

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

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Judges, Chapter 21

KPITAI KA’

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

Benjamin is restored by desperate expedients, and Judges closes with Israel's kingless disorder still unresolved.

Translation & textual notes

The Greek text of Judges 21 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. Judges survives in two distinct Greek text-forms — the so-called A-text (associated with Codex Alexandrinus and the recensions) and the B-text (associated with Codex Vaticanus and the Kaige tradition) — and Rahlfs prints the two in parallel for much of the book; the verbatim reference annotated here is the Rahlfs text as supplied. Chapter 21 brings the book to its close: the men of Israel, having all but exterminated Benjamin in the war of chapters 19–20, now confront the catastrophe of a

vanished tribe (vv. 1–6). Bound by the oath sworn at Mizpah (Μασσηφα) not to give their daughters to Benjamin (v. 1), they weep before God at Bethel (Βαιθηλ, vv. 2–3) and seek a legal loophole. They discover that no one from Jabesh-gilead (Ιαβις Γαλααδ) had come up to the assembly (vv. 8–9), and so put the city to the ban (ἀναθεματιεῖτε, v. 11) — the LXX term for ḥerem-devotion — sparing only its four hundred virgins to be wives for the six hundred Benjaminite survivors (vv. 10–14). Still short, the elders counsel the Benjaminites to lie in ambush in the vineyards at the yearly feast of the LORD at Shiloh (Σηλων) and to seize the dancing girls (vv. 15–23). The tribe is thereby restored, and the people disperse each to his own inheritance (v. 24). The book then ends, without resolution, on its recurrent refrain (v. 25): ἐν δὲ ταῖς ἡμέραις ἐκείναις οὐκ ἦν βασιλεὺς ἐν Ἰσραὴλ· ἄνθρωπος τὸ εὐθὺς ἐνώπιον αὐτοῦ ἐποίει ('In those days there was no king in Israel; each man did what was right in his own eyes') — the closing line of the entire Book of Judges, framing the lawless cycle of the period and looking ahead, by its very lack, toward the monarchy of Samuel–Kings. Notable LXX renderings include the ḥerem vocabulary ἀναθεματιεῖτε (v. 11), the cognate-dative Hebraism θανάτῳ θανατωθήσεται ('he shall surely be put to death', v. 5), the ban-formula ἐν στόματι ῥομφαίας ('with the edge of the sword', v. 10), and the legal idiom εἰδυῖαν κοίτην ἄρσενος ('who has known the bed of a male', v. 11).

Discourse structure of the chapter

A · 21:1–6

The oath at Mizpah and the lament at Bethel: a tribe nearly lost

The men of Israel recall the binding oath sworn at Mizpah — no one will give a daughter to Benjamin as wife (v. 1). At Bethel they sit before God until evening, weeping a great weeping and crying out, 'Why, O LORD God of Israel, has this come about, that today one tribe should be missing from Israel?' (vv. 2–3). They build an altar and offer whole burnt offerings and peace offerings (v. 4); they are then comforted concerning Benjamin their brother, lamenting that one tribe has been 'cut off' (ἐξεκόπη) from Israel (vv. 5–6).

B · 21:7–9

The legal dilemma and the failure of Jabesh-gilead to assemble

The people face an impasse: how can the surviving Benjaminites obtain wives, given the Mizpah oath (v. 7)? They ask who among the tribes failed to come up to the LORD at Mizpah, and discover that no man from Jabesh-gilead had come to the camp and assembly (v. 8). A mustering confirms that not a single inhabitant of Jabesh-gilead was present (v. 9) — providing both the occasion and the legal pretext for what follows.

C · 21:10–14

Jabesh-gilead put to the ban; the four hundred virgins and Benjamin's recall

The assembly sends twelve thousand warriors to put Jabesh-gilead to the sword under the *herem* (ἀναθεματιεῖτε), destroying every male and every woman who has known a man, but preserving the virgins (vv. 10–11). They find four hundred young virgins and bring them to the camp at Shiloh in the land of Canaan (v. 12). Word of peace is sent to the Benjaminite survivors at the rock of Rimmon (Πεμμων), Benjamin returns, and the women of Jabesh-gilead are given to them — but they do not suffice (vv. 13–14).

D · 21:15–18

Still short of wives: the elders' second dilemma and the binding curse

The people are again grieved for Benjamin, since the LORD has made a breach (διακοπήν) in the tribes of Israel (v. 15). The elders renew the question — what shall be done for the remaining men, since the women of Benjamin have been destroyed (v. 16)? There must be an inheritance for the survivors so that a tribe not be blotted out from Israel (v. 17); yet they cannot give their own daughters, having sworn that cursed (ἐπικατάρατος) is the one who gives a wife to Benjamin (v. 18).

E · 21:19–24

The counsel of the Shiloh feast: seizing the dancers and Benjamin's restoration

The elders point to the yearly feast of the LORD at Shiloh and instruct the Benjaminites to lie in ambush in the vineyards (vv. 19–20). When the daughters of Shiloh come out to dance, each man is to seize a wife and go to the land of Benjamin (v. 21); the elders will placate any protesting fathers or brothers (v. 22). The Benjaminites do so, take wives by their number from the dancers, rebuild their cities, and settle (v. 23); the Israelites then disperse, each to his tribe and inheritance (v. 24).

F · 21:25

The closing refrain: no king in Israel — the conclusion of the Book of Judges

The book ends with its signature refrain (cf. 17:6; 18:1; 19:1): in those days there was no king in Israel, and each man did what was right in his own eyes. As the final line of the entire Book of Judges, it offers no resolution to the moral chaos just narrated but renders a theological verdict on the whole period — the absence of covenant kingship — and points forward, by its very lack, to the monarchy that the books of Samuel will introduce.

1 καὶ οἱ υἱοὶ Ἰσραὴλ ὥμοσαν ἐν Μισσηφά λέγοντες ἀνὴρ ἐξ ἡμῶν οὐ δώσει θυγατέρα αὐτοῦ τῷ Βενιαμὴν εἰς γυναῖκα

And the sons of Israel had sworn at Mizpah, saying, 'No man from among us shall give his daughter to Benjamin as a wife.'

Opening narrative summary (retrospective oath that frames the whole chapter)

καὶ οἱ υἱοὶ Ἰσραὴλ ὥμοσαν

The chapter opens by recalling the oath of Mizpah sworn during the war on Benjamin (chs. 19–20); the aorist ὥμοσαν has a pluperfect force ('had sworn'), establishing the legal predicament that drives all the action of ch. 21. The καί-parataxis links the chapter to the preceding war narrative as its immediate aftermath.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

καί: connective element linking clauses, phrases, or discourse developments in the passage.

οἱ
the

Nominative

article (with υἱοί)

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

υἱοὶ
sons

Nominative

subject (with Ἰσραὴλ: 'the sons of Israel')

υἱός: 'son'; the phrase οἱ υἱοὶ Ἰσραὴλ renders בְּנֵי יִשְׂרָאֵל, the standard designation of the covenant nation acting corporately; here it denotes the assembled tribes who bound themselves by oath at Mizpah.

Ἰσραὴλ
Israel

genitive of relationship (indeclinable: 'of Israel')

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; functions here as a genitive defining υἱοί ('sons of Israel'), the corporate national subject.

ὥμοσαν

they swore / had sworn

Aor Act Indic 3 Pl · ὀμνύω

main verb (the framing oath)

→ constative aorist with pluperfect force (a completed oath governing later events)

ὀμνύω: 'swear (an oath)'; renders נִפְּשׁ (Niphal); the aorist here looks back to the oath taken during the Benjaminite war; the oath's irrevocability is the legal engine of the entire chapter, forcing Israel to seek wives for Benjamin by indirect means.

ἐν

at / in

preposition + dative (place)

ἐν: preposition governing its complement and marking the relation specified by the clause.

Μασσηφα

Mizpah

object of ἐν (indeclinable place-name: location of the oath)

Μασσηφα: transliteration of Hebrew מִצְפָּה ('watchtower'); indeclinable in the LXX; Mizpah was the assembly-site of the tribes during the war on Benjamin (Judg 20:1, 3) and thus the place where the binding oath was sworn.

λέγοντες

saying

Pres Act Ptcp Nom Masc Pl · λέγω

participle of speech (introducing direct quotation of the oath)

→ circumstantial participle (Hebraizing מְדַבֵּר citation-marker)

λέγω (ptcp.): the nominative plural participle λέγοντες renders the Hebrew infinitive דַּבַּר, a standard LXX device for introducing direct speech; it agrees with the subject υἱοί and presents the content of the oath.

ἀνὴρ

a man

Nominative

subject of δώσει (distributive: 'no man / each man')

ἀνὴρ: 'man'; renders אִישׁ; here distributive with the negative — 'not a man from among us', i.e. 'no one of us' — a Hebraic idiom for universal individual obligation.

ἐξ

from

preposition + genitive (partitive: 'from among us')

ἐξ: preposition governing its complement and marking the relation specified by the clause.

ἡμῶν

us

Genitive

genitive object of ἐξ (partitive: 'of us')

ἐγώ (gen. pl. ἡμῶν): the first-person plural locates the speakers as the oath-bound community; ἀνὴρ ἐξ ἡμῶν = 'no one among us.'

οὐ

not

negative adverb (with δώσει)

οὐ: the negative with the future indicative δώσει expresses a categorical prohibitive oath — 'shall by no means give' — equivalent to a binding curse-sanctioned vow.

δώσει

shall give

Fut Act Indic 3 Sg · δίδωμι

main verb of the oath (future of prohibition)

→ imperatival/prohibitive future (the content of a sworn vow)

δίδωμι: 'give'; renders נָתַן; the future with οὐ functions as a solemn prohibition — to 'give a daughter' is the standard idiom for arranging a marriage; the oath bars all intermarriage with Benjamin.

θυγατέρα

daughter

Accusative

direct object of δώσει

θυγάτηρ: 'daughter'; renders בִּתּוּלָה; 'to give a daughter to' (someone) is the conventional Hebrew/Greek idiom for giving in marriage; the oath thus forbids Israel from supplying Benjamin with wives from its own families.

αὐτοῦ

his

Genitive

genitive of possession (modifying θυγατέρα)

αὐτοῦ: pronominal form marking person, possession, or reference within the clause.

τῷ

to the

Dative

article (with Βενιαμιν, marking it as the dative recipient)

the article τῷ governs the indeclinable Βενιαμιν, signaling its dative case ('to Benjamin') — a common LXX device for declining indeclinable Hebrew names by means of the Greek article.

Βενιαμιν

Benjamin

dative recipient (indeclinable; case marked by τῷ)

Βενιαμιν: transliteration of Hebrew בְּנִימִינִי ('son of the right hand'); indeclinable in the LXX; here it denotes the tribe collectively as the would-be recipient of marriage-alliance, barred by the oath.

εἰς

as / for

preposition + accusative (predicative: 'as a wife')

εἰς + accusative: here predicative ('to become / as'), a Hebraism rendering לְ of result/role (הָיָה לְ, 'as a wife'); cf. the same idiom throughout the chapter (vv. 7, 18).

γυναῖκα

a wife

Accusative

predicate accusative with εἰς ('as a wife')

γυνή: 'woman / wife'; renders נָשָׂא; the predicative εἰς γυναῖκα ('as a wife') defines the purpose of the giving; the term recurs as the leitmotif of the chapter — the search for wives for Benjamin.

2 καὶ ἦλθεν ὁ λαὸς εἰς Βαιθηλ καὶ ἐκάθισαν ἐκεῖ ἕως ἑσπέρας ἐνώπιον τοῦ θεοῦ καὶ ἦραν φωνὴν αὐτῶν καὶ ἔκλαυσαν κλαυθμὸν μέγαν

And the people came to Bethel and sat there until evening before God, and they lifted up their voice and wept a great weeping.

Narrative sequence (the people's grief at Bethel) καὶ ἦλθεν ὁ λαὸς

The scene shifts to Bethel, a sanctuary-site, where the people sit before God in mourning posture. The cognate-accusative ἔκλαυσαν κλαυθμὸν μέγαν ('wept a great weeping') is a Hebraism intensifying the lament; the construction ἦραν φωνήν ('lifted up the voice') is likewise a Hebraic idiom for loud, public grief.

καὶ
and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἦλθεν
came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (movement to Bethel; sg. with collective subject)

→ **constative aorist (single completed movement)**

ἔρχομαι: 'come / go'; renders נִיב; the singular verb with the collective λαός ('people') is normal Greek constructio ad sensum; the people move to Bethel, a cult-place, for corporate lament before God.

ὁ
the

Nominative

article (with λαός)

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

λαός
people

Nominative

subject (collective)

λαός: 'people'; renders דָּבָר; the standard LXX term for Israel as covenant assembly; the collective noun governs a singular verb (ἦλθεν) but plural verbs follow (ἐκάθισαν, ἦραν, ἔκλαυσαν) by sense-construction.

εἰς
to

preposition + accusative (direction)

εἰς: preposition governing its complement and marking the relation specified by the clause.

Βαιθηλ
Bethel

object of εἰς (indeclinable place-name)

Βαιθηλ: transliteration of Hebrew בֵּית־אֱלֹהִים ('house of God'); indeclinable in the LXX; an ancient cult-site, here the place where Israel laments and inquires of God; some traditions render the term as 'house of God' rather than the place-name (cf. v. 19).

καὶ
and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἐκάθισαν
they sat

Aor Act Indic 3 Pl · καθίζω

main verb (mourning posture; plural by sense)

→ **constative aorist**

καθίζω: 'sit / sit down'; renders כּוּשָׁׁׁ; sitting before God 'until evening' is a posture of mourning, supplication, and prolonged lament (cf. Job 2:13; Ezra 9:4–5).

ἐκεῖ
there

adverb of place

ἐκεῖ: 'there'; locates the prolonged lament at Bethel.

ἕως
until

preposition + genitive (temporal limit)

ἕως: preposition governing its complement and marking the relation specified by the clause.

ἑσπέρας
evening

Genitive

genitive object of ἕως (temporal: 'until evening')

ἑσπέρα: 'evening'; renders עֶרֶב; 'until evening' marks the daylong duration of the lament, a measure of its intensity and gravity.

ἐνώπιον
before

preposition + genitive (in the presence of God)

ἐνώπιον: 'before / in the presence of'; Hebraism rendering לְפָנֵי; the people lament 'before God', i.e. in his cultic presence at the sanctuary, seeking divine guidance for the crisis.

τοῦ

the

Genitive

article (with θεοῦ)

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

θεοῦ

God

Genitive

genitive object of ἐνώπιον

θεός: 'God'; renders עֲלֵינוּ; the people sit 'before God' at the sanctuary; the term here is the generic divine title, not the Tetragrammaton.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἔρασαν

they lifted up

Aor Act Indic 3 Pl · αἶρω

main verb (idiom: 'lifted up the voice')

→ constative aorist (inceptive of loud lament)

αἶρω: 'lift / raise / take up'; the idiom ἔρασαν φωνήν renders לָקַח נֶפֶשׁ ('lift up the voice'), a Hebraism denoting loud public crying or weeping (cf. Gen 21:16; Judg 2:4).

