→ participant identification

Ἡσαυ: indeclinable transliteration of Hebrew יִשָּׂא (‘Ēśāw); Jacob's elder twin, the aggrieved party of Gen 27; last mentioned at 32:6 when his advance with four hundred men was first reported.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἀδελφός

brother

Nominative

predicate noun / appositive in ἰδοῦ clause

→ participant prominence

ἀδελφός: 'brother'; the narrator's designation here is quietly significant — 'his brother' is coming, not 'his enemy'; the kinship term holds open the possibility of reconciliation even as the four hundred men suggest threat.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

αὐτοῦ: pronominal or article form rendered 'his' here, functioning according to its local inflection and syntax.

ἐρχόμενος

coming

Pres Mid Ptcp Nom Sg Masc · ἔρχομαι

supplementary participle (predicate of ἰδοῦ clause)

→ progressive (approach in progress)

ἔρχομαι: 'come / go'; the present participle emphasizes the ongoing approach — Esau is even now drawing near, not yet arrived; the tension is held in the imperfective aspect.

καὶ

and

coordinating conjunction (adding the escort detail)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τετρακόσιοι

four hundred

Nominative

numerical adjective (predicate: subject of implied εἶν)

→ participant prominence

τετρακόσιοι: 'four hundred'; renders Hebrew מאות; the number recurs from Gen 32:7 and 32:8 where Jacob had already heard it and divided his camp. Four hundred armed men is a substantial war-band; the same number appears at 1 Sam 22:2 of David's force in the wilderness.

ἄνδρες

men

Nominative

subject (of implied existential verb)

→ participant prominence

ἄνῃρ: 'man / adult male'; the word specifically denotes men as warriors or capable adult males, appropriate to the military overtone of the escort.

μετ'

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετ': preposition rendered 'with' here, functioning according to its local construction.

αὐτοῦ

him

Genitive

genitive of accompaniment (object of μετά)

→ relational specification

αὐτοῦ: pronominal or article form rendered 'him' here, functioning according to its local inflection and syntax.

καὶ

and

narrative conjunction (sequential action: Jacob's response)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐπεμέρισεν

divided

Aor Act Indic 3 Sg · ἐπιμερίζω

main verb (tactical distribution)

→ constative aorist (single completed action)

ἐπιμερίζω: 'distribute / divide among'; a compound of μερίζω ('divide') with ἐπί (distributive direction); renders Hebrew וַיַּחַד (wayyaḥaḥ, 'he divided'); the same root appears at Gen 32:8 when Jacob divided his camp into two groups.

Ἰακωβ

Jacob

Nominative

subject (resumptive after ἰδοὺ parenthesis)

→ participant identification

Ἰακωβ: indeclinable form rendered 'Jacob' here, used according to its local clause function.

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

παιδιά

children

Accusative

direct object

→ object specification

παιδίον: 'child / young child'; diminutive of παῖς; here the collective term for Jacob's offspring, to be specified by their mothers in v.2.

ἐπὶ

among

preposition + accusative (distributive: 'assigned to')

→ spatial or relational framing

ἐπὶ: preposition rendered 'among' here, functioning according to its local construction.

Λειαν

Leah

Accusative

object of ἐπὶ (first recipient group)

→ participant identification

Λειά: indeclinable transliteration of Hebrew לֵיָאָה (Lē'āh); Jacob's first wife, mother of Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah; placed in the middle position of Jacob's procession.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Ραχηλ

Rachel

Accusative

object of ἐπὶ (second recipient group)

→ participant identification

Ραχηλ: indeclinable transliteration of Hebrew רָחֵל (Rāḥēl); Jacob's beloved wife, mother of Joseph; placed last (safest position) as v.2 will specify.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

δύο

two

Accusative

numeral adjective

→ measure or count

δύο: indeclinable form rendered 'two' here, used according to its local clause function.

παιδίσκας

maidservants

Accusative

object of ἐπὶ (third recipient group)

→ object specification

παιδίσκη: 'maidservant / slave-girl'; the two are Bilhah (Rachel's maid, mother of Dan and Naphtali) and Zilpah (Leah's maid, mother of Gad and Asher); they occupy the vanguard — the most exposed position — in Jacob's tactical arrangement.

2 καὶ ἔθηκεν τὰς δύο παιδίσκας καὶ τοὺς υἱοὺς αὐτῶν ἐν πρώτοις καὶ Λειαν καὶ τὰ παιδιά αὐτῆς ὀπίσω καὶ Ραχηλ καὶ Ἰωσηφ ἐσχάτους.

And he placed the two maidservants and their sons first, and Leah and her children behind, and Rachel and Joseph last.

Elaboration (tactical arrangement made explicit) καὶ

The verse elaborates the distribution of v.1b with brutal clarity of priority: those most expendable at the front (the maidservants and their sons), those moderately loved in the middle (Leah and her children), and the most beloved at the rear (Rachel and Joseph). Not a word of moral evaluation is offered; the narrator simply records the placement, leaving the reader to make the inference about Jacob's emotional calculus.

καὶ
and

narrative conjunction (sequential action)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἔθηκεν
placed

Aor Act Indic 3 Sg · τίθημι

main verb (positional arrangement)

→ constative aorist (single completed act of arrangement)

τίθημι: 'place / set / put'; used here in the sense of positioning people in a procession order; renders Hebrew וַיַּאֲסֶם (wayyāśēm).

τὰς
the

Accusative

article

→ noun-phrase marking

τὰς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

δύο
two

Accusative

numeral adjective

→ measure or count

δύο: indeclinable form rendered 'two' here, used according to its local clause function.

παιδίσκας
maidservants

Accusative

direct object (first group)

→ object specification

παιδίσκας: lexical item rendered 'maidservants' here in the immediate context.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τοὺς
the

Accusative

article

→ noun-phrase marking

τοὺς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

υἱοὺς
sons

Accusative

coordinate direct object

→ object specification

υἱός: 'son'; the maidservants' sons are Dan, Naphtali (Bilhah's) and Gad, Asher (Zilpah's) — four of Jacob's twelve sons.

αὐτῶν

their

Genitive

genitive of relationship

→ relational specification

αὐτῶν: pronominal or article form rendered 'their' here, functioning according to its local inflection and syntax.

ἐν

in

preposition + dative (positional: 'in the first position')

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

πρώτοις

the first place

Dative

substantival adjective (dative of place / position)

→ sphere or reference

πρώτος: 'first'; as a substantive ἐν πρώτοις = 'in the first ranks / at the front'; the position of maximum exposure to Esau's host.

καὶ

and

coordinating conjunction (second group)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Λειαν

Leah

Accusative

direct object (second group)

→ participant identification

Λειαν: indeclinable form rendered 'Leah' here, used according to its local clause function.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

παιδιά

children

Accusative

coordinate direct object

→ object specification

παιδιά: lexical item rendered 'children' here in the immediate context.

αὐτῆς

her

Genitive

genitive of relationship

→ relational specification

αὐτῆς: pronominal or article form rendered 'her' here, functioning according to its local inflection and syntax.

ὀπίσω

behind

adverb of place (positional: 'behind / after')

→ clausal contribution

ὀπίσω: 'behind / after'; as an adverb of position it places Leah's group in the middle of the procession, behind the maidservants but before Rachel.

καὶ

and

coordinating conjunction (third group)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Ραχηλ

Rachel

Accusative

direct object (third group, last)

→ participant identification

Ραχηλ: indeclinable form rendered 'Rachel' here, used according to its local clause function.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Ἰωσήφ

Joseph

Accusative

coordinate direct object

→ participant identification

Ἰωσήφ: indeclinable transliteration of Hebrew יוֹסֵף (Yōsēḇ); Rachel's firstborn and Jacob's beloved son; his position at the very rear — safest of all — anticipates his narrative centrality in the chapters that follow (Gen 37–50).

ἐσχάτους

last

Accusative

predicate adjective (positional: 'last / hindmost')

→ object specification

ἐσχατος: 'last / furthest back'; the superlative of position; Rachel and Joseph occupy the rearmost place, farthest from danger.

3 αὐτὸς δὲ προῆλθεν ἔμπροσθεν αὐτῶν καὶ προσεκύνησεν ἐπὶ τὴν γῆν ἑπτάκις, ἕως τοῦ ἐγγίσαι τὸν ἀδελφὸν αὐτοῦ.

But he himself went on ahead of them and bowed down to the ground seven times, until he came near to his brother.

Contrast / narrative focus (emphatic self-placement)

αὐτὸς δέ

The emphatic pronoun αὐτός singles Jacob out from the family he has arranged behind him: he himself steps forward ahead of all. The sevenfold prostration ἑπτάκις is the chapter's defining ritual gesture — ancient Near Eastern diplomatic protocol for greeting a superior, documented in the Amarna letters (e.g., EA 147: 'At the feet of the king my lord I bow seven times and seven times'). Jacob performs the maximum act of submission as he advances, each bow bringing him one step closer to Esau.

αὐτός

he himself

Nominative

emphatic subject pronoun

→ participant reference

αὐτός: used as an intensive pronoun in the nominative ('he himself / he for his part'); singles Jacob out from the group he has stationed behind him; renders Hebrew **אִנְחִי**.

δὲ

but

adversative/continuative particle

→ discourse linkage or contrast

δὲ: connective or particle rendered 'but' here, shaping the clause or discourse flow in context.

προῆλθεν

went ahead

Aor Act Indic 3 Sg · προέρχομαι

main verb (deliberate vanguard advance)

→ constative aorist (single completed advance)

προέρχομαι: 'go forward / advance ahead of'; the compound προ- is significant — Jacob places himself between his family and Esau's host, a protective and courageous act despite his terror.

ἔμπροσθεν

ahead of

preposition/adverb + genitive (spatial: 'in front of')

→ spatial or relational framing

ἔμπροσθεν: preposition rendered 'ahead of' here, functioning according to its local construction.

αὐτῶν

them

Genitive

genitive (object of ἔμπροσθεν)

→ relational specification

αὐτῶν: pronominal or article form rendered 'them' here, functioning according to its local inflection and syntax.

καί

and

coordinating conjunction

→ discourse linkage or contrast

καί: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

προσεκύνησεν

bowed down

Aor Act Indic 3 Sg · προσκυνέω

main verb (ritual prostration)

→ constative aorist (repeated act summarized)

προσκυνέω: 'bow down / prostrate oneself / worship'; the standard LXX term for full prostration, used both for human homage and divine worship; renders Hebrew **וַיִּשְׁתַּחֲוֶי** (wayyishṭaḥû); the ἐπτάκις modifies the single aorist to summarize seven individual bows.

ἐπὶ

to

preposition + accusative (direction of prostration: 'down to the ground')

→ spatial or relational framing

ἐπὶ: preposition rendered 'to' here, functioning according to its local construction.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

γῆν

ground

Accusative

object of ἐπί (goal of prostration)

→ object specification

γῆ: 'earth / ground'; ἐπὶ τὴν γῆν = 'to the earth / face to the ground'; the full prostration with face touching the ground, not a mere bow of the head.

ἐπτάκις

seven times

adverb of number (modifying the action)

→ clausal contribution

ἐπτάκις: 'seven times'; renders Hebrew עֲשֶׂה שֶׁבַע; the number seven in ancient Near Eastern protocol signals the maximum degree of deference, documented in the Amarna correspondence (EA 147) as the standard greeting of a vassal before a great king.

