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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Genesis, Chapter 35

ΓΕΝΕΣΙΣ ΛΕ΄

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

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

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

Theme

Chapter 35 is a dense theological crossroads: the purge of τοὺς θεοὺς τοὺς ἄλλοτρίους ('the foreign gods') buried under the terebinth at Shechem (35:4) ritually closes the Dinah-Shechem crisis of Gen 34 before the Bethel renewal; the φόβος θεοῦ ('terror of God,' 35:5) protecting the journey is a divine-warfare idiom paralleled at Exod 23:27.

Translation & textual notes

The Greek text of Genesis 35 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Chapter 35 is a dense theological crossroads: the purge of τοὺς θεοὺς τοὺς ἄλλοτρίους ('the foreign gods') buried under the terebinth at Shechem (35:4) ritually closes the Dinah-Shechem crisis of Gen 34 before the Bethel renewal; the φόβος θεοῦ ('terror of God,' 35:5) protecting the journey is a divine-warfare idiom paralleled at Exod 23:27. The Bethel theophany (35:9–15) repeats the name-conferral of Gen 32:28 — the LXX reads Ἰσραὴλ ἔσται τὸ ὄνομά σου — and at 35:11 the divine self-

identification ἐγὼ ὁ θεός σου replaces El Shaddai (יְהוָה), the LXX's regular functional substitution for the divine name; the command ἀξάνου καὶ πληθύνου echoes the creation-blessing of Gen 1:28. At 35:8 the death of Deborah (Δεββωρα), Rebekah's nurse, beneath the Βάλανος πένθους ('oak of weeping') is one of the LXX's most striking renderings: Hebrew נִלְאָ כֹכַב is translated rather than transliterated, making the etymology explicit for Greek readers. At 35:18 the dying Rachel names her son Υἱὸς ὀδύνης μου ('son of my pain') — translating Hebrew בֶּן-אֲנִי — while Jacob calls him Βενιαμιν (transliterating בֶּן-יָמִי, 'son of the right hand'); the LXX translates the mother's name and transliterates the father's, a pointed contrast. At 35:19 the gloss αὕτη ἐστὶν Βηθλεεμ ('this is Bethlehem') furnishes the geographic basis for Matt 2:18's Rachel-weeping citation. The terse notice of Reuben and Bilhah (35:22: καὶ ἤκουσεν Ἰσραὴλ) prepares Reuben's disinheritance (Gen 49:4). Isaac's death at 180 closes the patriarchal triptych (Abraham 175, Isaac 180, Jacob 147).

Discourse structure of the chapter

A · 35:1–4

Purge of the foreign gods: preparation for Bethel

God commands Jacob to return to Bethel and build an altar to the God who appeared during his flight from Esau (35:1), anchoring the summons in the theophany-promise of Gen 28. Jacob immediately commands his household to surrender the foreign gods and earrings and to purify themselves (35:2–3) — a tripartite cultic act (remove / cleanse / change garments) that prefigures Mosaic purity prescriptions. The household complies, and Jacob buries the idols and earrings under the terebinth at Shechem (35:4), ritually closing the site of the Dinah crisis before the ascent.

B · 35:5–8

The terror of God protects the journey; arrival at Bethel; Deborah's death

As the company departs, the φόβος θεοῦ falls on the surrounding cities and no one pursues (35:5) — divine-warfare protection that mirrors the Exodus motif (Exod 23:27). Jacob arrives at Luz-Bethel with all his people and builds the altar as commanded (35:6–7), fulfilling the vow of Gen 28:20–22. The unit ends with the unexpected death-notice of Deborah, Rebekah's nurse, buried under the oak the LXX names Βάλανος πένθους ('oak of weeping,' 35:8) — translating rather than transliterating Hebrew Allon-bacuth, making the grief-name intelligible to Greek readers.

C · 35:9–15

The Bethel theophany: name Israel confirmed, covenant renewed, pillar set

God appears to Jacob again on his return from Mesopotamia and blesses him (35:9). The divine speech confirms his name as Israel (35:10), then self-identifies as ἐγὼ ὁ θεός σου — the LXX's substitution for El Shaddai — and issues the creation-blessing αὐξάνου καὶ πληθύνου ('grow and multiply,' 35:11), promising a nation, an assembly of nations, and kings from his loins. The land-promise to Abraham and Isaac is formally transferred to Jacob and his seed (35:12). God departs (35:13), and Jacob erects a stone pillar, pours a libation and oil upon it, and names the place Bethel (35:14–15), fulfilling and superseding the Gen 28 pillar.

D · 35:16–20

Benjamin's birth, Rachel's death, and her tomb pillar

The company departs Bethel; as they near Ephratha, Rachel goes into difficult labor (35:16). The midwife's encouragement (35:17) comes too late — as Rachel's soul departs she names the child Υἱὸς ὀδύνης μου ('son of my pain,' translating Ben-oni), but Jacob renames him Βενιαμιν — a translate-versus-transliterate contrast the LXX deliberately preserves (35:18). Rachel is buried on the Ephratha road, which the narrator glosses as αὕτη ἐστὶν Βηθλεεμ, the Bethlehem identification that Matt 2:18 exploits (35:19). Jacob sets a pillar on her tomb — ἡ στήλη τοῦ μνημείου Ραχηλ ἕως τῆς σήμερον ἡμέρας (35:20).

E · 35:21–22A

Reuben and Bilhah: the terse notice

Israel pitches tent beyond the tower of Gader (35:21). The notice of Reuben's violation of Bilhah, his father's concubine, is conveyed in a single clause — ἐπορεύθη Ρουβην καὶ ἐκοιμήθη μετὰ Βαλλας — followed by the still more compressed καὶ ἤκουσεν Ἰσραηλ (35:22a); the narrator offers no reaction, making the silence itself a verdict. The episode is the backstory for Reuben's disinheritance at Gen 49:4.

F · 35:22B–29

The twelve sons listed; Jacob visits Isaac; Isaac dies at 180

The formal enumeration of Jacob's twelve sons (35:22b–26) organizes them by mother (Leah's six, Rachel's two, Bilhah's two, Zilpah's two) and notes they were all born in Mesopotamia of Syria — a geographical frame that closes the Laban cycle. Jacob returns to his father Isaac at Mamre-Hebron in Canaan (35:27). A chronological note gives Isaac's lifespan as 180 years (35:28). The chapter closes with Isaac's death, his 'gathering to his people' (a standard LXX death formula), and the joint burial by Esau and Jacob — a reconciliation in death that mirrors Gen 33 in life (35:29).

1 Εἶπεν δὲ ὁ θεὸς πρὸς Ιακωβ· Ἀναστὰς ἀνάβηθι εἰς τὸν τόπον Βαιθηλ καὶ οἴκει ἐκεῖ, καὶ ποιήσον ἐκεῖ
θυσιαστήριον τῷ θεῷ τῷ ὀφθέντι σοι ἐν τῷ ἀποδιδράσκειν σε ἀπὸ προσώπου Ησαυ τοῦ ἀδελφοῦ σου.

And God said to Jacob: 'Arise, go up to the place Bethel and dwell there, and make there an altar to the God who appeared to you when you fled from the face of Esau your brother.'

Divine command (narrative opening) Εἶπεν δέ

The chapter opens with direct divine speech to Jacob — no vision or dream frame, just the unmediated imperative. The three commands (ἀνάβηθι, οἴκει, ποιήσον) constitute the divine agenda for the chapter. The summons reaches back to Gen 28 and forward to the theophany of 35:9–15, creating a frame around the central Bethel unit.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (divine speech introduction)

→ constative aorist (single speech act)

λέγω: 'say'; the direct divine speech formula without the longer prophetic messenger-formula; in the patriarchal narratives God speaks directly and personally.

δὲ

and

transitional particle (narrative development)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject

→ participant prominence

θεός: renders **אֱלֹהִים** (Elohim); the same divine actor who gave the Bethel promise at Gen 28:13–15 now commands Jacob to return; the chapter will alternate between θεός and its equivalents.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Ἰακωβ

Jacob

indeclinable proper noun, object of πρὸς (addressee)

→ participant identification

Ἰακωβ: indeclinable LXX transliteration of יַעֲקֹב; though renamed Ἰσραήλ at 32:28, the text uses both names in ch. 35, preserving the patriarch's dual identity.

Ἀναστάς

having arisen

Aor Act Ptcp Nom Sg Masc · ἀνίστημι

adverbial participle (attendant circumstance: prior act of rising)

→ constative aorist (single preparatory act)

ἀνίστημι: 'rise up'; the participle + imperative ἀνάβηθι forms a biblical double-motion formula ('arise and go', cf. Gen 13:17; 28:2); the rising signals decisive departure.

ἀνάβηθι

go up

Aor Act Impv 2 Sg · ἀναβαίνω

main verb (first divine imperative)

→ ingressive aorist (begin the ascent)

ἀναβαίνω: 'go up'; the ἀνα- prefix marks upward movement toward the elevated cultic site; the same verb later describes pilgrimage ascent to Jerusalem.

εἰς

to

preposition + accusative (goal/destination)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

direct object of ἀνάβηθι (destination)

→ object specification

τόπος: 'place'; the articular τόπον recalls the same word at 28:11, 16, 17 — the sacred place of the ladder-theophany; by now it has a recognized identity, hence the article.

Βαιθλ

Bethel

indeclinable proper noun in apposition to τόπον

→ participant identification

Βαιθλ: LXX transliteration of בֵּית לָאֵל ('house of God'); at 28:19 the LXX translated the name as Οἶκος θεοῦ; here and in 35:3, 6, 7, 8, 15 the text transliterates — a within-chapter consistency that differs from 28:19.

καὶ

and

coordinating conjunction (links the three imperatives)

→ discourse linkage or contrast

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

οἶκει

dwell

Pres Act Impv 2 Sg · οἰκέω

second imperative (command of continued settled residence)

→ durative present (ongoing dwelling, not merely a visit)

οἰκέω: 'dwell, inhabit'; the present tense contrasts with the flanking aorist imperatives — the ascending and altar-building are once-for-all acts, the dwelling is a continuing state of return.

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

καὶ

and

coordinating conjunction (third imperative follows)

→ discourse linkage or contrast

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

ποίησον

make

Aor Act Imprv 2 Sg · ποιέω

third imperative (cultic command)

→ constative aorist (single definite act of altar construction)

ποιέω: 'make, do'; standard LXX verb for constructing sacred objects; the altar fulfills Jacob's vow of 28:20–22 ('this stone shall be God's house') in its material form.

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

θυσιαστήριον

an altar

Accusative

direct object of ποίησον

→ object specification

θυσιαστήριον: 'altar'; fromθύω ('sacrifice') + place-suffix; the LXX standard term for the sacrificial altar (Hebrew מזבח, mizbēah).

τῷ

to the

Dative

article (introducing dative recipient phrase)

→ noun-phrase marking

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

θεῷ

God

Dative

indirect object / dative of destination

→ sphere or reference

θεός: the altar is dedicated to a specific God — identified by the following participial phrase as the one who appeared at Bethel.

τῷ

the

Dative

article (beginning articular participial phrase)

→ noun-phrase marking

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

ὁφθέντι

who appeared

Aor Pass Ptcp Dat Sg Masc · ὁράω

substantival participle, dative of reference ('to the one who appeared to you')

→ constative aorist (the specific Bethel theophany of Gen 28)

ὁράω: 'see'; the passive ὠφθη / ὁφθείς is the standard LXX form for divine self-disclosure to the patriarchs (Gen 12:7; 17:1; 26:2); in the NT the same passive form ὠφθη marks resurrection appearances (1 Cor 15:5–8), deliberately continuing the theophanic language.

σοι

to you

Dative

dative of interest (pronoun)

→ participant reference or interest

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

ἐν

when

preposition + articular infinitive (temporal clause)

→ spatial or relational framing

ἐν: meaning 'when'; here it marks the relation signaled by preposition + articular infinitive (temporal clause).

τῷ

the

Dative

article with infinitive

→ noun-phrase marking

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

ἀποδιδράσκειν

fleeing

Pres Act Inf · ἀποδιδράσκω

articular infinitive (temporal: 'when you fled / were fleeing')

→ durative present (the whole period of flight)

ἀποδιδράσκω: 'flee away, escape'; compound of ἀπό + διδράσκω; used specifically for Jacob's flight from Esau at Gen 27:43 LXX; God's recall of that flight grounds the Bethel promise in the moment of greatest vulnerability.

σε

you

Accusative

accusative subject of the infinitive

→ participant reference

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

ἀπὸ

from

preposition + genitive (ablative source; Hebraism: ἀπὸ προσώπου = 'from before the face of')

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative source; Hebraism: ἀπὸ προσώπου = 'from before the face of').

προσώπου

the face

Genitive

genitive object of ἀπό (Hebraism: ἀπὸ προσώπου = 'from before')

→ relational specification

πρόσωπον: 'face'; ἀπὸ προσώπου renders Hebrew פְּנֵי, a standard Hebraism throughout the LXX for 'fleeing before' the authority or threat of a person (Gen 16:6; 27:43).

Ἡσάυ

Esau

indeclinable proper noun, genitive after προσώπου

→ participant identification

Ἡσάυ: transliteration of Ἠσαῦ; the rival brother whose murderous threat (Gen 27:41) precipitated the flight; the callback reactivates the threat-context of the Bethel promise.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of relationship (appositional to Ἡσάυ)

→ relational specification

ἀδελφός: 'brother'; the relational label explicitly reactivates the fraternal tension that frames the whole Jacob narrative from Gen 25 onward.

σου

your

Genitive

genitive possessive (pronoun)

→ relational specification

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

2 εἶπεν δὲ Ἰακωβ τῷ οἴκῳ αὐτοῦ καὶ πᾶσιν τοῖς μετ' αὐτοῦ· Ἄρατε τοὺς θεοὺς τοὺς ἀλλοτρίους τοὺς μεθ' ὑμῶν ἐκ μέσου ὑμῶν καὶ καθαρίσθητε καὶ ἀλλάξατε τὰς στολὰς ὑμῶν·

And Jacob said to his household and to all who were with him: 'Remove the foreign gods that are among you from your midst, and purify yourselves, and change your garments.'

Human mediation of divine command

εἶπεν δέ

Jacob immediately transmits God's command to his household, functioning as a prophet-mediator. His three imperatives (Ἄρατε, καθαρίσθητε, ἀλλάξατε) mirror the three divine imperatives of v.1, showing exact obedience. The purge addresses what Gen 31:19, 34–35 left unresolved — Rachel's stolen household gods.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (human speech, transmitting divine command)

→ constative aorist

λέγω: Jacob's speech-act immediately follows God's — no delay, no consultation; the patriarch acts as mediator between divine command and human compliance.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Ἰακωβ

Jacob

subject (indeclinable proper noun)

→ participant identification

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

τῷ

the

Dative

article

→ noun-phrase marking

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

οἴκῳ

household

Dative

indirect object (primary addressee)

→ sphere or reference

οἶκος: 'house / household'; encompasses family, servants, and concubines — the whole patriarchal encampment.

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

καὶ

and

coordinating conjunction (extending the addressees)

→ discourse linkage or contrast

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

πᾶσιν

all

Dative

dative adjective (extending the addressee group)

→ sphere or reference

πᾶς: 'all'; the comprehensive address ensures no one and no idol is excluded from the purge.

τοῖς

those

Dative

article (with prepositional phrase: 'those with him')

→ noun-phrase marking

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

μετ'

with

preposition + genitive (association)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετὰ

→ relational specification

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

Ἄρατε

Remove

Aor Act Impv 2 Pl · αἶρω

main imperative (first command: removal of idols)

→ constative aorist (complete, thoroughgoing removal)

αἶρω: 'take up, remove, carry away'; the plural imperative is addressed to the entire household; the aorist insists on decisive, complete removal, not gradual disengagement.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

θεοὺς

gods

Accusative

direct object of Ἄρατε

→ object specification

θεός (pl.): 'gods'; here denotes the teraphim and household idols accumulated during the Laban years (cf. Rachel's theft, Gen 31:19); the word is identical to the word for God but the context is polytheistic possession.

τοὺς

the

Accusative

article (with attributive adjective: 'foreign gods')

→ noun-phrase marking

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

ἄλλοτρίους

foreign

Accusative

attributive adjective (qualifying τοὺς θεοὺς)

→ object specification

ἄλλοτριος: 'foreign, belonging to another'; the phrase τοὺς θεοὺς τοὺς ἄλλοτρίους is the standard LXX designation for non-Israelite deities, occurring in covenant-renewal contexts (Josh 24:20; Judg 10:16) — Jacob's command foreshadows those later purges.

τοὺς

that are

Accusative

article (with prepositional phrase as relative clause: 'the ones among you')

→ noun-phrase marking

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

μεθ'

among

preposition + genitive (association: 'among you')

→ spatial or relational framing

μεθ': meaning 'among'; here it marks the relation signaled by preposition + genitive (association: 'among you').

ὕμῶν

you

Genitive

genitive of association

→ relational specification

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

ἐκ

from

preposition + genitive (separation: 'out from your midst')

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (separation: 'out from your midst').

μέσου

the midst

Genitive

genitive object of ἐκ (Hebraism: ἐκ μέσου ὑμῶν = 'from your midst')

→ relational specification

μέσος: 'middle, midst'; ἐκ μέσου ὑμῶν renders Hebrew מִבְּרַךְ, a spatial metaphor for communal separation from impurity.