φωνήν

voice

Accusative

direct object of ἔρασαν (idiomatic)

φωνή: 'voice / sound'; renders קוֹל; in the idiom αἶρω φωνήν it denotes the audible outcry of lament raised collectively before God.

αὐτῶν

their

Genitive

genitive of possession (modifying φωνήν)

αὐτῶν: pronominal form marking person, possession, or reference within the clause.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἐκλαυσαν

they wept

Aor Act Indic 3 Pl · κλαίω

main verb (cognate-accusative construction)

→ constative aorist

κλαίω: 'weep / cry'; renders בָּכָה; the cognate-accusative ἐκλαυσαν κλαυθμόν μέγαν ('wept a great weeping') intensifies the lament in Hebraizing fashion, marking the depth of national grief over Benjamin.

κλαυθμόν

weeping

Accusative

cognate accusative with ἐκλαυσαν (Hebraism)

κλαυθμός: 'weeping / wailing'; the cognate noun with κλαίω forms a figura etymologica intensifying the verb — 'wept a great weeping' — rendering the Hebrew construction יָכַח וַיִּבְכּ, an emphatic expression of profound mourning.

μέγαν

great

Accusative

attributive adjective (modifying κλαυθμόν)

μέγας: 'great / large'; renders לִידָג; intensifies κλαυθμόν, conveying the magnitude of the corporate lament that opens the chapter's crisis.

3 καὶ εἶπαν εἰς τί κύριε θεὲ Ἰσραὴλ ἐγενήθη αὕτη τοῦ ἐπισκεπῆναι σήμερον ἀπὸ Ἰσραὴλ φυλὴν μίαν

And they said, 'Why, O LORD God of Israel, has this come about, that today one tribe should be missing from Israel?'

Direct speech: lament-question addressed to YHWH

καὶ εἶπαν εἰς τί

The lament crystallizes into a direct interrogative prayer addressed to YHWH (κύριε θεὲ Ἰσραὴλ). The idiom εἰς τί ('to what end / why') renders Hebrew *לָמָּה*; the articular infinitive τοῦ ἐπισκεπῆναι ('that it should be missing') expresses result/content. The cry is theological — it implies that the catastrophe, though self-inflicted, is somehow 'from' God's permitting hand.

καὶ
and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

εἶπαν
they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; the Hellenistic aorist εἶπαν (with -αν ending) introduces the people's lament-prayer; common in the LXX alongside the classical εἶπον.

εἰς
to / for

preposition + accusative (in idiom εἰς τί: 'why')

εἰς: preposition governing its complement and marking the relation specified by the clause.

τί
what / why

Accusative

interrogative pronoun (in idiom εἰς τί: 'to what end, why')

τίς, τί: interrogative pronoun; the idiom εἰς τί ('for what purpose / why') renders Hebrew *לָמָּה*; it opens a lament-question expressing bewildered grief before God.

κύριε
O LORD

Vocative

vocative of address (to YHWH)

κύριος (voc. κύριε): rendering of the Tetragrammaton *יהוה*; the vocative addresses YHWH directly in prayer; the address κύριε θεὲ Ἰσραὴλ ('O LORD God of Israel') invokes the covenant deity by his proper name and national title.

θεὲ
God

Vocative

vocative in apposition to κύριε

θεός (voc. θεέ): 'God'; renders *אלהים*; the vocative is in apposition to κύριε, forming the solemn covenant-address 'O LORD God of Israel' (*יהוה אלהים ישראֵל*).

Ἰσραὴλ
Israel

genitive of relationship (indeclinable: 'of Israel', with θεέ)

Ἰσραὴλ: indeclinable; here a genitive defining θεέ — 'God of Israel', the covenant title invoking YHWH's special relationship with the nation now imperiled.

ἐγενήθη
has come about

Aor Pass Indic 3 Sg · γίνομαι

main verb of the question (with subject αὕτη)

→ constative aorist (an accomplished, lamented state of affairs)

γίνομαι (aor. pass.): 'become / happen / come to be'; renders *הָיָה*; the passive ἐγενήθη ('has come to be') presents the catastrophe as an event that has befallen Israel; the implied subject αὕτη points to 'this (thing/situation)'.

αὕτη

this

Nominative

demonstrative subject of ἐγενήθη ('this thing/situation')

οὗτος, αὕτη, τοῦτο: the feminine demonstrative αὕτη ('this') stands as subject — 'why has this come to be?' — referring to the calamity of the missing tribe; the feminine may agree with an implied αὕτη ἡ συμφορά or anticipate φυλήν.

τοῦ

that / to

Genitive

article with infinitive (genitive articular infinitive of result/content)

the genitive article τοῦ + infinitive ἐπισκεπῆναι forms an articular infinitive expressing result or content — 'that one tribe should be missing'; a frequent LXX construction rendering Hebrew infinitival clauses.

ἐπισκεπῆναι

to be missing / be lacking

Aor Pass Inf · ἐπισκέπτομαι

articular infinitive (result/content of the calamity)

ἐπισκέπτομαι: lit. 'visit / inspect / muster'; in the passive here it carries the sense 'be missed / be found lacking (at a muster)', rendering Hebrew תִּצַּף in its sense 'be missing'; the idea is that one tribe is now absent from the muster-roll of Israel.

σήμερον

today

adverb of time

σήμερον: 'today'; renders הַיּוֹם; underscores the immediacy and rawness of the loss — this very day a tribe stands on the brink of disappearance.

ἀπὸ

from

preposition + genitive (separation: 'from Israel')

ἀπὸ: preposition governing its complement and marking the relation specified by the clause.

Ισραηλ

Israel

object of ἀπὸ (indeclinable: separation/source)

Ισραηλ: indeclinable; object of ἀπὸ ('from Israel'), marking the tribal whole from which one part is being lost.

φυλὴν

tribe

Accusative

accusative subject of the infinitive ἐπισκεπῆναι

φυλή: 'tribe'; renders תִּבְנָה / בְּנֵי־בִנְיָמִן; as accusative subject of the passive infinitive it designates the one tribe (Benjamin) threatened with extinction from the twelve.

μίαν

one

Accusative

attributive numeral (modifying φυλήν: 'one tribe')

εἷς, μία, ἓν: 'one'; the feminine μίαν agrees with φυλήν; the stress on 'one tribe' dramatizes the wound to the twelve-tribe integrity of Israel.

4 καὶ ἐγένετο τῇ ἐπαύριον καὶ ὥρθρισεν ὁ λαὸς καὶ ᾠκοδόμησαν ἐκεῖ θυσιαστήριον καὶ ἀνήνεγκαν ὀλοκαυτώσεις καὶ τελείας

And it came about on the next day that the people rose early and built there an altar and offered up whole burnt offerings and peace offerings.

Narrative sequence with temporal formula (the cultic response)

καὶ ἐγένετο τῇ ἐπαύριον

The temporal formula καὶ ἐγένετο τῇ ἐπαύριον ('and it came about on the next day') is a classic LXX Hebraism (תַּרְחֻמֵּי הַיּוֹם). The people move from lament (v. 2) to cultic action: building an altar and offering burnt and peace offerings — the proper liturgical means of approaching God for guidance and reconciliation amid the crisis.

καὶ
and

narrative conjunction (opening temporal formula)

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἐγένετο
it came about

Aor Mid Indic 3 Sg · γίνομαι

main verb of temporal formula (καὶ ἐγένετο = 'and it came to pass')

→ **constative aorist (narrative time-marker)**

γίνομαι: the formula καὶ ἐγένετο renders Hebrew יָהִי, a standard LXX temporal connector introducing a new narrative episode set at a fixed time.

τῇ
on the

Dative

article (dative of time, with ἐπαύριον)

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

ἐπαύριον
next day / morrow

adverb substantivized by τῇ (dative of time: 'on the next day')

ἐπαύριον: 'on the next day / on the morrow'; with the article τῇ it functions as a temporal substantive; the phrase τῇ ἐπαύριον renders תַּרְחֻמָּה, marking the new day's cultic action after the daylong lament.

καὶ
and

narrative conjunction (apodosis-marker after ἐγένετο)

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ὥρθρισεν
rose early

Aor Act Indic 3 Sg · ὀρθρίζω

main verb (sg. with collective λαός)

→ **constative aorist (inceptive of the day's action)**

ὀρθρίζω: 'rise early / do at dawn'; renders עָרָב (Hiphil); to 'rise early' often signals earnest, purposeful action — here the people's eager turn to cultic remedy at first light.

ὁ
the

Nominative

article (with λαός)

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

λαός
people

Nominative

subject (collective)

λαός: 'people'; the collective subject takes a singular verb (ὥρθρισεν) then plural verbs (ὠκοδόμησαν, ἀνένεγκαν) by sense-construction.

καὶ
and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ὠκοδόμησαν
they built

Aor Act Indic 3 Pl · οἰκοδομέω

main verb (plural by sense)

→ **constative aorist**

οἰκοδομέω: 'build / construct'; renders בָּנִי; building an altar establishes a place of sacrificial approach to God; the same verb recurs at v. 23 of Benjamin rebuilding its cities — a structural echo of restoration.

ἐκεῖ
there

adverb of place (at Bethel)

ἐκεῖ: 'there'; locates the altar-building at Bethel, the lament-site of vv. 2–3.

θυσιαστήριον
altar

Accusative

direct object of ὠκοδόμησαν

θυσιαστήριον: 'altar'; the LXX's distinctive coinage (from θυσιάζω) for the legitimate altar of YHWH, rendering זֶבֶח; distinguished in the LXX from βωμός (often a pagan altar); its building signals proper worship in the midst of crisis.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἀνήνεγκαν

they offered up

Aor Act Indic 3 Pl · ἀναφέρω

main verb (offering sacrifices)

→ *constative aorist*

ἀναφέρω: 'bring up / offer up'; renders הִלָּךְ (Hiphil of הִלָּץ), the technical verb for offering sacrifices that ascend in smoke; the cognate of ὀλοκαύτως ('whole burnt offering') reinforces the sense of total, ascending sacrifice.

ὀλοκαυτώσεις

whole burnt offerings

Accusative

direct object of ἀνήνεγκαν

ὀλοκαύτως: 'whole burnt offering' (lit. 'wholly burnt'); renders הִלָּץ; the sacrifice entirely consumed on the altar, expressing total dedication and atonement; standard LXX term alongside ὀλοκαύτωμα.

καὶ

and

coordinate conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

τελείας

peace offerings

Accusative

direct object of ἀνήνεγκαν (coordinate with ὀλοκαυτώσεις)

τέλειος (here substantivized fem. pl. τελείας, sc. θυσίας): 'perfect / complete offerings'; the LXX uses θυσία τελεία / εἰρηνική to render מִנְחָה, the 'peace' or 'fellowship' offerings; the pairing of burnt and peace offerings denotes full liturgical approach — atonement and communion together, seeking reconciliation amid the national rupture.

5 καὶ εἶπον οἱ υἱοὶ Ἰσραὴλ τίς οὐκ ἀνέβη ἐν τῇ ἐκκλησίᾳ ἀπὸ πασῶν φυλῶν Ἰσραὴλ πρὸς κύριον ὅτι ὁ ὄρκος μέγας ἦν τοῖς οὐκ ἀναβεβηκόσιν πρὸς κύριον εἰς Μασσηφα λέγοντες θανάτῳ θανατωθήσεται

And the sons of Israel said, 'Who is there that did not come up in the assembly from all the tribes of Israel to the LORD?'; for the oath was a great one against those who had not come up to the LORD at Mizpah, saying, 'He shall surely be put to death.'

Direct question + narratorial explanatory clause (the second binding oath)

καὶ εἶπον οἱ υἱοὶ Ἰσραὴλ τίς

Israel poses a second question — who failed to muster? — introducing a search for the loophole that will solve the wife-shortage. The ὅτι-clause is the narrator's explanation: a second oath (distinct from v. 1's marriage-oath) had imposed the death penalty on any tribe absent from the Mizpah assembly. The cognate-dative θανάτῳ θανατωθήσεται ('he shall surely be put to death') is a classic LXX Hebraism rendering the emphatic infinitive absolute תָּמוּת תָּמוּת.

καὶ
and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

εἶπον
said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ *constative aorist*

λέγω: 'say'; classical aorist εἶπον (3 pl.); introduces the people's deliberative question about who failed to assemble at Mizpah.

οἱ
the

Nominative

article (with υἱοί)

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

υἱοὶ
sons

Nominative

subject (with Ἰσραὴλ)

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the corporate national subject deliberating in assembly.

Ισραηλ

Israel

genitive of relationship (indeclinable: 'of Israel')

Ισραηλ: indeclinable; genitive defining υἱοί.

τίς

who

Nominative

interrogative pronoun (subject of ἀνέβη)

τίς: interrogative pronoun 'who?'; opens the deliberative question seeking the tribe or group that defaulted on the Mizpah muster.

οὐκ

not

negative adverb (with ἀνέβη)

οὐκ: function word shaping the local clause or phrase relation in this oracle.

ἀνέβη

came up

Aor Act Indic 3 Sg · ἀναβαίνω

verb of the indirect question

→ [constative aorist](#)

ἀναβαίνω: 'go up / come up'; renders ἦλϰ; 'going up' to the assembly is the technical term for attending a sacral convocation; failure to 'come up' constitutes the default that triggers the death-oath.

ἐν

in

preposition + dative (sphere: 'in the assembly')

ἐν: preposition governing its complement and marking the relation specified by the clause.

τῇ

the

Dative

article (with ἐκκλησία)

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

ἐκκλησία

assembly

Dative

dative object of ἐν (sphere of the gathering)

ἐκκλησία: 'assembly / congregation'; renders ἑκϰ; the sacral convocation of the tribes (cf. the later Christian appropriation of the term); here the muster of all Israel before YHWH at Mizpah.

ἀπὸ

from

preposition + genitive (partitive: 'from all the tribes')

ἀπὸ: preposition governing its complement and marking the relation specified by the clause.

πασῶν

all

Genitive

attributive adjective (modifying φυλῶν)

πᾶς (fem. gen. pl. πασῶν): 'all'; modifies φυλῶν — the inquiry surveys 'all the tribes of Israel' to find the defaulter.

φυλῶν

tribes

Genitive

genitive object of ἀπό (partitive)

φυλή: 'tribe'; renders ἡϰϰ; the tribal totality 'all the tribes of Israel' frames the search for the one group that failed to assemble.

Ισραηλ

Israel

genitive of relationship (indeclinable: 'of Israel')

Ισραηλ: indeclinable; defines φυλῶν ('tribes of Israel').

πρὸς

to

preposition + accusative (direction toward YHWH)

πρὸς: preposition governing its complement and marking the relation specified by the clause.

κύριον

the LORD

Accusative

accusative object of πρὸς (goal of the assembly)

κύριος (acc. κύριον): rendering of the Tetragrammaton יהוה; 'coming up to the LORD' designates the cultic gathering at the sanctuary; the assembly was convened in YHWH's presence, making absence a covenant offense.