ἕως

until

subordinating conjunction/preposition (temporal limit)

→ spatial or relational framing

ἕως: preposition rendered 'until' here, functioning according to its local construction.

τοῦ

the

Genitive

article with articular infinitive (genitive after ἕως)

→ noun-phrase marking

τοῦ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἐγγίσαι

to come near

Aor Act Inf · ἐγγίζω

articular infinitive (temporal clause: 'until his brother approached')

→ constative aorist (point of arrival)

ἐγγίζω: 'draw near / approach'; the advance is from Esau's side — Esau is closing the gap while Jacob prostrates; the two are converging simultaneously.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἀδελφὸν

brother

Accusative

accusative subject of infinitive

→ object specification

ἀδελφός: the narrator again uses the kinship term ('his brother'), not 'his enemy' — the designation frames Esau's approach as a family reunion rather than a military confrontation.

αὐτοῦ

his

Genitive

genitive of relationship

→ relational specification

αὐτοῦ: pronominal or article form rendered 'his' here, functioning according to its local inflection and syntax.

4 καὶ προσέδραμεν Ησαυ εἰς συνάντησιν αὐτῷ καὶ περιελάβεν αὐτὸν καὶ ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ ἐφίλησεν αὐτόν, καὶ ἔκλαυσαν ἀμφότεροι.

And Esau ran to meet him and embraced him and fell upon his neck and kissed him, and both wept.

Narrative climax (reconciliation) καὶ

Five main verbs cascade in asyndetic-καί sequence with no subordination: ran, embraced, fell upon, kissed, wept. The paratactic rush — one action tumbling immediately after another — conveys an overwhelming, unrehearsed emotion that no subordinating grammar could capture. The phrase ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ is echoed verbatim at Luke 15:20 (ἔδραμεν καὶ ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν) in the parable of the prodigal son — a clear LXX allusion that makes the father's reception of the returning son an Esau-and-Jacob type-scene.

καὶ

and

narrative conjunction (inaugurating the five-verb sequence)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

προσέδραμεν

ran to meet

Aor Act Indic 3 Sg · προστρέχω

main verb (first action: the run)

→ ingressive aorist (onset of running)

προστρέχω: 'run toward / run to meet'; the compound προσ- marks the direction toward Jacob; the running itself is an act of unguarded emotion — a dignitary does not run; Luke 15:20 echoes this with ἔδραμεν. The initiative is entirely Esau's.

Ησαυ

Esau

Nominative

subject

→ participant identification

Ησαυ: indeclinable form rendered 'Esau' here, used according to its local clause function.

εἰς

to

preposition + accusative (goal/purpose)

→ spatial or relational framing

εἰς: preposition rendered 'to' here, functioning according to its local construction.

συνάντησιν

a meeting

Accusative

object of εἰς (purpose noun: 'for a meeting / to meet')

→ object specification

συνάντησις: 'meeting / encounter'; εἰς συνάντησιν is a standard LXX idiom for going out to meet someone (cf. 1 Sam 4:1; Judg 4:18); renders Hebrew וַתִּקְרַךְ ('to meet him').

αὐτῷ

him

Dative

dative of reference (with συνάντησιν: 'a meeting with him')

→ participant reference or interest

αὐτῷ: pronominal or article form rendered 'him' here, functioning according to its local inflection and syntax.

καὶ

and

narrative conjunction (second action)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

περιελάβεν

embraced

Aor Act Indic 3 Sg · περιλαμβάνω

main verb (second action: the embrace)

→ constative aorist (single completed act)

περιλαμβάνω: 'take around / embrace / encircle with the arms'; the compound περι- ('around') graphically describes arms encircling — a full embrace; renders Hebrew וַיַּחֲבֹאֵהוּ (wayyehabbəqēhū).

αὐτόν

him

Accusative

direct object

→ participant reference

αὐτόν: pronominal or article form rendered 'him' here, functioning according to its local inflection and syntax.

καὶ

and

narrative conjunction (third action)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐπέπεσεν

fell upon

Aor Act Indic 3 Sg · ἐπιπίπτω

main verb (third action: falling on the neck)

→ constative aorist (single completed act)

ἐπιπίπτω: 'fall upon'; ἐπί + πίπτω; the idiom ἐπιπίπτω ἐπὶ τὸν τράχηλον ('fall upon the neck') is an embrace of overwhelming emotion, collapsing onto the other; this phrase is verbatim in Luke 15:20, the parable of the prodigal son — a deliberate LXX allusion.

ἐπὶ

upon

preposition + accusative (spatial contact: 'upon')

→ spatial or relational framing

ἐπὶ: preposition rendered 'upon' here, functioning according to its local construction.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

τράχηλον

neck

Accusative

object of ἐπί

→ object specification

τράχηλος: 'neck / throat'; the act of falling on the neck is an ancient Near Eastern expression of emotional reunion and forgiveness; the word recurs in the Luke 15:20 echo and at Acts 20:37 (Paul's farewell at Miletus).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: pronominal or article form rendered 'his' here, functioning according to its local inflection and syntax.

καὶ

and

narrative conjunction (fourth action)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐφίλησεν

kissed

Aor Act Indic 3 Sg · φιλέω

main verb (fourth action: the kiss)

→ constative aorist (single completed act)

φιλέω: 'kiss / love'; the kiss of greeting between kinsmen; renders Hebrew וַיִּשָּׂאֻם (wayiššāqûm); the MT marks this word with dots above each letter (puncta extraordinaria), a scribal signal that the kiss was surprising or problematic — the LXX preserves no such reservation.

αὐτόν

him

Accusative

direct object

→ participant reference

αὐτόν: pronominal or article form rendered 'him' here, functioning according to its local inflection and syntax.

καὶ

and

narrative conjunction (fifth action)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἔκλαυσαν

wept

Aor Act Indic 3 Pl · κλαίω

main verb (fifth action: mutual weeping; subject shifts to 'both')

→ constative aorist (burst of weeping)

κλαίω: 'weep / cry'; the only verb in the sequence with a plural subject — both brothers weep, equalizing them in grief and joy. The tears mark the end of the estrangement begun in Gen 27:41.

ἀμφότεροι

both

Nominative

subject (nominative: 'both of them')

→ participant prominence

ἀμφότεροι: 'both / both together'; renders Hebrew וַיִּכְּזוּ ('and they wept'); the LXX supplies ἀμφότεροι to make explicit what the Hebrew implied — both men, not merely Jacob, are overcome.

5 καὶ ἀναβλέψας Ἡσαυ εἶδεν τὰς γυναῖκας καὶ τὰ παιδιά καὶ εἶπεν τί ταῦτά σοί ἐστίν; εἶπεν δέ Τὰ παιδιά, οἷς ἠλέησεν ὁ θεὸς τὸν παῖδά σου.

And Esau lifted up his eyes and saw the women and the children and said, 'What are these to you?'
He said, 'The children with whom God has shown mercy to your servant.'

Dialogue (Esau's curious inquiry)

καὶ

Esau's upward glance (ἀναβλέψας ... εἶδεν) mirrors Jacob's at v.1, creating an inclusio of sight that brackets the moment of encounter. His question about the children — τί ταῦτά σοί ἐστίν — is curious, not hostile; the weeping of v.4 has already dissolved tension. Jacob's answer — 'God has shown mercy to your servant' — is the chapter's first explicit theological statement, acknowledging divine grace as the source of his family and framing the entire encounter in terms of the mercy (ἐλεος) God shows.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἀναβλέψας

lifting up his eyes

Aor Act Ptcp Nom Sg Masc · ἀναβλέπω

adverbial participle (attendant circumstance)

→ constative aorist (single upward glance)

ἀναβλέπω: mirrors v.1's Ἀναβλέψας; now Esau performs the identical gesture, creating a symmetry of perception: Jacob saw Esau coming; now Esau looks and sees the family.

Ἡσαυ

Esau

Nominative

subject

→ participant identification

Ἡσαυ: indeclinable form rendered 'Esau' here, used according to its local clause function.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb

→ constative aorist

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

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

γυναῖκας

women

Accusative

direct object (first object of sight)

→ object specification

γυνή: 'woman / wife'; here the wives of Jacob (Leah, Rachel, and implicitly the maidservants).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

παιδιά

children

Accusative

direct object (second object of sight)

→ object specification

παιδιά: lexical item rendered 'children' here in the immediate context.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech)

→ constative aorist

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

τί

what

Accusative

interrogative pronoun (predicate of the question)

→ participant reference

τίς / τί: interrogative pronoun; 'what are these to you?' — a request for identification or explanation.

ταῦτά

these

Nominative

subject of interrogative clause

→ participant prominence

ταῦτά: lexical item rendered 'these' here in the immediate context.

σοί

to you

Dative

dative of reference / possession

→ participant reference or interest

σοί: pronominal or article form rendered 'to you' here, functioning according to its local inflection and syntax.

ἐστί

are

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present (existential identification)

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

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (Jacob's response)

→ constative aorist

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

δέ

and

transitional particle

→ discourse linkage or contrast

δέ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Τὰ

the

Nominative

article

→ noun-phrase marking

Τὰ: proper name rendered 'the' in this chapter's immediate context.

παιδιά

children

Nominative

subject (elliptical answer: 'These are the children...')

→ participant prominence

παιδιά: lexical item rendered 'children' here in the immediate context.

οἷς

with whom

Dative

dative relative pronoun (instrument/association: 'with/by whom')

→ participant reference or interest

οἷς: lexical item rendered 'with whom' here in the immediate context.

ἤλέησεν

showed mercy

Aor Act Indic 3 Sg · ἐλεέω

main verb of relative clause

→ constative aorist (completed act of divine mercy)

ἐλεέω: 'show mercy / have compassion'; renders Hebrew יָחַן (hānan, 'be gracious to'); the theological vocabulary of grace runs through this chapter: ἔλεος here, χάριν at vv.8, 10, 15, εὐλογίας at v.11.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

θεός

God

Nominative

subject of relative clause

→ participant prominence

θεός: Jacob uses the generic θεός (not κύριος) in speaking to Esau — a careful choice of common rather than covenant-specific divine naming.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

παῖδά

servant

Accusative

direct object

→ object specification

παῖς: 'servant / child / boy'; here used as a term of self-deprecating address — 'your servant' = Jacob himself; the παῖς-idiom for humble self-reference before a social superior recurs at vv.8, 14.

σου

your

Genitive

genitive of relationship

→ relational specification

σου: pronominal or article form rendered 'your' here, functioning according to its local inflection and syntax.

6 καὶ προσήγγισαν αἱ παιδίσκαι καὶ τὰ τέκνα αὐτῶν καὶ προσεκύνησαν.

And the maidservants and their children drew near and bowed down.

Narrative continuation (orderly homage, first group)

καὶ

The three-stage arrangement of v.2 now plays out in ceremonial sequence: the maidservants with their sons come first (v.6), then Leah with her children (v.7a), then Rachel and Joseph last (v.7b). The repeated προσεκύνησαν creates an anaphoric rhythm of formal submission, each group enacting the deference Jacob had modeled with his sevenfold bow in v.3.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

προσέγγισαν
drew near

Aor Act Indic 3 Pl · προσεγγίζω

main verb (formal approach)

→ constative aorist (completed act of approach)

προσεγγίζω: 'draw near / approach'; compound of ἐγγίζω with προσ-; renders Hebrew וַתֵּגַשׁ (watṭiggašnā, 'and they drew near'); the word marks each group's formal presentation.