ὑμῶν

you

Genitive

genitive of reference

→ relational specification

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

καὶ

and

coordinating conjunction (second imperative follows)

→ discourse linkage or contrast

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

καθαρίσθητε

purify yourselves

Aor Pass Impv 2 Pl · καθαρίζω

second imperative (ritual self-purification)

→ constative aorist (thoroughgoing act of purification)

καθαρίζω: 'purify, cleanse'; the passive-reflexive imperative summons self-purification before approaching the holy site; anticipates the Mosaic prescriptions of Exod 19:10, 14; the Hebrew Hithpael reflexive is rendered by the Greek passive.

καὶ

and

coordinating conjunction (third imperative follows)

→ discourse linkage or contrast

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

ἀλλάξατε

change

Aor Act Impv 2 Pl · ἀλλάσσω

third imperative (change of garments as cultic marker)

→ constative aorist (definite act of changing clothing)

ἀλλάσσω: 'change, exchange'; the changing of garments is a physical marker of religious transition — putting off the old before encountering the holy (cf. Exod 19:10; Lev 16:24).

τὰς

the

Accusative

article

→ noun-phrase marking

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

στολὰς

garments

Accusative

direct object of ἀλλάξατε

→ object specification

στολή: 'robe, garment'; from στέλλω ('equip'); used for honorific or cultic clothing throughout the LXX (cf. Gen 41:42; Exod 28); the change of garments alongside purification and idol-removal constitutes a full three-part rite of covenant renewal.

ὑμῶν

your

Genitive

genitive possessive

→ relational specification

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

3 καὶ ἀναστάντες ἀναβῶμεν εἰς Βαιθηλ, καὶ ποιήσωμεν ἐκεῖ θυσιαστήριον τῷ θεῷ τῷ ἐπακούσαντί μοι ἐν ἡμέρᾳ θλίψεώς μου, ὃς ἦν μετ' ἐμοῦ ἐν τῇ ὁδῷ ἣ ἐπορεύθην.

And having arisen let us go up to Bethel, and let us make there an altar to God who heard me in the day of my distress, who was with me on the way by which I journeyed.

Motivational elaboration (Jacob's personal testimony)

καὶ ἀναστάντες

Jacob grounds his command in personal testimony: the God of Bethel 'heard me in the day of my distress and was with me on the way.' The hortatory subjunctives (ἀναβῶμεν, ποιήσωμεν) shift the voice from command to communal invitation, drawing the household into Jacob's own covenant story.

καὶ

and

coordinating conjunction (continuing Jacob's speech)

→ discourse linkage or contrast

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

ἀναστάντες

having arisen

Aor Act Ptcp Nom Pl Masc · ἀνίστημι

adverbial participle (attendant circumstance: communal rising together)

→ constative aorist (single preparatory act)

ἀνίστημι: the plural form marks the shift from Jacob's individual command (v.2) to the communal first-person 'let us go up' — the household as a body responds.

ἀναβῶμεν

let us go up

Aor Act Subj 1 Pl · ἀναβαίνω

hortatory subjunctive (communal invitation to ascend)

→ ingressive aorist (begin the ascent)

ἀναβαίνω: the hortatory subjunctive echoes and democratizes the divine imperative of v.1 — what God commanded Jacob alone, Jacob now proposes as a communal project.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

Βαιθηλ

Bethel

indeclinable proper noun, object of εἰς

→ participant identification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ποιήσωμεν

let us make

Aor Act Subj 1 Pl · ποιέω

hortatory subjunctive (communal cultic act)

→ constative aorist (single act of altar-building)

ποιέω: the hortatory pair ἀναβῶμεν / ποιήσωμεν mirrors the divine imperatives of v.1, showing that Jacob's communal leadership is a faithful echo of the divine command.

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

θυσιαστήριον

an altar

Accusative

direct object of ποιήσωμεν

→ object specification

θυσιαστήριον: meaning 'an altar'; it serves as direct object of ποιήσωμεν.

τῷ

to the

Dative

article

→ noun-phrase marking

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

θεῷ

God

Dative

indirect object / dative of destination

→ sphere or reference

θεός: identified by the following articular participle as the God who answered Jacob at Bethel — personal testimony shapes the cultic dedication.

τῷ

the

Dative

article (beginning articular participial phrase)

→ noun-phrase marking

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

ἐπακούσαντί

who heard

Aor Act Ptcp Dat Sg Masc · ἐπακούω

substantival participle, dative of reference ('to the one who heard me')

→ constative aorist (the specific act of divine hearing at Bethel)

ἐπακούω: 'hear attentively, listen and respond'; the compound ἐπι- intensifies — not mere perception but effective, responsive hearing; Jacob's theology of prayer is grounded in a past experience of God answering in crisis.

μοι

me

Dative

dative of interest (pronoun)

→ participant reference or interest

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

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ἡμέρα

the day

Dative

dative of time

→ sphere or reference

ἡμέρα: 'day'; ἐν ἡμέρᾳ θλίψεώς μου ('in the day of my distress') is a Hebraistic temporal phrase (cf. Ps 77:3 LXX יוֹם צָרָתִי).

θλίψεως

of distress

Genitive

genitive of characterization ('of my distress / affliction')

→ relational specification

θλίψις: 'distress, affliction'; renders Hebrew חַרָּץ (šārāh); Jacob's 'day of distress' is the flight from Esau recounted in Gen 27; θλίψις becomes a key NT term for tribulation (Rom 5:3; 2 Cor 1:4; Rev 7:14).

μου

my

Genitive

genitive possessive

→ relational specification

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

ὅς

who

Nominative

relative pronoun, nominative singular (referring to θεῶ; antecedent: 'who was with me')

→ participant reference

ὅς: standard relative pronoun; the relative clause restates the divine accompaniment-promise of 28:15 ('I am with you and will keep you').

ἦν

was

Impf Act Indic 3 Sg · εἰμί

verb of relative clause

→ progressive imperfect (continuous divine companionship throughout the journey)

εἰμί: 'be'; the imperfect ἦν contrasted with the aorist participles marks a sustained state — God was continuously with Jacob throughout the twenty-year Laban sojourn.

μετ'

with

preposition + genitive (association / companionship)

→ spatial or relational framing

μετ': meaning 'with'; here it marks the relation signaled by preposition + genitive (association / companionship).

ἐμοῦ

me

Genitive

emphatic first-person genitive after μετά

→ relational specification

ἐμοῦ: meaning 'me'; it serves as emphatic first-person genitive after μετά.

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῶ

way

Dative

dative of place ('on the way / journey')

→ sphere or reference

ὁδός: 'way, road, journey'; the covenant-laden term for the route of divine escort; the whole Haran sojourn is summarized as 'the way I journeyed.'

ἣ

by which

Dative

relative pronoun, dative of manner/locative (referring to ὁδῶ)

→ participant reference or interest

ἣ: meaning 'by which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, dative of manner/locative (referring to ὁδῶ).

ἐπορεύθην

I journeyed

Aor Pass Indic 1 Sg · πορεύομαι

verb of embedded relative clause

→ constative aorist (the whole journey summarized as a completed whole)

πορεύομαι: 'go, travel'; deponent passive; the aorist summarizes Jacob's entire flight and twenty-year sojourn as one completed journey — the God who accompanied it deserves the altar.

4 καὶ ἔδωκαν τῷ Ιακωβ τοὺς θεοὺς τοὺς ἀλλοτρίους οἳ ἦσαν ἐν ταῖς χερσὶν αὐτῶν καὶ τὰ ἐνώτια τὰ ἐν τοῖς ὠσὶν αὐτῶν, καὶ κατέκρυψεν αὐτὰ Ιακωβ ὑπὸ τὴν τερέβινθον τὴν ἐν Σικίμοις.

And they gave to Jacob all the foreign gods that were in their hands and the earrings that were in their ears, and Jacob hid them under the terebinth that is at Shechem.

Narrative fulfillment (the household complies) καὶ ἔδωκαν

The household's compliance is narrated with narrative economy: two classes of objects are surrendered (idols, earrings), and Jacob personally conceals them under the sacred terebinth at Shechem. The choice of Shechem — site of the Dinah crisis and of Abraham's first Canaanite altar (Gen 12:6) — for the burial of the foreign gods is a symbolic cleansing of the defiled site.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis: action immediately follows command)

→ discourse linkage or contrast

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

ἔδωκαν

gave

Aor Act Indic 3 Pl · δίδωμι

main verb (act of voluntary surrender)

→ constative aorist (decisive, completed handing-over)

δίδωμι: 'give'; the household voluntarily surrenders their idols — no coercion is mentioned, signaling genuine compliance with Jacob's authority.

τῷ

to

Dative

article

→ noun-phrase marking

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

Ιακωβ

Jacob

indeclinable proper noun, indirect object (recipient of the surrender)

→ participant identification

Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, indirect object (recipient of the surrender).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

θεοὺς

gods

Accusative

direct object of ἔδωκαν (first item surrendered)

→ object specification

θεός (pl.): the same τοὺς θεοὺς τοὺς ἀλλοτρίους of v.2 — the exact verbal repetition confirms complete fulfillment of the command.

τοὺς

the

Accusative

article (with attributive adjective)

→ noun-phrase marking

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

ἀλλοτρίους

foreign

Accusative

attributive adjective

→ object specification

ἀλλότριος: 'foreign'; the repeated phrase from v.2 signals exact command-fulfillment.

οἱ

which

Nominative

relative pronoun, nominative plural (antecedent: τοὺς θεούς)

→ participant reference

ὅς: the relative clause specifies the gods were physically held — portable figurines or amulets.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

verb of relative clause

→ progressive imperfect (prior habitual possession now surrendered)

εἰμί: the imperfect underscores the ongoing possession that is decisively broken by the aorist ἔδωκαν.

ἐν

in

preposition + dative (locative: 'in their hands')

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

χερσὶν

hands

Dative

dative of place ('in their hands')

→ sphere or reference

χείρ: 'hand'; the gods 'in the hands' are personal portable idols; the physical specificity is literal, not metaphorical.

αὐτῶν

their

Genitive

genitive possessive

→ relational specification

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

καὶ

and

coordinating conjunction (second item added)

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἐνώτια

earrings

Accusative

direct object of ἔδωκαν (second item surrendered)

→ object specification

ἐνώτιον: 'earring'; compound ἐν + οὖς ('in-ear-thing'); renders Hebrew נֶזֶם (nézem); earrings in the ancient Near East often bore amulet inscriptions linked to deities, making their surrender part of the idol-purge (cf. Judg 8:24–27 where Midianite earrings produce Gideon's ephod).

τὰ

the

Accusative

article (with relative locative: 'the ones in their ears')

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

ὠσὶν

ears

Dative

dative of place ('in their ears')

→ sphere or reference

οὖς: 'ear'; the phrase specifies the earrings by location, making clear these are worn ornaments surrendered along with the household gods.

αὐτῶν

their

Genitive

genitive possessive

→ relational specification

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

καὶ

and

narrative conjunction (next action: Jacob's concealment)

→ discourse linkage or contrast

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

κατέκρυψεν

hid

Aor Act Indic 3 Sg · κατακρύπτω

main verb (Jacob's personal act of concealment)

→ constative aorist (definitive act of burial-concealment)

κατακρύπτω: 'hide away, conceal beneath'; the κατα- prefix intensifies — 'buried completely'; the chosen location under a sacred tree follows the apotropaic practice of interring dangerous or impure objects at liminal sites.

αὐτὰ

them

Accusative

direct object (neuter plural, referring collectively to idols and earrings)

→ participant reference

αὐτὰ: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (neuter plural, referring collectively to idols and earrings).

Ἰακωβ

Jacob

subject of κατέκρυψεν (indeclinable proper noun)

→ participant identification

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

ὕπὸ

under

preposition + accusative (spatial: 'under')

→ spatial or relational framing

ὕπὸ: meaning 'under'; here it marks the relation signaled by preposition + accusative (spatial: 'under').

τὴν

the

Accusative

article

→ noun-phrase marking

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

τερέβινθον

terebinth

Accusative

object of ὑπό (the site of concealment)

→ object specification

τερέβινθος: 'terebinth tree' (Pistacia terebinthus); the LXX rendering of Hebrew תְּלָח ('ēlāh, a large shade tree); the same sacred tree near Shechem appears at Gen 12:6 LXX as δρῦς, where Abram built his first altar; burial under a sacred tree imbues the act with a ritual character — the unclean is interred under what is already set apart.

τὴν

the

Accusative

article (with locative prepositional phrase: 'the one at Shechem')

→ noun-phrase marking

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

ἐν

at

preposition + dative (locative)

→ spatial or relational framing

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

Σικίμοις

Shechem

indeclinable proper noun, object of ἐν (location of the terebinth)

→ participant identification

Σίκιμα / Σικίμοις: LXX transliteration of שִׁכֶּמ (Shechem); the city of the Dinah crisis (Gen 34); the burial of foreign gods at Shechem's terebinth is a symbolic ritual cleansing of the site before the ascent to Bethel.

5 Καὶ ἀπῆρεν Ἰσραηλ ἐκ Σικίμων, καὶ ἐγένετο φόβος θεοῦ ἐπὶ τὰς πόλεις τὰς κύκλῳ αὐτῶν, καὶ οὐ κατεδίωξαν ὀπίσω τῶν υἱῶν Ἰσραηλ.

And Israel set out from Shechem, and the terror of God came upon the cities around them, and they did not pursue after the sons of Israel.

Narrative action (divine protection on the journey)

Καὶ ἀπῆρεν

The company departs and is protected not by military force but by the φόβος θεοῦ — the terror of God — that immobilizes the surrounding cities. This divine-warfare motif (cf. Exod 23:27; Josh 2:9) assures the reader that the God who commands the return is also the God who secures it.

Καὶ
and

narrative conjunction (Hebraizing parataxis)

→ discourse linkage or contrast

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

ἀπῆρεν
set out

Aor Act Indic 3 Sg · ἀπαίρω

main verb (departure narrative)

→ constative aorist (single act of departure)

ἀπαίρω: 'depart, set out, break camp'; the standard LXX verb for patriarchal departure (cf. Gen 12:9; 26:17); here Israel departs Shechem for the last time — the site is left purified of its idols.

Ισραηλ
Israel

subject (indeclinable proper noun)

→ participant identification

Ισραηλ: the narrator now uses the covenant name (first given at Gen 32:28) for the departure, signaling that this journey is made in the patriarch's new identity.

ἐκ
from

preposition + genitive (ablative: point of departure)

→ spatial or relational framing

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

Σικίμων
Shechem

indeclinable proper noun, object of ἐκ

→ participant identification

Σίκιμα / Σικίμων: the genitive plural form of Shechem; the city now left behind is the site of crisis (Gen 34) and purge (35:4).

καὶ
and

narrative conjunction (Hebraizing parataxis)

→ discourse linkage or contrast

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

ἐγένετο
came upon

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential: the terror 'came to be' / fell upon')

→ ingressive aorist (onset of the terror as the company departs)

γίνομαι: 'come to be, happen, fall upon'; the ingressive aorist marks the moment the terror begins — simultaneous with Israel's departure, not prior to it; the parallel phrase at Exod 23:27 (φόβον ἀποστελῶ) uses a different construction but the same divine-warfare motif.

φόβος
terror

Nominative

subject (the divine terror as a quasi-personified force)

→ participant prominence

φόβος: 'fear, terror'; φόβος θεοῦ ('terror of God') renders Hebrew יְהוָה לִפְנֵי — a divine panic that paralyzes enemies (Josh 2:9; Exod 15:16; 23:27); the genitive θεοῦ is subjective (God produces the terror) and qualitative (a terror of divine origin and magnitude).

θεοῦ

of God

Genitive

genitive of source / subjective genitive (God sends the terror)

→ relational specification

θεός: the genitive is simultaneously subjective (God is its source) and qualitative (a God-scale terror); the anarthrous construction (no article on θεοῦ) is a Hebraism rendering the construct-chain **תַּתַּת אֱלֹהִים**.

ἐπὶ

upon

preposition + accusative (direction: the terror falls upon)

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

πόλεις

cities

Accusative

accusative object of ἐπί (the cities affected by the divine terror)

→ object specification

πόλις: 'city'; the plural encompasses the Canaanite city-states surrounding the route; the terror immobilizes not one city but the whole region.

τὰς

the

Accusative

article (with adverb κύκλω: 'the cities around them')

→ noun-phrase marking

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

κύκλω

around

Dative

adverb of place ('round about / surrounding')

→ sphere or reference

κύκλω: 'in a circle, round about'; the dative-adverbial form emphasizes the comprehensive geographic spread of the divine protection — no city in any direction could mount pursuit.

αὐτῶν

them

Genitive

genitive of reference (the cities surrounding Israel's company)

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of reference (the cities surrounding Israel's company).

καὶ

and

coordinating conjunction (result of the divine terror: no pursuit)

→ discourse linkage or contrast

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

οὐ

not

negation

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation.

κατεδίωξαν

they pursued

Aor Act Indic 3 Pl · καταδιώκω

negated main verb (the non-event: no pursuit)

→ constative aorist (completed non-action: they refrained throughout the journey)

καταδιώκω: 'pursue, chase after'; the compound κατα- intensifies — 'pursue hard after'; the negation οὐ κατεδίωξαν is the narrative proof that the divine terror worked.

ὀπίσω

after

adverb of direction (with genitive: 'after / behind')

→ clausal contribution

ὀπίσω: 'behind, after'; ὀπίσω + genitive renders Hebrew **יָרִיחַ**, a standard Hebraism for pursuit.