ὅτι

for

causal conjunction (introducing narratorial explanation)

ὅτι: 'because / for'; introduces the narrator's explanatory clause accounting for the gravity of the question — a death-oath bound all the tribes.

ὁ

the

Nominative

article (with ὅρκος)

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

ὅρκος

oath

Nominative

subject of ἦν

ὅρκος: 'oath'; renders מַעֲבֹד; this is a second oath, distinct from the marriage-oath of v. 1 — a sworn sanction of death against any tribe absent from the Mizpah convocation.

μέγας

great / weighty

Nominative

predicate adjective (with ἦν)

μέγας: 'great / weighty / solemn'; here predicate — the oath 'was great', i.e. carried the gravest sanction (death); its weight explains both the urgency of the question and the legal force that will be invoked against Jabesh-gilead.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (linking ὅρκος and μέγας)

→ **stative imperfect (the standing force of the oath)**

εἰμί (impf. ἦν): 'be'; the imperfect denotes the oath's continuing binding force at the time of the narrative.

τοῖς

against those

Dative

article with participle (dative of disadvantage)

the article τοῖς substantivizes the following participle ἀναβεβηκόσιν; the dative is one of disadvantage — 'against those who...' — those liable to the death-sanction.

οὐκ

not

negative adverb (with ἀναβεβηκόσιν)

οὐκ: function word shaping the local clause or phrase relation in this oracle.

ἀναβεβηκόσιν

who had come up

Perf Act Ptcp Dat Masc Pl · ἀναβαίνω

substantivized participle (dative: 'those who had not come up')

→ **perfect participle (settled state of non-attendance)**

ἀναβαίνω (perf. ptcp.): the perfect 'who had (not) come up' denotes the abiding fact of their absence from the muster; the oath's sanction falls on this standing condition of non-attendance.

πρὸς

to

preposition + accusative (direction toward YHWH)

πρὸς: preposition governing its complement and marking the relation specified by the clause.

κύριον

the LORD

Accusative

accusative object of πρὸς

κύριος (acc.): rendering of the Tetragrammaton יהוה; the assembly's goal — those who failed to come up 'to the LORD' are the oath's targets.

εἰς

to / at

preposition + accusative (place: Mizpah)

εἰς: preposition governing its complement and marking the relation specified by the clause.

Μασσηφα

Mizpah

object of *εἰς* (indeclinable place-name)

Μασσηφα: indeclinable; the muster-site of Mizpah, place of both the assembly and the death-oath.

λέγοντες

saying

Pres Act Ptcp Nom Masc Pl · λέγω

participle of speech (introducing the content of the oath)

→ circumstantial participle (Hebraizing citation-marker)

λέγω (ptcp.): λέγοντες renders Hebrew *לֵאמֹר*, introducing the verbatim content of the death-oath; the nominative is loosely attached (constructio ad sensum) to the oath-takers.

θανάτῳ

with death / surely

Dative

cognate dative with *θανατωθήσεται* (Hebraism)

θάνατος (dat. θανάτῳ): 'death'; the cognate dative *θανάτῳ θανατωθήσεται* renders the Hebrew emphatic infinitive absolute *וּמָת* (*ummat*) ('he shall surely be put to death'); the dativus cognatus intensifies the certainty of the death-sanction (cf. the parallel idiom at Gen 2:17).

θανατωθήσεται

he shall be put to death

Fut Pass Indic 3 Sg · θανατώ

main verb of the oath-sanction (cognate-dative construction)

→ predictive/legal future (irrevocable sworn penalty)

θανατώ: 'put to death'; renders *וּמָת* (Hophal); the future passive with the cognate dative expresses the binding legal sanction of the oath — capital judgment on any defaulting party; this oath provides the legal pretext for the herem on Jabesh-gilead (vv. 10–11).

6 καὶ παρεκλήθησαν οἱ υἱοὶ Ἰσραὴλ πρὸς Βενιαμὴν ἀδελφὸν αὐτῶν καὶ εἶπαν ἔξεκόπη σήμερον φυλὴ μία ἀπὸ Ἰσραὴλ

And the sons of Israel were grieved (and comforted) concerning Benjamin their brother, and they said, 'Today one tribe has been cut off from Israel.'

Narrative + direct speech (relenting toward Benjamin)

καὶ παρεκλήθησαν οἱ υἱοὶ Ἰσραὴλ

The verb *παρεκλήθησαν* (from *παρακαλέω*) carries a double range — 'be comforted' and 'relent / have a change of heart toward'; here Israel's hostility toward Benjamin softens into fraternal grief. The kinship term *ἀδελφόν* ('their brother') signals the shift from enemy to brother. The lament *ἔξεκόπη* ('has been cut off') uses the imagery of a branch hewn from the tree of Israel.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

παρεκλήθησαν

were grieved / relented

Aor Pass Indic 3 Pl · παρακαλέω

main verb (change of disposition toward Benjamin)

→ *ingressive aorist (entering a relenting/consolated state)*

παρακαλέω: 'call alongside / comfort / exhort / relent'; in the passive here it denotes Israel's emotional turn toward Benjamin — comforted in grief and moved to compassion (rendering Hebrew נָחַם , 'be moved to pity / relent'); the same verb recurs at v. 15 (παρεκλήθη).

οἱ

the

Nominative

article (with υἱοί)

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

υἱοὶ

sons

Nominative

subject (with Ἰσραηλ)

υἱός: 'son'; the national subject now moved to fraternal compassion.

Ἰσραηλ

Israel

genitive of relationship (indeclinable)

Ἰσραηλ: indeclinable; defines υἱοί.

πρὸς

concerning / toward

preposition + accusative (object of relenting: 'toward Benjamin')

πρὸς + accusative: here 'toward / concerning' — the object of Israel's relenting compassion is Benjamin; the preposition marks the direction of the changed disposition.

Βενιαμιν

Benjamin

object of πρὸς (indeclinable tribal name)

Βενιαμιν: indeclinable; the brother-tribe toward whom Israel now relents.

ἀδελφὸν

brother

Accusative

accusative in apposition to Βενιαμιν

ἀδελφός: 'brother'; renders אָהֵב ; the appositive ἀδελφὸν αὐτῶν ('their brother') stresses the kinship bond that softens Israel's hostility — Benjamin is family, one of the twelve sons of Jacob, not a foreign enemy.

αὐτῶν

their

Genitive

genitive of possession (modifying ἀδελφόν)

αὐτῶν: pronominal form marking person, possession, or reference within the clause.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; Hellenistic aorist εἶπαν; introduces the lament over the loss of a tribe.

ἐξεκόπη

has been cut off

Aor Pass Indic 3 Sg · ἐκκόπτω

main verb of the lament (passive: 'has been cut off')

→ constative aorist (accomplished severance)

ἐκκόπτω: 'cut off / hew down'; renders שָׁחַט / שָׁחַטָה; the imagery is of a branch or limb severed from the tree of Israel; the passive presents the tribe's near-extinction as a completed amputation from the national body.

σήμερα

today

adverb of time

σήμερα: 'today'; renders הַיּוֹם; echoes v. 3, intensifying the immediacy of the loss now lamented.

φυλή

tribe

Nominative

subject of ἐξεκόπη

φυλή: 'tribe'; the severed member is 'one tribe' — Benjamin — whose loss wounds the twelvefold integrity of Israel.

μία

one

Nominative

attributive numeral (with φυλή)

εἷς, μία, ἓν: 'one'; μία agrees with φυλή; the stress on 'one tribe' (echoing v. 3) frames the catastrophe as the loss of an irreplaceable twelfth of the nation.

ἀπό

from

preposition + genitive (separation)

ἀπό: preposition governing its complement and marking the relation specified by the clause.

Ισραηλ

Israel

object of ἀπό (indeclinable: separation)

Ισραηλ: indeclinable; the whole from which the tribe has been severed.

7 τί ποιήσωμεν αὐτοῖς τοῖς περισσοῖς τοῖς ὑπολειφθεῖσιν εἰς γυναῖκας καὶ ἡμεῖς ὠμόσαμεν ἐν κυρίῳ τοῦ μὴ δοῦναι αὐτοῖς ἀπὸ τῶν θυγατέρων ἡμῶν εἰς γυναῖκας

'What shall we do for those who remain, for the survivors, regarding wives? For we ourselves have sworn by the LORD not to give them any of our daughters as wives.'

Deliberative question + causal explanation (the marriage-impasse stated) τί ποιήσωμεν αὐτοῖς

The deliberative subjunctive τί ποιήσωμεν ('what shall we do?') frames the central problem of the chapter: how to provide wives for the Benjaminite survivors without violating the Mizpah oath of v. 1. The καί here is explanatory-adversative ('and yet / for'), introducing the obstacle: Israel has sworn by YHWH (ἐν κυρίῳ) not to give daughters to Benjamin.

τί

what

Accusative

interrogative pronoun (object of ποιήσωμεν)

τίς, τί: interrogative 'what?'; opens the deliberative question that drives the chapter's plot — the search for a remedy for Benjamin's wifelessness.

ποιήσωμεν

shall we do

Aor Act Subj 1 Pl · ποιέω

deliberative subjunctive (main verb of the question)

→ deliberative aorist subjunctive (perplexed self-deliberation)

ποιέω: 'do / make'; renders πῶ; the deliberative subjunctive 'what shall/should we do?' expresses genuine perplexity before a legal-moral dilemma; the same question recurs at v. 16.

αὐτοῖς

for them

Dative

dative of advantage (the survivors)

αὐτός (dat. pl.): 'for them'; dative of advantage — the action sought is on behalf of the Benjaminite survivors.

τοῖς

the

Dative

article (with περισσοῖς, in apposition to αὐτοῖς)

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

περισσοῖς

remaining ones

Dative

substantivized adjective in apposition to αὐτοῖς ('those who remain')

περισσός: 'remaining / surplus / left over'; substantivized 'those remaining' (the surviving Benjaminites, 600 men of Judg 20:47); in apposition to αὐτοῖς, defining who the beneficiaries are.

τοῖς

the

Dative

article (with ὑπολειφθεῖσιν)

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

ὑπολειφθεῖσιν

who were left / survivors

Aor Pass Ptcp Dat Masc Pl · ὑπολείπω

substantivized participle in apposition (the survivors)

→ constative aorist participle (the remnant left after the war)

ὑπολείπω: 'leave behind / leave remaining'; the passive participle 'those who were left over' reinforces περισσοῖς — the surviving remnant of Benjamin spared in the war; the doublet 'the remaining... the left' emphasizes how few survived.

εἰς

for / regarding

preposition + accusative (purpose/respect: 'for wives')

εἰς + accusative: 'for / with a view to'; specifies the matter at issue — the provision of wives.

γυναικας

wives

Accusative

accusative object of εἰς (the thing needed)

γυνή: 'woman / wife'; the chapter's leitmotif — wives for Benjamin; the plural points to the corporate need of the 600 survivors.

καί

and yet / for

conjunction (explanatory-adversative: introducing the obstacle)

καί: here with mild adversative/explanatory force — 'and yet / seeing that' — introducing the oath-obstacle that makes the question so difficult.

ἡμεῖς

we ourselves

Nominative

emphatic subject pronoun (with ὠμόσαμεν)

ἐγώ (nom. pl. ἡμεῖς): the emphatic 'we ourselves' stresses that Israel has bound itself — the obstacle is self-imposed by their own oath.

ὠμόσαμεν

we have sworn

Aor Act Indic 1 Pl · ὀμνύω

main verb (the binding oath restated)

→ constative aorist with present-relevant force ('we have sworn')

ὀμνύω: 'swear'; renders עֲבַד; recalls the oath of v. 1, now stated in the first person as the self-imposed barrier; the same verb recurs at v. 18.

ἐν

by

preposition + dative (oath-formula: 'by the LORD')

ἐν + dative: in the idiom ὀμνύω ἐν ('swear by'), a Hebraism rendering אֶל־יְהוָה; the oath is sworn 'by the LORD', making it irrevocable on pain of profaning the divine name.

κυρίῳ

the LORD

Dative

dative object of ἐν (the LORD as guarantor of the oath)

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton יהוה; to swear 'by the LORD' invokes YHWH himself as witness and guarantor, rendering the oath absolutely binding.

τοῦ

not to

Genitive

article with infinitive (genitive articular infinitive: content of the oath)

the genitive article τοῦ + infinitive δοῦναι forms an articular infinitive expressing the content/object of the oath — 'that we would not give'; a common LXX construction after verbs of swearing.

μὴ

not

negative adverb (with the infinitive δοῦναι)

μὴ: the negative proper to the infinitive; τοῦ μὴ δοῦναι = 'not to give', the prohibitive content of the sworn oath.

δοῦναι

to give

Aor Act Inf · δίδωμι

articular infinitive (content of the oath)

→ *constative aorist infinitive*

δίδωμι (aor. inf.): 'give'; renders ἵπῃ; 'to give (a daughter)' is the marriage idiom; the oath forbids precisely this, creating the impasse.

αὐτοῖς

to them

Dative

dative indirect object of δοῦναι (the Benjaminites)

αὐτοῖς: lexical item interpreted according to its local syntactic role in this passage.

ἀπὸ

from / of

preposition + genitive (partitive: 'any of our daughters')

ἀπό: here partitive — 'any of our daughters'; the genitive of source marks the daughters as the prohibited supply.

τῶν

the

Genitive

article (with θυγατέρων)

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

θυγατέρων

daughters

Genitive

genitive object of ἀπό (partitive)

θυγάτηρ: 'daughter'; the daughters of Israel are the prohibited source of wives; the oath bars their being given to Benjamin, forcing the indirect solutions of vv. 10–23.

ἡμῶν

our

Genitive

genitive of possession (modifying θυγατέρων)

ἡμῶν: pronominal form marking person, possession, or reference within the clause.

εἰς

as

preposition + accusative (predicative: 'as wives')

εἰς + accusative: predicative ('as'), Hebraism rendering ְ; εἰς γυναῖκας = 'as wives'.

γυναῖκας

wives

Accusative

predicate accusative with εἰς

γυνή: 'wife'; the predicative εἰς γυναῖκας ('as wives') closes the verse on the very thing the oath forbids — the giving of daughters in marriage to Benjamin.

8 καὶ εἶπαν τίς εἷς ἀπὸ φυλῶν Ἰσραὴλ ὃς οὐκ ἀνέβη πρὸς κύριον εἰς Μασσηφα καὶ ἰδοὺ οὐκ ἦλθεν ἀνὴρ εἰς τὴν παρεμβολὴν ἀπὸ Ἰαβις Γαλααδ εἰς τὴν ἐκκλησίαν

And they said, 'Who is the one from the tribes of Israel that did not come up to the LORD at Mizpah?'
And behold, no man had come to the camp from Jabesh-gilead, to the assembly.

Direct question + narratorial discovery (ἰδοὺ) καὶ εἶπαν τίς εἷς

The question of v. 5 is renewed and answered: the search isolates the defaulter. The presentative ἰδοὺ ('behold') marks the narrator's dramatic disclosure of the discovery — no man from Jabesh-gilead had come to the assembly. This default both condemns Jabesh under the death-oath (v. 5) and supplies the means to remedy Benjamin's wifelessness.