αἱ
the

Nominative

article

→ noun-phrase marking

αἱ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

παιδίσκαι
maidservants

Nominative

subject

→ participant prominence

παιδίσκαι: lexical item rendered 'maidservants' here in the immediate context.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τὰ
the

Nominative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

τέκνα
children

Nominative

coordinate subject

→ participant prominence

τέκνον: 'child / offspring'; used interchangeably with παιδίον in this chapter; the slight preference for τέκνα in v.6–7 when the maidservants' and Leah's children are in view may simply follow the Hebrew rendering.

αὐτῶν
their

Genitive

genitive of relationship

→ relational specification

αὐτῶν: pronominal or article form rendered 'their' here, functioning according to its local inflection and syntax.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

προσεκύνησαν

bowed down

Aor Act Indic 3 Pl · προσκυνέω

main verb (ritual prostration)

→ constative aorist (completed act of homage)

προσκυνέω: the third use of this verb in the chapter (cf. vv.3, 6, 7 twice); the anaphora of bowing creates a liturgical rhythm of submission that ratifies the reconciliation formally.

7 καὶ προσήγγισεν Λεια καὶ τὰ τέκνα αὐτῆς καὶ προσεκύνησαν, καὶ μετὰ ταῦτα προσήγγισεν Ραχηλ καὶ Ἰωσηφ καὶ προσεκύνησαν.

And Leah with her children drew near and bowed down; and after these things Rachel and Joseph drew near and bowed down.

Narrative continuation (second and third homage)

καὶ

The temporal marker μετὰ ταῦτα ('after these things') separates the two presentations and subtly heightens the climax: Rachel and Joseph, the most beloved, appear last. The chiasmic parallelism — group / approach / bow // group / approach / bow — has the deliberate quality of a formal court ceremony, echoing ancient Near Eastern protocols of royal audience. The verse's symmetry transforms what began as a defensive tactical arrangement (vv.1–2) into an ordered act of honor.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

προσῆγγισεν
drew near

Aor Act Indic 3 Sg · προσεγγίζω

main verb (Leah's approach; singular because Leah leads)

→ constative aorist

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

Λεια
Leah

Nominative

subject

→ participant identification

Λεια: indeclinable; the first wife of Jacob, now presenting herself and her children to Esau as a formal act of recognition.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τὰ
the

Nominative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

τέκνα
children

Nominative

coordinate subject

→ participant prominence

τέκνα: lexical item rendered 'children' here in the immediate context.

αὐτῆς
her

Genitive

genitive of relationship

→ relational specification

αὐτῆς: pronominal or article form rendered 'her' here, functioning according to its local inflection and syntax.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

προσεκύνησαν
bowed down

Aor Act Indic 3 Pl · προσκυνέω

main verb (ritual prostration)

→ constative aorist

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

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

μετὰ
after

preposition + accusative (temporal)

→ spatial or relational framing

μετὰ: preposition rendered 'after' here, functioning according to its local construction.

ταῦτα
these things

Accusative

object of μετὰ (temporal reference)

→ object specification

μετὰ ταῦτα: the standard LXX temporal connector ('after these things'); separates the two presentations to create a moment of suspense before the most beloved pair appear.

προσέγγισεν

drew near

Aor Act Indic 3 Sg · προσεγγίζω

main verb (Rachel's approach)

→ constative aorist

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

Ραχηλ

Rachel

Nominative

subject

→ participant identification

Ραχηλ: indeclinable; Jacob's beloved wife, placed last in both the tactical arrangement (v.2) and the ceremonial presentation (v.7b), the most protected and the most honored position.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Ἰωσηφ

Joseph

Nominative

coordinate subject

→ participant identification

Ἰωσηφ: indeclinable; Rachel's son; his appearance here alongside his mother at the rear, last of all, subtly marks him as the most cherished — the narrative setup for his starring role in Gen 37–50.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

προσεκύνησαν

bowed down

Aor Act Indic 3 Pl · προσκυνέω

main verb (ritual prostration)

→ constative aorist

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

8 καὶ εἶπεν Τί ταῦτά σοί ἐστίν, πᾶσαι αἱ παρεμβολαὶ αὗται ἃς ἀπήντηκα; εἶπεν δέ ᾿Ινα εὖρη ὁ παῖς σου χάριν ἐναντίον σου, κύριε.

And he said, 'What are all these camps to you, which I encountered?' He said, 'That your servant might find favor in your sight, my lord.'

Dialogue (inquiry about the gift-procession) καὶ

Esau asks about the gift-convoy he had met en route — the drove of animals sent ahead in Gen 32:13–21. The question repeats the formula of v.5 (Τί ταῦτά σοί ἐστίν) but extends it with πᾶσαι αἱ παρεμβολαί ('all these camps'). Jacob's response reintroduces the key diplomatic idiom of the chapter — χάριν εὖρεῖν ἐναντίον ('to find favor before') — which frames the entire encounter in the language of a vassal seeking a superior's good will; the vocative κύριε ('my lord') sustains this register of formal deference.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (Esau's question)

→ constative aorist

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

Τί

what

Accusative

interrogative pronoun

→ participant reference

Τί: indeclinable form rendered 'what' here, used according to its local clause function.

ταῦτά

these

Nominative

subject of interrogative clause

→ participant prominence

ταῦτά: lexical item rendered 'these' here in the immediate context.

σοί

to you

Dative

dative of reference

→ participant reference or interest

σοί: pronominal or article form rendered 'to you' here, functioning according to its local inflection and syntax.

ἐστίν

are

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

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

πᾶσαι

all

Nominative

adjective in apposition to the expanded restatement of ταῦτά

→ participant prominence

πᾶσαι: lexical item rendered 'all' here in the immediate context.

αἱ

the

Nominative

article

→ noun-phrase marking

αἱ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

παρεμβολαὶ

camps

Nominative

subject (in apposition to ταῦτά)

→ participant prominence

παρεμβολή: 'camp / encampment / body of troops'; primarily a military term for an armed encampment; applied here to Jacob's gift-droves, each sent in a separate wave (Gen 32:16–21), which would have looked to Esau like successive squadrons of tribute.

αὗται

these

Nominative

demonstrative adjective

→ participant prominence

αὗται: lexical item rendered 'these' here in the immediate context.

ἃς

which

Accusative

relative pronoun (accusative: direct object of ἀπήντηκα)

→ participant reference

ἃς: lexical item rendered 'which' here in the immediate context.

ἀπήντηκα

I encountered

Perf Act Indic 1 Sg · ἀπαντάω

main verb of relative clause

→ intensive perfect (the meeting is a present fact with past cause)

ἀπαντάω: 'meet / encounter'; the perfect tense indicates that Esau has already met these droves — he now asks about what he has experienced.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb (Jacob's answer)

→ constative aorist

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

δέ

and

transitional particle

→ discourse linkage or contrast

δέ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἵνα

so that

subordinating conjunction (purpose)

→ discourse linkage or contrast

ἵνα: connective or particle rendered 'so that' here, shaping the clause or discourse flow in context.

εὔρη

might find

Aor Act Subj 3 Sg · εὕρισκω

purpose clause verb

→ constative aorist (prospective: hoped-for finding)

εὕρισκω: 'find'; the idiom χάριν εὔρεῖν ἐναντίον / ἐνώπιον ('to find favor before') is standard LXX diplomatic and legal language; renders Hebrew מָצָאֵהוּ בְּעֵינָיו (māšā' hēn bə'ênê).

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

παῖς

servant

Nominative

subject of purpose clause (Jacob's self-deprecating self-reference)

→ participant prominence

παῖς: 'servant / slave'; Jacob's self-designation before Esau; renders Hebrew עַבְדְּךָ ('your servant'); the consistently subordinate self-address throughout vv.5–15 is partly diplomatic courtesy and partly genuine humility after the deception of Gen 27.

σου

your

Genitive

genitive of relationship

→ relational specification

σου: pronominal or article form rendered 'your' here, functioning according to its local inflection and syntax.

χάριν

favor

Accusative

direct object

→ object specification

χάρις: 'favor / grace / goodwill'; in diplomatic contexts renders Hebrew חֵן (hēn, 'favor / grace'); the term bridges secular diplomacy and theological grace — the same word Jacob uses for divine gift (cf. εὐλογία at v.11).

ἐναντίον

before

preposition + genitive (relational: 'in the sight of / before')

→ spatial or relational framing

ἐναντίον: 'before / in front of / in the sight of'; renders Hebrew בְּעֵינַי ('in the eyes of'); the spatial metaphor of being seen favorably by a superior.

σου

you

Genitive

genitive (object of ἐναντίον)

→ relational specification

σου: pronominal or article form rendered 'you' here, functioning according to its local inflection and syntax.

κύριε

my lord

Vocative

vocative of address

→ direct address

κύριος: 'lord / master'; Jacob addresses Esau as κύριε throughout the dialogue (vv.8, 13, 14, 15) — a sustained posture of deference that reverses the dominance predicted at Gen 25:23 and enacted through the blessing-theft of Gen 27.

9 εἶπεν δὲ Ησάυ Ὡςτιν μοι πολλά, ἀδελφέ· ἔστω σοι τὰ σά.

But Esau said, 'I have much, brother; let what is yours be yours.'

Dialogue (magnanimous refusal)

εἶπεν δέ

Esau's terse response is the most gracious speech in the chapter. He claims sufficiency — 'I have much' (Ὡςτιν μοι πολλά) — which implicitly acknowledges Jacob's prosperity without resentment. The address ἀδελφέ ('brother') restores the kinship term Jacob had forfeited by deception; it is not a diplomatic title but a genuine recognition. The imperative ἔστω ('let it be') is a voluntary act of renunciation: he is not refusing a gift he cannot use, but releasing Jacob from all debt.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Esau's speech)

→ constative aorist

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

δὲ

and

transitional particle

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Ησάυ

Esau

Nominative

subject

→ participant identification

Ησάυ: indeclinable form rendered 'Esau' here, used according to its local clause function.

Ὡςτιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential: 'I have / there is to me')

→ gnomic present (statement of current state)

εἰμί: in the existential idiom ἔστιν μοι ('there is to me / I have'); renders Hebrew יְהִי (yēšî, 'I have'); compare Jacob's εὐλογία ... ἔστιν μοι πάντα at v.11.

μοι

to me

Dative

dative of possession

→ participant reference or interest

μοι: pronominal or article form rendered 'to me' here, functioning according to its local inflection and syntax.

πολλά

much

Nominative

subject (of existential verb: 'many things / much')

→ participant prominence

πολύς: 'much / many'; Esau's claim to abundance implicitly concedes that he is not envious of Jacob's wealth; an extraordinary magnanimity given the history of Gen 27.

ἀδελφέ

brother

Vocative

vocative of address

→ direct address

ἀδελφός: Esau's use of ἀδελφέ — not κύριε or any formal title — signals genuine restoration of the fraternal bond; this is the only place in the chapter where Esau calls Jacob by kinship name; it answers Jacob's repeated 'my lord' (κύριε) with a level address.

ἔστω

let it be

Pres Act Imper 3 Sg · εἰμί

main verb (imperative concession)

→ imperative of grant / permission

εἰμί imperative: ἔστω = 'let it be / keep it'; a formal act of waiving any claim to the gift; the present imperative grants ongoing validity to Jacob's possession of what he has brought.

σοι

to you

Dative

dative of possession

→ participant reference or interest

σοι: pronominal or article form rendered 'to you' here, functioning according to its local inflection and syntax.