τῶν

the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive object of ὁπίσω (the group not pursued)

→ relational specification

υἱός: 'son'; 'sons of Israel' is the LXX's standard ethnic designation for the Israelite people, here used proleptically — the company is already 'Israel' in name and in covenantal identity.

Ισραηλ

Israel

indeclinable proper noun, genitive after υἱῶν

→ participant identification

Ισραηλ: the use of the national-covenant name ('sons of Israel') at this early stage is proleptic — anticipating the people that will emerge from the twelve sons catalogued at 35:22–26.

6 Καὶ ἦλθεν Ιακωβ εἰς Λουζα, ἣ ἐστὶν ἐν γῇ Χανααν — αὕτη ἐστὶν Βαιθηλ — αὐτὸς καὶ πᾶς ὁ λαὸς ὃς ἦν μετ' αὐτοῦ.

And Jacob came to Luz, which is in the land of Canaan — this is Bethel — he and all the people who were with him.

Narrative arrival Καὶ ἦλθεν

The arrival at Luz-Bethel is narrated with a parenthetical identification: 'this is Bethel.' The use of the name Luz preserves the pre-Israelite Canaanite toponym alongside the theophanic name Bethel (first given by Jacob at Gen 28:19), while 'all the people with him' registers the communal character of the pilgrimage.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (arrival narrative)

→ constative aorist (completed journey arriving at destination)

ἔρχομαι: 'come, arrive'; the constative aorist views the entire journey as a single completed movement culminating in the arrival at Bethel.

Ἰακωβ

Jacob

subject (indeclinable proper noun)

→ participant identification

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

εἰς

to

preposition + accusative (direction/destination)

→ spatial or relational framing

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

Λουζα

Luz

indeclinable proper noun, object of εἰς (the Canaanite toponym)

→ participant identification

Λουζα: transliteration of Hebrew לִז (Luz), the pre-Israelite Canaanite name of the site; previously noted in Gen 28:19 as the name before Jacob renamed it; the LXX preserves both Luz and Bethel as parallel names for the same place.

ἥ

which

Nominative

relative pronoun, nominative feminine (antecedent: Λουζα)

→ participant reference

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

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (locative identification)

→ gnomic present (permanent geographic fact)

εἰμί: the present is gnomic — Luz is (permanently) located in Canaan; the relative clause anchors the patriarchal narrative in the land of promise.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

the land

Dative

dative of place

→ sphere or reference

γῆ: 'land'; the anarthrous γῆ Χανααν ('land of Canaan') is the standard LXX formula for the promised territory; the identification anchors the return to the correct covenantal geography.

Χανααν

Canaan

indeclinable proper noun, genitive after γῆ ('land of Canaan')

→ participant identification

Χανααν: transliteration of כְּנָעַן; the land of promise repeatedly invoked as the covenant inheritance (Gen 12:5; 17:8; 31:18).

αὕτη

this

Nominative

subject of parenthetical identification clause

→ participant reference

αὕτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as subject of parenthetical identification clause.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copula (parenthetical gloss: 'this is Bethel')

→ gnomic present

εἰμί: the parenthetical αὕτη ἐστὶν formula is the LXX's standard gloss-tag for toponym identifications (cf. 35:19 αὕτη ἐστὶν Βηθλεεμ).

Βαιθηλ

Bethel

predicate (the theophanic name: 'this is Bethel')

→ participant identification

Βαιθηλ: the sacred name given by Jacob in Gen 28:19; the parenthetical identification bridges the Canaanite toponym (Luz) and the Israelite cultic name (Bethel).

αὐτός

he

Nominative

subject in apposition to Ἰακωβ (resumptive: 'he himself')

→ participant prominence

αὐτός: meaning 'he'; it serves as subject in apposition to Ἰακωβ (resumptive: 'he himself').

καὶ

and

coordinating conjunction (extending the subject: 'he and all the people')

→ discourse linkage or contrast

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

πᾶς

all

Nominative

adjective (attributive with ὁ λαός: 'all the people')

→ participant prominence

πᾶς: 'all'; the inclusive note registers the arrival as communal — this is not a solitary patriarch's return but an entire household's pilgrimage.

ὁ

the

Nominative

article

→ noun-phrase marking

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

λαός

people

Nominative

subject (coordinate with αὐτός: 'he and all the people')

→ participant prominence

λαός: 'people, folk'; used for the patriarchal encampment as a proto-national unit; the same term used for Israel as the covenant people throughout Exodus.

ὃς

who

Nominative

relative pronoun, nominative singular (antecedent: ὁ λαός)

→ participant reference

ὃς: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, nominative singular (antecedent: ὁ λαός).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

verb of relative clause

→ progressive imperfect (continuous association throughout the journey)

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

μετ'

with

preposition + genitive (association)

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of μετά

→ relational specification

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

7 Καὶ ὠκοδόμησεν ἐκεῖ θυσιαστήριον καὶ ἐκάλεσεν τὸ ὄνομα τοῦ τόπου ἐκείνου Βαιθηλ· ἐκεῖ γὰρ ἐπεφάνη αὐτῷ ὁ θεὸς ἐν τῷ ἀποδιδράσκειν αὐτὸν ἀπὸ προσώπου τοῦ ἀδελφοῦ αὐτοῦ.

And he built there an altar, and he called the name of that place Bethel; for there God appeared to him when he fled from the face of his brother.

Narrative fulfillment (the altar built, the name reconfirmed)

Καὶ ὠκοδόμησεν

The altar-building fulfills the divine command of v.1 and the vow of Gen 28:20–22. The narrator's explanatory γάρ ('for') clause recalls Gen 28's theophany, verbally echoing v.1's ἐν τῷ ἀποδιδράσκειν — the flight from the brother frames both the command (v.1) and its fulfillment (v.7).

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὠκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (cultic construction: the altar built)

→ constative aorist (single completed act of building)

οἰκοδομέω: 'build'; literally 'house-build'; used throughout the LXX for altar and sanctuary construction (Gen 8:20; 12:7; 26:25; 33:20); the act fulfills Jacob's vow at 28:22 ('this stone shall be God's house').

ἐκεῖ

there

adverb of place

→ adverbial qualification

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

θυσιαστήριον

an altar

Accusative

direct object of ὠκοδόμησεν

→ object specification

θυσιαστήριον: the altar commanded in v.1 and proposed in v.3 is now built — the narrative closes the command-fulfillment ring.

καὶ

and

coordinating conjunction (second action: naming)

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (act of toponym-naming)

→ constative aorist

καλέω: 'call, name'; the naming of places after divine encounters is a recurring patriarchal act (Gen 16:14; 21:31; 28:19; 32:30); the name Bethel is reconfirmed here, even though it was first given at Gen 28:19.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐκάλεσεν

→ object specification

ὄνομα: 'name'; the object of naming is τὸ ὄνομα τοῦ τόπου ἐκείνου — the name of that particular place, making the toponym the content of the act.

τοῦ

of

Genitive

article

→ noun-phrase marking

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

τόπου

place

Genitive

genitive of reference ('the name of that place')

→ relational specification

τόπος: for the fourth time in this chapter the theologically weighted word τόπος appears — the 'place' of divine encounter is named and sealed.

ἐκείνου

that

Genitive

demonstrative adjective (attributive: 'of that place')

→ relational specification

ἐκείνου: meaning 'that'; it serves as demonstrative adjective (attributive: 'of that place').

Βαιθλ

Bethel

predicate of naming (the name given to the place)

→ participant identification

Βαιθλ: the LXX transliterates here (as throughout ch. 35), whereas at 28:19 it had translated as Οἶκος Θεοῦ; the transliteration presupposes that Greek readers know the name Bethel as a recognized sanctuary-name.

ἐκεῖ

there

adverb of place (resumptive, beginning the explanatory γάρ clause)

→ adverbial qualification

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

γάρ

for

explanatory conjunction (γάρ: 'for / because')

→ discourse linkage or contrast

γάρ: introduces the narrator's explanatory retrospective — the place is called Bethel because God appeared there; the γάρ clause is the narrative's only explicit causal statement, grounding the toponym in the theophany.

ἐπεφάνη

appeared

Aor Pass Indic 3 Sg · ἐπιφαίνω

main verb of explanatory clause (divine self-disclosure)

→ constative aorist (the single Bethel theophany)

ἐπιφαίνω: 'appear, show oneself'; the ἐπι-compound intensifies the theophanic disclosure; the same verbal root underlies ἐπιφάνεια ('epiphany'), the NT term for Christ's appearing (2 Tim 1:10; Tit 2:13).

αὐτῷ

to him

Dative

dative of interest (indirect object of the theophany)

→ participant reference or interest

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεὸς

God

Nominative

subject of ἐπεφάνη

→ participant prominence

θεὸς: meaning 'God'; it serves as subject of ἐπεφάνη.

ἐν

when

preposition + articular infinitive (temporal clause)

→ spatial or relational framing

ἐν: meaning 'when'; here it marks the relation signaled by preposition + articular infinitive (temporal clause).

τῷ

the

Dative

article with infinitive

→ noun-phrase marking

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

ἀποδιδράσκειν

fleeing

Pres Act Inf · ἀποδιδράσκω

articular infinitive (temporal: 'when he was fleeing')

→ durative present (the whole period of flight)

ἀποδιδράσκω: the exact phrase from v.1 — ἐν τῷ ἀποδιδράσκειν — is repeated verbatim; the verbal echo binds God's command (v.1) to the narrator's explanation (v.7), closing the literary ring of the chapter's first movement.

αὐτόν

him

Accusative

accusative subject of the infinitive

→ participant reference

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

ἀπὸ

from

preposition + genitive (ablative Hebraism: ἀπὸ προσώπου = 'from before')

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (ablative Hebraism: ἀπὸ προσώπου = 'from before').

προσώπου

the face

Genitive

genitive object of ἀπὸ (Hebraism: 'from before the face of')

→ relational specification

πρόσωπον: the same Hebraism ἀπὸ προσώπου as in v.1; the verbal repetition is deliberate — the flight that prompted the promise (v.1) and its fulfillment (v.7) share the same defining phrase.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἀδελφοῦ

brother

Genitive

genitive of relationship

→ relational specification

ἀδελφός: Esau is not named here (contrast v.1 'Esau your brother') — the anonymizing 'his brother' softens the fraternal enmity at the moment of covenant fulfillment.

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

8 Ἀπέθανεν δὲ Δεββωρα ἡ τροφὸς Ρεββεκκας κατώτερον Βαιθηλ ὑπὸ τὴν βάλανον, καὶ ἐκάλεσεν Ἰακωβ τὸ ὄνομα αὐτῆς Βάλανος πένθους.

And Deborah, Rebekah's nurse, died below Bethel under the oak, and Jacob called its name Oak of Weeping.

Narrative aside (death-notice and toponym) Ἀπέθανεν δέ

The death-notice of Deborah is the most puzzling in the patriarchal narratives — Rebekah's nurse has never been named before; she appears here only to die. The LXX translates Hebrew דְּבִרָה as Βάλανος πένθους ('oak of weeping'), making the grief-toponym intelligible to Greek readers. The placement at the end of the Bethel arrival unit suggests Deborah was part of Jacob's entourage, perhaps rejoining him when he returned to Canaan.

Ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death-notice)

→ constative aorist (the single event of death)

ἀποθνήσκω: 'die'; compound ἀπο- + θνήσκω; used for all human deaths in the patriarchal narratives; the sudden appearance and death of Deborah is not explained — the narrator records the fact with characteristic Hebraic terseness.

δὲ

and

transitional particle (mild contrast / new information)

→ discourse linkage or contrast

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

Δεββωρα

Deborah

subject (indeclinable proper noun)

→ participant identification

Δεββωρα: LXX transliteration of דְּבִרָה (Deborah, 'bee'); Rebekah's nurse — first mentioned at Gen 24:59 without name; she appears in no other narrative and her presence with Jacob's household is unexplained; the late Rebekah (who died unrecorded) may have sent her nurse to accompany her son.

ἡ

the

Nominative

article (with appositive noun: 'the nurse')

→ noun-phrase marking

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

τροφός

nurse

Nominative

predicate appositive (identifying Deborah's role)

→ participant prominence

τροφός: 'nurse, wet-nurse'; from τρέφω ('nourish'); the identification of Deborah as τροφός Ρεβεκκας provides her only identity in scripture; Gen 24:59 says 'Rebekah and her nurse' set out without naming her.

Ρεβεκκας

of Rebekah

indeclinable proper noun in genitive position (whose nurse)

→ participant identification

Ρεβεκκα: LXX transliteration of רִבְקָה (Rebekah), Jacob's mother; Rebekah herself dies unreported in Genesis — her nurse's death-notice here is the only indirect acknowledgment of the end of that generation.

κατώτερον

below

adverb / preposition (spatial: 'below, beneath')

→ spatial or relational framing

κατώτερον: comparative of κάτω ('lower, below'); the burial is located 'below Bethel' — at the foot of the hill on which the sanctuary stands.

Βαιθηλ

Bethel

indeclinable proper noun (location reference: below Bethel)

→ participant identification

Βαιθηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun (location reference: below Bethel).

ὑπὸ

under

preposition + accusative (spatial: beneath the tree)

→ spatial or relational framing

ὑπὸ: meaning 'under'; here it marks the relation signaled by preposition + accusative (spatial: beneath the tree).

τὴν

the

Accusative

article

→ noun-phrase marking

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

βάλανον

oak

Accusative

object of ὑπὸ (the tree under which she was buried)

→ object specification

βάλανος: 'acorn / oak tree'; Deborah is buried under a large oak, consistent with the honoring of notable dead beneath sacred trees in the ancient Near East (cf. 1 Sam 31:13; 1 Chr 10:12).

καὶ

and

coordinating conjunction (Jacob names the tree)

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (act of naming)

→ constative aorist

καλέω: 'call, name'; Jacob names the tree — not the site or the place — after the grief occasioned by the burial; the naming act memorializes the death within the sacred geography of Bethel.

Ιακωβ

Jacob

subject of ἐκάλεσεν

→ participant identification

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐκάλεσεν

→ object specification

ὄνομα: 'name'; τὸ ὄνομα αὐτῆς — the feminine pronoun αὐτῆς refers to the βάλανος (feminine: the oak tree), not to Deborah.

αὐτῆς

its

Genitive

genitive of reference (the name of the oak tree)

→ relational specification

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

Βάλανος

Oak

Nominative

predicate of naming (the name given: 'Oak of Weeping')

→ participant prominence

βάλανος: 'oak'; FLAGGED — the LXX TRANSLATES Hebrew תִּיבַח וְיִלָּח ('Allon-bacuth, oak of weeping') as Βάλανος πένθους rather than transliterating, making the grief-etymology transparent to Greek readers; this is one of the LXX's most striking translation choices in Genesis — preserving the mourning meaning rather than the foreign sound.

πένθους

of weeping

Genitive

genitive of characterization ('oak of weeping / mourning')

→ relational specification

πένθος: 'mourning, grief, lamentation'; renders Hebrew תִּיבַח (bēkūt, 'weeping'); a strong word for public, expressed grief (cf. James 4:9; Rev 18:7–8 where πένθος signals deep communal mourning).

9 Ὡφθη δὲ ὁ θεὸς Ἰακωβ πάλιν, ἡνίκα παρεγένετο ἐκ τῆς Μεσοποταμίας τῆς Συρίας, καὶ εὐλόγησεν αὐτόν.

And God appeared to Jacob again, when he came from Mesopotamia of Syria, and blessed him.

Narrative theophany (the second Bethel appearance)

Ὡφθη δέ

The second Bethel theophany (cf. Gen 28:13–15) is introduced in a single verse: God appears, blesses. The adverb πάλιν ('again') explicitly links this to the first theophany, while the temporal clause 'when he came from Mesopotamia' establishes the covenantal frame: the God who commissioned the Bethel journey at its start (Gen 28) meets Jacob at its completion.

ὤφθη

appeared

Aor Pass Indic 3 Sg · ὀράω

main verb (divine self-disclosure)

→ constative aorist (the single theophanic event)

ὀράω: passive ὤφθη is the standard LXX form for divine theophanic appearance (Gen 12:7; 17:1; 18:1; 26:2; 35:1 ὀφθέντι); in NT usage the same form marks resurrection appearances (1 Cor 15:5–8), deliberately inheriting the patriarchal theophanic language.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of ὤφθη

→ participant prominence

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

Ἰακωβ

Jacob

indeclinable proper noun, dative of interest (recipient of the appearance: 'to Jacob')

→ participant identification

Ἰακωβ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, dative of interest (recipient of the appearance: 'to Jacob').

πάλιν

again

adverb of repetition ('again / once more')

→ adverbial qualification

πάλιν: 'again'; this is the key word of the verse — the theophany is not new but a repetition of the Gen 28 encounter; the God of Bethel is faithful to repeat his self-disclosure when Jacob returns.

ἡνίκα

when

temporal conjunction ('when')

→ discourse linkage or contrast

ἡνίκα: 'when, at the time when'; a Hebraistic temporal connective used in the LXX to mark synchronized narrative events.

παρεγένετο

he came

Aor Mid Indic 3 Sg · παραγίνομαι

verb of temporal clause (Jacob's arrival from Mesopotamia)

→ constative aorist (completed journey)

παραγίνομαι: 'come, arrive, be present'; compound παρα- + γίνομαι; signals arrival at a destination; used in the NT for John's and Jesus's appearing (Matt 3:1; John 8:2).