καὶ
and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

εἶπαν
they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ *constative aorist*

λέγω: 'say'; introduces the renewed inquiry about the defaulting party.

τίς
who

Nominative

interrogative pronoun (with εἷς: 'who is the one')

τίς: interrogative 'who?'; combined with εἷς it sharpens the inquiry to a single identifiable party.

εἷς
one

Nominative

numeral in apposition to τίς ('what one / which single party')

εἷς, μία, ἓν: 'one'; τίς εἷς ('who is the one?') seeks the single defaulting group; the construction reflects a Hebraic idiom (יְהִי טַףּוֹן) probing for the lone absentee.

ἀπὸ
from

preposition + genitive (partitive: 'from the tribes')

ἀπὸ: preposition governing its complement and marking the relation specified by the clause.

φυλῶν
tribes

Genitive

genitive object of ἀπό (partitive)

φυλή: 'tribe'; the inquiry surveys all the tribes for the one that defaulted.

Ἰσραηλ
Israel

genitive of relationship (indeclinable)

Ἰσραηλ: indeclinable; defines φυλῶν ('tribes of Israel').

ὅς
who / that

Nominative

relative pronoun (subject of ἀνέβη)

ὅς: relative pronoun; introduces the defining clause — 'the one that did not come up'.

οὐκ
not

negative adverb (with ἀνέβη)

οὐκ: function word shaping the local clause or phrase relation in this oracle.

ἀνέβη
came up

Aor Act Indic 3 Sg · ἀναβαίνω

verb of relative clause

→ *constative aorist*

ἀναβαίνω: 'go up'; the technical term for attending the assembly; failure to 'come up' is the default that condemns Jabesh under the oath of v. 5.

πρὸς
to

preposition + accusative (direction toward YHWH)

πρὸς: preposition governing its complement and marking the relation specified by the clause.

κύριον
the LORD

Accusative

accusative object of πρὸς

κύριος (acc.): rendering of the Tetragrammaton יהוה; the assembly was 'to the LORD' at Mizpah, making non-attendance a sacril offense.

εἰς

to / at

preposition + accusative (place)

εἰς: preposition governing its complement and marking the relation specified by the clause.

Μασσηφα

Mizpah

object of εἰς (indeclinable place-name)

Μασσηφα: indeclinable; the muster-site, place of the death-oath.

καὶ

and

narrative conjunction (introducing the discovery)

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἰδοὺ

behold

presentative particle (drawing attention to the discovery)

ἰδοὺ: 'behold / look!'; renders הִנֵּה; the presentative particle dramatizes the narrator's disclosure — the search has found its answer.

οὐκ

not

negative adverb (with ἦλθεν)

οὐκ: function word shaping the local clause or phrase relation in this oracle.

ἦλθεν

had come

Aor Act Indic 3 Sg · ἔρχομαι

main verb (the discovery: no one came)

→ constative aorist (with pluperfect nuance: 'had come')

ἔρχομαι: 'come'; the negated aorist 'no man had come' confirms Jabesh-gilead's total absence from the muster.

άνήρ

a man

Nominative

subject of ἦλθεν (with negative: 'not a man')

άνήρ: 'man'; with the negative οὐκ ... άνήρ = 'no one / not a single man'; underscores Jabesh's complete non-participation.

εἰς

to / into

preposition + accusative (direction)

εἰς: preposition governing its complement and marking the relation specified by the clause.

τήν

the

Accusative

article (with παρεμβολήν)

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

παρεμβολήν

camp

Accusative

accusative object of εἰς (the war-camp)

παρεμβολή: 'camp / encampment / army'; renders הַנִּיָּמ; the military encampment of mustered Israel; no Jabeshite came to it; the term recurs at v. 12.

ἀπὸ

from

preposition + genitive (source: 'from Jabesh-gilead')

ἀπὸ: preposition governing its complement and marking the relation specified by the clause.

Ιαβις

Jabesh

object of ἀπό (indeclinable place-name)

Ιαβις: transliteration of Hebrew יַבֵּשׁ (Jabesh); indeclinable in the LXX; with Γαλααδ forms 'Jabesh-gilead', a town in the territory east of the Jordan; its absence makes it the target of the herem.

Γαλααδ

Gilead

indeclinable (in compound place-name 'Jabesh-gilead')

Γαλααδ: transliteration of Hebrew גִּלְעָד (Gilead); indeclinable; the Transjordanian region; Ιαβις Γαλααδ ('Jabesh of Gilead') specifies the town's location east of the Jordan.

εἰς

to

preposition + accusative (direction: 'to the assembly')

εἰς: preposition governing its complement and marking the relation specified by the clause.

τὴν

the

Accusative

article (with ἐκκλησίαν)

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

ἐκκλησίαν

assembly

Accusative

accusative object of εἰς (the sacral convocation)

ἐκκλησία: 'assembly / congregation'; renders מִצְפָּה; the sacral muster at Mizpah; the doubled goal ('to the camp... to the assembly') stresses the completeness of Jabesh's default.

9 καὶ ἐπεσκέπη ὁ λαός καὶ οὐκ ἦν ἐκεῖ ἀνὴρ ἀπὸ οἰκούντων Ιαβις Γαλααδ

And the people were mustered, and there was not there a man from the inhabitants of Jabesh-gilead.

Narrative confirmation (the muster verifies Jabesh's absence)

καὶ ἐπεσκέπη ὁ λαός

A formal muster (ἐπεσκέπη, 'was numbered / inspected') confirms the discovery of v. 8: not one inhabitant of Jabesh-gilead was present. The verb ἐπισκέπτομαι here in its core sense 'muster / count' picks up the same root used in v. 3 (ἐπισκεπῆναι, 'be missing'), binding the legal default to the lament over the missing tribe.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἐπεσκέπη

was mustered

Aor Pass Indic 3 Sg · ἐπισκέπτομαι

main verb (passive: the people were numbered)

→ constative aorist (a completed census/muster)

ἐπισκέπτομαι: 'visit / inspect / muster / count'; renders מִצְפָּה; here in the census sense — the assembled people were formally numbered to verify attendance; cognate with ἐπισκεπῆναι ('be missing') in v. 3.

ὁ

the

Nominative

article (with λαός)

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

λαός

people

Nominative

subject of ἐπεσκέπη

λαός: 'people'; the assembled muster of Israel that is counted to detect the absentees.

καὶ
and

narrative conjunction (introducing the result)

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

οὐκ
not

negative adverb (with ἦν)

οὐκ: function word shaping the local clause or phrase relation in this oracle.

ἦν
was

Impf Act Indic 3 Sg · εἰμί

copula (existential: 'there was')

→ *stative imperfect (the standing absence)*

εἰμί (impf. ἦν): 'be'; existential 'there was not' — confirms the total absence of any Jabeshite from the muster.

ἐκεῖ
there

adverb of place

ἐκεῖ: 'there'; locates the absence at the assembly-muster.

άνήρ
a man

Nominative

subject of ἦν (with negative: 'not a man')

άνήρ: 'man'; οὐκ ... άνήρ = 'not a single man'; the muster yields zero Jabeshites, confirming v. 8.

ἀπὸ
from

preposition + genitive (source: 'from the inhabitants')

ἀπὸ: preposition governing its complement and marking the relation specified by the clause.

οἰκούντων
inhabitants

Pres Act Ptcp Gen Masc Pl · οἰκέω

substantivized participle (genitive: 'of those dwelling')

→ *customary present participle (settled inhabitants)*

οἰκέω: 'dwell / inhabit'; the substantivized participle οἱ οἰκοῦντες ('the inhabitants', rendering יְבִישִׁי) designates the residents of Jabesh-gilead; the present participle marks habitual dwelling; recurs at vv. 10, 12, 21.

Ιαβις
Jabesh

indeclinable place-name (genitive of relationship with οἰκούντων)

Ιαβις: indeclinable; with Γαλααδ, 'Jabesh-gilead', whose inhabitants are all absent.

Γαλααδ
Gilead

indeclinable (compound place-name)

Γαλααδ: indeclinable; the Transjordanian region locating Jabesh.

10 καὶ ἀπέστειλεν ἐκεῖ ἡ συναγωγή δώδεκα χιλιάδας ἀνδρῶν ἀπὸ υἱῶν τῆς δυνάμεως καὶ ἐνετείλαντο αὐτοῖς λέγοντες πορεύεσθε καὶ πατάξατε τοὺς οἰκοῦντας Ιαβις Γαλααδ ἐν στόματι ῥομφαίας

And the congregation sent there twelve thousand men from the sons of valor, and they commanded them, saying, 'Go and strike the inhabitants of Jabesh-gilead with the edge of the sword.'

Narrative action + commissioning speech (the punitive expedition) καὶ ἀπέστειλεν ἐκεῖ ἡ συναγωγή

The congregation acts on the death-oath: a force of twelve thousand is dispatched to execute the herem on Jabesh-gilead. The Hebraism υἱῶν τῆς δυνάμεως ('sons of valor / mighty men') renders יְבִיטִים; the formula ἐν στόματι ῥομφαίας ('with the edge/mouth of the sword') renders בְּרֶגֶל־יָדָיִם, the standard idiom for total military destruction.

καὶ
and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (sg. with collective subject συναγωγή)

→ constative aorist

ἀποστέλλω: 'send / dispatch (with a commission)'; renders פָּרַשׁ; the congregation dispatches an armed force on an official punitive mission; the same verb opens v. 13.

ἐκεῖ

there

adverb of place (to Jabesh-gilead)

ἐκεῖ: 'there'; directs the expedition toward Jabesh-gilead.

ἡ

the

Nominative

article (with συναγωγή)

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

συναγωγή

congregation

Nominative

subject (collective)

συναγωγή: 'congregation / gathering / community'; renders קָהָל; the corporate assembly of Israel acting as a juridical-military body; takes a singular verb (ἀπέστειλεν) then a plural (ἐνετείλαντο) by sense.

δώδεκα

twelve

indeclinable numeral (modifying χιλιάδας)

δώδεκα: 'twelve'; indeclinable cardinal; the figure twelve thousand (one thousand per tribe?) suggests a representative national force executing the corporate oath.

χιλιάδας

thousands

Accusative

accusative (direct object of ἀπέστειλεν: 'twelve thousand')

χιλιάς: 'a thousand'; renders אֶלֶף; δώδεκα χιλιάδας = 'twelve thousand', the size of the punitive force sent against Jabesh.

ἀνδρῶν

of men

Genitive

genitive of content (defining χιλιάδας: 'thousand of men')

ἀνὴρ: 'man'; the genitive specifies the twelve thousand as fighting men.

ἀπὸ

from

preposition + genitive (partitive/source)

ἀπὸ: preposition governing its complement and marking the relation specified by the clause.

υἱῶν

sons

Genitive

genitive object of ἀπὸ (in Hebraism 'sons of valor')

υἱός: 'son'; the idiom υἱοὶ τῆς δυνάμεως ('sons of power/valor') renders לְיָדֵי הַכֹּחַ — 'sons of' meaning 'men characterized by'; a Hebraism for warriors of proven strength.

τῆς

the

Genitive

article (with δυνάμεως)

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

δυνάμεως

valor / power

Genitive

genitive of quality (Hebraism: 'sons of valor')

δύναμις: 'power / strength / might / army'; renders לִּיָּדָה; in υἱοὶ τῆς δυνάμεως it denotes martial valor — these are picked warriors, fit for the herem-execution.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἐνετείλαντο

they commanded

Aor Mid Indic 3 Pl · ἐντέλλομαι

main verb (commissioning the force)

→ *constative aorist*

ἐντέλλομαι: 'command / charge / give orders'; renders הִצַּו; the deponent middle introduces the official military order; the same verb opens v. 20.

αὐτοῖς

them

Dative

dative indirect object of ἐνετείλαντο (the warriors)

αὐτοῖς: lexical item interpreted according to its local syntactic role in this passage.

λέγοντες

saying

Pres Act Ptcp Nom Masc Pl · λέγω

participle of speech (introducing the command)

→ *circumstantial participle (Hebraizing citation-marker)*

λέγω (ptcp.): λέγοντες renders לִּמְנָל, introducing the verbatim military order.

πορεύεσθε

go

Pres Mid Impv 2 Pl · πορεύομαι

imperative (command to march)

→ *present imperative (general command to set out)*

πορεύομαι: 'go / journey / proceed'; renders הִלַּךְ; the imperative πορεύεσθε launches the expedition; recurs as a command at vv. 20, 21.

καὶ

and

coordinate conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

πατάξατε

strike

Aor Act Impv 2 Pl · πατάσσω

imperative (command to strike/kill)

→ *aorist imperative (decisive military strike)*

πατάσσω: 'strike / smite / kill'; renders הִכָּה (Hiphil); the standard verb for military slaughter; with ἐν στόματι ῥομφαίας it denotes putting the city to the ban-edge of the sword.

τοὺς

the

Accusative

article (with οἰκούντας)

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

οἰκοῦντας

inhabitants

Pres Act Ptcp Acc Masc Pl · οἰκέω

substantivized participle (direct object of πατάξατε)

→ customary present participle

οἰκέω: 'dwell / inhabit'; τοὺς οἰκοῦντας ('the inhabitants', rendering יְבֻשׁ־יִזְבִּי) is the object of the slaughter — the residents of Jabesh-gilead.

Ιαβις

Jabesh

indeclinable place-name

Ιαβις: indeclinable; with Γαλααδ, the doomed city.

Γαλααδ

Gilead

indeclinable (compound place-name)

Γαλααδ: indeclinable; the Transjordanian locale.

ἐν

with

preposition + dative (instrumental, in idiom 'edge of the sword')

ἐν: preposition governing its complement and marking the relation specified by the clause.

στόματι

edge / mouth

Dative

dative in idiom (ἐν στόματι ῥομφαίας: 'with the edge of the sword')

στόμα: 'mouth'; the idiom ἐν στόματι ῥομφαίας ('with the mouth/edge of the sword') renders בִּלְחֶיף, a Hebraism in which the sword's cutting edge is its 'mouth' that 'devours'; standard LXX phrase for total slaughter (cf. Josh 6:21).

ῥομφαίας

of the sword

Genitive

genitive (defining στόματι: 'edge of the sword')

ῥομφαία: 'sword / large broadsword'; renders בִּלְחֶיף; the LXX's frequent word for the slaying-sword (also of divine judgment); the genitive completes the ban-formula.

11 καὶ τοῦτο ποιήσετε πᾶν ἄρσεν καὶ πᾶσαν γυναῖκα εἰδυῖαν κοίτην ἄρσενος ἀναθεματιεῖτε τὰς δὲ παρθένους περιποιήσεσθε καὶ ἐποίησαν οὕτως

'And this you shall do: every male and every woman who has known the bed of a male you shall devote to destruction; but the virgins you shall preserve alive.' And they did so.