τὰ

the

Nominative

article (substantivizing the following pronoun)

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

σά

yours

Nominative

substantival possessive pronoun (subject: 'what is yours')

→ participant reference

σός: possessive adjective used as a substantive; τὰ σά = 'your things / what is yours'; Esau declines the whole gift, returning ownership to Jacob without condition.

10 εἶπεν δὲ Ἰακωβ Εἰ εὗρηκα χάριν ἐναντίον σου, δέξαι τὰ δῶρά μου ἐκ τῶν χειρῶν μου· ἔνεκεν τούτου εἶδον τὸ πρόσωπόν σου, ὥς ἂν τις ἴδοι πρόσωπον θεοῦ, καὶ εὐδοκήσεις ἐν ἐμοί.

But Jacob said, 'If I have found favor in your sight, receive my gifts from my hands; for this reason I have seen your face as one would see the face of God, and you have shown pleasure in me.'

Dialogue (insistent gift-pressing with theological comparison) εἶπεν δέ

Jacob's appeal is diplomatically sophisticated and theologically remarkable. The conditional εἰ εὗρηκα ('if I have found favor') is not genuine doubt but formal courtesy — the perfect tense implies standing state. The theological comparison — εἶδον τὸ πρόσωπόν σου, ὥς ἂν τις ἴδοι πρόσωπον θεοῦ — is the chapter's theological apex: it deliberately echoes 32:30 (Peniel, 'I have seen God face to face and lived'), inverting the encounter so that Esau's merciful face becomes a second, unexpected theophany. To see divine grace in a human face is a profound theological move.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Jacob's response)

→ constative aorist

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

δὲ

and

transitional particle

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Ἰακωβ

Jacob

Nominative

subject

→ participant identification

Ἰακωβ: indeclinable form rendered 'Jacob' here, used according to its local clause function.

εἰ

if

conditional particle (first-class condition of courtesy)

→ discourse linkage or contrast

Εἰ: connective or particle rendered 'if' here, shaping the clause or discourse flow in context.

εὑρηκα

I have found

Perf Act Indic 1 Sg · εὕρισκω

verb of protasis

→ intensive perfect (finding has present standing result)

εὕρισκω perfect: εὑρηκα states a present state resulting from past finding — 'if I stand in a position of having found favor'; the perfect is chosen for its permanence, not its pastness.

χάριν

favor

Accusative

direct object

→ object specification

χάριν: lexical item rendered 'favor' here in the immediate context.

ἐναντίον

before

preposition + genitive (relational)

→ spatial or relational framing

ἐναντίον: preposition rendered 'before' here, functioning according to its local construction.

σου

you

Genitive

genitive (object of ἐναντίον)

→ relational specification

σου: pronominal or article form rendered 'you' here, functioning according to its local inflection and syntax.

δέξαι

receive

Aor Mid Imper 2 Sg · δέχομαι

main verb (imperative / apodosis)

→ constative aorist (single act of reception requested)

δέχομαι: 'receive / accept'; the middle voice captures the personal appropriation — Esau is being asked to accept something into his own domain; renders Hebrew קַח ('please take').

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

δῶρά

gifts

Accusative

direct object

→ object specification

δῶρον: 'gift / present'; renders Hebrew בְּרַכָּתִי ('my blessing') — but see v.11 where Jacob uses εὐλογίας explicitly for the same gift; here δῶρά is used, perhaps softening the loaded term, or this verse uses a different term from the MT variant.

μου

my

Genitive

genitive of possession

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

ἐκ

from

preposition + genitive (source / hand-to-hand transfer)

→ spatial or relational framing

ἐκ: preposition rendered 'from' here, functioning according to its local construction.

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

χειρῶν

hands

Genitive

genitive (object of ἐκ; source of the gift)

→ relational specification

χείρ: 'hand'; ἐκ τῶν χειρῶν μου is the idiom for personal, hand-to-hand gift-giving, emphasizing the personal dimension of the transaction.

μου

my

Genitive

genitive of possession

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

ἕνεκεν

for this reason

preposition + genitive (causal: 'because of this')

→ spatial or relational framing

ἕνεκεν: preposition rendered 'for this reason' here, functioning according to its local construction.

τούτου

this

Genitive

genitive (object of ἕνεκεν; retrospective reference)

→ relational specification

τούτου: lexical item rendered 'this' here in the immediate context.

εἶδον

I have seen

Aor Act Indic 1 Sg · ὁράω

main verb

→ constative aorist (completed act of sight that stands as present experience)

ὁράω: the same verb as v.1 (Jacob saw Esau coming); now inverted — Jacob tells Esau that seeing Esau's face is the supreme experience, akin to seeing God.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

πρόσωπόν

face

Accusative

direct object

→ object specification

πρόσωπον: 'face'; the key word connecting this verse to Peniel (32:30, εἶδον γὰρ θεὸν πρόσωπον πρὸς πρόσωπον) and to the theological theme of divine encounter mediated through a human face.

σου

your

Genitive

genitive of possession

→ relational specification

σου: pronominal or article form rendered 'your' here, functioning according to its local inflection and syntax.

ὥς

as

comparative conjunction (introducing the potential comparison)

→ discourse linkage or contrast

ὥς: connective or particle rendered 'as' here, shaping the clause or discourse flow in context.

ἄν

would

modal particle (with optative: marking potentiality)

→ discourse linkage or contrast

ἄν: with the optative ἴδοι, marks the comparison as hypothetical / potential — 'as one might see'; the ὥς ἄν + optative construction is rare and deliberately formal.

τις

one

Nominative

indefinite subject pronoun ('someone / anyone')

→ participant reference

τις: lexical item rendered 'one' here in the immediate context.

ἴδοι

might see

Aor Act Opt 3 Sg · ὁράω

potential optative (in hypothetical comparison)

→ constative aorist optative (single hypothetical act of seeing)

ὁράω optative: the optative mood signals potentiality or hypothesis; the comparison 'as one might see the face of God' invokes the Peniel theophany (32:30) while generalizing it — anyone who survived seeing God would feel as Jacob feels seeing Esau's merciful face.

πρόσωπον

face

Accusative

direct object of ἴδοι

→ object specification

πρόσωπον: lexical item rendered 'face' here in the immediate context.

θεοῦ

of God

Genitive

genitive of possession / description

→ relational specification

θεός: the face of God — the most dangerous and most blessed sight in the OT (cf. Exod 33:20; Judg 13:22; Isa 6:5); to survive such a vision is the mark of special divine favor; Jacob claims that Esau's gracious face is its functional equivalent.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

εὐδοκήσεις

you will be pleased

Fut Act Indic 2 Sg · εὐδοκέω

main verb (predictive/resultant future)

→ predictive future (expressing the hoped-for outcome)

εὐδοκέω: 'be well pleased / take delight in'; renders Hebrew יָצַדְתִּי ('and you received me favorably'); the verb recurs in divine contexts (Matt 3:17 εὐδόκησα, the Father's pleasure in the Son) — here used of Esau's gracious acceptance.

ἐν

in

preposition + dative (object of pleasure)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

ἐμοί

me

Dative

dative (object of ἐν with εὐδοκέω)

→ participant reference or interest

ἐμοί: pronominal or article form rendered 'me' here, functioning according to its local inflection and syntax.

11 λάβε τὰς εὐλογίας μου ἃς ἤνεγκά σοι, ὅτι ἡλέησέν με ὁ θεὸς καὶ ἔστιν μοι πάντα. καὶ ἐβιάσατο αὐτόν, καὶ ἔλαβεν.

'Take my blessings that I have brought to you, because God has shown me mercy and I have everything.' And he pressed him, and he took them.

Direct appeal (covenantal vocabulary; narrative outcome) λάβε (asyndeton)

The word εὐλογίας ('blessings') for the gift is the chapter's most theologically loaded term — the same noun used for Isaac's stolen covenant blessing in Gen 27 and for divine εὐλογία throughout the patriarchal narratives. Jacob is symbolically returning to Esau the 'blessing' that was taken from him (27:35–36). The theological grounding — 'God has shown me mercy and I have everything' — is the fullest confession of the chapter. The narrative coda — he pressed him (ἐβιάσατο), and he took — records Esau's gracious yielding to Jacob's insistence.

λάβε

take

Aor Act Imper 2 Sg · λαμβάνω

main verb (imperative appeal)

→ constative aorist (single act of reception requested)

λαμβάνω: 'take / receive'; the imperative presses the gift; the same verb appears at the end of the verse (ἔλαβεν) when Esau finally takes it — an elegant closure.

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

εὐλογίας

blessings

Accusative

direct object

→ object specification

εὐλογία: 'blessing'; renders Hebrew **בְּרָכָה** ('my blessing'); the word is charged throughout Genesis with the covenant blessing transmitted father-to-son (12:2; 27:12, 35, 36, 38, 41; 28:4). Jacob calling his gift 'my blessings' and offering them to Esau is an act of symbolic restitution for the deception of Gen 27.

μου

my

Genitive

genitive of possession

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

ὅς

which

Accusative

relative pronoun (accusative: direct object of ἤνεγκα)

→ participant reference

ὅς: lexical item rendered 'which' here in the immediate context.

ἤνεγκά

I brought

Aor Act Indic 1 Sg · φέρω

main verb of relative clause

→ constative aorist (completed act of bringing)

φέρω: 'bring / carry'; the suppletive aorist ἤνεγκα from ἐνεγκεῖν; the bringing of this gift from Mesopotamia to Canaan was Jacob's act of intentional reconciliation (Gen 32:13–21).

σοι

to you

Dative

indirect object / dative of destination

→ participant reference or interest

σοι: pronominal or article form rendered 'to you' here, functioning according to its local inflection and syntax.

ὅτι

because

subordinating conjunction (causal: grounds for the gift)

→ discourse linkage or contrast

ὅτι: connective or particle rendered 'because' here, shaping the clause or discourse flow in context.

ἠλέησέν

has shown mercy

Aor Act Indic 3 Sg · ἐλεέω

main verb of causal clause

→ constative aorist (completed divine act of mercy)

ἐλεέω: 'show mercy / have compassion'; renders Hebrew יְיָ יְנַחֵם ('God has been gracious to me'); the theological declaration that divine mercy is the source of Jacob's abundance grounds the gift-giving in gratitude rather than appeasement.

με

me

Accusative

direct object

→ participant reference

με: pronominal or article form rendered 'me' here, functioning according to its local inflection and syntax.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

θεός

God

Nominative

subject

→ participant prominence

θεός: lexical item rendered 'God' here in the immediate context.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἔστιν
there is

Pres Act Indic 3 Sg · εἰμί

existential verb

→ gnomic present (permanent state of abundance)

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

μοι
to me

Dative

dative of possession

→ participant reference or interest

μοι: pronominal or article form rendered 'to me' here, functioning according to its local inflection and syntax.

πάντα
everything

Nominative

subject (of existential verb)

→ participant prominence

πᾶς / πάντα: 'all things / everything'; Jacob's counter to Esau's πολλά ('much') at v.9 — Esau has much; Jacob has everything; but where Esau attributes his abundance to his own standing, Jacob attributes his to divine mercy.

καὶ
and

narrative conjunction (shifting to action)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐβιάσατο
pressed

Aor Mid Indic 3 Sg · βιάζομαι

main verb (forceful urging)

→ constative aorist (completed act of insistence)

βιάζομαι: 'press hard / use force / urge insistently'; the deponent middle; renders Hebrew וַיִּצַּר-בּוֹ (wayyipšar-bô, 'and he pressed him'); the same verb appears at Luke 24:29 (παρεβιάσαντο αὐτόν, 'they urged him insistently') — Emmaus echoing the Esau scene.