ἐκ

from

preposition + genitive (ablative: place of origin)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

Μεσοποταμίας

Mesopotamia

Genitive

genitive object of ἐκ (place of origin: Jacob's sojourn with Laban)

→ relational specification

Μεσοποταμία: 'Mesopotamia' (μέσος + ποταμός, 'between the rivers'); the LXX rendering of Hebrew פַּדְדַּן אֲרָם (Paddan-aram) at 35:9, 26; the twenty-year Laban sojourn is framed geographically by this term.

τῆς

of

Genitive

article

→ noun-phrase marking

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

Συρίας

Syria

Genitive

genitive of specification (Mesopotamia of Syria — the LXX qualifier)

→ relational specification

Συρία: 'Syria'; the qualifier τῆς Συρίας distinguishes this Mesopotamia from the Babylonian region; the LXX phrase Μεσοποταμία τῆς Συρίας corresponds to Hebrew אֲרָם נַחְרַיִם (Aram-naharaim / Paddan-aram), the region of Harran.

καὶ

and

coordinating conjunction (second divine act follows)

→ discourse linkage or contrast

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

εὐλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (second divine act: blessing)

→ constative aorist

εὐλόγῳ: 'bless'; the divine blessing here is the umbrella act under which the name-conferral and covenant-renewal of vv.10–12 are elaborated; God blesses Jacob at each major transition (28:13–15; 32:29; here).

αὐτόν

him

Accusative

direct object of εὐλόγησεν

→ participant reference

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

10 Καὶ εἶπεν αὐτῷ ὁ θεός· Τὸ ὄνομά σου Ιακωβ· οὐ κληθήσεται τὸ ὄνομά σου Ιακωβ ἔτι, ἀλλ' Ἰσραηλ ἔσται τὸ ὄνομά σου. Καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰσραηλ.

And God said to him: 'Your name is Jacob; your name shall no longer be called Jacob, but Israel shall be your name.' And he called his name Israel.

Divine speech (name-conferral: Jacob → Israel) Καὶ εἶπεν

The formal renaming of Gen 32:28 (where the name was given at Peniel by the man-wrestler) is here repeated and confirmed by God directly at Bethel. The structure is chiastic: name named / name NOT to be called / name TO be called / name given. The narrator seals the divine speech with a performative summary ('and he called his name Israel'), closing the renaming sequence.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (divine speech introduction)

→ constative aorist

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

αὐτῷ

to him

Dative

indirect object (addressee: Jacob)

→ participant reference or interest

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of εἶπεν

→ participant prominence

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

Τὸ

the

Nominative

article

→ noun-phrase marking

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

ὄνομά

name

Nominative

subject of nominal clause ('your name is Jacob')

→ participant prominence

ὄνομα: 'name'; in the ancient Near East a person's name encoded their identity and destiny; the divine renaming is a re-creation of identity — Jacob the supplanter becomes Israel the one who prevails.

σου

your

Genitive

genitive possessive

→ relational specification

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

Ἰακωβ

Jacob

predicate of nominal clause (the current name acknowledged before the new one is given)

→ participant identification

Ἰακωβ: the old name is acknowledged in the divine speech before it is replaced — an act of recognition before transformation.

οὐ

no longer

negation

→ participant reference

οὐ: meaning 'no longer'; pronoun marking person, possession, or reference within the clause; here it functions as negation.

κληθήσεται

shall be called

Fut Pass Indic 3 Sg · καλέω

main verb (future negated: 'your name shall no longer be called Jacob')

→ futuristic / predictive (permanent future prohibition)

καλέω: 'call'; the future passive κληθήσεται signals a permanent new state — from this divine speech onward the name Jacob is superseded; the same passive form is used for the divine naming of children (Isa 7:14 LXX; Luke 1:31).

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὄνομά

name

Nominative

subject of κληθήσεται

→ participant prominence

ὄνομά: meaning 'name'; it serves as subject of κληθήσεται.

σου

your

Genitive

genitive possessive

→ relational specification

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

Ἰακωβ

Jacob

predicate nominative (the name being superseded)

→ participant identification

Ἰακωβ: transliterated proper name rendered in Greek letters; here it functions as predicate nominative (the name being superseded).

ἔτι

any longer

temporal adverb with negation (οὐ ... ἔτι = 'no longer')

→ clausal contribution

ἔτι: 'still, yet, any longer'; with οὐ it forms the standard LXX negation of persistence; the permanent character of the renaming is linguistically marked.

ἀλλ'

but

adversative conjunction (contrast: old name vs. new name)

→ discourse linkage or contrast

ἀλλά: 'but, rather'; the strong adversative introduces the positive replacement — not 'not Jacob' merely but 'rather, Israel.'

Ἰσραηλ

Israel

subject (the new name, fronted for emphasis)

→ participant identification

Ἰσραηλ: LXX transliteration of יִשְׂרָאֵל; the LXX does not translate the name ('he who strives with God / God strives') but transliterates; the name was first given at Gen 32:28 by the wrestling-man at Peniel; here God himself confirms it at Bethel.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

copula (predicating the new permanent name)

→ futuristic (permanent new identity)

εἰμί: the future ἔσται completes the chiasm — not 'called Jacob' (future negated) but 'Israel shall be your name' (future affirmed).

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὄνομά name Nominative <i>predicate nominative</i> → participant prominence ὄνομά: meaning 'name'; it serves as predicate nominative.	σου your Genitive <i>genitive possessive</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive.	Καὶ and <i>narrative conjunction (narrator's performative summary)</i> → discourse linkage or contrast Καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐκάλεσεν called Aor Act Indic 3 Sg · καλέω <i>main verb (narrator seals the divine speech in narrative act)</i> → constative aorist καλέω: the narrator's performative summary ('and he called his name Israel') is the narrative enactment of the divine speech — God's word immediately takes effect.
τὸ the Accusative <i>article</i> → noun-phrase marking τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	ὄνομα name Accusative <i>direct object of ἐκάλεσεν</i> → object specification ὄνομα: meaning 'name'; it serves as direct object of ἐκάλεσεν.	αὐτοῦ his Genitive <i>genitive possessive</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive.	Ισραηλ Israel <i>predicate of naming (the new name now enacted)</i> → participant identification Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as predicate of naming (the new name now enacted).

11 Εἶπεν δὲ αὐτῷ ὁ θεός· Ἐγὼ ὁ θεός σου· αὐξάνου καὶ πληθύνου· ἔθνη καὶ συναγωγὰς ἐθνῶν ἔσονται ἐκ σοῦ, καὶ βασιλεῖς ἐκ τῆς ὀσφύος σου ἐξελεύσονται.

And God said to him: 'I am your God; grow and multiply; nations and assemblies of nations shall come from you, and kings shall come forth from your loins.'

Divine speech (covenant renewal: identity, fruitfulness, nations, kings)

Εἶπεν δέ

The covenant speech of vv.11–12 is the theological heart of the chapter. The self-identification ἐγὼ ὁ θεός σου stands in place of El Shaddai — the LXX's regular substitution. The commands αὐξάνου καὶ πληθύνου echo the creation-blessing (Gen 1:28), the Noahic renewal (9:1), and the Abrahamic promise (17:2) — Jacob's covenant is the continuation of the primal divine design.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (continuation of divine speech: a second divine address)

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

αὐτῷ

to him

Dative

indirect object

→ participant reference or interest

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of εἶπεν

→ participant prominence

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

Ἐγώ

I

Nominative

emphatic subject (divine self-declaration)

→ participant reference

ἐγώ: the emphatic first-person pronoun signals a formal divine self-identification — the Ich-bin formula (ἐγώ + predicate) is the LXX's standard form for theophanic self-declaration (Gen 15:7; 17:1; 28:13; Exod 3:6).

ὁ

the

Nominative

article (with predicate noun: 'your God')

→ noun-phrase marking

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

θεός

God

Nominative

predicate nominative (divine self-identification: 'I am your God')

→ participant prominence

θεός: FLAGGED — the LXX reads ἐγὼ ὁ θεός σου ('I am your God') where the Hebrew has יְיָ לֵא (El Shaddai, 'God Almighty'); the LXX systematically substitutes the relational covenant formula for the divine name El Shaddai throughout Genesis (cf. 17:1; 28:3; 43:14; 48:3), rendering the name functionally rather than onomastically; the NT parallel ἐγώ εἰμι formulations (John 6:35; 8:12) inherit this LXX Ich-bin tradition.

σου

your

Genitive

genitive possessive (covenant relationship: 'your God')

→ relational specification

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

αὐξάνου

grow

Pres Mid Impv 2 Sg · αὐξάνω

first imperative (command of fruitful increase)

→ durative present (ongoing and sustained multiplication)

αὐξάνω: 'grow, increase, multiply'; the LXX's rendering of Hebrew הַרְבֵּה ('be fruitful'); the present imperative signals an ongoing state of growth rather than a single event; the same verb appears in the creation-blessing (Gen 1:28) and is echoed in Acts 6:7; 12:24 for the growth of the word of God.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

πληθύνου

multiply

Pres Mid Impv 2 Sg · πληθύνω

second imperative (command of numerical multiplication)

→ durative present

πληθύνω: 'multiply, increase in number'; renders Hebrew הַרְבֵּה ('multiply'); the pair αὐξάνου καὶ πληθύνου occurs at Gen 1:28 (creation-blessing), 9:1 (Noahic renewal), and 17:2 (Abrahamic promise) — placing Jacob's covenant in the primal sequence of divine fruitfulness-blessings.

ἔθνη

nations

Nominative

subject of ἔσονται (the first promised outcome: nations)

→ participant prominence

ἔθνος: 'nation, people group'; the promise that 'nations' (plural) will come from Jacob echoes the Abrahamic promise of Gen 17:4–5 ('father of many nations'); the same word underlies NT references to 'the Gentiles' — the eschatological fulfillment of the patriarchal promise.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

συναγωγαὶ

assemblies

Nominative

subject of ἔσονται (coordinate with ἔθνη: 'assemblies of nations')

→ participant prominence

συναγωγή: 'assembly, gathering'; renders Hebrew קָהָל (qāhāl, 'assembly'); the LXX uses συναγωγή for both the Israelite assembly and the gathering of nations; the combination ἔθνη καὶ συναγωγαὶ ἐθνῶν may distinguish political nations from covenant-assembly groupings.

ἐθνῶν

of nations

Genitive

genitive of reference ('assemblies of nations')

→ relational specification

ἐθνῶν: meaning 'of nations'; it serves as genitive of reference ('assemblies of nations').

ἔσονται

shall be

Fut Mid Indic 3 Pl · εἰμί

main verb (future promise: nations and assemblies shall come from Jacob)

→ futuristic (eschatological promise)

εἰμί: the future ἔσονται encodes the promise as certain future reality; the covenant promise is not conditional here but declarative.

ἐκ

from

preposition + genitive (source: 'from you')

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive of source (Jacob as the origin of nations)

→ relational specification

σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of source (Jacob as the origin of nations).

καὶ

and

coordinating conjunction (adding the royal promise)

→ discourse linkage or contrast

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

βασιλεῖς

kings

Nominative

subject of ἐξελεύσονται (the second promised outcome: kings)

→ participant prominence

βασιλεῖς: 'king'; the promise of kings from Jacob's loins is the Davidic promise in embryo (cf. Gen 17:6 to Abraham); in the NT the royal line culminates in Jesus as king of Israel (Matt 2:2; Rev 17:14).

ἐκ

from

preposition + genitive (source: 'from your loins')

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

ὀσφύος

loins

Genitive

genitive of source (the anatomical metaphor for genealogical descent)

→ relational specification

ὀσφύς: 'loin, hip'; renders Hebrew **חֲלָאִשַׁיִם** (ḥālāšayim, 'loins'); the anatomical idiom for biological descent — 'kings from your loins' means kings descended from Jacob; echoed in Heb 7:5 for Levi's descent from Abraham.

σου

your

Genitive

genitive possessive

→ relational specification

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

ἐξελεύσονται

shall come forth

Fut Mid Indic 3 Pl · ἐξέρχομαι

main verb (future promise: kings will proceed from Jacob)

→ futuristic (royal-genealogical promise)

ἐξέρχομαι: 'come out, come forth'; with ἐκ τῆς ὀσφύος the verb renders the Hebrew genealogical idiom **יֵצְאוּ מֵאֲפֻקַּי** ('come out from your loins'); the same verb used at Heb 7:5 for Levi's descent from Abraham's loins.

12 Καὶ τὴν γῆν ἣν δέδωκα Ἀβραὰμ καὶ Ἰσαὰκ, σοὶ δώσω αὐτήν, καὶ τῷ σπέρματί σου μετὰ σέ δώσω τὴν γῆν.

And the land which I have given to Abraham and Isaac — to you I will give it, and to your seed after you I will give the land.

Divine promise (land-covenant formally transferred to Jacob)

Καὶ τὴν γῆν

The land-promise of Gen 12:7; 13:15; 17:8 is here formally transferred to Jacob by divine speech. The perfect δέδωκα ('I have given') casts the prior promises to Abraham and Isaac as already accomplished facts, while the future δώσω ('I will give') applies the same promise to Jacob and his seed. The verse closes the covenant-transfer from the first to the third generation.

Καὶ

and

coordinating conjunction (continuing the divine speech)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (fronted for emphasis: the land as topic)

→ noun-phrase marking

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

γῆν

land

Accusative

direct object (fronted topic: 'the land which I gave ... I will give to you')

→ object specification

γῆ: 'land'; the land of Canaan — the covenant inheritance promised to Abraham, Isaac, and now Jacob; the fronting (τὴν γῆν ἣν ... σοὶ δώσω) is a Hebraism of topicalization: 'as for the land ... to you I will give it!'

ἣν

which

Accusative

relative pronoun, accusative feminine (antecedent: τὴν γῆν)

→ participant reference

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

δέδωκα

I have given

Pf Act Indic 1 Sg · δίδωμι

verb of relative clause (divine gift to prior patriarchs as accomplished fact)

→ intensive / resultant perfect (the past gift has present ongoing validity)

δίδωμι: 'give'; the perfect δέδωκα ('I have given and it stands given') treats the promises to Abraham and Isaac as already-accomplished facts with continuing validity; the rhetorical force: what God has given, God gives — the covenant is a perfect, irreversible divine act.

Ἀβραάμ

Abraham

indeclinable proper noun, indirect object of δέδωκα (first recipient)

→ participant identification

Ἀβραάμ: indeclinable LXX transliteration of אַבְרָהָם (Abraham); the first patriarch in the covenant chain; the land-promise was given to him at Gen 12:7; 13:15; 15:7, 18; 17:8.

καὶ

and

coordinating conjunction (joining the two prior recipients)

→ discourse linkage or contrast

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

Ἰσαάκ

Isaac

indeclinable proper noun, indirect object of δέδωκα (second recipient)

→ participant identification

Ἰσαάκ: the second patriarch; the covenant passed from Abraham to Isaac at Gen 26:3–5; now in the third generation Jacob receives it.

σοὶ

to you

Dative

emphatic dative (fronted: 'to you — I will give it'; emphatic contrast with the prior recipients)

→ participant reference or interest

σοὶ: the emphatic dative σοί (rather than σε or unemphatic form) is fronted before the verb — 'to you, specifically, I will give it'; Jacob's reception is the intended goal of the covenant chain.

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (future promise: land given to Jacob)

→ predictive future (certain covenant commitment)

δώσω: the future δώσω echoes the perfect δέδωκα of the prior clause — what has been given to the fathers will be given to Jacob; the divine giving is continuous across the generations.

αὐτήν

it

Accusative

direct object (resumptive pronoun: the land)

→ participant reference

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

καὶ

and

coordinating conjunction (extending the promise to the seed)

→ discourse linkage or contrast

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

τῷ to the Dative article → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	σπέρματί seed Dative indirect object (the second beneficiary: 'to your seed after you') → sphere or reference σπέρμα: 'seed, offspring'; the covenant term for the line of descendants who inherit the promise (Gen 12:7; 13:15; 17:7–8); Paul presses the singular σπέρμα christologically at Gal 3:16, identifying the singular seed as Christ.	σου your Genitive genitive possessive → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive.	μετά after preposition + accusative (temporal: 'after you') → spatial or relational framing μετά: 'after'; μετά σέ ('after you') is the standard covenantal phrase marking the intergenerational extension of the promise (Gen 9:9; 17:7, 8, 9).
σέ you Accusative accusative object of μετά → participant reference σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of μετά.	δώσω I will give Fut Act Indic 1 Sg· δίδωμι main verb (repeated for the seed: same future promise) → predictive future δίδωμι: the repetition of δώσω from earlier in the verse creates a double divine commitment — to Jacob personally and to his seed; the repetition is emphatic, not merely stylistic.	τὴν the Accusative article → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.	γῆν land Accusative direct object (the land once more named at the close of the promise) → object specification γῆ: the verse begins and ends with τὴν γῆν — a syntactic inclusio enclosing the entire land-promise in its covenant term.

13 Καὶ ἀνέβη ὁ θεὸς ἀπ' αὐτοῦ ἐκ τοῦ τόπου οὗ ἐλάλησεν μετ' αὐτοῦ.

And God went up from him out of the place where he had spoken with him.