Continued command (the terms of the ban) + narrative compliance καὶ τοῦτο ποιήσετε

The herem-instruction is specified: all males and all non-virgin women are to be 'devoted to destruction' (ἀναθεματιεῖτε), while the virgins are preserved. The verb ἀναθεματίζω is the LXX's technical rendering of כִּנּוּן (ban-devotion). The legal idiom εἰδυῖαν κοίτην ἄρσενος ('who has known the bed of a male') defines marital/sexual experience, distinguishing the virgins to be spared. The closing καὶ ἐποίησαν οὕτως ('and they did so') reports compliance.

καὶ
and

narrative conjunction (continuing the command)

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

τοῦτο
this

Accusative

demonstrative object of ποιήσετε (cataphoric: 'this — namely...')

οὗτος (n. τοῦτο): the demonstrative points forward to the instructions that follow;
τοῦτο ποιήσετε ('this you shall do') is a standard command-introduction (cf. Exod 29:1).

ποιήσετε
you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (imperative future)

→ imperatival future (binding instruction)

ποιέω: 'do'; the future ποιήσετε functions as a command — 'this you shall do' — introducing the specific terms of the ban.

πᾶν
every

Accusative

attributive adjective (modifying ἄρσεν)

πᾶς (n. πᾶν): 'every / all'; the totalizing scope of the ban — no male is exempt.

ἄρσεν
male

Accusative

direct object of ἀναθεματιεῖτε (first object)

ἄρσεν (n. ἄρσεν): 'male'; renders אָרֶם; the first category devoted to destruction — every male of Jabesh-gilead.

καὶ
and

coordinate conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

πᾶσαν
every

Accusative

attributive adjective (modifying γυναῖκα)

πᾶς (fem. acc. πᾶσαν): 'every'; the totalizing scope extends to the non-virgin women.

γυναῖκα
woman

Accusative

direct object of ἀναθεματιεῖτε (second object)

γυνή: 'woman'; here the married/non-virgin woman, qualified by the following participial phrase.

εἰδυῖαν

who has known

Perf Act Ptcp Acc Fem Sg · οἶδα

attributive participle (modifying γυναῖκα: 'who has known')

→ perfect participle (settled state of sexual experience)

οἶδα (perf. ptcp. fem. εἰδυῖα): lit. 'having known'; here in the sexual idiom 'to know the bed of a male' (rendering בַּבְּשִׁמִּי תַעֲדִי רָצִי), denoting a woman who has had marital relations — distinguished from the virgins; the perfect marks the abiding fact of her non-virgin status.

κοίτην

bed / lying

Accusative

accusative object of εἰδυῖαν (idiom: 'the bed of a male')

κοίτη: 'bed / lying / sexual intercourse'; renders בַּבְּשִׁמִּי; the idiom κοίτη ἄρσενος ('the bed of a male') is a euphemism for sexual relations with a man; the phrase εἰδυῖαν κοίτην ἄρσενος is a precise legal definition of non-virginity.

ἄρσενος

of a male

Genitive

genitive (defining κοίτην: 'bed of a male')

ἄρσεν (gen. ἄρσενος): 'male'; the genitive completes the idiom 'the bed of a male', specifying heterosexual marital experience.

ἀναθεματιεῖτε

you shall devote to destruction

Fut Act Indic 2 Pl · ἀναθεματίζω

main verb (the ban-command; governs both objects above)

→ imperativ future (the herem-sanction)

ἀναθεματίζω: 'put under the ban / devote to destruction'; the LXX's technical rendering of מָרַח (Hiphil), the irrevocable devotion of persons/things to YHWH by destruction (cf. Deut 13:16; Josh 6:17); applied here to the males and non-virgin women of Jabesh-gilead.

τὰς

the

Accusative

article (with παρθένους)

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

δὲ

but

adversative particle (post-positive: contrasting the virgins)

δέ: post-positive adversative; marks the exception to the ban — 'but the virgins...' — who are to be spared and preserved.

παρθένους

virgins

Accusative

direct object of περιποιήσεσθε

παρθένος: 'virgin / unmarried young woman'; renders הַצִּלְתָּ; the virgins, exempt from the ban, become the supply of wives for Benjamin (vv. 12, 14).

περιποιήσεσθε

you shall preserve alive

Fut Mid Indic 2 Pl · περιποιέω

main verb (the exception: preservation of the virgins)

→ imperativ future (command to spare)

περιποιέω: 'preserve / keep alive / acquire for oneself'; the middle περιποιήσεσθε ('keep alive for yourselves') renders הִצִּילָה (Piel, 'let live'); the virgins are spared precisely to serve as wives — preserved 'for yourselves'.

καὶ
and

narrative conjunction (transition to compliance)

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἐποίησαν
they did

Aor Act Indic 3 Pl · ποιέω

main verb (report of compliance)

→ constative aorist

ποιέω: 'do'; the compliance-formula ἐποίησαν οὕτως ('they did so', rendering יָצְאוּ וַעֲשׂוּ) reports the warriors' execution of the order; recurs at v. 23.

οὕτως
thus / so

adverb of manner (with ἐποίησαν)

οὕτως: 'thus / in this way'; renders יָצְאוּ; completes the compliance-formula 'they did so'.

12 καὶ εὔρον ἀπὸ οἰκούντων Ιαβις Γαλααδ τετρακοσίας νεάνιδας παρθένους αἵτινες οὐκ ἔγνωσαν ἄνδρα εἰς κοίτην ἄρσενος καὶ ἤνεγκαν αὐτὰς εἰς τὴν παρεμβολὴν εἰς Σηλων τὴν ἐν γῇ Χανααν

And they found from the inhabitants of Jabesh-gilead four hundred young virgins who had not known a man in the bed of a male, and they brought them to the camp, to Shiloh, which is in the land of Canaan.

Narrative result (the four hundred virgins found and brought)

καὶ εὔρον

The expedition yields four hundred virgins, defined again by the legal idiom (οὐκ ἔγνωσαν ἄνδρα, 'had not known a man') — but four hundred for six hundred survivors (Judg 20:47) is short, setting up the second remedy of vv. 15–23. They are brought to the camp at Shiloh, located by the narrator 'in the land of Canaan' (a Joshua-era geographical gloss).

καὶ
and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

εὔρον
they found

Aor Act Indic 3 Pl · εὕρισκω

main verb (discovery of the virgins)

→ constative aorist

εὕρισκω: 'find / discover'; renders נָחֲמָה; the warriors 'find' among the survivors the four hundred virgins to be spared as wives.

ἀπὸ
from / among

preposition + genitive (partitive/source)

ἀπὸ: preposition governing its complement and marking the relation specified by the clause.

οἰκούντων
inhabitants

Pres Act Ptcp Gen Masc Pl · οἰκέω

substantivized participle (genitive: of the inhabitants')

→ customary present participle

οἰκέω: 'dwell'; οἱ οἰκοῦντες ('the inhabitants') of Jabesh-gilead, from among whom the virgins are taken.

Ιαβις

Jabesh

indeclinable place-name

Ιαβις: indeclinable; with Γαλααδ, the destroyed city.

Γαλααδ

Gilead

indeclinable (compound place-name)

Γαλααδ: indeclinable; the Transjordanian region.

τετρακοσίας

four hundred

Accusative

numeral (modifying νεάνιδας)

τετρακόσιοι: 'four hundred'; the number of virgins found — short of the six hundred Benjaminite survivors (Judg 20:47), which necessitates the further remedy at Shiloh.

νεάνιδας

young women

Accusative

direct object of εὔρον

νεᾶνις: 'young woman / maiden'; renders הַיָּגֵן; designates a young woman of marriageable age; qualified here by παρθένους as specifically virgins.

παρθένους

virgins

Accusative

attributive/appositional (defining νεάνιδας: 'virgin young women')

παρθένος: 'virgin'; renders הַיָּתוּבָה; specifies the young women as virgins, eligible to be spared and given as wives per the ban-exception of v. 11.

αἵτινες

who

Nominative

relative pronoun (subject of ἔγνωσαν; qualitative)

ὅστις (fem. pl. αἵτινες): the indefinite/qualitative relative 'who (being such as)'; introduces the defining clause establishing their virginity.

οὐκ

not

negative adverb (with ἔγνωσαν)

οὐκ: function word shaping the local clause or phrase relation in this oracle.

ἔγνωσαν

had known

Aor Act Indic 3 Pl · γινώσκω

verb of relative clause (sexual idiom)

→ *constative aorist (settled fact of virginity)*

γινώσκω: 'know'; the sexual idiom 'to know a man' (rendering שָׂא נָפֶשׁ) denotes carnal relations; the negated aorist confirms their virginity, qualifying them for the ban-exception.

ἄνδρα

a man

Accusative

direct object of ἔγνωσαν (sexual idiom)

ἄνθρωπος: 'man'; the object of the sexual 'knowing'; 'had not known a man' = virgin.

εἰς

in / for

preposition + accusative (in idiom 'into/for the bed of a male')

εἰς + accusative: here in the idiom εἰς κοίτην ἄρσενος, reinforcing the sexual sense — 'with respect to the bed of a male'.

κοίτην

bed / lying

Accusative

accusative object of εἰς (idiom)

κοίτη: 'bed / sexual intercourse'; the phrase εἰς κοίτην ἄρσενος intensifies the definition of virginity, echoing v. 11.

ἄρσενος

of a male

Genitive

genitive (defining κοίτην)

ἄρσεν (gen. ἄρσενος): 'male'; completes the legal idiom 'the bed of a male'.

καὶ
and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἤνεγκαν
they brought

Aor Act Indic 3 Pl · φέρω

main verb (transporting the virgins)

→ constative aorist

φέρω: 'bear / carry / bring'; renders נָיַב (Hiphil); the warriors bring the virgins to the Israelite camp at Shiloh.

αὐτὰς
them

Accusative

direct object of ἤνεγκαν (the virgins)

αὐτὰς: lexical item interpreted according to its local syntactic role in this passage.

εἰς
to

preposition + accusative (direction)

εἰς: preposition governing its complement and marking the relation specified by the clause.

τὴν
the

Accusative

article (with παρεμβολήν)

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

παρεμβολήν
camp

Accusative

accusative object of εἰς (the encampment)

παρεμβολή: 'camp / encampment'; renders הַמַּחֲנֶה; the Israelite war-camp, here located at Shiloh.

εἰς
to

preposition + accusative (apposition: 'to Shiloh')

εἰς: preposition governing its complement and marking the relation specified by the clause.

Σηλων
Shiloh

object of εἰς (indeclinable place-name, apposition to παρεμβολήν)

Σηλων: transliteration of Hebrew שִׁלּוֹחַ (Shiloh); indeclinable in the LXX; the central sanctuary-site where the tabernacle stood (Josh 18:1; 1 Sam 1); the camp and the yearly feast (v. 19) are located here.

τὴν
which (is)

Accusative

article (with ἐν γῇ Χανααν: 'the one in the land of Canaan')

the article τὴν substantivizes the locative phrase ἐν γῇ Χανααν into an attributive ('the [Shiloh] that is in the land of Canaan'), a narratorial geographical gloss.

ἐν
in

preposition + dative (locative)

ἐν: preposition governing its complement and marking the relation specified by the clause.

γῇ
land

Dative

dative of place (with Χανααν: 'in the land of Canaan')

γῇ: 'land / earth'; renders יַבֶּשֶׁת; γῇ Χανααν ('land of Canaan') situates Shiloh west of the Jordan, distinguishing it from the Transjordanian Jabesh-gilead.

Χανααν
Canaan

indeclinable (genitive of relationship: 'of Canaan')

Χανααν: transliteration of Hebrew כְּנָעַן (Canaan); indeclinable; the promised-land territory; the gloss 'in the land of Canaan' is a Joshua-era geographical marker locating Shiloh in the heartland.

13 καὶ ἀπέστειλεν πᾶσα ἡ συναγωγή καὶ ἐλάλησαν πρὸς τοὺς υἱοὺς Βενιαμιν ἐν τῇ πέτρᾳ Ρεμμων καὶ ἐκάλεσαν αὐτοὺς εἰς εἰρήνην

And the whole congregation sent and spoke to the sons of Benjamin who were at the rock of Rimmon, and they called to them in peace.

Narrative action (the peace-overture to Benjamin) καὶ ἀπέστειλεν πᾶσα ἡ συναγωγή

The whole congregation now turns from war to reconciliation, sending a peace-overture to the Benjaminite survivors at the rock of Rimmon, their refuge in the war (Judg 20:47). The idiom ἐκάλεσαν αὐτοὺς εἰς εἰρήνην ('called to them in peace') signals the formal end of hostilities and the restoration of fraternal relations.

καὶ
and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (sg. with collective subject)

→ constative aorist

ἀποστέλλω: 'send (a message/embassy)'; renders Πλψ; here a diplomatic mission of peace, contrasting with the punitive sending of v. 10.

πᾶσα

all / whole

Nominative

attributive adjective (modifying συναγωγή)

πᾶς (fem. πᾶσα): 'all / whole'; πᾶσα ἡ συναγωγή ('the whole congregation') stresses the unanimous corporate will to reconcile with Benjamin.

ἡ

the

Nominative

article (with συναγωγή)

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

συναγωγή

congregation

Nominative

subject (collective)

συναγωγή: 'congregation / assembly'; renders סנהדרין; the corporate body of Israel acting to restore Benjamin.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἐλάλησαν

they spoke

Aor Act Indic 3 Pl · λαλέω

main verb (plural by sense)

→ constative aorist

λαλέω: 'speak'; renders דברו; the congregation communicates terms of peace to the survivors.

πρὸς

to

preposition + accusative (direction of speech)

πρὸς: preposition governing its complement and marking the relation specified by the clause.

τοὺς

the

Accusative

article (with υἱούς)

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

υἱούς

sons

Accusative

accusative object of πρὸς (with Βενιαμιν)

υἱός: 'son'; οἱ υἱοὶ Βενιαμιν ('the sons of Benjamin') are the surviving Benjaminite fugitives addressed with the peace-offer.

Βενιαμιν

Benjamin

genitive of relationship (indeclinable: ὁf Benjamin')

Βενιαμιν: indeclinable; defines υἱούς ('sons of Benjamin').

ἐν

at / in

preposition + dative (place: 'at the rock of Rimmon')

ἐν: preposition governing its complement and marking the relation specified by the clause.

τῇ

the

Dative

article (with πέτρα)

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

πέτρα

rock

Dative

dative object of ἐν (place: the rock-refuge)

πέτρα: 'rock / crag'; renders נֶזֶד; the rock of Rimmon was the survivors' refuge during the war (Judg 20:47), where 600 men held out four months.

Ρεμμων

Rimmon

indeclinable place-name (genitive of relationship: ὁf Rimmon')

Ρεμμων: transliteration of Hebrew רִמּוֹן (Rimmon); indeclinable in the LXX; the rock of Rimmon, the Benjaminite stronghold east of Bethel.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἐκάλεσαν

they called

Aor Act Indic 3 Pl · καλέω

main verb (proclaiming peace)

→ constative aorist

καλέω: 'call / summon / proclaim'; renders נִקְרָא; the idiom καλέω εἰς εἰρήνην ('call to/in peace') announces a formal offer of reconciliation (cf. Deut 20:10, 'proclaim peace').

αὐτοὺς

them

Accusative

direct object of ἐκάλεσαν (the Benjaminites)

αὐτοὺς: lexical item interpreted according to its local syntactic role in this passage.