αὐτόν
him

Accusative

direct object

→ participant reference

αὐτόν: pronominal or article form rendered 'him' here, functioning according to its local inflection and syntax.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἔλαβεν

he took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Esau's acceptance)

→ constative aorist (completed act of acceptance)

λαμβάνω: echoes the imperative λάβε at the verse's opening — the command is answered; Esau finally accepts. The brevity — two words — makes the acceptance understated and dignified.

12 καὶ εἶπεν Ἀναζεύξαντες πορευθῶμεν, καὶ πορεύσομαι σύμψυχός σου.

And he said, 'Let us break camp and go, and I will travel as one soul with you.'

Dialogue (Esau's travel proposal)

καὶ

Esau's proposal to travel together — πορευθῶμεν ('let us go') — is his most intimate offer: the hortatory subjunctive draws both brothers into a shared first-person plural for the first time since their estrangement. The compound σύμψυχος ('of like soul / together in spirit') is a hapax in the LXX; its rare use suggests that the LXX translator reached for an unusually strong term to capture Esau's offer of soul-solidarity. Paul uses σύμψυχοι at Phil 2:2 for Christian unity of soul.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (Esau's proposal)

→ constative aorist

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

Ἀναζεύξαντες
breaking camp

Aor Act Ptcp Nom Pl Masc · ἀναζεύγνυμι

adverbial participle (antecedent action: 'having broken camp')

→ constative aorist (completed prior act)

ἀναζεύγνυμι: 'break camp / unyoke / set out'; a military and travel term for lifting camp and departing; renders Hebrew הִצְטַח ('and let us journey'); the plural participle addresses both Jacob and Esau as joint travelers.

πορευθῶμεν
let us go

Aor Pass Subj 1 Pl · πορεύομαι

main verb (hortatory subjunctive)

→ constative aorist (single prospective journey)

πορεύομαι: 'go / travel / proceed'; the hortatory subjunctive 1 pl. ('let us go') is the most inclusive form of invitation — Esau is not commanding but inviting, drawing Jacob into a shared 'we' of joint travel.

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

πορεύσομαι
I will travel

Fut Mid Indic 1 Sg · πορεύομαι

main verb (future commitment)

→ predictive future (Esau's personal pledge of accompaniment)

πορεύομαι: future; Esau personalizes the offer — not just 'let us go' (together) but 'I myself will travel with you'; an act of personal solidarity.

σύμψυχός
as one soul

Nominative

predicate adjective (describing the manner of Esau's travel)

→ participant prominence

σύμψυχος: 'of one soul / in soul-solidarity'; a compound of σύν + ψυχή; hapax in the LXX; cf. Phil 2:2 (σύμψυχοι, 'united in soul') where Paul uses the same rare compound for Christian unity; the term implies not merely physical accompaniment but deep personal solidarity.

σου
with you

Genitive

genitive of association (with σύμψυχος)

→ relational specification

σου: lexical item rendered 'with you' here in the immediate context.

13 εἶπεν δὲ αὐτῷ Ὁ κύριός μου οἶδεν ὅτι τὰ παιδιά ἀπαλώτερα, καὶ τὰ πρόβατα καὶ αἱ βόες λοχεύουσιν ἐπ' ἐμέ· ἐὰν οὖν κατατρέξω αὐτοὺς ἡμέραν μίαν, ἀποθανοῦνται πάντα τὰ ποίμνια.

But he said to him, 'My lord knows that the children are tender, and the sheep and cattle are nursing on me; if I drive them hard for one day, all the flocks will die.'

Dialogue (Jacob's courteous refusal of joint travel)

εἶπεν δέ

Jacob declines Esau's escort-offer with a carefully framed argument from pastoral care: the children are ἀπαλώτερα ('more tender / fragile'; comparative of ἀπαλός), and the flocks are λοχεύουσιν ἐπ' ἐμέ — nursing animals that depend on Jacob's pace. The rare verb λοχεύω ('lie in wait / be in confinement for nursing') is used uniquely here for nursing livestock. The conditional ἐὰν ... ἀποθανοῦνται makes catastrophic loss the logical consequence of Esau's well-meant escort, rendering the refusal prudent rather than evasive.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Jacob's response)

→ constative aorist

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

δὲ

and

transitional particle

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

αὐτῷ

to him

Dative

indirect object (dative of recipient)

→ participant reference or interest

αὐτῷ: pronominal or article form rendered 'to him' here, functioning according to its local inflection and syntax.

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: proper name rendered 'the' in this chapter's immediate context.

κύριός

lord

Nominative

subject

→ participant prominence

κύριος: used of Esau — 'my lord'; the polite form of address maintained throughout Jacob's speeches (cf. vv.8, 14, 15); renders Hebrew יְדִיד ('my lord').

μου

my

Genitive

genitive of relationship

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

main verb (appeal to Esau's knowledge)

→ intensive/stative perfect (permanent knowledge)

οἶδα: 'know' (a perfect-form verb with present meaning); the appeal to Esau's own knowledge is a diplomatic move — Jacob does not lecture but invites Esau to recall what he already knows about pastoral life.

ὅτι

that

subordinating conjunction (content of knowledge)

→ discourse linkage or contrast

ὅτι: connective or particle rendered 'that' here, shaping the clause or discourse flow in context.

τὰ

the

Nominative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

παιδιά

children

Nominative

subject of ὅτι clause

→ participant prominence

παιδιά: lexical item rendered 'children' here in the immediate context.

ἀπαλώτερα

more tender

Nominative

predicate adjective (comparative: 'more tender / more fragile')

→ participant prominence

ἀπαλός: 'tender / soft / delicate'; comparative ἀπαλώτερα; renders Hebrew רַקִּים (rakkīm, 'tender'); the word evokes the physical fragility of young children unable to sustain a forced march.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τὰ

the

Nominative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

πρόβατα

sheep

Nominative

coordinate subject

→ participant prominence

πρόβατον: 'sheep'; renders Hebrew צֹאן ('the flock / sheep'); one of the two categories of livestock mentioned.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

αἱ

the

Nominative

article

→ noun-phrase marking

αἱ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

βόες

cattle

Nominative

coordinate subject

→ participant prominence

βοῦς: 'ox / cow / cattle'; renders Hebrew רֶבְרָב ('the cattle'); together with πρόβατα, it covers Jacob's entire herd.

λοχεύουσιν

are nursing

Pres Act Indic 3 Pl · λοχεύω

main verb of ὅτι clause

→ progressive present (ongoing state of lactation / dependency)

λοχεύω: 'lie in wait / be in the time of parturition / nurse young'; a rare verb; the primary meaning is 'to be in childbed / nursing'; applied to animals, it captures the state of nursing mothers whose pace is limited by their young; renders Hebrew יָלַץ תִּלְצָ ('suckling upon me').

ἐπ'

on

preposition + accusative (direction of dependence)

→ spatial or relational framing

ἐπ': preposition rendered 'on' here, functioning according to its local construction.

ἐμέ

me

Accusative

object of ἐπί (the animals' dependence is on Jacob's management)

→ participant reference

ἐμέ: pronominal or article form rendered 'me' here, functioning according to its local inflection and syntax.

ἐάν

if

conditional conjunction (third-class condition: future more vivid)

→ discourse linkage or contrast

ἐάν: connective or particle rendered 'if' here, shaping the clause or discourse flow in context.

οὖν

then

inferential particle (consequence drawn from what was said)

→ discourse linkage or contrast

οὖν: connective or particle rendered 'then' here, shaping the clause or discourse flow in context.

κατατρέξω

I drive hard

Aor Act Subj 1 Sg · κατατρέχω

conditional clause verb (protasis)

→ constative aorist (hypothetical single day of hard driving)

κατατρέχω: 'run down / drive hard / overdrive'; a compound of κατά (intensive) + τρέχω ('run'); renders Hebrew וַיִּרְצְחוּ ('and they overdrive them'); the vivid image of running animals to exhaustion makes the consequence (death) feel plausible rather than alarmist.

αὐτοὺς

them

Accusative

direct object (the flocks collectively)

→ participant reference

αὐτοὺς: pronominal or article form rendered 'them' here, functioning according to its local inflection and syntax.

ἡμέραν

day

Accusative

accusative of extent of time

→ object specification

ἡμέραν: lexical item rendered 'day' here in the immediate context.

μίαν

one

Accusative

adjective with ἡμέραν (limiting modifier: even one day)

→ measure or count

εἷς / μία / ἓν: 'one'; the point is that even a single day of Esau's military march-pace would be fatal to the fragile animals; the brevity of the time-frame makes the argument unanswerable.

ἀποθάνονται

will die

Fut Mid Indic 3 Pl · ἀποθνήσκω

main verb of apodosis (consequence)

→ predictive future (certain consequence)

ἀποθνήσκω: 'die'; the compound ἀπο- intensifies (die off / die out); the future renders the consequence as certain given the condition.

πάντα

all

Nominative

adjective with ποίμνια (universal: 'all the flocks')

→ participant prominence

πάντα: lexical item rendered 'all' here in the immediate context.

τὰ

the

Nominative

article

→ noun-phrase marking

τὰ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ποίμνια

flocks

Nominative

subject of apodosis

→ participant prominence

ποίμνιον / ποίμνη: 'flock'; the collective term for all of Jacob's livestock; at stake is the entire wealth represented by the gift-droves of Gen 32 and his remaining animals.

14 προελθέτω ὁ κύριός μου ἔμπροσθεν τοῦ παιδός· ἐγὼ δὲ ἐνισχύσω ἐν τῇ ὁδῷ κατὰ σχολὴν τῆς ἀγωγῆς τῆς ἐναντίον μου καὶ κατὰ πόδα τοῦ παιδαρίου, ἕως τοῦ ἐλθεῖν με πρὸς τὸν κύριόν μου εἰς Σειρ.

Let my lord go on ahead of his servant; but I will make my way on the journey at the pace of the drove that goes before me and at the pace of the little ones, until I come to my lord at Seir.

Dialogue (Jacob's counter-proposal: separate travel)

προελθέτω (asyndeton)

The imperative προελθέτω ('let him go ahead') politely releases Esau from obligation while maintaining the lord/servant register. The phrase κατὰ σχολὴν τῆς ἀγωγῆς ('at the leisure of the drove') is the chapter's most memorable pastoral image: Jacob will travel at the pace that the animals and small children require. Crucially, Jacob promises to come to Esau at Seir — a promise he does not keep; he turns aside to Succoth and then to Shechem, never going to Seir. The ambiguity is unresolved in the text.

προελθέτω

let him go ahead

Aor Act Imper 3 Sg · προέρχομαι

main verb (third-person imperative / polite directive)

→ constative aorist (prospective single advance)

προέρχομαι: 'go forward / proceed ahead'; the third-person imperative is formally more deferential than a second-person command — 'let my lord proceed' rather than 'you go'; renders Hebrew אֲנִי-רַבְרָבָה ('let him pass on, please').

ὁ

the

Nominative

article

→ noun-phrase marking

ὁ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κύριός

lord

Nominative

subject (of third-person imperative)

→ participant prominence

κύριός: lexical item rendered 'lord' here in the immediate context.