Narrative closure of the theophany (divine departure) Καὶ ἀνέβη

The theophany ends with God ascending — an anthropomorphic departure-formula that mirrors the closing of theophanic encounters in Gen 17:22; 18:33. The phrase 'the place where he had spoken with him' recurs in vv.14–15, creating a triple emphasis on the sacred τόπος as the locus of the divine covenant.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (divine departure formula)

→ constative aorist (single completed divine withdrawal)

ἀναβαίνω: 'go up'; in theophanic departure contexts the ascent-verb marks the end of the divine encounter (Gen 17:22; 18:33); here the same verb used for Jacob's ascent to Bethel (v.1 ἀνάβηθι) is used for God's ascending from it — a closing echo.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεὸς

God

Nominative

subject

→ participant prominence

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

ἀπ'

from

preposition + genitive (separation: 'from him')

→ spatial or relational framing

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

αὐτοῦ

him

Genitive

genitive object of ἀπό (the one from whom God departs: Jacob)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἀπό (the one from whom God departs: Jacob).

ἐκ

out of

preposition + genitive (ablative: the place of departure)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

τόπου

place

Genitive

genitive object of ἐκ (the sacred place of the encounter)

→ relational specification

τόπος: 'place'; the fifth occurrence of this theologically charged word in the chapter (35:1, 7, 7, 13) — the τόπος is both the specific location and the sacred ground of divine presence.

οὗ

where

Genitive

relative adverb / genitive of place ('where he had spoken with him')

→ relational specification

οὗ: meaning 'where'; pronoun marking person, possession, or reference within the clause; here it functions as relative adverb / genitive of place ('where he had spoken with him').

ἐλάλησεν

he had spoken

Aor Act Indic 3 Sg · λαλέω

verb of relative clause (the prior divine speech)

→ constative aorist (the completed speech of vv.10–12)

λαλέω: 'speak'; the relative clause ties the place of God's departure to the place of his speech — the same ground (τόπος) that received the covenant words now releases the divine presence.

μετ'

with

preposition + genitive (association: 'with him')

→ spatial or relational framing

μετ': meaning 'with'; here it marks the relation signaled by preposition + genitive (association: 'with him').

αὐτοῦ

him

Genitive

genitive object of μετά (Jacob, the recipient of the speech)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά (Jacob, the recipient of the speech).

14 Καὶ ἔστησεν Ιακωβ στήλην ἐν τῷ τόπῳ οὗ ἐλάλησεν αὐτῷ, στήλην λιθίνην, καὶ ἔσπεισεν ἐπ' αὐτὴν σπονδὴν καὶ ἐπέχεεν ἐπ' αὐτὴν ἔλαιον.

And Jacob set up a pillar in the place where God had spoken with him, a pillar of stone, and he poured a libation on it and poured oil on it.

Narrative response (Jacob's cultic memorial enacted)

Καὶ ἔστησεν

Jacob's response to the theophany is cultic: a stone pillar anointed with oil and libation, echoing and deepening the Gen 28:18 pillar-anointing. The double libation (σπονδή and ἔλαιον) marks an advance beyond the oil-only anointing of Gen 28 — the return encounter warrants a fuller rite. The pillar at Bethel is the second of Jacob's stone memorials (the third will be Rachel's tomb, v.20).

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔστησεν

set up

Aor Act Indic 3 Sg · ἵστημι

main verb (erection of the memorial pillar)

→ constative aorist (single act of erection)

ἵστημι: 'set up, erect, establish'; the transitive aorist ἔστησεν ('he caused to stand') marks the deliberate erection of the pillar; the same verb at Gen 28:18 (ἔστησεν αὐτὴν στήλην) — Jacob repeats the Bethel pillar-act as a second, now more elaborate, memorial.

Ἰακωβ

Jacob

subject (indeclinable proper noun)

→ participant identification

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

στήλην

a pillar

Accusative

direct object of ἔστησεν (the memorial object)

→ object specification

στήλη: 'pillar, standing stone'; renders Hebrew **מַצֵּבָה** (*maṣṣēbāh*), the erected stone serving as a cultic monument; in later Israelite tradition these were sometimes prohibited (Deut 16:22), but the patriarchal narratives record them positively as divine-encounter markers.

ἐν

in

preposition + dative (locative: 'in the place')

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τόπῳ

place

Dative

dative of place (the sacred site of the theophany)

→ sphere or reference

τόπος: sixth occurrence in the chapter — the pillar is planted in the τόπος of divine speech, marking the ground permanently.

οὗ

where

Genitive

relative adverb of place

→ relational specification

οὗ: meaning 'where'; pronoun marking person, possession, or reference within the clause; here it functions as relative adverb of place.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause (verbatim echo of v.13's ἐλάλησεν μετ' αὐτοῦ)

→ constative aorist

λαλέω: the verbatim repetition of ἐλάλησεν from v.13 ('where he had spoken with him') links the divine departure and Jacob's cultic response to exactly the same τόπος — the place of speech becomes the place of memorial.

αὐτῷ

to him

Dative

dative of indirect object (variant of v.13's μετ' αὐτοῦ: to / with him)

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of indirect object (variant of v.13's μετ' αὐτοῦ: to / with him).

στήλην

a pillar

Accusative

appositional repetition (specifying the first στήλην as a stone pillar)

→ object specification

στήλη: the repetition of στήλην before the adjective λιθίνην is emphatic — the appositional phrase ensures the reader understands this is a literal stone pillar, not a wooden post or earthen marker.

λιθίνην

of stone

Accusative

attributive adjective (material specification: 'of stone')

→ object specification

λίθινος: 'made of stone'; the specification λιθίνην is rare — normally στήλη implies stone; the emphasis here may distinguish this pillar from a wooden one and echo the Gen 28:18 stone explicitly.

καὶ

and

coordinating conjunction (first anointing act)

→ discourse linkage or contrast

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

ἔσπεισεν

poured a libation

Aor Act Indic 3 Sg · σπένδω

main verb (libation poured on the pillar)

→ constative aorist

σπένδω: 'pour a libation, make a drink offering'; the σπονδή (libation) is a liquid offering poured on an altar or sacred object; this is the first mention of a libation in the patriarchal narratives — Jacob advances beyond the oil-only anointing of Gen 28:18.

ἐπὶ

on

preposition + accusative (spatial: 'onto it')

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + accusative (spatial: 'onto it').

αὐτήν

it

Accusative

accusative object of ἐπί (referring to the pillar: στήλη, feminine)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπί (referring to the pillar: στήλη, feminine).

σπονδὴν

a libation

Accusative

direct object of ἔσπεισεν (the object poured)

→ object specification

σπονδή: 'libation, drink offering'; a liquid (wine or oil) poured out as a sacred offering; the cognate accusative (ἔσπεισεν σπονδὴν) is a Hebraism: יָדַךְ יָדַךְ ('poured a drink-offering'); Paul uses σπένδομαι metaphorically of his own martyrdom (Phil 2:17; 2 Tim 4:6).

καὶ

and

coordinating conjunction (second anointing; oil)

→ discourse linkage or contrast

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

ἐπέχεεν

poured

Aor Act Indic 3 Sg · ἐπιχέω

main verb (oil poured on the pillar)

→ constative aorist

ἐπιχέω: 'pour upon'; compound ἐπι- + χέω; the same verb used at Gen 28:18 for the first anointing of the Bethel pillar; the repetition at Bethel on Jacob's return creates a liturgical continuity — the same anointing act that inaugurated the vow now seals its fulfillment.

ἐπὶ

on

preposition + accusative (spatial)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + accusative (spatial).

αὐτήν

it

Accusative

accusative object of ἐπί

→ participant reference

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

ἔλαιον

oil

Accusative

direct object of ἐπέχεεν (the anointing substance)

→ object specification

ἔλαιον: 'olive oil'; renders Hebrew יַהֲשֵׁן (šemen); the anointing of stone pillars with oil marks them as sacred (consecrated); the same act was performed at Gen 28:18 when Jacob first encountered God at Bethel.

15 Καὶ ἐκάλεσεν Ιακωβ τὸ ὄνομα τοῦ τόπου ἐν ᾧ ἐλάλησεν αὐτῷ ὁ θεὸς Βαιθηλ.

And Jacob called the name of the place where God had spoken with him Bethel.

Narrative closure (toponym confirmed for the third time in the chapter) Καὶ ἐκάλεσεν

The naming of the place Bethel closes the Bethel unit (vv.1–15) at the same point at which it opened: the τόπος named in God's initial command (v.1), now named by Jacob in fulfilled obedience. The phrase 'where God had spoken with him' (ἐν ᾧ ἐλάλησεν αὐτῷ ὁ θεός) forms an inclusio with the same phrase in vv.13–14.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (toponym-naming, closing the Bethel unit)

→ constative aorist

καλέω: the third naming act in the chapter (35:7 the altar named Bethel; 35:8 the oak named Βάλανος πένθους; 35:15 the place named Bethel) — Bethel is named twice (vv.7 and 15) as if to doubly seal both the altar (v.7) and the place (v.15) with the same name.

Ιακωβ

Jacob

subject (indeclinable proper noun)

→ participant identification

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐκάλεσεν

→ object specification

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

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

τόπου

place

Genitive

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

→ relational specification

τόπος: seventh and final occurrence of this theologically weighted word in the chapter; the whole chapter could be titled 'the naming of the τόπος.'

ἐν

where

preposition + relative pronoun (locative relative clause)

→ spatial or relational framing

ἐν: meaning 'where'; here it marks the relation signaled by preposition + relative pronoun (locative relative clause).

ᾧ

which

Dative

relative pronoun, dative (locative: 'in which')

→ participant reference or interest

ᾧ: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, dative (locative: 'in which').

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause (third echo of the divine speech phrase)

→ constative aorist

λαλέω: the phrase ἐν ᾧ ἐλάλησεν αὐτῷ ὁ θεός echoes vv.13–14 exactly, forming a triple repetition that locks the τόπος, the divine speech, and the name Bethel together as a unified covenantal memory.

αὐτῷ

to him

Dative

dative of indirect object

→ participant reference or interest

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of ἐλάλησεν

→ participant prominence

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

Βαιθηλ

Bethel

predicate of naming (the name given: Bethel)

→ participant identification

Βαιθηλ: the name with which the chapter opened (v.1) now closes the entire first major movement (vv.1–15); the chapter's first word after 'God said' was Βαιθηλ as destination; now Βαιθηλ is the name sealed by Jacob's act.

16 Καὶ ἀπῆρεν Ἰακωβ ἐκ Βαιθηλ καὶ ἔπηξεν τὴν σκηνὴν αὐτοῦ ἐπέκεινα τοῦ πύργου Γαδερ. Καὶ ἐγένετο ἡνίκα ἤγγισεν Ἰακωβ εἰς Εφραθα, ἔτεκεν Ραχηλ καὶ ἐδυστόκησεν ἐν τῷ τοκετῷ αὐτῆς.

And Jacob departed from Bethel, and he pitched his tent beyond the tower of Gader. And it came to pass when Jacob drew near to Ephratha that Rachel gave birth, and she had a difficult labor in her giving birth.

Narrative departure and crisis (the journey resumes; Rachel's labor begins)

Καὶ ἀπῆρεν

The departure from Bethel launches the chapter's second major movement — Rachel's fatal labor. The geographic note (beyond the tower of Gader) and the temporal formula ἡνίκα ἤγγισεν ('when he drew near') together mark the onset of the crisis: Rachel's birth pangs begin precisely as the company approaches Ephratha-Bethlehem. The verb ἐδυστόκησεν ('she had a difficult labor') is a rare compound signaling the dangerous nature of the labor that will cost Rachel her life.

Καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀπῆρεν
departed

Aor Act Indic 3 Sg · ἀπαίρω

main verb (departure from Bethel)

→ constative aorist

ἀπαίρω: 'depart, set out'; the same verb as v.5 — Israel departed Shechem; now Jacob departs Bethel; the repetition of the verb marks the ongoing journey southward toward Hebron.

Ἰακωβ
Jacob

subject

→ participant identification

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

ἐκ
from

preposition + genitive (ablative: point of departure)

→ spatial or relational framing

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

Βαιθηλ

Bethel

indeclinable proper noun, object of ἐκ

→ participant identification

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

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔπηξεν

pitched

Aor Act Indic 3 Sg · πήγνυμι

main verb (camp-pitching: intermediate stopping point)

→ constative aorist (single act of setting up camp)

πήγνυμι: 'fix, fasten, pitch (a tent)'; the standard LXX verb for pitching a tent (cf. Exod 40:2, 18 of the Tabernacle); the intermediate camp before Ephratha signals that the journey is in stages.

τὴν

the

Accusative

article

→ noun-phrase marking

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

σκηνὴν

tent

Accusative

direct object of ἔπηξεν

→ object specification

σκηνή: 'tent'; the portable dwelling of the patriarchal encampment; in Exodus σκηνή becomes the term for the Tabernacle (σκηνὴ τοῦ μαρτυρίου); here it is simply the family tent.

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

ἐπέκεινα

beyond

preposition + genitive (spatial: 'beyond, on the far side of')

→ spatial or relational framing

ἐπέκεινα: 'beyond, on the other side'; renders Hebrew מִגְדָּל (migdal, 'tower') in the compound place-name; the phrase ἐπέκεινα τοῦ πύργου Γαδερ locates the camp south of a watchtower named Gader.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πύργου

tower

Genitive

genitive object of ἐπέκεινα (the landmark: 'tower of Gader')

→ relational specification

πύργος: 'tower, watchtower'; the LXX renders Hebrew מִגְדָּל (migdāl, 'tower') — which in the Hebrew compound מִגְדָּל-עֵדֶר (Migdal Eder, 'tower of the flock') appears at 35:21; here the tower of Γαδερ may be a different structure on the same route south.

Γαδερ

Gader

indeclinable proper noun, genitive after πύργου (the place-name)

→ participant identification

Γαδερ: LXX transliteration of a place-name on the route south from Bethel toward Bethlehem; the exact identification is uncertain; the tower served as a geographic landmark for the narrative.

Καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

framing formula (καὶ ἐγένετο + temporal clause: 'it came to pass when')

→ constative aorist (inaugurating a new narrative episode)

γίνομαι: the formula καὶ ἐγένετο ἡνίκα calques Hebrew וַיְהִי כֵן; it introduces a new crisis-episode with Hebraistic formality.

ἡνίκα

when

temporal conjunction ('when, at the time when')

→ discourse linkage or contrast

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

ἤγγισεν

drew near

Aor Act Indic 3 Sg · ἐγγίζω

verb of temporal clause (the approach to Ephratha that triggers the labor)

→ ingressive aorist (the moment of coming near)

ἐγγίζω: 'draw near, approach'; the ingressive aorist marks the precise moment of approach to Ephratha as the trigger of Rachel's labor; ἐγγίζω is used in the NT for the approach of the Kingdom (Matt 3:2; 4:17).

Ιακωβ

Jacob

subject of ἤγγισεν

→ participant identification

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

εἰς

to

preposition + accusative (direction/goal)

→ spatial or relational framing

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

Εφραθα

Ephratha

indeclinable proper noun, object of εἰς (the destination)

→ participant identification

Εφραθα: LXX transliteration of **בֵּית לֵחֵם** (Ephrathah); identified as Bethlehem in v.19 (αὕτη ἐστὶν Βηθλεεμ); Rachel's death and burial here gives this location a permanent role in Israel's memory, and Matt 2:18 draws on it explicitly.

ἔτεκεν

gave birth

Aor Act Indic 3 Sg · τίκτω

main verb (the birth event)

→ constative aorist (the completed act of birth)

τίκτω: 'give birth to, bear'; the standard LXX birth-verb; the asyndeton (no καί before ἔτεκεν) creates a stark, immediate effect — without transition the labor begins.

Ραχηλ

Rachel

subject of ἔτεκεν (indeclinable proper noun)

→ participant identification

Ραχηλ: LXX transliteration of **רַחֵל** (Rachel), Jacob's beloved wife; she had previously been barren (Gen 29:31) and gave birth to Joseph with great difficulty (Gen 30:22–24); now her second birth is her last.

καὶ

and

coordinating conjunction (adding the complication)

→ discourse linkage or contrast

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

ἐδυστόκησεν

had a difficult labor

Aor Act Indic 3 Sg · δυστοκέω

main verb (the perilous labor)

→ constative aorist (the difficult labor as a single event)

δυστοκέω: 'labor with difficulty, have a difficult delivery'; compound δυσ- ('difficult') + τόκος ('birth'); an extremely rare verb in Greek (only here in the LXX); renders Hebrew **שָׁקַטָהּ בְּלֶדֶתָהּ** ('she was hard/difficult in her giving birth'); the rarity of the word signals the severity and narrative finality of what follows.

ἐν

in

preposition + dative (locative / attendant circumstance)

→ spatial or relational framing

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

τῷ

the

Dative

article with verbal noun

→ noun-phrase marking

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

τοκετῷ

giving birth

Dative

dative of reference / manner ('in her giving birth')

→ sphere or reference

τοκετός: 'childbirth, the process of giving birth'; from τίκτω; ἐν τῷ τοκετῷ αὐτῆς ('in her giving birth') specifies the difficulty as arising specifically in the labor-process itself.

αὐτῆς

her

Genitive

genitive possessive

→ relational specification

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

17 Ἐγένετο δὲ ἐν τῷ σκληρῷ αὐτὴν τίκτειν εἶπεν αὐτῇ ἡ μαῖα· θάρσει, καὶ γὰρ οὗτος υἱός σοί ἐστιν.

And it came to pass in her hard labor that the midwife said to her: 'Take courage, for this one also is a son for you.'

Narrative intensification (the midwife's encouragement in crisis) Ἐγένετο δέ

The midwife's address (θάρσει, 'take courage') is the only human speech in the Rachel-birth sequence. The καὶ γὰρ οὗτος υἱός σοί ἐστιν ('for this one also is a son') implies that Rachel had specifically desired sons (cf. Gen 30:24 'may the LORD add to me another son') — the midwife's words confirm the desire even as Rachel is dying.

Ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

framing formula (ἐγένετο + articular infinitive = temporal clause)

→ *constative aorist*

γίνομαι: καὶ ἐγένετο ἐν τῷ + infinitive is the standard LXX construction for 'and it came to pass when / in the act of' — a formulaic Hebraism.

δὲ

and

transitional particle

→ *discourse linkage or contrast*

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

ἐν

in

preposition + articular infinitive (temporal: 'in the act of')

→ *spatial or relational framing*

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

τῷ

the

Dative

article with infinitive

→ *noun-phrase marking*

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

σκληρῶς

hard / with difficulty

adverb (modifying τίκτειν: 'giving birth with difficulty')

→ clausal contribution

σκληρῶς: 'hard, harshly, with difficulty'; the adverb σκληρῶς τίκτειν renders Hebrew **הַיָּדָאֵה הַיָּשָׁרָה** ('in her being difficult in her giving birth'); σκληρός ('hard') is the adjective underlying the hardness of Pharaoh's heart in Exodus — here applied to the labor itself.

αὐτήν

her

Accusative

accusative subject of the infinitive (Rachel laboring)

→ participant reference

αὐτήν: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as accusative subject of the infinitive (Rachel laboring).

τίκτειν

giving birth

Pres Act Inf · τίκτω

articular infinitive (temporal: 'in her hard giving birth')

→ durative present (the sustained painful process of labor)

τίκτω: 'give birth to'; the present infinitive marks the sustained process — Rachel is in the midst of labor, not completed it; the same verb marks the birth in v.16 (aorist: completed) and here (present: ongoing process).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the midwife's speech)

→ constative aorist

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

αὐτῇ

to her

Dative

indirect object (addressee: Rachel)

→ participant reference or interest

αὐτῇ: meaning 'to her'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (addressee: Rachel).

ἡ

the

Nominative

article

→ noun-phrase marking

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

μαῖα

midwife

Nominative

subject of εἶπεν

→ participant prominence

μαῖα: 'midwife, birth-attendant'; the μαῖαι (midwives) play a key role in the later Exodus narrative (Exod 1:15–21, Shiphrah and Puah); here the midwife's role is to announce the birth even as the mother dies.

θάρσει

take courage

Pres Act Impv 2 Sg · θαρσέω

imperative (encouragement in crisis)

→ durative present (sustained courage called for)

θαρσέω: 'be courageous, take heart'; a standard word of encouragement in crisis (Isa 41:10 LXX; Matt 9:2, 22; 14:27 — Jesus uses the same word to the sick, the frightened, and the disciples); the midwife echoes the divine comfort formula.

καὶ

for

coordinating conjunction with γάρ (connective-explanatory: 'for indeed')

→ discourse linkage or contrast

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

γάρ

indeed

explanatory particle (giving the reason for courage)

→ discourse linkage or contrast

γάρ: 'for'; the καὶ γάρ combination is emphatic — 'for indeed, this one also is a son for you'; the καί implies there is a prior son (Joseph), and this second one fulfills Rachel's prayer at Gen 30:24.

οὗτος

this one

Nominative

demonstrative pronoun, subject of ἐστίν

→ participant reference

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

υἱός

a son

Nominative

predicate nominative ('is a son for you')

→ participant prominence

υἱός: 'son'; in the ancient Near East a son was the wished-for outcome of birth; Rachel had prayed 'may the LORD add to me another son' (Gen 30:24 — יִצְחָק = 'may he add'); that prayer is now answered in Benjamin, though Rachel does not survive to enjoy the answer.

σοί

for you

Dative

dative of advantage ('a son for you')

→ participant reference or interest

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

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ gnomic present

εἰμί: copula.

18 Ἐγένετο δὲ ἐν τῷ ἀφιέναι αὐτὴν τὴν ψυχὴν — ἀπέθνησκεν γάρ — ἐκάλεσεν τὸ ὄνομα αὐτοῦ Υἱὸς ὀδύνης μου· ὁ δὲ πατὴρ αὐτοῦ ἐκάλεσεν αὐτὸν Βενιαμιν.

And it came to pass as she was giving up her soul — for she was dying — she called his name Son of my pain; but his father called him Benjamin.

Narrative climax (the dying mother names; the father renames) Ἐγένετο δέ

The theological crux of the unit: the dying Rachel names the child Υἱὸς ὀδύνης μου (LXX TRANSLATING Hebrew Ben-oni), while Jacob renames him Βενιαμιν (LXX TRANSLITERATING, not translating, Benjamin). The LXX preserves the exact translate-vs.-transliterate contrast that marks the two namings. Rachel's name encodes pain; Jacob's name encodes hope ('son of the right hand'). See crux row.

Ἐγένετο

it came to pass

Aor Mid Indic 3 Sg· γίνομαι

framing formula (temporal)

→ constative aorist

γίνομαι: the third ἐγένετο formula in this sequence (vv.16, 17, 18) — each one tightening the focus as the crisis deepens.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

ἐν

as

preposition + articular infinitive (temporal: 'in the act of')

→ spatial or relational framing

ἐν: meaning 'as'; here it marks the relation signaled by preposition + articular infinitive (temporal: 'in the act of').

τῷ

the

Dative

article with infinitive

→ noun-phrase marking

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

ἀφιέναι

releasing / giving up

Pres Act Inf · ἀφίημι

articular infinitive (temporal: 'as she was releasing her soul')

→ durative present (the ongoing process of dying)

ἀφίημι: 'release, let go, send forth'; ἐν τῷ ἀφιέναι αὐτὴν τὴν ψυχὴν ('as she was releasing her soul') is the LXX's rendering of Hebrew **וַיֵּצֵא נַפְשָׁהּ** ('in the going out of her soul'); ψυχὴ as the soul/life-breath released at death is the same concept underlying John 10:11 **ψυχὴν τίθησιν** (the shepherd 'lays down his life').

αὐτὴν

her

Accusative

accusative subject of the infinitive

→ participant reference

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ψυχὴν

soul

Accusative

direct object of ἀφιέναι ('releasing her soul')

→ object specification

ψυχὴ: 'soul, life-breath'; renders Hebrew **נֶפֶשׁ** (*nepeš*), the life-principle; 'releasing the soul' = dying; the ψυχὴ as the vital life-force given at creation (Gen 2:7) and released at death is the theological basis for the NT's anthropology of soul and body.

ἀπέθνησκειν

was dying

Impf Act Indic 3 Sg · ἀποθνήσκω

parenthetical explanation (narrator's aside: 'for she was dying')

→ progressive imperfect (the process of dying, not its completion)

ἀποθνήσκω: 'die'; the imperfect ἀπέθνησκειν is arresting — 'she was in the process of dying' (not yet dead); the parenthetical γάρ-clause (ἀπέθνησκειν γάρ) explains why she was releasing her soul, and the imperfect marks the process still in progress as she speaks the name.

γάρ

for

explanatory particle (parenthetical narrator's aside)

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (Rachel's dying naming act)

→ constative aorist

καλέω: 'call, name'; the dying mother's final act is the naming of her child — a last assertion of identity and maternal claim even as life departs.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐκάλεσεν

→ object specification

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

αὐτοῦ

his

Genitive

genitive possessive (the child's name)

→ relational specification

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

Υἱός

Son

Nominative

predicate of naming (first element of the name given by Rachel)

→ participant prominence

υἱός: FLAGGED — the LXX TRANSLATES Hebrew בֶּן־יִצְחָק (Ben-oni, 'son of my sorrow / trouble / strength') as Υἱός δόδυνης μου ('son of my pain'), making the grief-meaning explicit to Greek readers; the LXX chooses to translate rather than transliterate, a deliberate choice that prioritizes semantic transparency over sound-preservation.

δόδυνης

of pain

Genitive

genitive of characterization (second element: of pain')

→ relational specification

δόδυνη: 'pain, grief, anguish'; renders Hebrew יִצְחָק ('ōn), which can mean 'sorrow' or 'strength/vigor' — the LXX reads it as pain/sorrow, not strength; δόδυνη appears in Rom 9:2 for Paul's grief over Israel and 1 Tim 6:10 for the griefs of avarice.

μου

my

Genitive

genitive possessive (third element: 'my pain' — Rachel's personal grief)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (third element: 'my pain' — Rachel's personal grief).

ὁ

the

Nominative

article

→ noun-phrase marking

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

δὲ

but

adversative particle (sharp contrast: mother's name vs. father's name)

→ discourse linkage or contrast

δέ: here adversative — 'but his father called him Benjamin'; the contrast is between Rachel's grief-name and Jacob's hope-name, marked by the adversative δέ.

πατήρ

father

Nominative

subject of the contrasting clause

→ participant prominence

πατήρ: 'father'; Jacob is now named only as 'his father' — the relational identity rather than the personal name, as if to emphasize that the father's renaming is an act of paternal authority over the mother's dying wish.

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (the father's renaming act)

→ constative aorist

καλέω: the second ἐκάλεσεν in the verse — one naming by the mother, one by the father; the father's act supersedes the mother's, as was standard in ancient Near Eastern patriarchal practice.

αὐτὸν

him

Accusative

direct object of ἐκάλεσεν

→ participant reference

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

Βενιαμιν

Benjamin

predicate of naming (the name given by Jacob: 'Benjamin')

→ participant identification

Βενιαμιν: FLAGGED — the LXX TRANSLITERATES Hebrew בְּנִימִין (Benjamin, 'son of the right hand / of the south') without translating it; contrast with the preceding Υἱὸς οὐδύνης μου (translated); the LXX deliberately translates the mother's grief-name and transliterates the father's hope-name, preserving the semantic contrast while fixing Benjamin's canonical name in its Hebrew sound-form.

19 Ἀπέθανεν δὲ Ραχηλ καὶ ἐτάφη ἐν τῇ ὁδῷ Εφραθα, αὕτη ἐστὶν Βηθλεεμ.

And Rachel died and was buried on the way to Ephratha — this is Bethlehem.

Narrative death-notice and toponym gloss

Ἀπέθανεν δέ

The most economically narrated death in the patriarchal narratives: two aorists (died, was buried) and a location. The parenthetical gloss αὕτη ἐστὶν Βηθλεεμ ('this is Bethlehem') is the LXX's most consequential geographic identifier — it ties Rachel's tomb to Bethlehem and furnishes the basis for Matt 2:18's citation of 'Rachel weeping for her children' at the site of the massacre of innocents.

Ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death-notice)

→ constative aorist (the completed act of death)

ἀποθνήσκω: the aorist here completes the imperfect of v.18 (ἀπέθνησκεν: 'was dying') — the process has reached its end; Rachel is the only matriarch to die named and buried outside the cave of Machpelah.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Ραχηλ

Rachel

subject (indeclinable proper noun)

→ participant identification

Ραχηλ: LXX transliteration of רַחֵל; Jacob's beloved wife (Gen 29:18); she is buried on the road — not in the family tomb at Machpelah — perhaps because the urgency of the moment (or Jacob's later grief) left her burial at the site of death; Jeremiah 31:15 envisions Rachel weeping for the exiles from her roadside tomb (LXX Jer 38:15), cited at Matt 2:18.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἐτάφη

was buried

Aor Pass Indic 3 Sg · θάπτω

main verb (burial notice)

→ constative aorist

θάπτω: 'bury'; the passive marks the burial as performed by others (Jacob and the household); Rachel's roadside burial distinguishes her from Sarah (Gen 23), Rebekah, and Leah — all buried at Machpelah.

ἐν

on

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

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ὁδῷ

road

Dative

dative of place ('on the road to Ephratha')

→ sphere or reference

ὁδός: 'way, road'; the burial is on the roadside — ἐν τῇ ὁδῷ Εφραθα = 'on the Ephratha road'; this roadside tomb becomes a landmark in later Israelite history.

Εφραθα

Ephratha

indeclinable proper noun (genitive of direction / qualifier of ὁδῷ: 'the road to Ephratha')

→ participant identification

Εφραθα: transliteration of **ἔφραθ** (Ephrathah); the ancient name of the region around Bethlehem (Micah 5:2 LXX; Ruth 4:11); identified explicitly as Bethlehem in the following gloss.

αὕτη

this

Nominative

subject of parenthetical identification clause

→ participant reference

αὕτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as subject of parenthetical identification clause.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (parenthetical gloss: 'this is Bethlehem')

→ gnomic present

εἰμί: the αὕτη ἐστίν formula (cf. 35:6) identifies Ephratha with Bethlehem — the same town where David will be born (1 Sam 16:1; 17:12) and where Jesus will be born (Matt 2:1); Matt 2:18 cites Jer 31:15 LXX about Rachel's weeping using this location as the geographic anchor.

Βηθλεεμ

Bethlehem

predicate (the identification: Ephratha = Bethlehem)

→ participant identification

Βηθλεεμ: LXX transliteration of **בֵּית לֶחֶם** ('house of bread'); the city where Ruth gleaned (Ruth 1:19; 2:4), David is born (1 Sam 16:1), and Jesus is born (Matt 2:1; Luke 2:4); the gloss here in Gen 35:19 is the LXX's earliest explicit identification of Ephratha as Bethlehem, furnishing the geographic basis for Matthew 2:18's Rachel-weeping citation.

20 Καὶ ἔστησεν Ἰακωβ στήλην ἐπὶ τοῦ μνημείου αὐτῆς· αὕτη ἐστὶν ἡ στήλη τοῦ μνημείου Ραχηλ ἕως τῆς σήμερον ἡμέρας.

And Jacob set up a pillar on her tomb; this is the pillar of Rachel's tomb until this day.

Narrative memorial (Jacob's pillar on Rachel's tomb)

Καὶ ἔστησεν

Jacob's third pillar-erection in the chapter (v.14 the Bethel pillar; v.20 Rachel's tomb pillar): the pillar-rite frames his journey. The etiological formula ἕως τῆς σήμερον ἡμέρας ('until this day') signals a landmark recognizable to the narrator's readers — the tomb of Rachel was still visible as a memorial when this text was written.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔστησεν

set up

Aor Act Indic 3 Sg · ἵστημι

main verb (erection of the memorial pillar)

→ constative aorist

ἵστημι: the same verb as v.14 (the Bethel pillar); the repetition of the pillar-erection act at Rachel's tomb creates a thematic pair — one pillar marks divine encounter, the other human bereavement.

Ἰακωβ

Jacob

subject

→ participant identification

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

στήλην

a pillar

Accusative

direct object of ἔστησεν

→ object specification

στήλη: the standing stone as a grave marker; the Israelite practice of erecting a standing stone over graves (cf. 2 Sam 18:18, Absalom's pillar) is here grounded in Jacob's precedent.

ἐπὶ

on

preposition + genitive (spatial: 'upon / over')

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

μνημείου

tomb

Genitive

genitive object of ἐπὶ (the location: 'on her tomb')

→ relational specification

μνημεῖον: 'tomb, monument, memorial'; from μνήμη ('memory'); the word encompasses both the physical burial site and the memorial function; the same word used in the NT for Jesus's tomb (Matt 27:60; John 20:1).

αὐτῆς

her

Genitive

genitive possessive (Rachel's tomb)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive possessive (Rachel's tomb).

αὕτη

this

Nominative

subject of the etiological identification clause

→ participant reference

αὕτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as subject of the etiological identification clause.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copula (etiological identification: 'this is the pillar...')

→ gnomic present (the pillar still stands / is recognized)

εἰμί: the etiological αὕτη ἐστὶν formula signals a landmark the narrator identifies for readers — the pillar of Rachel's tomb was a recognized site in the narrator's own time.

ἡ

the

Nominative

article

→ noun-phrase marking

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

στήλη

pillar

Nominative

predicate nominative

→ participant prominence

στήλη: meaning 'pillar'; it serves as predicate nominative.

τοῦ of the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	μνημείου tomb Genitive <i>genitive of reference ('pillar of the tomb')</i> → relational specification μνημείου: meaning 'tomb'; it serves as genitive of reference ('pillar of the tomb').	Ραχηλ Rachel <i>indeclinable proper noun, genitive after μνημείου ('Rachel's tomb')</i> → participant identification Ραχηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive after μνημείου ('Rachel's tomb').	ἕως until <i>preposition + genitive (temporal: 'until')</i> → spatial or relational framing ἕως: 'until, up to'; ἕως τῆς σήμερον ἡμέρας ('until this day') is the standard LXX etiological formula signaling a landmark still recognizable in the narrator's time (cf. Josh 4:9; 10:27); it grounds the narrative in living memory.
τῆς the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	σήμερον today Genitive <i>adverb used as genitive adjective (modifying ἡμέρας: 'this day')</i> → relational specification σήμερον: meaning 'today'; it shapes the local clause or phrase relation in this passage.	ἡμέρας day Genitive <i>genitive of time (object of ἕως: 'until today's day')</i> → relational specification ἡμέρα: 'day'; ἕως τῆς σήμερον ἡμέρας ('until this very day') — a Hebraism rendering הַיּוֹם הַזֶּה; the formula closes the death-and-memorial unit with a note of historical continuity.	

21 Ἀπῆρεν δὲ Ἰσραὴλ καὶ ἔπηξεν τὴν σκηνὴν αὐτοῦ ἐπέκεινα τοῦ πύργου Γαδερ.

And Israel set out and pitched his tent beyond the tower of Gader.

Narrative movement (the journey continues after Rachel's burial) Ἀπῆρεν δέ

The use of Ἰσραὴλ (not Ἰακωβ) as the subject marks the resumption of the journey under the patriarch's covenant name. The camp beyond the tower of Gader positions the company for the next scene — Reuben's violation of Bilhah.