εἰς

in / to

preposition + accusative (idiom: 'in/to peace')

εἰς + accusative: in the idiom καλέω εἰς εἰρήνην, denoting the goal/terms of the summons — reconciliation, not war.

εἰρήνην

peace

Accusative

accusative object of εἰς (the terms offered)

εἰρήνη: 'peace / wholeness'; renders עֲלֵשׁ; the proclamation of peace formally ends the civil war and opens the way for Benjamin's restoration and remarriage.

14 καὶ ἐπέστρεψεν Βενιαμὴν πρὸς τοὺς υἱοὺς Ἰσραὴλ ἐν τῷ καιρῷ ἐκείνῳ καὶ ἔδωκαν αὐτοῖς οἱ υἱοὶ Ἰσραὴλ τὰς γυναῖκας ἃς ἐζωοποίησαν ἀπὸ τῶν θυγατέρων Ἰαβὶς Γαλααδ καὶ ἤρεσεν αὐτοῖς οὕτως

And Benjamin returned to the sons of Israel at that time, and the sons of Israel gave them the women whom they had preserved alive from the daughters of Jabesh-gilead; and it pleased them so.

Narrative resolution (Benjamin's return and the first provision of wives)

καὶ ἐπέστρεψεν Βενιαμὴν

Benjamin returns and receives the four hundred preserved virgins as wives. The relative clause ἃς ἐζωοποίησαν ('whom they had preserved alive') recalls the ban-exception of v. 11 (περιποιήσεσθε). The closing ἤρεσεν αὐτοῖς οὕτως ('it pleased them so') marks partial resolution — but the implicit shortfall (400 for 600) drives the next movement (vv. 15ff).

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἐπέστρεψεν

returned

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (Benjamin's return)

→ constative aorist

ἐπιστρέφω: 'turn back / return'; renders בָּשׁ; Benjamin returns from the rock of Rimmon to rejoin the national community — the reversal of the tribe's near-loss.

Βενιαμὴν

Benjamin

subject (indeclinable tribal name)

Βενιαμὴν: indeclinable; the tribe collectively, here the returning survivors.

πρὸς

to

preposition + accusative (direction of return)

πρὸς: preposition governing its complement and marking the relation specified by the clause.

τοὺς

the

Accusative

article (with υἱούς)

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

υἱούς

sons

Accusative

accusative object of πρὸς (with Ἰσραὴλ)

υἱός: 'son'; the wider community of Israel to which Benjamin returns.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable)

Ἰσραὴλ: indeclinable; defines υἱούς.

ἐν

at / in

preposition + dative (temporal: 'at that time')

ἐν: preposition governing its complement and marking the relation specified by the clause.

τῷ

the

Dative

article (with καιρῷ)

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

καιρῷ

time

Dative

dative of time (with ἐκεῖνω: 'at that time')

καιρός: 'time / season / appointed moment'; the formula ἐν τῷ καιρῷ ἐκεῖνω ('at that time', rendering מִיָּהָה נִצְּבָה) is a standard LXX narrative time-marker; recurs at v. 24.

ἐκεῖνω

that

Dative

demonstrative (modifying καιρῷ)

ἐκεῖνος: 'that'; the remote demonstrative fixes the return at the narrative moment just described.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἔδωκαν

they gave

Aor Act Indic 3 Pl · δίδωμι

main verb (giving the wives)

→ constative aorist

δίδωμι: 'give'; renders יָדָה; the giving 'of the women' is the marriage-provision — but notably from Jabesh-gilead, not from Israel's own daughters, thereby circumventing the oath of vv. 1, 7, 18.

αὐτοῖς

to them

Dative

dative indirect object of ἔδωκαν (the Benjaminites)

αὐτοῖς: lexical item interpreted according to its local syntactic role in this passage.

οἱ

the

Nominative

article (with υἱοί)

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

υἱοί

sons

Nominative

subject of ἔδωκαν (with Ἰσραηλ)

υἱός: 'son'; the sons of Israel are the donors of the Jabeshite wives.

Ἰσραηλ

Israel

genitive of relationship (indeclinable)

Ἰσραηλ: indeclinable; defines υἱοί.

τάς

the

Accusative

article (with γυναῖκας)

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

γυναῖκας

women / wives

Accusative

direct object of ἔδωκαν

γυνή: 'woman / wife'; the four hundred preserved virgins now given as wives to Benjamin.

ᾧς

whom

Accusative

relative pronoun (object of ἐζωοποίησαν)

ὧς (fem. pl. ᾧς): relative pronoun introducing the defining clause 'whom they had preserved alive'.

ἐζωοποίησαν

they had preserved alive

Aor Act Indic 3 Pl · ζωοποιέω

verb of relative clause

→ constative aorist (with pluperfect nuance: 'had kept alive')

ζωοποιέω: 'make alive / keep alive'; renders חַיָּה (Piel); recalls the ban-exception of v. 11 (περιποιήσεσθε) — these are the virgins spared from the herem to live as wives.

ἀπὸ

from

preposition + genitive (source/partitive)

ἀπὸ: preposition governing its complement and marking the relation specified by the clause.

τῶν

the

Genitive

article (with θυγατέρων)

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

θυγατέρων

daughters

Genitive

genitive object of ἀπό (source: 'from the daughters')

θυγάτηρ: 'daughter'; the wives come 'from the daughters of Jabesh-gilead' — not from Israel's own daughters, which the oath forbade (v. 7).

Ιαβις

Jabesh

indeclinable place-name

Ιαβις: indeclinable; the destroyed city, source of the spared brides.

Γαλααδ

Gilead

indeclinable (compound place-name)

Γαλααδ: indeclinable; the Transjordanian region.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἤρεσεν

it pleased

Aor Act Indic 3 Sg · ἀρέσκω

main verb (impersonal: 'it pleased')

→ constative aorist

ἀρέσκω: 'please / be pleasing'; renders וַיִּשְׂבַּח /; the idiom ἤρεσεν αὐτοῖς οὕτως ('and so it pleased them' / 'it was pleasing in their eyes') reports satisfaction with the arrangement — yet the unspoken shortfall (400 < 600) leaves the matter unresolved.

αὐτοῖς

them

Dative

dative with ἤρεσεν ('pleasing to them')

αὐτοῖς: lexical item interpreted according to its local syntactic role in this passage.

οὕτως

so / thus

adverb of manner (with ἤρεσεν)

οὕτως: 'thus / so'; completes the idiom 'it pleased them so', marking provisional satisfaction with the marriage-solution.

15 καὶ ὁ λαὸς παρεκλήθη ἐπὶ τῷ Βενιαμιν ὅτι ἐποίησεν κύριος διακοπὴν ἐν ταῖς φυλαῖς Ἰσραηλ

And the people were grieved over Benjamin, because the LORD had made a breach in the tribes of Israel.

Narrative + theological causal clause (renewed grief; YHWH the agent of the breach)

καὶ ὁ λαὸς παρεκλήθη ἐπὶ τῷ Βενιαμιν

The verb παρεκλήθη (cf. v. 6) again carries the sense of grieving compassion. The ὅτι-clause is theologically striking: the LORD himself 'made a breach' (διακοπήν) in the tribes — the narrator attributes the near-loss of Benjamin ultimately to divine causality, even though it resulted from human war. The continuing shortfall of wives renews the people's sorrow.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ὁ

the

Nominative

article (with λαός)

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

λαός

people

Nominative

subject of παρεκλήθη

λαός: 'people'; the nation, still grieving the wound to Benjamin despite the partial remedy.

παρεκλήθη

was grieved / relented

Aor Pass Indic 3 Sg · παρακαλέω

main verb (renewed compassionate grief)

→ *ingressive aorist (moved to grief/compassion)*

παρακαλέω: 'comfort / relent / be moved with compassion'; the passive (cf. v. 6) here denotes the people's renewed grieving over Benjamin's plight — still short of wives — rendering Hebrew נָחַם ('be grieved / moved to pity').

ἐπὶ

over / concerning

preposition + dative (object of grief: 'over Benjamin')

ἐπί + dative: 'over / concerning'; marks Benjamin as the object of the people's grieving compassion.

τῷ

the

Dative

article (with Βενιαμιν, marking dative)

the article τῷ marks the dative case of the indeclinable Βενιαμιν after ἐπί.

Βενιαμιν

Benjamin

object of ἐπί (indeclinable; dative marked by τῷ)

Βενιαμιν: indeclinable; the grieved-over tribe.

ὅτι

because

causal conjunction (introducing theological explanation)

ὅτι: 'because'; introduces the narrator's causal-theological explanation of the grief — the breach is ultimately YHWH's doing.

ἐποίησεν

had made

Aor Act Indic 3 Sg · ποιέω

main verb of causal clause (YHWH as subject)

→ *constative aorist (with pluperfect nuance)*

ποιέω: 'make / do'; renders פָּעַל ; here with YHWH as subject — 'the LORD made a breach' — a theological attribution of the tribal rupture to divine agency, sobering the people.

κύριος

the LORD

Nominative

subject of ἐποίησεν (divine agent)

κύριος: rendering of the Tetragrammaton יהוה ; the nominative names YHWH as the ultimate author of the breach in the tribes — the narrator sees divine providence behind the civil war's near-destruction of Benjamin.

διακοπήν

a breach

Accusative

direct object of ἐποίησεν

διακοπή: 'breach / gap / rupture'; renders קָרַע ; the imagery is of a broken-down wall or torn fabric — a gap rent in the unity of the twelve tribes by the near-loss of Benjamin.

ἐν

in / among

preposition + dative (sphere: 'in the tribes')

ἐν: preposition governing its complement and marking the relation specified by the clause.

ταῖς

the

Dative

article (with φυλαῖς)

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

φυλαῖς

tribes

Dative

dative object of ἐν (locus of the breach)

φυλή: 'tribe'; the breach is 'in the tribes of Israel' — a wound to the whole twelvefold national structure, not merely to Benjamin.

Ισραηλ

Israel

genitive of relationship (indeclinable)

Ισραηλ: indeclinable; defines φυλαῖς ('tribes of Israel').

16 καὶ εἶπον οἱ πρεσβύτεροι τῆς συναγωγῆς τί ποιήσωμεν τοῖς περισσοῖς εἰς γυναῖκας ὅτι ἡφανίσθη ἀπὸ Βενιαμιν γυνή

And the elders of the congregation said, 'What shall we do for those who remain, regarding wives, since woman has been destroyed from Benjamin?'

Direct deliberative question (the elders renew the wife-problem)

καὶ εἶπον οἱ πρεσβύτεροι τῆς συναγωγῆς

The elders (πρεσβύτεροι) now formally reopen the deliberation of v. 7 with the same question (τί ποιήσωμεν). The ὅτι-clause states the residual problem: woman (γυνή, collective singular) has been 'wiped out' (ἡφανίσθη) from Benjamin — i.e. the 400 Jabeshite brides do not suffice for the 600 survivors. This sets up the second, more controversial remedy of vv. 19–23.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ *constative aorist*

λέγω: 'say'; introduces the elders' deliberation on the remaining wife-shortage.

οἱ

the

Nominative

article (with πρεσβύτεροι)

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

πρεσβύτεροι

elders

Nominative

subject (the council of elders)

πρεσβύτερος: 'elder / older man'; renders ἡδῆ; the elders are the governing council of the congregation, here deliberating the legal-social dilemma of Benjamin's wives.

τῆς

of the

Genitive

article (with συναγωγῆς)

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

συναγωγῆς

congregation

Genitive

genitive of relationship (defining πρεσβύτεροι: 'elders of the congregation')

συναγωγή: 'congregation / assembly'; renders ἡδῆ; οἱ πρεσβύτεροι τῆς συναγωγῆς ('the elders of the congregation') are the official leadership body.

τί

what

Accusative

interrogative pronoun (object of ποιήσωμεν)

τίς, τί: interrogative 'what?'; reopens the deliberative question of v. 7.

ποιήσωμεν

shall we do

Aor Act Subj 1 Pl · ποιέω

deliberative subjunctive (main verb of the question)

→ *deliberative aorist subjunctive (perplexity restated)*

ποιέω: 'do'; the deliberative subjunctive 'what shall we do?' echoes v. 7 verbatim, marking the recurrence of the impasse now that the Jabeshite brides have proven insufficient.

τοῖς

for those

Dative

article (with περισσοῖς; dative of advantage)

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

περισσοῖς

remaining ones

Dative

substantivized adjective (dative of advantage: 'for those who remain')

περισσός: 'remaining / surplus'; the still-unmarried Benjaminite survivors (200 men beyond the 400 brides); the dative of advantage marks them as those for whom a remedy is sought.

εἰς

regarding / for

preposition + accusative (respect: 'as to wives')

εἰς + accusative: 'with respect to / for'; specifies the matter — the provision of wives.

γυναῖκας

wives

Accusative

accusative object of εἰς (the need)

γυνή: 'woman / wife'; the recurring object of the chapter's quest.

ὅτι

since / because

causal conjunction (introducing the reason)

ὅτι: 'because / since'; introduces the explanation of the shortfall — the women of Benjamin have been destroyed.

ἠφανίσθη

has been destroyed / wiped out

Aor Pass Indic 3 Sg · ἀφανίζω

main verb of causal clause (passive)

→ **constative aorist (accomplished obliteration)**

ἀφανίζω: 'make disappear / destroy / wipe out'; renders **נָשִׁי** / **נָשֵׁי**; the passive 'has been wiped out' describes the obliteration of Benjamin's own women in the war (Judg 20:48), which is why outside wives are needed.

ἀπὸ

from

preposition + genitive (separation: 'from Benjamin')

ἀπὸ: preposition governing its complement and marking the relation specified by the clause.

Βενιαμιν

Benjamin

object of ἀπό (indeclinable: separation)

Βενιαμιν: indeclinable; the tribe from which its women have been destroyed.

γυνή

woman

Nominative

subject of ἠφανίσθη (collective singular: 'womankind')

γυνή: 'woman'; the collective singular 'woman has been wiped out from Benjamin' renders the Hebrew idiom — i.e. there are no longer Benjaminite women available for marriage; a stark statement of the demographic crisis.

17 καὶ εἶπαν κληρονομία διασωζομένων τῷ Βενιαμιν καὶ οὐκ ἐξαλειφθήσεται φυλὴ ἀπὸ Ἰσραηλ

And they said, 'There must be an inheritance of those who survive for Benjamin, so that a tribe not be blotted out from Israel.'

Direct speech: the principle of tribal preservation

καὶ εἶπαν κληρονομία διασωζομένων

The elders articulate the governing principle: there must be an 'inheritance of survivors' (κληρονομία διασωζομένων) for Benjamin — the surviving remnant must perpetuate the tribe's land and lineage — so that no tribe be 'blotted out' (ἐξαλειφθήσεται) from Israel. The verb ἐξαλείφω ('wipe out / erase') echoes the obliteration-language and frames the entire remedy as the preservation of the twelve-tribe whole.

καὶ
and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

εἶπαν
they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; introduces the elders' statement of the preservation-principle.