μου

my

Genitive

genitive of relationship

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

ἔμπροσθεν

ahead of

preposition/adverb + genitive (spatial: 'in front of')

→ spatial or relational framing

ἔμπροσθεν: preposition rendered 'ahead of' here, functioning according to its local construction.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

παιδός

servant

Genitive

genitive (object of ἔμπροσθεν; Jacob's self-reference as 'your servant')

→ relational specification

παῖς: Jacob calls himself Esau's παῖς ('servant') in the third person, matching the elevated address κύριός μου; a sustained posture of humility throughout this dialogue.

ἐγώ

I

Nominative

emphatic subject pronoun (contrast: 'I for my part')

→ participant reference

ἐγώ: lexical item rendered 'I' here in the immediate context.

δὲ

but

adversative particle

→ discourse linkage or contrast

δὲ: connective or particle rendered 'but' here, shaping the clause or discourse flow in context.

ἐνισχύσω

will make my way

Fut Act Indic 1 Sg · ἐνισχύω

main verb (Jacob's future commitment)

→ predictive future (personal pledge)

ἐνισχύω: 'strengthen into / make one's way steadily'; used intransitively here in the sense of 'press on / proceed'; renders Hebrew הִלַּךְתִּי (I will lead gently / make my way at a slow pace'); the LXX choice of ἐνισχύω (strength-word) is ironic — Jacob's 'strong' advance is one of deliberate slowness.

ἐν

on

preposition + dative (locative: 'on the journey')

→ spatial or relational framing

ἐν: preposition rendered 'on' here, functioning according to its local construction.

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ὁδῶ

journey

Dative

dative of place (locative)

→ sphere or reference

ὁδός: 'road / way / journey'; the literal road to Seir is named but, as the subsequent narrative makes plain, Jacob does not take it.

κατὰ

at

preposition + accusative (standard/measure: 'according to the pace of')

→ spatial or relational framing

κατὰ: preposition rendered 'at' here, functioning according to its local construction.

σχολήν

pace

Accusative

object of κατὰ (standard of pace: 'at the leisure of')

→ object specification

σχολή: 'leisure / ease / unhurried pace'; renders Hebrew יְהִלָּל ('at my foot-pace / at the pace I can manage'); the LXX's σχολή ('ease / at leisure') beautifully captures the idea of traveling at the natural, unhurried pace of animals and children — the pastoral heart of the verse.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἀγωγῆς

drove

Genitive

genitive of specification ('of the drove / the driving')

→ relational specification

ἀγωγή: 'driving / leading / drove'; the word can mean both the act of driving animals and the group being driven; here it denotes the whole drove of livestock that Jacob is managing.

τῆς

the

Genitive

article (with relative clause: 'the drove that goes before me')

→ noun-phrase marking

τῆς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἐναντίον

before

preposition/adverb (relational: 'before me / that goes ahead of me')

→ spatial or relational framing

ἐναντίον: 'before / in front of / opposite'; used adjectivally with the articular genitive to describe the drove that goes ahead — the animals sent on in front.

μου

me

Genitive

genitive (object of ἐναντίον)

→ relational specification

μου: pronominal or article form rendered 'me' here, functioning according to its local inflection and syntax.

καὶ

and

coordinating conjunction (second measure of pace)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

κατὰ

at

preposition + accusative (second standard: 'at the pace of')

→ spatial or relational framing

κατὰ: preposition rendered 'at' here, functioning according to its local construction.

πόδα

foot-pace

Accusative

object of κατὰ (standard of pace: 'at the foot of / at the pace of')

→ object specification

πούς: 'foot'; κατὰ πόδα = 'at the foot-pace of / step by step with'; the idiom captures walking at the pace of the smallest steps — the children's.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

παιδαρίου

little ones

Genitive

genitive of specification ('of the children')

→ relational specification

παιδάριον: diminutive of παῖς; 'little child / young boy / little one'; renders Hebrew יְלָדָיו ('the children'); the diminutive form emphasizes the smallness and vulnerability of the children whose slow pace sets the caravan's speed.

ἕως

until

subordinating conjunction (temporal limit)

→ discourse linkage or contrast

ἕως: connective or particle rendered 'until' here, shaping the clause or discourse flow in context.

τοῦ

the

Genitive

article with articular infinitive

→ noun-phrase marking

τοῦ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἐλθεῖν

to come

Aor Act Inf · ἔρχομαι

articular infinitive (temporal clause: 'until I come')

→ constative aorist (prospective point of arrival)

ἔρχομαι: the articular infinitive with ἕως τοῦ ('until the coming of me') = 'until I arrive'; the temporal limit Jacob sets is arrival at Seir — a destination he never reaches in the narrative.

με

me

Accusative

accusative subject of infinitive

→ participant reference

με: pronominal or article form rendered 'me' here, functioning according to its local inflection and syntax.

πρός

to

preposition + accusative (goal)

→ spatial or relational framing

πρός: preposition rendered 'to' here, functioning according to its local construction.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κύριόν

lord

Accusative

object of πρὸς

→ object specification

κύριόν: lexical item rendered 'lord' here in the immediate context.

μου

my

Genitive

genitive of relationship

→ relational specification

μου: pronominal or article form rendered 'my' here, functioning according to its local inflection and syntax.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

εἰς: preposition rendered 'to' here, functioning according to its local construction.

Σηῖρ

Seir

Accusative

place name (object of εἰς; Esau's homeland)

→ participant identification

Σηῖρ: indeclinable transliteration of Hebrew שְׂעִיר (šē'îr); Esau's home territory, identified with Edom (Gen 32:4; 36:8); Jacob promises to come there but instead goes to Succoth (v.17) and then to Shechem (v.18).

15 εἶπεν δὲ Ησάυ Καταλείψω μετὰ σοῦ ἀπὸ τοῦ λαοῦ τοῦ μετ' ἐμοῦ. ὁ δὲ εἶπεν Ἰνατί τοῦτο; ἰκανόν ἐστιν ὅτι εὗρον χάριν ἐναντίον σου, κύριε.

And Esau said, 'Let me leave with you some of the people who are with me.' But he said, 'Why this? It is enough that I have found favor in your sight, my lord.'

Dialogue (second offer and second refusal; closure of negotiation) εἶπεν δέ

Esau's second offer — a protective escort — is refused with the same χάριν-idiom that has threaded the chapter's dialogue (vv.8, 10, 15). Jacob's exclamation Ἰνατί τοῦτο ('Why this?') registers genuine surprise at the offer's generosity, not suspicion of its motive; the following ἰκανόν ἐστιν ('it is enough') is a formula of complete satisfaction — the reconciliation itself is more than sufficient. Jacob has no need of escort; he has found grace (χάριν), and that is all.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Esau's second offer)

→ constative aorist

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

δὲ

and

transitional particle

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Ησάυ

Esau

Nominative

subject

→ participant identification

Ησάυ: indeclinable form rendered 'Esau' here, used according to its local clause function.

Καταλείψω

I will leave behind

Fut Act Indic 1 Sg · καταλείπω

main verb (offer of escort)

→ volitional future (Esau's offer)

καταλείπω: 'leave behind / leave with someone'; Esau offers to detach a portion of his force as a protective escort for Jacob's journey; renders Hebrew נָצַח-לִּי (let me station, please').

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετὰ: preposition rendered 'with' here, functioning according to its local construction.

σοῦ

you

Genitive

genitive (object of μετὰ)

→ relational specification

σοῦ: pronominal or article form rendered 'you' here, functioning according to its local inflection and syntax.

ἀπὸ

from

preposition + genitive (partitive: 'some of')

→ spatial or relational framing

ἀπὸ: preposition rendered 'from' here, functioning according to its local construction.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

λαοῦ

people

Genitive

genitive (partitive: 'some of the people')

→ relational specification

λαός: 'people / folk / armed men'; here Esau's four hundred men; the offer of a detachment is generous — a practical protective escort, not a surveillance party.

τοῦ

the

Genitive

article (relative clause antecedent)

→ noun-phrase marking

τοῦ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

μετ'

with

preposition + genitive (in relative clause: 'who are with me')

→ spatial or relational framing

μετ': preposition rendered 'with' here, functioning according to its local construction.

ἐμοῦ

me

Genitive

genitive (object of μετά in relative clause)

→ relational specification

ἐμοῦ: pronominal or article form rendered 'me' here, functioning according to its local inflection and syntax.

ὁ

he

Nominative

pronoun used as article-subject ('he' = Jacob)

→ participant reference

ὁ: lexical item rendered 'he' here in the immediate context.

δὲ

but

adversative particle

→ discourse linkage or contrast

δὲ: connective or particle rendered 'but' here, shaping the clause or discourse flow in context.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Jacob's refusal)

→ constative aorist

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

ἵνατί

why

interrogative adverb (causal: 'for what reason?')

→ participant identification

ἵνατί: 'why / for what reason?'; a compound of ἵνα + τί ('in order that what?'); a brusque rhetorical question expressing either surprise or polite dismissal; renders Hebrew לָמָּהּ ('why this?').

τοῦτο

this

Nominative

object or predicate (object of the rhetorical question)

→ participant reference

τοῦτο: lexical item rendered 'this' here in the immediate context.

ἱκανόν

enough

Nominative

predicate adjective

→ participant prominence

ἱκανός: 'sufficient / adequate / enough'; ἱκανόν ἐστιν = 'it is enough'; the formula of complete satisfaction; renders Hebrew כִּי כָל ('I have everything'); Jacob needs nothing more, having received Esau's gracious reception.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

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

ὅτι

that

subordinating conjunction (content or causal: 'because / in that')

→ discourse linkage or contrast

ὅτι: connective or particle rendered 'that' here, shaping the clause or discourse flow in context.

εὑρον

I have found

Aor Act Indic 1 Sg · εὐρίσκω

main verb of ὅτι clause

→ constative aorist (completed act of finding, with standing result)

εὐρίσκω: the chapter's third use of χάριν εὑρεῖν (cf. vv.8, 10); the repetition of the favor-finding idiom at the chapter's close creates a ring-structure, the dialogue ending where it began.

χάριν

favor

Accusative

direct object

→ object specification

χάριν: lexical item rendered 'favor' here in the immediate context.

ἐναντίον

before

preposition + genitive (relational)

→ spatial or relational framing

ἐναντίον: preposition rendered 'before' here, functioning according to its local construction.

σου

you

Genitive

genitive (object of ἐναντίον)

→ relational specification

σου: pronominal or article form rendered 'you' here, functioning according to its local inflection and syntax.

κύριε

my lord

Vocative

vocative of address

→ direct address

κύριος: Jacob's final use of this respectful address to Esau; the sustained lord/servant register closes here as the brothers finally separate.

16 ἀπέστρεψεν δὲ Ησαυ ἐν τῇ ἡμέρᾳ ἐκείνῃ τὴν ὁδὸν αὐτοῦ εἰς Σηιρ.

And Esau turned back on that day on his own way to Seir.

Narrative closure (permanent parting of the brothers) ἀπέστρεψεν δέ

The verse closes Esau's role in the narrative with stark economy. The temporal marker ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that same day') gives the parting finality: no further negotiation, no lingering. Esau returns to Seir — τὴν ὁδὸν αὐτοῦ ('his own way') is emphatic; the possessive marks the brothers' permanent divergence of paths. The Jacob–Esau narrative, begun in Gen 25:19, closes here. Esau will be mentioned briefly in the Edom genealogy of Gen 36.