Ἀπῆρεν

set out

Aor Act Indic 3 Sg · ἀπαίρω

main verb (departure: journey resumes after Rachel's burial)

→ constative aorist

ἀπαίρω: the same departure-verb as vv.5 and 16; the repeated ἀπαίρω-formulae mark the stages of the journey (from Shechem, from Bethel, and now from Rachel's tomb).

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Ἰσραὴλ

Israel

subject (indeclinable proper noun; the covenant name used after Rachel's death)

→ participant identification

Ἰσραὴλ: the switch from Ἰακωβ (Rachel's burial, vv.19–20) to Ἰσραὴλ here marks the moment the patriarch moves forward from personal grief into his covenantal role.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

ἔπηξεν

pitched

Aor Act Indic 3 Sg · πήγνυμι

main verb (camp-pitching: a new encampment)

→ constative aorist

πήγνυμι: the same verb as v.16 — the parallel camp-pitching (v.16 before the birth, v.21 after the burial) frames the Rachel-episode.

τὴν

the

Accusative

article

→ noun-phrase marking

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

σκηνὴν

tent

Accusative

direct object of ἔπηξεν

→ object specification

σκηνὴν: meaning 'tent'; it serves as direct object of ἔπηξεν.

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

ἐπέκεινα

beyond

preposition + genitive (spatial: 'beyond')

→ spatial or relational framing

ἐπέκεινα: meaning 'beyond'; here it marks the relation signaled by preposition + genitive (spatial: 'beyond').

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πύργου

tower

Genitive

genitive object of ἐπέκεινα

→ relational specification

πύργος: 'tower'; the tower of Γαδερ / Migdal Eder ('tower of the flock') is a landmark on the route from Bethlehem southward; Micah 4:8 LXX uses 'tower of the flock' (πύργος τοῦ ποιμνίου) eschatologically.

Γαδερ

Gader

indeclinable proper noun

→ participant identification

Γαδερ: the place-name; in Hebrew -מִגְדַּל עֵדֶר (Migdal Eder, 'tower of the flock'); the LXX renders the second element Eder as Γαδερ (possibly a different tradition or transliteration variant).

22 Ἐγένετο δὲ ἡνίκα κατῴκει Ἰσραὴλ ἐν τῇ γῇ ἐκείνῃ, ἐπορεύθη Ρουβὴν καὶ ἐκοιμήθη μετὰ Βαλλὰς τῆς παλλακῆς τοῦ πατρὸς αὐτοῦ· καὶ ἤκουσεν Ἰσραὴλ. Ἦσαν δὲ οἱ υἱοὶ Ἰακώβ δώδεκα.

And it came to pass when Israel was dwelling in that land that Reuben went and lay with Bilhah his father's concubine, and Israel heard. And the sons of Jacob were twelve.

Narrative aside (Reuben's violation; transition to the twelve-sons list)

Ἐγένετο δέ

The terseness of this verse is its most striking feature: 'and Israel heard' — nothing more. No punishment, no speech, no confrontation. The narrator leaves the silence to speak for itself, and the reader must wait for Gen 49:4 to hear Jacob's verdict. The verse then pivots immediately to the twelve-sons enumeration, as if the violation is bracketed by the larger covenantal structure.

Ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

framing formula (temporal)

→ constative aorist

γίνομαι: Ἐγένετο δέ calques יְהִי, the standard biblical Hebrew narrative fulfilment-formula; the shift from preceding instructions (ἐντέλλομαι, ποιέω) to ἐγένετο signals the transition from ordinance to event.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

ἡνίκα

when

temporal conjunction

→ discourse linkage or contrast

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

κατῴκει

was dwelling

Impf Act Indic 3 Sg · κατοικέω

verb of temporal clause (Israel's settled residence in that land)

→ progressive imperfect (ongoing state of settlement)

κατοικέω: 'dwell, settle, inhabit'; compound κατα- + οἰκέω; the imperfect marks the extended period during which the incident occurred — not a single moment but a season of settlement near the tower of Gader.

Ισραηλ

Israel

subject of κατώκει

→ participant identification

Ισραηλ: transliterated proper name rendered in Greek letters; here it functions as subject of κατώκει.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

γῇ

land

Dative

dative of place

→ sphere or reference

γῇ: 'land'; the anaphoric ἐκείνη ('that land') refers to the region near the tower of Gader just established in v.21.

ἐκείνη

that

Dative

demonstrative adjective (referring back to the previous location)

→ sphere or reference

ἐκείνη: meaning 'that'; it serves as demonstrative adjective (referring back to the previous location).

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Reuben's movement toward Bilhah)

→ ingressive aorist (the decisive step that leads to the violation)

πορεύομαι: 'go, travel'; deponent passive; the aorist ἐπορεύθη is sparse — no motive, no dialogue, no build-up; the narrator's stark economy mirrors the terseness of the Hebrew עָלָה.

Ρουβην

Reuben

subject of ἐπορεύθη (indeclinable proper noun)

→ participant identification

Ρουβην: LXX transliteration of רְאוּבֵן (Reuben, 'See, a son!'); the firstborn of Jacob and Leah (Gen 29:32); his act here costs him the double-portion of the firstborn (Gen 49:4 — 'you shall not excel, for you went up to your father's bed').

καὶ

and

coordinating conjunction (the violation follows from the going)

→ discourse linkage or contrast

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

ἐκοιμήθη

lay with

Aor Pass Indic 3 Sg · κοιμάω

main verb (the sexual violation)

→ constative aorist (the completed violation)

κοιμάω: 'lie down, sleep'; the passive ἐκοιμήθη (literally 'was laid down' but used intransitively = 'lay down / slept') with μετά + genitive is the LXX's standard euphemism for sexual intercourse (cf. Gen 34:2; 39:7; Lev 20:11).

μετά

with

preposition + genitive (association: 'with')

→ spatial or relational framing

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

Βαλλας

Bilhah

indeclinable proper noun, genitive after μετά (the person violated)

→ participant identification

Βαλλας: LXX transliteration of בִּלְהָה (Bilhah); Rachel's maidservant, given to Jacob as a concubine (Gen 30:4); she is the mother of Dan and Naphtali (Gen 30:5-8); Reuben's sin is both sexual violation and an implicit assertion of the rights of the firstborn over his father's household.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παλλακῆς

concubine

Genitive

genitive of appositional identification (Bilhah's status: 'the concubine of his father')

→ relational specification

παλλακή: 'concubine'; a woman in a secondary wife-status; the LXX renders Hebrew שִׁלְחָה (pīlegeš) consistently as παλλακή; Lev 20:11 specifically prohibits sexual relations with a father's wife.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πατρός

father

Genitive

genitive of relationship ('his father's concubine')

→ relational specification

πατήρ: 'father'; the key word — Reuben violates his own father's household; Absalom's later parallel act (2 Sam 16:22) uses the same principle of public shaming of the father.

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

καὶ

and

narrative conjunction (the one-clause reaction)

→ discourse linkage or contrast

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

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb (Israel's reception of the report — the only reaction given)

→ constative aorist

ἀκούω: 'hear'; καὶ ἤκουσεν Ἰσραὴλ is one of the most understated verdict-statements in Genesis — the father hears and says nothing; the silence is deafening; the reader must wait for Gen 49:4 ('you shall not excel because you went up to your father's bed') for the deferred judgment.

Ἰσραὴλ

Israel

subject of ἤκουσεν

→ participant identification

Ἰσραὴλ: the use of the covenant name at the moment of hearing the violation gives the silence a weight beyond personal grief — the patriarch who has just had his covenant confirmed by God (vv.9–15) now hears that his own firstborn has violated his household.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

main verb (transitional pivot: 'and the sons of Jacob were twelve')

→ progressive imperfect (the ongoing fact of twelve sons as the stable background)

εἰμί: the pivot-sentence 'the sons of Jacob were twelve' functions as a transition from the violation episode to the formal twelve-sons list; the imperfect frames twelve-ness as an ongoing, established fact.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject of ἦσαν

→ participant prominence

υἱός: 'son'; the twelve sons of Jacob will become the twelve tribes of Israel — the structural backbone of the covenant people; the number twelve is the organizational number of the people of God (twelve tribes, twelve apostles).

Ἰακωβ

Jacob

indeclinable proper noun, genitive after υἱοί ('sons of Jacob')

→ participant identification

Ἰακωβ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive after υἱοί ('sons of Jacob').

δώδεκα

twelve

predicate (the number of sons)

→ clausal contribution

δώδεκα: 'twelve'; an indeclinable numeral; the number twelve is the covenant-structural number — twelve sons produce twelve tribes; the parallel in the NT is the twelve apostles as the foundation of the new covenant community (Matt 10:1–2; Rev 21:14).

23 Υἱοὶ Λειας· Ρουβην ὁ πρωτότοκος Ἰακωβ, καὶ Συμεων, καὶ Λευι, καὶ Ιουδας, καὶ Ισσαχαρ, καὶ Ζαβουλων.

The sons of Leah: Reuben the firstborn of Jacob, and Simeon, and Levi, and Judah, and Issachar, and Zebulon.

Catalog (Leah's six sons, birth-ordered)

ASYNDETON

The four-group catalog (Leah, Rachel, Bilhah, Zilpah) organizes the twelve sons by matrilineal grouping, not by age. Reuben is singled out as ὁ πρωτότοκος Ἰακωβ — a bitter irony given the immediately preceding notice of his violation. Judah appears fourth in the list but will receive the royal promise (Gen 49:8–12).

Υἱοὶ

sons

Nominative

subject (catalog header: 'sons of Leah')

→ participant prominence

υἱός: 'son'; the catalog opens with Leah's six sons, the largest matrilineal group.

Λειας

of Leah

indeclinable proper noun, genitive after Υἱοί ('sons of Leah')

→ participant identification

Λεια: LXX transliteration of לֵאָה (Leah); Jacob's first wife, mother of six sons; her sons include the priestly tribe (Levi) and the royal tribe (Judah).

Ρουβην

Reuben

first named son (in apposition to Υἱοί)

→ participant identification

Ρουβην: named first as the firstborn, but the epithet ὁ πρωτότοκος immediately following the violation notice of v.22 is pointed — the firstborn who forfeited his birthright.

ὁ

the

Nominative

article (with appositive title: 'the firstborn')

→ noun-phrase marking

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

πρωτότοκος

firstborn

Nominative

appositive to Ρουβην (his title / status)

→ participant prominence

πρωτότοκος: 'firstborn'; the title underscores Reuben's position — and its forfeiture; in the NT πρωτότοκος becomes a christological title (Col 1:15, 18; Heb 1:6; Rev 1:5).

Ιακωβ

of Jacob

indeclinable proper noun, genitive after πρωτότοκος (whose firstborn)

→ participant identification

Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive after πρωτότοκος (whose firstborn).

καὶ

and

coordinating conjunction (continuing the list)

→ discourse linkage or contrast

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

Συμεων

Simeon

second named son

→ participant identification

Συμεων: LXX transliteration of שִׁמְעוֹן (Simeon, 'heard'); the second son of Leah; he and Levi together attacked Shechem (Gen 34:25–29) and were rebuked by Jacob (Gen 34:30); their violence is recalled in Gen 49:5–7.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

Λευι

Levi

third named son

→ participant identification

Λευι: LXX transliteration of לֵוִי (Levi, 'joined'); ancestor of the priestly tribe; his descendants Moses, Aaron, and the Levitical priests will be consecrated to divine service (Exod 32:26–29; Num 3:6–9).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

Ιουδας

Judah

fourth named son

→ participant identification

Ιουδας: LXX transliteration of יְהוּדָה (Judah, 'praise'); fourth son of Leah, listed quietly here but destined for the royal promise (Gen 49:8–12); ancestor of David and, in the NT genealogies, of Jesus (Matt 1:2–3; Luke 3:33; Heb 7:14).

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

Ισσαχαρ
Issachar

fifth named son

→ participant identification

Ισσαχαρ: LXX transliteration of יִשָּׂכָר (Issachar, 'there is a reward'); fifth son of Leah, born of the mandrake-exchange episode (Gen 30:14–18).

καὶ
and

coordinating conjunction

→ discourse linkage or contrast

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

Ζαβουλων
Zebulon

sixth named son (last of Leah's)

→ participant identification

Ζαβουλων: LXX transliteration of זְבוּלֹן (Zebulon, 'dwelling / exalted'); sixth and last son of Leah; his territory borders the sea (Gen 49:13) and the region is later associated with Galilee (Matt 4:13 citing Isa 9:1).

24 Υἱοὶ δὲ Ραχηλ· Ιωσηφ καὶ Βενιαμιν.

And the sons of Rachel: Joseph and Benjamin.

Catalog (Rachel's two sons)

Υἱοὶ δέ

The shortest entry in the catalog — Rachel produced only two sons despite Jacob's greatest love for her. Benjamin's appearance here without the grief-name (Υἱὸς ὀδύνης μου) of v.18 confirms that Jacob's renaming has taken effect; the canonical name is Βενιαμιν.

Υἱοὶ

sons

Nominative

subject (second catalog header)

→ participant prominence

Υἱοὶ: meaning 'sons'; it serves as subject (second catalog header).

δὲ

and

transitional particle (moving to the next matrilineal group)

→ discourse linkage or contrast

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

Ραχηλ

Rachel

indeclinable proper noun, genitive after Υἱοί

→ participant identification

Ραχηλ: the beloved wife; her entry is the briefest — only two sons — yet Joseph becomes the narrative's protagonist (Gen 37–50) and Benjamin the beloved youngest.

Ιωσηφ

Joseph

first named son (Rachel's firstborn)

→ participant identification

Ιωσηφ: LXX transliteration of יוֹסֵף (Joseph, 'may he add'); Rachel's prayer at his birth was 'may the LORD add to me another son' (Gen 30:24); that prayer is fulfilled in Benjamin, though at the cost of Rachel's life.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

Βενιαμιν

Benjamin

second named son (Rachel's second and last)

→ participant identification

Βενιαμιν: LXX transliteration of בִּנְיָמִין ('son of the right hand'); the father's name (v.18) confirmed here in the catalog; the canonical form is the father's transliteration, not the mother's translated grief-name.

25 Υἱοὶ δὲ Βαλλας τῆς παιδίσκης Ραχηλ· Δαν καὶ Νεφθαλι.

And the sons of Bilhah, the maidservant of Rachel: Dan and Naphtali.

Catalog (Bilhah's two sons)

Υἱοὶ δέ

Bilhah is identified both by name and by her social status (παιδίσκη, maidservant) and her owner (Rachel), providing the relational context for her sons' place in the tribal structure. Dan and Naphtali, born of the surrogate arrangement of Gen 30:4-8, are full members of the twelve.

Υἱοὶ

sons

Nominative

subject (third catalog header)

→ participant prominence

Υἱοὶ: meaning 'sons'; it serves as subject (third catalog header).

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Βαλλας

Bilhah

indeclinable proper noun, genitive after Υἱοί

→ participant identification

Βαλλα: Bilhah — just named in v.22 as the victim of Reuben's violation; her appearance here immediately after stabilizes her identity as mother of Dan and Naphtali rather than only as the violated concubine.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παιδίσκης

maidservant

Genitive

genitive appositive (Bilhah's social status)

→ relational specification

παιδίσκη: 'maidservant, slave-girl'; renders Hebrew שִׁפְהָא (šiphhāh); a social designation indicating a secondary wife-surrogate; the same term is used for Hagar (Gen 16:2) and Zilpah.

Ραχηλ

Rachel

indeclinable proper noun, genitive after παιδίσκης (whose maidservant)

→ participant identification

Ραχηλ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive after παιδίσκης (whose maidservant).

Δαν

Dan

first named son

→ participant identification

Δαν: LXX transliteration of דָּן (Dan, 'he judged'); first son of Bilhah; Rachel named him at birth: 'God has judged me and listened to my voice' (Gen 30:6).

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

Νεφθαλι

Naphtali

second named son

→ participant identification

Νεφθαλι: LXX transliteration of נַפְתָּלִי (Naphtali, 'my wrestling'); second son of Bilhah; Rachel named him: 'wrestlings of God I have wrestled with my sister and prevailed' (Gen 30:8); the same root נָפַת as Jacob's wrestling at Peniel (Gen 32:24–25).

26 Υἱοὶ δὲ Ζελφας τῆς παιδίσκης Λειας· Γαδ καὶ Ασηρ. Οὗτοι οἱ υἱοὶ Ἰακωβ, οἳ ἐγεννήθησαν αὐτῷ ἐν Μεσοποταμίᾳ τῆς Συρίας.

And the sons of Zilpah, the maidservant of Leah: Gad and Asher. These are the sons of Jacob who were born to him in Mesopotamia of Syria.

Catalog (Zilpah's two sons) and closing frame Υἱοὶ δέ

Zilpah's sons complete the four-group catalog. The closing summary — 'these are the sons of Jacob who were born to him in Mesopotamia of Syria' — provides a geographic frame that closes the entire Laban-Haran cycle: all twelve sons are said to have been born in Mesopotamia, even Benjamin (born in Canaan). This may be an editorial simplification or it may reflect a tradition that places all the births in the Laban years.

Υἱοὶ

sons

Nominative

subject (fourth catalog header)

→ participant prominence

Υἱοὶ: meaning 'sons'; it serves as subject (fourth catalog header).