κληρονομία
inheritance

Nominative

subject (nominative in verbless clause: 'there is/must be an inheritance')

κληρονομία: 'inheritance / possession'; renders הֲרִיֶּנֶת; here the verbless clause ('an inheritance of survivors for Benjamin') asserts the necessity that the tribe retain its allotted land and posterity; the term recurs at vv. 23, 24.

διασωζομένων
of those surviving

Pres Mid/Pass Ptcp Gen Masc Pl · διασώζω

substantivized participle (genitive: 'of the survivors')

→ present participle (the surviving remnant)

διασώζω: 'save through / preserve / bring safely through'; the participle οἱ διασωζόμενοι ('the survivors', rendering הַיִּשְׂרָאֵלִי / הַיִּשְׂרָאֵלִי) denotes the Benjaminite remnant rescued from the war; the genitive defines the inheritance as belonging to/for these survivors.

τῷ
for the

Dative

article (with Βενιαμιν, marking dative of advantage)

the article τῷ marks the dative of the indeclinable Βενιαμιν — 'for Benjamin'.

Βενιαμιν
Benjamin

dative of advantage (indeclinable; case marked by τῷ)

Βενιαμιν: indeclinable; the tribe for whose preservation the inheritance must be secured.

καὶ
and / so that

conjunction (consecutive: introducing purpose/result)

καὶ: here with consecutive force ('and so / so that'), linking the inheritance-principle to its purpose — the prevention of a tribe's erasure.

οὐκ
not

negative adverb (with ἐξαλειφθήσεται)

οὐκ: function word shaping the local clause or phrase relation in this oracle.

ἐξαλειφθήσεται

shall be blotted out

Fut Pass Indic 3 Sg · ἐξαλείφω

main verb (purpose/result: 'so that... not be blotted out')

→ predictive future (with negation: averted erasure)

ἐξαλείφω: 'wipe out / erase / blot out'; renders חָרַף ; the term for total obliteration (cf. erasing a name from a record); the negated future expresses the goal — no tribe shall be erased from the roll of Israel.

φυλή

tribe

Nominative

subject of ἐξαλειφθήσεται

φυλή: 'tribe'; the threatened entity — Benjamin as one of the twelve, whose erasure must be prevented.

ἀπὸ

from

preposition + genitive (separation: 'from Israel')

ἀπὸ: preposition governing its complement and marking the relation specified by the clause.

Ἰσραὴλ

Israel

object of ἀπό (indeclinable: separation)

Ἰσραὴλ: indeclinable; the twelvefold whole from which no tribe must be erased.

18 ὅτι ἡμεῖς οὐ δυνησόμεθα δοῦναι αὐτοῖς γυναῖκας ἀπὸ τῶν θυγατέρων ἡμῶν ὅτι ὠμόσαμεν ἐν υἱοῖς Ἰσραὴλ λέγοντες ἐπικατάρατος ὁ διδούς γυναῖκα τῷ Βενιαμιν

'For we ourselves cannot give them wives from our daughters, because the sons of Israel swore, saying, "Cursed is the one who gives a wife to Benjamin."'

Causal clause restating the legal impasse + cited curse-oath ὅτι ἡμεῖς οὐ δυνησόμεθα

The elders restate the binding obstacle: they cannot give their own daughters because of the sworn curse. The cited oath ἐπικατάρατος ὁ διδούς γυναῖκα τῷ Βενιαμιν ('cursed is the one who gives a wife to Benjamin') is now in curse-formula form (ἐπικατάρατος, the LXX term for the covenant curse, cf. Deut 27). The articular participle ὁ διδούς ('the one giving') generalizes the curse to anyone who breaks the oath.

ὅτι

for

causal conjunction (grounding the elders' dilemma)

ὅτι: 'because / for'; grounds the need for an indirect remedy — direct giving of daughters is barred.

ἡμεῖς

we ourselves

Nominative

emphatic subject pronoun (with δυνησόμεθα)

ἐγώ (nom. pl. ἡμεῖς): the emphatic 'we ourselves' stresses the self-imposed nature of the constraint (cf. v. 7).

οὐ

not

negative adverb (with δυνησόμεθα)

οὐ: function word shaping the local clause or phrase relation in this oracle.

δυνησόμεθα

we shall be able

Fut Mid Indic 1 Pl · δύναιμι

main verb (with infinitive δοῦναι: 'we cannot give')

→ predictive future (settled inability under oath)

δύναιμι: 'be able / can'; renders לֵכֵן; the negated future 'we shall not be able' expresses a moral/legal impossibility — the oath makes giving daughters unthinkable.

δοῦναι

to give

Aor Act Inf · δίδωμι

complementary infinitive (with δυνησόμεθα)

→ constative aorist infinitive

δίδωμι (aor. inf.): 'give'; the marriage-giving idiom; what the oath forbids.

αὐτοῖς

to them

Dative

dative indirect object of δοῦναι (the Benjaminites)

αὐτοῖς: lexical item interpreted according to its local syntactic role in this passage.

γυναῖκας

wives

Accusative

direct object of δοῦναι

γυνή: 'wife'; the wives that cannot be supplied from Israel's own daughters.

ἀπὸ

from

preposition + genitive (source/partitive)

ἀπὸ: preposition governing its complement and marking the relation specified by the clause.

τῶν

the

Genitive

article (with θυγατέρων)

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

θυγατέρων

daughters

Genitive

genitive object of ἀπὸ (the prohibited source)

θυγάτηρ: 'daughter'; the daughters of Israel, barred by oath from being given to Benjamin.

ἡμῶν

our

Genitive

genitive of possession (modifying θυγατέρων)

ἡμῶν: pronominal form marking person, possession, or reference within the clause.

ὅτι

because

causal conjunction (introducing the oath as the reason)

ὅτι: 'because'; the second ὅτι grounds the inability specifically in the sworn curse-oath.

ὠμόσαμεν

we swore

Aor Act Indic 1 Pl · ὠμόνω

main verb of causal clause

→ constative aorist (the binding oath)

ὠμόνω: 'swear'; renders עֲבַשׁ; recalls the oaths of vv. 1, 7; here the sworn curse against giving wives to Benjamin.

ἐν

among / by

preposition + dative (the swearing community: 'among/by the sons of Israel')

ἐν + dative: here 'among the sons of Israel' (the collective body that swore), or possibly attestative ('by/before'); the oath was a corporate national act.

υἱοῖς

sons

Dative

dative object of ἐν (with Ἰσραηλ)

υἱός: 'son'; ἐν υἱοῖς Ἰσραηλ ('among the sons of Israel') identifies the corporate body that bound itself by the oath.

Ἰσραηλ

Israel

genitive of relationship (indeclinable)

Ἰσραηλ: indeclinable; defines υἱοῖς.

λέγοντες

saying

Pres Act Ptcp Nom Masc Pl · λέγω

participle of speech (introducing the cited curse)

→ circumstantial participle (citation-marker)

λέγω (ptcp.): λέγοντες renders לֹמַר, introducing the verbatim curse-oath.

ἐπικατάρατος

cursed

Nominative

predicate adjective (curse-formula: 'cursed is...')

ἐπικατάρατος: 'accursed / under a curse'; the LXX's standard term for the covenant curse, rendering קִלְעָן (cf. the Deut 27 curse-litany; cited by Paul at Gal 3:10, 13); the curse-formula ἐπικατάρατος ὁ δίδους ('cursed is the one who gives') invokes divine sanction on any oath-breaker.

ὁ

the one

Nominative

article (substantivizing the participle δίδους)

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

δίδους

who gives

Pres Act Ptcp Nom Masc Sg · δίδωμι

substantivized participle (subject of the curse: 'the one giving')

→ gnomic present participle (whoever gives, at any time)

δίδωμι (pres. ptcp.): 'give'; ὁ δίδους ('the one who gives') generalizes the curse to anyone who breaks the oath by giving a wife to Benjamin; the present participle has gnomic, timeless force — 'whoever gives'.

γυναῖκα

a wife

Accusative

direct object of δίδους

γυνή: 'wife'; the prohibited gift; giving 'a wife to Benjamin' is what triggers the curse.

τῷ

to the

Dative

article (with Βενιαμιν, marking dative)

the article τῷ marks the dative of the indeclinable Βενιαμιν ('to Benjamin').

Βενιαμιν

Benjamin

dative recipient (indeclinable; case marked by τῷ)

Βενιαμιν: indeclinable; the forbidden recipient of marriage from Israel's daughters.

19 καὶ εἶπαν ἰδοὺ δὴ ἑορτὴ κυρίου ἐν Σηλων ἀφ' ἡμερῶν εἰς ἡμέρας ἢ ἔστιν ἀπὸ βορρᾶ τῆς Βαιθηλ κατ' ἀνατολὰς ἡλίου ἐπὶ τῆς ὁδοῦ τῆς ἀναβαινούσης ἀπὸ Βαιθηλ εἰς Συχεμ καὶ ἀπὸ νότου τῆς Λεβωνα

And they said, 'Behold now, there is a feast of the LORD at Shiloh from year to year, which is north of Bethel, toward the rising of the sun, on the road that goes up from Bethel to Shechem, and south of Lebonah.'

Direct speech: the elders' counsel (the Shiloh feast as the loophole)

καὶ εἶπαν ἰδοὺ δὴ ἑορτὴ κυρίου

The elders propose the solution: the yearly feast of the LORD (ἑορτὴ κυρίου) at Shiloh. The presentative ἰδοὺ δὴ ('behold now') introduces the plan with urgency. The elaborate geographical clause locating Shiloh (north of Bethel, on the Bethel–Shechem road, south of Lebonah) is a precise topographical gloss, characteristic of the narrator's care to anchor the loophole-site exactly. The festival provides an occasion at which Benjaminites may take wives without anyone formally 'giving' them — circumventing the curse of v. 18.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ *constative aorist*

λέγω: 'say'; introduces the elders' proposed remedy.

ἰδοὺ

behold

presentative particle (drawing attention to the plan)

ἰδοὺ: 'behold / look'; renders הִנֵּה; introduces the proposal with vivid immediacy.

δὴ

now / indeed

emphatic particle (with ἰδοὺ: urgency)

δὴ: emphatic/hortatory particle 'now / indeed / pray'; ἰδοὺ δὴ ('behold now') adds urgency and persuasive force to the elders' counsel.

ἑορτή

feast

Nominative

subject (verbless clause: 'there is a feast')

ἑορτή: 'feast / festival'; renders אָפּ; the 'feast of the LORD' at Shiloh is an annual pilgrimage festival (perhaps Tabernacles or a vintage feast, given the vineyard-dancing of v. 21).

κυρίου

of the LORD

Genitive

genitive of relationship (defining ἑορτή: 'feast of the LORD')

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; ἑορτή κυρίου ('feast of the LORD') marks it as a sacred pilgrimage to YHWH's sanctuary at Shiloh — the cultic setting incongruously becomes the scene of the wife-seizure.

ἐν

at / in

preposition + dative (place)

ἐν: preposition governing its complement and marking the relation specified by the clause.

Σηλων

Shiloh

object of ἐν (indeclinable place-name)

Σηλων: indeclinable; Shiloh, site of the tabernacle and the yearly festival; the elaborate geographical gloss following locates it precisely.

ἀφ'

from

preposition + genitive (elided ἀπό; in idiom 'from days to days')

ἀπό (elided ἀφ' before rough breathing): in the idiom ἀφ' ἡμερῶν εἰς ἡμέρας ('from days to days') = 'yearly / from year to year', rendering הַיּוֹם לַיּוֹם.

ἡμερῶν

days

Genitive

genitive object of ἀφ' (idiom of recurrence)

ἡμέρα: 'day'; in the idiom 'from days to days' = annually; the feast recurs yearly, a fixed festal calendar.

εἰς

to

preposition + accusative (idiom: 'to days')

εἰς: preposition governing its complement and marking the relation specified by the clause.

ἡμέρας

days

Accusative

accusative object of εἰς (completing the recurrence-idiom)

ἡμέρα: 'day'; completes the idiom ἀφ' ἡμερῶν εἰς ἡμέρας ('from year to year'), marking the festival's annual recurrence.

ἣ

which

Nominative

relative pronoun (subject of ἔστιν; introducing geographical gloss)

ἥ (fem. ἣ): relative pronoun agreeing with ἑορτή/Σηλων; introduces the topographical description that locates the feast-site precisely.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (in the geographical relative clause)

→ *stative present (locating the site)*

εἰμί: 'be'; the present copula locates Shiloh geographically for the reader/hearer.

ἀπὸ

from / on the side of

preposition + genitive (direction: 'north of')

ἀπό: here directional 'on the (north) side of'; the geographical markers orient Shiloh relative to Bethel, the road, and Lebonah.

βορρᾶ

north

Genitive

genitive object of ἀπό (compass direction)

βορρᾶς: 'north / north wind'; renders צָפֹנ; ἀπὸ βορρᾶ ('to the north of') places Shiloh north of Bethel.

τῆς

the

Genitive

article (with Βαιθηλ, marking genitive)

the article τῆς marks the genitive of the indeclinable Βαιθηλ ('of Bethel').

Βαιθηλ

Bethel

genitive (indeclinable; reference point for the direction)

Βαιθηλ: indeclinable; Bethel as the southern reference point — Shiloh lies to its north.

κατ'

toward

preposition + accusative (direction: 'toward the rising')

κατά (elided κατ'): + accusative 'toward / at'; in κατ'ἀνατολὰς ἡλίου ('toward the sunrise / eastward').

ἀνατολὰς

rising / east

Accusative

accusative object of κατ' (compass direction)

ἀνατολή: 'rising (of the sun) / east'; renders Πῦμ; ἀνατολὰς ἡλίου ('the risings of the sun') = 'the east'; further orients the site.

ἡλίου

of the sun

Genitive

genitive (defining ἀνατολὰς: 'rising of the sun')

ἥλιος: 'sun'; ἀνατολαὶ ἡλίου ('sunrise') specifies the eastward orientation.

ἐπὶ

on

preposition + genitive (location: 'on the road')

ἐπὶ: preposition governing its complement and marking the relation specified by the clause.

τῆς

the

Genitive

article (with ὁδοῦ)

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

ὁδοῦ

road

Genitive

genitive object of ἐπὶ (the highway)

ὁδός: 'road / way / journey'; renders / 𐤇𐤍𐤕; the main north-south ridge route from Bethel to Shechem, on which Shiloh lies.

τῆς

the (one)

Genitive

article (with participle ἀναβαίνουσης: 'the road that goes up')

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

ἀναβαίνουσης

going up

Pres Act Ptcp Gen Fem Sg · ἀναβαίνω

attributive participle (modifying ὁδοῦ: 'the road going up')

→ present participle (the ascending highway)

ἀναβαίνω: 'go up / ascend'; the participle describes the road 'that goes up from Bethel to Shechem' — travel into the central hill-country was 'ascent'.

ἀπὸ

from

preposition + genitive (starting point of the road)

ἀπὸ: preposition governing its complement and marking the relation specified by the clause.

Βαιθηλ

Bethel

object of ἀπό (indeclinable: road's origin)

Βαιθηλ: indeclinable; the southern terminus of the road described.