ἀπέστρεψεν

turned back

Aor Act Indic 3 Sg · ἀποστρέφω

main verb (permanent departure)

→ **constative aorist (completed turning-back)**

ἀποστρέφω: 'turn back / return'; compound of ἀπό + στρέφω; the ἀπο- marks a definitive turning away and return; renders Hebrew וָשׁוּב ('and he returned'); the narrative use of this verb signals Esau's exit from the story.

δὲ

and

transitional particle

→ **discourse linkage or contrast**

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

Ἡσαυ

Esau

Nominative

subject

→ **participant identification**

Ἡσαυ: indeclinable form rendered 'Esau' here, used according to its local clause function.

ἐν

on

preposition + dative (temporal)

→ **spatial or relational framing**

ἐν: preposition rendered 'on' here, functioning according to its local construction.

τῇ

the

Dative

article

→ **noun-phrase marking**

τῇ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἡμέρᾱ

day

Dative

dative of time (temporal: 'on the day')

→ **sphere or reference**

ἡμέρᾱ: lexical item rendered 'day' here in the immediate context.

ἐκείνη

that

Dative

demonstrative adjective

→ **sphere or reference**

ἐκεῖνος: 'that / that one'; ἐν τῇ ἡμέρᾱ ἐκείνῃ = 'on that same day'; the demonstrative specifies that the departure was immediate — the same day as the reconciliation and gift-exchange.

τὴν

the

Accusative

article

→ **noun-phrase marking**

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ὁδὸν

way

Accusative

accusative of direction (cognate: 'his way / in the direction of')

→ **object specification**

ὁδός: 'road / way / journey'; the accusative is directional/cognate — 'he returned on his own way'; τὴν ὁδὸν αὐτοῦ ('his own way') emphasizes that Esau takes his own path, distinct from Jacob's.

αὐτοῦ

his own

Genitive

genitive of possession

→ **relational specification**

αὐτοῦ: lexical item rendered 'his own' here in the immediate context.

εἰς

to

preposition + accusative (destination)

→ **spatial or relational framing**

εἰς: preposition rendered 'to' here, functioning according to its local construction.

Σηρ

Seir

Accusative

place name (object of εἰς; Esau's homeland)

→ **participant identification**

Σηρ: Esau's territory; the same destination Jacob had promised to reach in v.14 — a promise kept by Esau (who returns there) and silently abandoned by Jacob (who turns north).

17 Ἰακωβ δὲ ἀπάρας ἦλθεν εἰς Σκηνάς. καὶ ἐποίησεν ἐκεῖ αὐτῷ οἰκίας καὶ τοῖς κτήνεσιν αὐτοῦ ἐποίησεν σκηνάς· διὰ τοῦτο ἐκάλεσεν τὸ ὄνομα τοῦ τόπου ἐκείνου Σκηναί.

But Jacob, breaking camp, came to Booths. And he built there houses for himself, and for his cattle he made booths; therefore he called the name of that place Booths.

Narrative continuation (Jacob's separate journey; place-name aetiology)

Ἰακωβ δέ

Jacob does not go to Seir as promised in v.14; instead he journeys north to Succoth. The LXX renders the Hebrew toponym טְבֹחִים as Σκηναί ('Booths / Tents'), making the etymology transparent — unlike most place-names in the LXX which are transliterated. The chiasmic ἐποίησεν ... οἰκίας / ἐποίησεν σκηνάς distinguishes Jacob's permanent house from the temporary shelters for his cattle — and it is the cattle's σκηναί ('booths') that give the place its name, a gentle irony. The word Σκηναί connects to the festival of Σκηνοπηγία (Tabernacles / Booths).

Ἰακωβ

Jacob

Nominative

subject (topicalized at verse-head)

→ participant identification

Ἰακωβ: the narrative resumes with Jacob as subject, now entirely independent of Esau; the separation of v.16 is immediately confirmed by his different destination.

δὲ

and

transitional particle

→ discourse linkage or contrast

δὲ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἀπάρας

breaking camp

Aor Act Ptcp Nom Sg Masc · ἀπαίρω

adverbial participle (prior action: 'having broken camp')

→ constative aorist (completed breaking of camp)

ἀπαίρω: 'lift up / break camp / depart'; renders Hebrew נָסַח ('and he journeyed / broke camp'); the same verb used throughout the wilderness wanderings for the tabernacle camp's departure (e.g., Num 10:12); its use here at Succoth carries a faint echo of the wilderness-camp motif.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (arrival at Succoth)

→ constative aorist (completed journey and arrival)

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

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

εἰς: preposition rendered 'to' here, functioning according to its local construction.

Σκηνάς

Booths

Accusative

place name (object of εἰς; LXX translates rather than transliterating Succoth)

→ participant identification

Σκηναί (acc. Σκηνάς): 'Booths / Tents / Tabernacles'; the LXX renders Hebrew סֻכּוֹת (sukkôt) semantically, not as a transliteration Σοκχώθ; the same word is used for booths in the Feast of Tabernacles (Σκηνοπηγία, Lev 23:34 LXX). This choice makes the place-name aetiology at the verse's end immediately legible to a Greek reader.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐποίησεν

built

Aor Act Indic 3 Sg · ποιέω

main verb (first construction: houses for himself)

→ constative aorist

ποιέω: 'make / build'; renders Hebrew בָּנָה ('and he built'); the same verb is reused in the parallel clause (τοῖς κτήνεσιν ... ἐποίησεν σκηνάς), creating a chiasmic doublet.

ἐκεῖ

there

adverb (locative)

→ adverbial qualification

ἐκεῖ: indeclinable form rendered 'there' here, used according to its local clause function.

αὐτῷ

for himself

Dative

dative of benefit

→ participant reference or interest

αὐτῷ: lexical item rendered 'for himself' here in the immediate context.

οἰκίας

houses

Accusative

direct object (first construction)

→ object specification

οἰκία: 'house / dwelling'; renders Hebrew בָּתֵּי ('houses'); Jacob builds permanent structures for himself — a notable contrast to the temporary σκηναί made for his cattle.

καὶ

and

coordinating conjunction (second construction)

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

τοῖς

the

Dative

article

→ noun-phrase marking

τοῖς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

κτήνεσιν

cattle

Dative

dative of benefit (second construction: for his cattle)

→ sphere or reference

κτῆνος: 'cattle / livestock / beast of burden'; renders Hebrew וְהַקְּנִיָּה ('for his livestock'); the cattle's shelters are what give the place its name.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: pronominal or article form rendered 'his' here, functioning according to its local inflection and syntax.

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb (second construction: booths for cattle)

→ constative aorist

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

σκηνάς

booths

Accusative

direct object (second construction)

→ object specification

σκηνή: 'tent / booth / tabernacle'; the word that gives the place its name (Σκηναί); the irony: Jacob builds houses (οικίας) for himself but only booths (σκηνάς) for his animals, yet it is the animal-word that becomes the place-name.

διὰ

therefore

preposition + accusative (causal/inferential: 'for this reason')

→ spatial or relational framing

διὰ: preposition rendered 'therefore' here, functioning according to its local construction.

τοῦτο

this

Accusative

object of διὰ (causal reference to the booth-building)

→ participant reference

διὰ τοῦτο: 'for this reason / therefore'; the standard LXX formula for an aetiological naming ('this is why the place is called X').

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (naming act)

→ constative aorist (completed act of naming)

καλέω: 'call / name'; the naming formula ἐκάλεσεν ... τὸ ὄνομα is the standard LXX aetiology; renders Hebrew וַיִּקְרָא (wayyiqrā, 'and he called').

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ὄνομα

name

Accusative

direct object (of the naming act)

→ object specification

ὄνομα: lexical item rendered 'name' here in the immediate context.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

τόπου

place

Genitive

genitive of specification ('the name of the place')

→ relational specification

τόπος: 'place / site'; the word τόπος carries theological weight in the patriarchal narratives (cf. Gen 28:11, 16, 17, 19 where it denotes Bethel); here it is used more simply for the settlement site.

ἐκείνου

that

Genitive

demonstrative adjective (specifying the place just named)

→ relational specification

ἐκείνου: lexical item rendered 'that' here in the immediate context.

Σκηναί

Booths

Nominative

predicate noun (the name assigned)

→ participant identification

Σκηναί: the LXX's translation of Succoth; by choosing to translate rather than transliterate, the LXX makes the naming act fully transparent and connects the site to the booths-language of Tabernacles.

18 Καὶ ἦλθεν Ιακωβ εἰς Σαλημ πόλιν Σικιμων, ἣ ἐστὶν ἐν γῇ Χανααν, ἐλθόντι αὐτῷ ἐκ Μεσοποταμίας Συρίας, καὶ παρενέβαλεν κατὰ πρόσωπον τῆς πόλεως.

And Jacob came to Salem, a city of the Shechemites, which is in the land of Canaan, on his coming from Mesopotamia of Syria, and he encamped before the city.

Narrative continuation (arrival at Canaan; return fulfilled)

Καὶ

The geographic identifier ἐν γῇ Χανααν ('in the land of Canaan') marks Jacob's return to the promised land, fulfilling the divine promise of Gen 28:15 ('I will bring you back to this land'). The LXX reads Σαλημ as a proper place-name ('Salem') — the Rahlfs text; the Hebrew סֶלֶם can alternatively be read as an adverb meaning 'safely / peacefully' (i.e., 'Jacob arrived safely at the city of Shechem'), a significant text-critical ambiguity. The verb παρενέβαλεν ('he encamped') uses the military-encampment idiom, foreshadowing the ominous events of Gen 34.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

Καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (arrival at Shechem)

→ constative aorist (completed journey)

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

Ἰακωβ

Jacob

Nominative

subject

→ participant identification

Ἰακωβ: indeclinable form rendered 'Jacob' here, used according to its local clause function.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

εἰς: preposition rendered 'to' here, functioning according to its local construction.

Σαλημ

Salem

Accusative

place name (object of εἰς; text-critically ambiguous)

→ participant identification

Σαλημ: LXX treats as a place-name ('Salem'), perhaps connected to the Σαλημ of Gen 14:18 (Melchizedek's city); the Hebrew מְלִיץ (šālēm) can equally be read as the adverb 'safely / in peace,' yielding the translation 'Jacob arrived safely at the city of Shechem' — a significant crux. The Rahlfs–Hanhart text treats it as a toponym.

πόλιν

city

Accusative

noun in apposition to Σαλημ ('a city')

→ object specification

πόλις: 'city'; in apposition to Σαλημ, identifying it as an urban settlement; the city of Shechem is the locus of the Dinah narrative in Gen 34.

Σικιμων

of the Shechemites

Genitive

genitive of description/possession (identifying the city's people)

→ participant identification

Σικιμων: genitive plural of Σικιμ; the Shechemites, inhabitants of Shechem (Hebrew שִׁכְמִי, šekem); the LXX here uses a gentile genitive rather than transliterating the place-name.

ἥ

which

Nominative

relative pronoun (nominative feminine: referring to πόλιν)

→ participant reference

ἥ: lexical item rendered 'which' here in the immediate context.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb of relative clause (locating the city)

→ gnomic present (permanent geographic identification)

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: preposition rendered 'in' here, functioning according to its local construction.

γῆ

land

Dative

dative of place

→ sphere or reference

γῆ: 'land'; ἐν γῇ Χανααν ('in the land of Canaan') is the key geographic marker confirming Jacob's return to the promised land after twenty years in Mesopotamia (cf. Gen 28:15).