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Ζελφας

Zilpah

indeclinable proper noun, genitive after Υἱοὶ

→ participant identification

Ζελφα: LXX transliteration of זִלְפָּה (Zilpah); Leah's maidservant, given to Jacob as surrogate (Gen 30:9); mother of Gad and Asher.

τῆς

the

Genitive

article

→ noun-phrase marking

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

παιδίσκης

maidservant

Genitive

genitive appositive (Zilpah's social status)

→ relational specification

παιδίσκη: same designation as v.25 for Bilhah — the parallel structure marks the symmetry between the two maidservants.

Λειας

Leah

indeclinable proper noun, genitive after παιδίσκης

→ participant identification

Λειας: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive after παιδίσκης.

Γαδ

Gad

first named son

→ participant identification

Γαδ: LXX transliteration of גָּד (Gad, 'fortune / troop'); first son of Zilpah; Leah named him 'Good fortune!' (Gen 30:11); his tribe settled east of the Jordan.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

Ασηρ

Asher

second named son

→ participant identification

Ασηρ: LXX transliteration of אֲשֵׁר (Asher, 'happy / blessed'); second son of Zilpah; Leah: 'happy am I! for women will call me blessed' (Gen 30:13); his blessing at Gen 49:20 emphasizes rich food and royal delicacies.

Οὗτοι

these

Nominative

demonstrative pronoun (subject of the closing summary clause)

→ participant reference

οὗτος: 'these'; the anaphoric demonstrative gathers all twelve sons as the referent of the summary statement.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

predicate nominative (these are the sons of Jacob)

→ participant prominence

υἱοὶ: meaning 'sons'; it serves as predicate nominative (these are the sons of Jacob).

Ιακωβ

Jacob

indeclinable proper noun, genitive after υἱοί

→ participant identification

Ιακωβ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive after υἱοί.

οἱ

who

Nominative

relative pronoun, nominative plural (antecedent: υἱοί)

→ participant reference

οἱ: meaning 'who'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, nominative plural (antecedent: υἱοί).

ἐγεννήθησαν

were born

Aor Pass Indic 3 Pl · γεννάω

verb of relative clause (the births summarized)

→ constative aorist (the births as a completed historical whole)

γεννάω: 'beget, bear, give birth to'; the passive marks the sons as born (to Jacob), with the agent implicit (their mothers); the aorist summarizes the entire birth-series as a completed covenantal event.

αὐτῷ

to him

Dative

dative of advantage ('born to him')

→ participant reference or interest

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

ἐν

in

preposition + dative (locative: 'in Mesopotamia')

→ spatial or relational framing

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

Μεσοποταμία

Mesopotamia

Dative

dative of place (the geographic frame for all twelve births)

→ sphere or reference

Μεσοποταμία: the closing geographic frame identifies Mesopotamia as the birth-place of all twelve sons; Benjamin was in fact born near Bethlehem (v.16–18), so this is either an editorial summary of the Laban-period births or a tradition variant; it closes the Paddan-aram cycle.

τῆς

of

Genitive

article

→ noun-phrase marking

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

Συρίας

Syria

Genitive

genitive of specification (Mesopotamia of Syria = Paddan-aram)

→ relational specification

Συρία: same qualifier as v.9 — the formula Μεσοποταμία τῆς Συρίας is the LXX's geographic frame for Paddan-aram, the region of Laban's household; its repetition closes the Laban cycle.

27 Ἦλθεν δὲ Ἰακωβ πρὸς Ἰσαακ τὸν πατέρα αὐτοῦ εἰς Μαμβρη εἰς πόλιν τοῦ πεδίου — αὕτη ἐστὶν Χεβρων — ἐν γῇ Χανααν, οὗ παρώκησεν Ἀβρααμ καὶ Ἰσαακ.

And Jacob came to his father Isaac at Mamre, to the city of the plain — this is Hebron — in the land of Canaan, where Abraham and Isaac had sojourned.

Narrative arrival (the final leg: Jacob reaches his father)

Ἦλθεν δέ

Jacob's return to his father Isaac at Mamre-Hebron completes the journey that began when he fled Esau (Gen 27:43). The parenthetical αὕτη ἐστὶν Χεβρων identifies Mamre with Hebron, the patriarchal heartland (Abraham bought Machpelah nearby, Gen 23). The note that Abraham AND Isaac sojourned there frames Isaac's death in the following verses.

Ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (arrival at his father's location)

→ constative aorist

ἔρχομαι: the arrival at Isaac at Mamre-Hebron completes the journey from Haran that began at Gen 28:10; Jacob has now returned to the land of his fathers.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

Ἰακωβ

Jacob

subject

→ participant identification

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

πρὸς

to

preposition + accusative (direction: 'to his father')

→ spatial or relational framing

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

Ἰσαακ

Isaac

indeclinable proper noun, object of πρὸς

→ participant identification

Ἰσαακ: the aged patriarch, still alive; his death follows immediately in vv.28–29; Jacob's return before Isaac's death allows the two sons (Esau and Jacob) to bury him together (v.29).

τὸν

the

Accusative

article

→ noun-phrase marking

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

πατέρα

father

Accusative

appositive to Ἰσαακ (relational identification)

→ object specification

πατήρ: 'father'; the explicit relational identification 'his father Isaac' underscores that the return is a filial homecoming.

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

εἰς

at

preposition + accusative (destination)

→ spatial or relational framing

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

Μαμβρη

Mamre

indeclinable proper noun, object of εἰς (the place of Isaac's dwelling)

→ participant identification

Μαμβρη: LXX transliteration of מַמְרֵה (Mamre); the site of Abraham's first great theophany (Gen 18:1) and near the cave of Machpelah (Gen 23:17–20); identified with Hebron.

εἰς

to

preposition + accusative (second destination specification)

→ spatial or relational framing

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

πόλιν

the city

Accusative

appositive to Μαμβρη (urban identification)

→ object specification

πόλις: 'city'; the LXX's rendering of the second element of Kiriath-arba (תְּרֵיט עַבְרָאָה) as 'city of the plain' (πόλιν τοῦ πεδίου) is a translation of תְּרֵיט ('city') combined with a loose rendering of עַבְרָאָה.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

πεδίου

plain

Genitive

genitive of characterization ('city of the plain')

→ relational specification

πεδίων: 'plain, flat ground'; the LXX's rendering of Hebrew עַבְרָאָה (Arba, a personal name) as 'plain' may reflect a different vocalization or interpretive tradition.

αὕτη

this

Nominative

subject of parenthetical identification (the αὕτη ἐστίν formula)

→ participant reference

αὕτη: meaning 'this'; pronoun marking person, possession, or reference within the clause; here it functions as subject of parenthetical identification (the αὕτη ἐστίν formula).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (parenthetical geographic identification)

→ gnomic present

εἰμί: the αὕτη ἐστίν formula (cf. 35:6, 19) identifies Mamre-Kiriath-arba as Hebron — the city that will become the patriarchal burial site and David's first capital.

Χεβρων

Hebron

predicate (the identification: Mamre/Kiriath-arba = Hebron)

→ participant identification

Χεβρων: LXX transliteration of תְּרֵיט (Hebron); the city of the patriarchal burying-ground (Machpelah, Gen 23); David's first capital (2 Sam 2:1–4); the identification here is the narrator's contemporizing gloss.

ἐν

in

preposition + dative (locative: 'in the land of Canaan')

→ spatial or relational framing

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

γῆ

the land

Dative

dative of place

→ sphere or reference

γῆ: meaning 'the land'; it serves as dative of place.

Χανααν

Canaan

indeclinable proper noun, genitive after γῆ ('land of Canaan')

→ participant identification

Χανααν: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive after γῆ ('land of Canaan').

οὗ

where

Genitive

relative adverb of place ('where Abraham and Isaac had sojourned')

→ relational specification

οὗ: meaning 'where'; pronoun marking person, possession, or reference within the clause; here it functions as relative adverb of place ('where Abraham and Isaac had sojourned').

παρώκησεν

had sojourned

Aor Act Indic 3 Sg · παροικέω

verb of relative clause (the sojourning of both patriarchs at Mamre)

→ constative aorist (the completed sojourn)

παροικέω: 'sojourn, dwell as a stranger'; the LXX's key term for the patriarchal mode of existence in Canaan — they dwell in the land but own none of it (cf. Gen 12:10; 17:8); the verb underlies the NT's concept of Christians as παρεπίδημοι / πάροικοι ('strangers and aliens,' 1 Pet 2:11; Heb 11:9).

Ἀβρααμ

Abraham

first subject of παρώκησεν (in compound subject: 'Abraham and Isaac')

→ participant identification

Ἀβρααμ: transliterated proper name rendered in Greek letters; here it functions as first subject of παρώκησεν (in compound subject: 'Abraham and Isaac').

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

Ισαακ

Isaac

second subject of παρώκησεν

→ participant identification

Ισαακ: both patriarchs sojourned at Mamre; the note grounds Jacob's return in the covenantal geography of his fathers — he returns to the precise spot where the covenant-chain was forged.

28 Ἐγένοντο δὲ αἱ ἡμέραι Ισαακ, ἃς ἔζησεν, ἑτη ἑκατὸν ὀγδοήκοντα.

And the days of Isaac which he lived were one hundred and eighty years.

Chronological note (Isaac's lifespan)

Ἐγένοντο δέ

The patriarchal lifespan formula is identical in structure to Abraham's (Gen 25:7: 'the days of Abraham's life were 175 years') and will appear for Jacob at Gen 47:28 (147 years). Isaac's 180 years places him between Abraham (175) and Jacob (147), forming a descending patriarchal triptych.

Ἐγένοντο

were

Aor Mid Indic 3 Pl · γίνομαι

main verb (existential: 'the days were / amounted to')

→ constative aorist (the whole life summed in one completed total)

γίνομαι: 'be, come to be, amount to'; the formula ἐγένοντο αἱ ἡμέραι ... ἔτη X is the standard LXX patriarchal lifespan formula (Gen 5; 25:7); it summarizes a life as a completed number of days.

δὲ

and

transitional particle

→ discourse linkage or contrast

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

αἱ

the

Nominative

article

→ noun-phrase marking

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

ἡμέραι

days

Nominative

subject of ἐγένοντο

→ participant prominence

ἡμέρα: 'day'; 'the days of X' is the patriarchal idiom for the span of a life; Genesis reckons life in days, not merely years — each day has covenant weight.

Ἰσαακ

of Isaac

indeclinable proper noun, genitive after ἡμέραι (whose days)

→ participant identification

Ἰσαακ: transliterated proper name rendered in Greek letters; here it functions as indeclinable proper noun, genitive after ἡμέραι (whose days).

ἧς

which

Accusative

relative pronoun, accusative feminine plural (antecedent: ἡμέραι; direct object of ἔζησεν)

→ participant reference

ἧς: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun, accusative feminine plural (antecedent: ἡμέραι; direct object of ἔζησεν).

ἔζησεν

he lived

Aor Act Indic 3 Sg · ζάω

verb of relative clause ('which he lived')

→ constative aorist (the whole life as completed)

ζάω: 'live'; the relative clause ἧς ἔζησεν ('which he lived') is a Hebraism rendering יָדָוּ — the days he actively lived, not merely the days that passed.

ἔτη

years

Accusative

accusative of measure / extent (the number of years)

→ object specification

ἔτος: 'year'; the accusative plural ἔτη is the LXX's standard measure for patriarchal lifespans; the lifespan formula provides the chronological backbone for Genesis.

ἑκατὸν

one hundred

numeral (first component of 180)

→ measure or count

ἑκατόν: 'one hundred'; indeclinable numeral; with ὀγδοήκοντα = 180.

ὀγδοήκοντα

eighty

numeral (second component: 100 + 80 = 180 total)

→ measure or count

ὀγδοήκοντα: 'eighty'; indeclinable; 180 years = the full patriarchal lifespan of Isaac, longer than Jacob (147) but shorter than Abraham (175); the descending triptych reflects the narrative's movement toward the Egyptian sojourn.

29 Καὶ ἐκλιπὼν Ἰσαακ ἀπέθανεν καὶ προσετέθη πρὸς τὸ γένος αὐτοῦ πρεσβύτερος καὶ πλήρης ἡμερῶν· καὶ ἔθαψαν αὐτὸν Ἡσαυ καὶ Ἰακωβ οἱ υἱοὶ αὐτοῦ.

And Isaac expired and died and was gathered to his kindred, old and full of days; and Esau and Jacob his sons buried him.

Death-and-burial notice (patriarchal closure formula)

Καὶ ἐκλιπὼν

Isaac's death is narrated with the full patriarchal death-formula: three verbs (ἐκλιπὼν, ἀπέθανεν, προσετέθη), two epithets (πρεσβύτερος, πλήρης ἡμερῶν), and a burial by both sons. The joint burial of Isaac by Esau and Jacob mirrors Abraham's joint burial by Isaac and Ishmael (Gen 25:9), presenting a pattern of reconciling reunions at the patriarchal grave.

Καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκλιπών

having expired

Aor Act Ptcp Nom Sg Masc · ἐκλείπω

adverbial participle (attendant circumstance of dying: 'having breathed his last')

→ constative aorist (the completed expiration)

ἐκλείπω: 'fail, expire, cease'; used for the failing of breath or life; renders Hebrew נָשַׁח ('he breathed out / expired'); the participle before ἀπέθανεν distinguishes the moment of expiration from the state of death — ἐκλιπών is the leaving of breath, ἀπέθανεν is the resulting death.

Ἰσαακ

Isaac

subject of all three verbs

→ participant identification

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

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death-notice: first of three)

→ constative aorist

ἀποθνήσκω: 'die'; the central death-verb; the patriarchal death-formula uses three verbs (expire / die / be gathered) to mark death as a multi-stage process: expiration, death, and incorporation into the ancestral community.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

προσετέθη

was gathered

Aor Pass Indic 3 Sg · προστίθημι

main verb (death-notice: third formula — gathering to the ancestors)

→ constative aorist

προστίθημι: 'add, append'; in the death-formula προσετέθη πρὸς τὸ γένος ('was added/gathered to his people') renders the Hebrew יִגָּדַל לְפָנָיו ('gathered to his people'); the phrase envisions reunion with the ancestral community at death, a theology of afterlife-solidarity that underlies later Jewish hope (cf. Heb 11:13–16).

πρὸς

to

preposition + accusative (direction of the gathering)

→ spatial or relational framing

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

γένος

kindred

Accusative

object of πρόσ (the ancestral group to which Isaac is gathered)

→ object specification

γένος: 'race, kindred, kin-group'; renders Hebrew קָנָה ('people'); $\text{πρὸς τὸ γένος αὐτοῦ}$ = 'to his kindred / people'; the expression posits a post-mortem community of the dead ancestors (cf. the same formula for Abraham, Gen 25:8, and Jacob, Gen 49:33).

αὐτοῦ

his

Genitive

genitive possessive (his own ancestral group)

→ relational specification

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

πρεσβύτερος

old

Nominative

predicate nominative (first epithet of the fulfilled death: 'old')

→ participant prominence

πρεσβύτερος: 'old, elder'; the comparative used as a simple positive ('old'); the same epithet appears for Abraham (Gen 25:8); a patriarchal death at old age is a sign of covenantal blessing.

καὶ

and

coordinating conjunction (linking the two epithets)

→ discourse linkage or contrast

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

πλήρης

full

Nominative

predicate nominative (second epithet: 'full of days')

→ participant prominence

πλήρης: 'full'; πλήρης ἡμερῶν ('full of days') renders the Hebrew סָבַע יָמִים ('sated with days' = having lived to fullness); the same expression is used of Abraham (Gen 25:8) and Job (Job 42:17 LXX); it signals a life completed rather than cut short.

ἡμερῶν

of days

Genitive

genitive of content ('full of days')

→ relational specification

ἡμέρα: 'day'; the genitive of content after πλήρης — 'filled with days' — is the ultimate patriarchal blessing: a life measured out in its full complement.

καὶ

and

narrative conjunction (the burial follows)

→ discourse linkage or contrast

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

ἔθαψαν

buried

Aor Act Indic 3 Pl · θάπτω

main verb (the burial by both sons)

→ constative aorist

θάπτω : 'bury'; the active plural 'they buried him' names both sons as the agents; the same construction at Gen 25:9 ('Isaac and Ishmael his sons buried him') for Abraham's burial — a deliberate pattern of reconciled sons burying estranged fathers.

αὐτόν

him

Accusative

direct object of ἔθαψαν

→ participant reference

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

Ἡσαυ

Esau

first subject of ἔθαψαν (indeclinable proper noun)

→ participant identification

Ἡσαυ: named first — perhaps reflecting birth order (the elder) or the narrative's gracious inclusion of the estranged brother in the act of burial; the joint burial implies a minimal reconciliation.

καὶ

and

coordinating conjunction

→ discourse linkage or contrast

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

Ἰακωβ

Jacob

second subject of ἔθαψαν

→ participant identification

Ἰακωβ: the chapter opened with God's command to Jacob (v.1) and closes with Jacob burying his father — the two 'sonship' poles of the narrative: sonship to God (Bethel covenant) and sonship to Isaac (filial duty); the parallel with Abraham's joint burial by Isaac and Ishmael (Gen 25:9) forms a deliberate structural echo.

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

appositive (identifying both subjects: 'his sons')

→ participant prominence

υἱός: 'son'; the appositional phrase 'his sons' (οἱ υἱοὶ αὐτοῦ) brings the two estranged brothers under the unifying category of filial relation — they are first of all sons of Isaac, only secondarily rivals.

αὐτοῦ

his

Genitive

genitive possessive

→ relational specification

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

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.