Χανααν

Canaan

Genitive

genitive of specification (indeclinable place name)

→ participant identification

Χανααν: indeclinable transliteration of Hebrew כְּנָעַן (Kənaʿan); the promised land, given to Abraham (Gen 12:5) and now entered by Jacob fulfilling the Bethel promise.

ἐλθόντι

on his coming

Aor Act Ptcp Dat Sg Masc · ἔρχομαι

dative participial phrase (temporal: 'on his coming from Mesopotamia')

→ constative aorist (completed journey from Mesopotamia)

ἔρχομαι: the dative participle ἐλθόντι αὐτῷ = 'on his coming / when he came'; a temporal participial phrase that provides the narrative context for the land-entry — he is arriving from Mesopotamia, not from Esau.

αὐτῷ

him

Dative

dative subject of participial phrase

→ participant reference or interest

αὐτῷ: pronominal or article form rendered 'him' here, functioning according to its local inflection and syntax.

ἐκ

from

preposition + genitive (origin)

→ spatial or relational framing

ἐκ: preposition rendered 'from' here, functioning according to its local construction.

Μεσοποταμίας

Mesopotamia

Genitive

genitive (object of ἐκ: origin of the journey)

→ relational specification

Μεσοποταμία: 'Mesopotamia' = 'land between the rivers' (μέσος + ποταμός); the LXX term for the region of Aram-Naharaim where Laban lived (Gen 24:10; 28:2); Jacob's twenty-year sojourn there with Laban (Gen 29–31) is now concluded.

Συρίας

of Syria

Genitive

genitive of specification ('Mesopotamia of Syria')

→ relational specification

Συρία: 'Syria'; a broader regional designation; the full phrase Μεσοποταμία Συρίας renders Hebrew פַּדְדַּן אֲרָם (Paddan-Aram, 'the field of Aram'), the LXX's standard rendering of this geographic term.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

παρενέβαλεν

encamped

Aor Act Indic 3 Sg · παρεμβάλλω

main verb (second action: encampment before the city)

→ constative aorist (completed act of encamping)

παρεμβάλλω: 'pitch camp beside / encamp opposite'; a primarily military term for an armed camp; its use here rather than σκηνόω or similar foreshadows the martial events of Gen 34 (Dinah's rape and Simeon and Levi's retribution).

κατὰ

before

preposition + accusative (positional: 'opposite / facing')

→ spatial or relational framing

κατὰ: preposition rendered 'before' here, functioning according to its local construction.

πρόσωπον

face

Accusative

object of κατά (idiom: κατὰ πρόσωπον = 'before / opposite / facing')

→ object specification

πρόσωπον: 'face'; κατὰ πρόσωπον τῆς πόλεως = 'facing the city / before the city'; renders Hebrew רִגְלֵי יְנֻב־תֵּל ('before the face of the city'); the idiom of facing a city carries a slight military connotation.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

πόλεως

city

Genitive

genitive of specification (the city faced: Shechem)

→ relational specification

πόλεως: lexical item rendered 'city' here in the immediate context.

19 καὶ ἐκτίσατο τὴν μερίδα τοῦ ἀγροῦ, οὗ ἔστησεν ἐκεῖ τὴν σκηνὴν αὐτοῦ, παρὰ Εμμωρ πατὴρ Συχεμ ἑκατὸν ἀμνάδων.

And he purchased the portion of the field where he had pitched his tent, from Hamor the father of Shechem, for a hundred she-lambs.

Narrative continuation (patriarchal land-purchase in Canaan)

καὶ

The purchase echoes Abraham's acquisition of Machpelah in Gen 23: each generation of the covenant family secures a legal foothold in the promised land by purchase. The price renders the obscure Hebrew קֶסֶיטָה (qesitah) — found only at Gen 33:19, Josh 24:32, and Job 42:11 — as ἑκατὸν ἀμνάδων ('a hundred she-lambs'), a concrete livestock equivalent for an untranslatable term. Acts 7:16 (Stephen's speech) mentions a Shechem purchase attributed to Abraham rather than Jacob, a telescoping of patriarchal history that creates a well-known textual crux.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐκτήσατο

purchased

Aor Mid Indic 3 Sg · κτάομαι

main verb (land acquisition)

→ constative aorist (completed purchase transaction)

κτάομαι: 'acquire / purchase / gain possession of'; deponent middle; renders Hebrew וַיַּיָּצֵחַ (wayyiqen, 'and he bought'); the middle voice emphasizes Jacob's personal acquisition into his own estate.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

μερίδα

portion

Accusative

direct object

→ object specification

μερίς: 'portion / share / plot'; renders Hebrew חֶלְקָה (ḥelqat, 'portion / plot of land'); the same word is used at Josh 24:32 when this field is noted as Joseph's burial site, creating a narrative arc across the Pentateuch.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

ἀγροῦ

field

Genitive

genitive of specification ('the portion of the field')

→ relational specification

ἀγρός: 'field / cultivated land'; the specific parcel in the field-area adjacent to Shechem.

οὗ

where

relative adverb of place ('where')

→ participant reference

οὗ: genitive of the relative pronoun used as a locative relative adverb ('where'); the relative clause identifies the field as the site of Jacob's camp.

ἔστησεν

pitched

Aor Act Indic 3 Sg · ἵστημι

main verb of relative clause

→ constative aorist (completed act of pitching camp)

ἵστημι: 'set up / pitch / place'; ἔστησεν τὴν σκηνὴν = 'pitched his tent'; renders Hebrew נִצְּחַ ('stretched out / pitched').

ἐκεῖ

there

adverb (locative)

→ adverbial qualification

ἐκεῖ: indeclinable form rendered 'there' here, used according to its local clause function.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

σκηνὴν

tent

Accusative

direct object (of ἔστησεν)

→ object specification

σκηνή: 'tent'; the reappearance of this word (cf. σκηνάς at v.17) links Jacob's Succoth-booths with his Shechem encampment — both are expressions of the semi-nomadic lifestyle of the patriarchs in the land.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: pronominal or article form rendered 'his' here, functioning according to its local inflection and syntax.

παρά

from

preposition + genitive (source of purchase: 'from')

→ spatial or relational framing

παρά + genitive: 'from beside / from'; the commercial idiom for purchasing from a person.

Εμμωρ

Hamor

Genitive

genitive (object of παρά: the seller)

→ participant identification

Εμμωρ: indeclinable transliteration of Hebrew רִמְּוֹ (Hāmôr, 'donkey'); the father of Shechem, the Hivite prince of Gen 34; the purchase from him establishes Jacob's legal standing in the region before the events of Gen 34.

πατρός

father

Genitive

genitive of relationship

→ relational specification

πατρός: lexical item rendered 'father' here in the immediate context.

Συχεμ

Shechem

Genitive

genitive (object of πατρός: 'father of Shechem')

→ participant identification

Συχεμ: indeclinable transliteration of Hebrew שִׁכֶּם (Šekem); the son of Hamor who features prominently in Gen 34; the introduction of his name here as an anticipatory notice prepares the reader for what follows.

ἑκατὸν

a hundred

numeral adjective (indeclinable; modifying ἀμνάδων)

→ measure or count

ἑκατὸν: indeclinable form rendered 'a hundred' here, used according to its local clause function.

ἀμνάδων

she-lambs

Genitive

genitive of price ('for a hundred she-lambs')

→ relational specification

ἀμνάς: 'she-lamb / ewe-lamb'; the LXX's rendering of Hebrew קֶסֶת (qesitah), an obscure term for a unit of value found only at Gen 33:19, Josh 24:32, and Job 42:11; its meaning is unknown — some ancient versions read it as a lamb, others as a piece of silver; the LXX uses ἀμνάδων consistently. Acts 7:16 mentions this purchase (attributing it to Abraham), creating a well-known historical crux in Stephen's speech.

20 καὶ ἔστησεν ἐκεῖ θυσιαστήριον καὶ ἐπεκαλέσατο τὸν θεὸν Ἰσραηλ.

And he set up there an altar and called upon the God of Israel.

Narrative climax / cultic closure (altar and invocation) καὶ

The chapter's final verse completes the patriarchal pattern — arrive, encamp, purchase, build altar — that follows Abraham at each stage of his Canaanite wandering (Gen 12:7–8; 13:18). The LXX renders the MT's altar-name אֱלֹהֵי יִשְׂרָאֵל (El-Elohe-Israel = 'El, God of Israel') as a verbal phrase — ἐπεκαλέσατο τὸν θεὸν Ἰσραηλ ('he called upon the God of Israel') — converting the MT's name-inscription into a liturgical act of invocation. Critically, the name Ἰσραηλ (given to Jacob at 32:28) for the first time here becomes a divine epithet: 'the God of Israel' — not of Abraham and Isaac alone, but now specifically of Israel.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἔστησεν

set up

Aor Act Indic 3 Sg: ἵστημι

main verb (first cultic act: erecting the altar)

→ constative aorist (completed act of erection)

ἵστημι: 'set up / erect / establish'; the same verb used in v.19 for pitching the tent; here for the altar; renders Hebrew **בָּנָה** (wayyāṣṣēb, 'and he set up / erected'); the erection of a θυσιαστήριον ('altar for sacrifice') is the formal cultic act concluding the patriarchal journey.

ἐκεῖ

there

adverb (locative: at Shechem)

→ adverbial qualification

ἐκεῖ: indeclinable form rendered 'there' here, used according to its local clause function.

θυσιαστήριον

an altar

Accusative

direct object

→ object specification

θυσιαστήριον: 'altar for sacrifice' (from θυσία, 'sacrifice'); renders Hebrew **מִזְבֵּחַ** (mizbēah); the patriarchal altar-building at sacred sites in Canaan marks each stage of covenant itinerary: Abraham at Shechem (Gen 12:7), Bethel (12:8), Hebron (13:18); Isaac at Beersheba (26:25); Jacob now at Shechem, and later at Bethel (35:7).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

καὶ: connective or particle rendered 'and' here, shaping the clause or discourse flow in context.

ἐπεκαλέσατο

called upon

Aor Mid Indic 3 Sg · ἐπικαλέομαι

main verb (second cultic act: invocation)

→ constative aorist (completed act of invocation)

ἐπικαλέομαι: 'call upon / invoke'; the standard LXX term for cultic invocation of the deity (cf. Gen 4:26, 12:8); the LXX converts the MT's altar-name El-Elohe-Israel into this verb — substituting a liturgical act (he invoked) for an inscription (he named the altar). This is a LXX–MT divergence of theological significance: the MT has Jacob naming the altar after the divine, the LXX has Jacob performing an act of worship.

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: pronominal or article form rendered 'the' here, functioning according to its local inflection and syntax.

θεὸν

God

Accusative

direct object of ἐπεκαλέσατο

→ object specification

θεός: 'God'; the object of the invocation; the LXX's rendering replaces the MT's divine name יְהוָה ('El') with the common noun θεός, directing the invocation toward the God defined by the following genitive.

Ἰσραηλ

of Israel

Genitive

genitive of description ('the God of Israel'; indeclinable proper name)

→ participant identification

Ἰσραηλ: indeclinable transliteration of Hebrew יִשְׂרָאֵל (Yisrā'ēl); the name given to Jacob at 32:28 ('your name shall no longer be Jacob, but Israel'). Here, for the first time in Genesis, it appears as a divine epithet — 'the God of Israel' — rather than a personal name. The covenant name of the patriarch has become the covenant name of the deity: God is defined in relation to the man Israel, inaugurating the formula that will pervade all subsequent Scripture.

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.