εἰς

to

preposition + accusative (destination of the road)

εἰς: preposition governing its complement and marking the relation specified by the clause.

Συχεμ

Shechem

object of εἰς (indeclinable: road's destination)

Συχεμ: transliteration of Hebrew שִׁיכֶם (Shechem); indeclinable in the LXX; the northern terminus of the road; Shiloh lies between Bethel and Shechem.

καὶ

and

coordinate conjunction (adding the final marker)

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἀπὸ

from / on the side of

preposition + genitive (direction: 'south of')

ἀπὸ: directional 'to the (south) side of'; the final geographical bearing.

νότου

south

Genitive

genitive object of ἀπὸ (compass direction)

νότος: 'south / south wind'; renders / נָגֶב דָרֹם; ἀπὸ νότου ('to the south of') places Shiloh south of Lebonah.

τῆς

the

Genitive

article (with Λεβωνα, marking genitive)

the article τῆς marks the genitive of the indeclinable Λεβωνα ('of Lebonah').

Λεβωνα

Lebonah

genitive (indeclinable; final geographical reference point)

Λεβωνα: transliteration of Hebrew לְבוֹנָה (Lebonah); indeclinable; a town north of Shiloh, completing the precise topographical fix of the feast-site.

20 καὶ ἐνετείλαντο τοῖς υἱοῖς Βενιαμιν λέγοντες πορεύεσθε ἐνεδρεύσατε ἐν τοῖς ἀμπελῶσιν

And they commanded the sons of Benjamin, saying, 'Go and lie in ambush in the vineyards.'

Commissioning speech (the ambush-instruction)

καὶ ἐνετείλαντο τοῖς υἱοῖς Βενιαμιν

The elders now formally instruct the Benjaminites (ἐνετείλαντο, cf. v. 10) in the plan: go and lie in ambush (ἐνεδρεύσατε) in the vineyards of Shiloh. The vineyard setting confirms the festal context (likely a vintage celebration with dancing, v. 21). The asyndetic imperatival sequence πορεύεσθε ἐνεδρεύσατε ('go, ambush') conveys the brisk practicality of the directive.

καὶ
and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἐνετείλαντο
they commanded

Aor Mid Indic 3 Pl · ἐντέλλομαι

main verb (commissioning the Benjaminites)

→ constative aorist

ἐντέλλομαι: 'command / charge / give orders'; renders תְּצַו; the elders issue the operational instruction (cf. v. 10).

τοῖς
the

Dative

article (with υἱοῖς)

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

υἱοῖς
sons

Dative

dative indirect object of ἐνετείλαντο (with Βενιαμιν)

υἱός: 'son'; οἱ υἱοὶ Βενιαμιν ('the sons of Benjamin') are the recipients of the ambush-instruction.

Βενιαμιν
Benjamin

genitive of relationship (indeclinable)

Βενιαμιν: indeclinable; defines υἱοῖς.

λέγοντες
saying

Pres Act Ptcp Nom Masc Pl · λέγω

participle of speech (introducing the command)

→ circumstantial participle (citation-marker)

λέγω (ptcp.): λέγοντες renders לֹמְרִים, introducing the verbatim instruction.

πορεύεσθε
go

Pres Mid Impv 2 Pl · πορεύομαι

imperative (command to set out)

→ present imperative (general command)

πορεύομαι: 'go / proceed'; renders הֵצֵא; launches the ambush-mission; cf. vv. 10, 21.

ἐνεδρεύσατε
lie in ambush

Aor Act Impv 2 Pl · ἐνεδρεύω

imperative (asyndetic with πορεύεσθε: the ambush-command)

→ aorist imperative (decisive lying-in-wait)

ἐνεδρεύω: 'lie in ambush / lie in wait'; renders בָּרָח; the same tactic used militarily against Benjamin earlier (Judg 20:29) is now turned to the abduction of brides — the war-craft repurposed for the marriage-stratagem.

ἐν
in

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

ἐν: preposition governing its complement and marking the relation specified by the clause.

τοῖς
the

Dative

article (with ἀμπελῶσιν)

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

ἀμπελῶσιν
vineyards

Dative

dative object of ἐν (the ambush-site)

ἀμπελών: 'vineyard'; renders מְרִקָּה; the vineyards surrounding Shiloh, where the festal dancing takes place; the setting confirms a vintage-festival; recurs at v. 21.

21 καὶ ὄψεσθε καὶ ἰδοὺ ἐὰν ἐξέλθωσιν αἱ θυγατέρες τῶν οἰκούντων Σηλων χορεύειν ἐν τοῖς χοροῖς καὶ ἐξελεύσεσθε ἐκ τῶν ἀμπελώνων καὶ ἀρπάσατε ἑαυτοῖς ἀνὴρ γυναῖκα ἀπὸ τῶν θυγατέρων Σηλων καὶ πορεύεσθε εἰς γῆν Βενιαμιν

'And you shall watch, and behold, when the daughters of the inhabitants of Shiloh come out to dance in the dances, then you shall come out from the vineyards and seize for yourselves each man a wife from the daughters of Shiloh, and go to the land of Benjamin.'

Continued command (the seizure-instruction in detail)

καὶ ὄψεσθε καὶ ἰδοὺ

The plan is detailed: watch (ὄψεσθε), and when the daughters of Shiloh come out to dance, rush from the vineyards and each man seize (ἀρπάσατε) a wife. The verb ἀρπάζω ('seize / snatch by force') is unambiguous abduction; the distributive ἀνὴρ γυναῖκα ('each man a woman') matches one bride per survivor. This stratagem legally evades the curse of v. 18: no father 'gives' a daughter — she is taken.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ὄψεσθε

you shall watch

Fut Mid Indic 2 Pl · ὁράω

main verb (imperative future: 'watch / keep watching')

→ *imperative future (command to keep watch)*

ὁράω: 'see / watch'; the future ὄψεσθε functions imperatively — 'you shall watch / keep your eyes open' for the moment the dancers emerge.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἰδοὺ

behold

presentative particle (anticipating the dancers' appearance)

ἰδοὺ: 'behold'; renders תִּבְּרֶנּוּ; dramatizes the anticipated moment of the dancers coming out.

ἐάν

when / if

conditional-temporal conjunction (with subjunctive ἐξέλθωσιν)

ἐάν: 'if / when(ever)'; with the subjunctive it marks the contingent moment ('when/if they come out') triggering the seizure.

ἐξέλθωσιν

come out

Aor Act Subj 3 Pl · ἐξέρχομαι

verb of the temporal-conditional clause

→ aorist subjunctive (the triggering event)

ἐξέρχομαι: 'go out / come forth'; renders ΝϚ; the daughters 'coming out' to dance is the signal for the ambush to spring.

αἱ

the

Nominative

article (with θυγατέρες)

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

θυγατέρες

daughters

Nominative

subject of ἐξέλθωσιν

θυγάτηρ: 'daughter'; the young women of Shiloh, the targets of the seizure; the irony is sharp — daughters not 'given' (v. 18) but taken.

τῶν

of the

Genitive

article (with οἰκούντων)

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

οἰκούντων

inhabitants

Pres Act Ptcp Gen Masc Pl · οἰκέω

substantivized participle (genitive: 'of the inhabitants')

→ customary present participle

οἰκέω: 'dwell'; οἱ οἰκοῦντες Σηλῶν ('the inhabitants of Shiloh') are the fathers/families whose daughters will be taken.

Σηλῶν

Shiloh

indeclinable place-name (genitive of relationship with οἰκούντων)

Σηλῶν: indeclinable; the festal town whose daughters are the brides-to-be.

χορεύειν

to dance

Pres Act Inf · χορεύω

infinitive of purpose (with ἐξέλθωσιν: 'come out to dance')

→ present infinitive (purpose of the coming-out)

χορεύω: 'dance (in a chorus/ring)'; the daughters come out 'to dance', a festal custom (cf. Judg 11:34; 1 Sam 18:6); the cognate noun χοροῖς follows.

ἐν

in

preposition + dative (sphere: 'in the dances')

ἐν: preposition governing its complement and marking the relation specified by the clause.

τοῖς

the

Dative

article (with χοροῖς)

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

χοροῖς

dances

Dative

dative object of ἐν (the festal dances)

χορός: 'dance / round-dance / chorus'; renders ἡζῆ; the cognate of χορεύω; the ring-dances of the festival, the occasion of the abduction.

καὶ

then / and

conjunction (apodosis-marker after the temporal clause)

καί: here marks the apodosis ('then') following the ἐάν-clause — when the dancers emerge, then the ambushers act.

ἐξελεύσεσθε

you shall come out

Fut Mid Indic 2 Pl · ἐξέρχομαι

main verb (imperative future: 'come out')

→ imperative future (command to break cover)

ἐξέρχομαι: 'come out'; the future ἐξελεύσεσθε functions imperatively — the ambushers are to burst from the vineyards at the signal.

ἐκ

from / out of

preposition + genitive (source: 'out of the vineyards')

ἐκ: preposition governing its complement and marking the relation specified by the clause.

τῶν

the

Genitive

article (with ἀμπελώνων)

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

ἀμπελώνων

vineyards

Genitive

genitive object of ἐκ (the ambush-cover)

ἀμπελών: 'vineyard'; the hiding-place from which the Benjaminites spring (cf. v. 20).

καὶ

and

coordinate conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἀρπάσατε

seize

Aor Act Impv 2 Pl · ἀρπάζω

imperative (the seizure-command)

→ aorist imperative (decisive snatching)

ἀρπάζω: 'seize / snatch / carry off by force'; renders ἦρπ; unambiguous abduction — each man is to grab a bride; the verb recurs at v. 23 (ἥρπασαν), reporting compliance; the forcible 'seizing' is precisely what allows Israel to claim no daughter was 'given' (v. 18).

ἐαυτοῖς

for yourselves

Dative

reflexive dative of advantage (with ἀρπάσατε)

ἐαυτοῦ (dat. pl. ἐαυτοῖς): reflexive 'for yourselves'; the dative of advantage stresses that each man seizes a bride for his own marriage.

ἀνὴρ

each man

Nominative

distributive nominative in apposition to the subject ('each man')

ἀνὴρ: 'man'; the distributive ἀνὴρ γυναῖκα ('each man a woman'), a Hebraism (יִשְׂרָאֵל הָיָה אֶחָד לְכָל אִשָּׁה), specifies one bride per Benjaminite — matching the 200 remaining survivors to 200 dancers.

γυναῖκα

a wife

Accusative

direct object of ἀρπάσατε

γυνή: 'woman / wife'; the seized bride; the chapter's leitmotif reaches its resolution in the act of seizure.

ἀπὸ

from

preposition + genitive (source/partitive)

ἀπὸ: preposition governing its complement and marking the relation specified by the clause.

τῶν

the

Genitive

article (with θυγατέρων)

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

θυγατέρων

daughters

Genitive

genitive object of ἀπὸ (source of the brides)

θυγάτηρ: 'daughter'; the daughters of Shiloh, the source of wives by seizure rather than by gift.

Σηλων

Shiloh

indeclinable place-name (genitive of relationship)

Σηλων: indeclinable; the festal town.

καὶ

and

coordinate conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

πορεύεσθε

go

Pres Mid Impv 2 Pl · πορεύομαι

imperative (command to depart with the brides)

→ present imperative

πορεύομαι: 'go'; the final command — having seized the brides, return to Benjaminite territory.

εἰς

to

preposition + accusative (destination)

εἰς: preposition governing its complement and marking the relation specified by the clause.

γῆν

land

Accusative

accusative object of εἰς (with Βενιαμιν: 'land of Benjamin')

γῆ: 'land'; renders γῆν; the territory of Benjamin, where the survivors will resettle with their new wives.

Βενιαμιν

Benjamin

genitive of relationship (indeclinable: 'of Benjamin')

Βενιαμιν: indeclinable; defines γῆν ('land of Benjamin').

22 καὶ ἔσται ὅταν ἔλθωσιν οἱ πατέρες αὐτῶν ἢ οἱ ἀδελφοὶ αὐτῶν κρίνεσθαι πρὸς ὑμᾶς καὶ ἐροῦμεν αὐτοῖς ἔλεος ποιήσατε ἡμῖν αὐτάς ὅτι οὐκ ἐλάβομεν ἀνὴρ γυναῖκα αὐτοῦ ἐν τῇ παρατάξει ὅτι οὐχ ὑμεῖς ἐδώκατε αὐτοῖς ὡς καιρὸς πλημμελήσατε

'And it shall be, when their fathers or their brothers come to bring a complaint against you, then we will say to them, "Show us favor with them, because we did not take each man his wife in the battle; for you did not give them to them, lest now you incur guilt."

Contingency provision (the elders' promise to placate the fathers)

καὶ ἔσται ὅταν ἔλθωσιν

The elders anticipate the legal objection: when fathers or brothers come to litigate (κρίνεσθαι), the elders will intercede. The reasoning is a clever legal fiction: the Benjaminites did not 'take' wives in war (so no spoil-claim), and the fathers did not 'give' (so the curse-oath of v. 18 is not violated) — therefore no one bears guilt. The verb πλημμελήσατε ('you would incur guilt') closes the argument: passivity preserves their innocence under oath. The verse is textually difficult; the rendering follows the Rahlfs text.

καὶ

and

narrative conjunction (with ἔσται: temporal formula)

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of temporal formula (καὶ ἔσται = 'and it shall come to pass')

→ *predictive future (anticipating a future contingency)*

εἰμί (fut. ἔσται): the formula καὶ ἔσται ('and it shall be / come to pass') renders Hebrew הָיָה, a future temporal connector setting up the contingency clause.

ὅταν

when

temporal conjunction (with subjunctive ἔλθωσιν)

ὅταν: 'when(ever)'; with the subjunctive marks the anticipated contingency — the fathers' complaint.

ἔλθωσιν

come

Aor Act Subj 3 Pl · ἔρχομαι

verb of the temporal clause

→ *aorist subjunctive (the anticipated arrival)*

ἔρχομαι: 'come'; the fathers/brothers coming to litigate is the foreseen objection the elders prepare to meet.

οἱ

the

Nominative

article (with πατέρες)

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

πατέρες

fathers

Nominative

subject of ἔλθωσιν

πατήρ: 'father'; renders Πῆ; the fathers of the seized daughters, the natural plaintiffs.

αὐτῶν

their

Genitive

genitive of possession (modifying πατέρες)

αὐτῶν: pronominal form marking person, possession, or reference within the clause.

ἢ

or

disjunctive conjunction

ἢ: 'or'; introduces the alternative plaintiffs — brothers as well as fathers.

οἱ

the

Nominative

article (with ἀδελφοί)

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

ἀδελφοί

brothers

Nominative

subject of ἔλθωσιν (alternative to πατέρες)

ἀδελφός: 'brother'; renders Πῆ; the brothers as alternative kinsman-plaintiffs with marriage-rights over the daughters.

αὐτῶν

their

Genitive

genitive of possession (modifying ἀδελφοί)

αὐτῶν: pronominal form marking person, possession, or reference within the clause.

κρίνεσθαι

to litigate / bring complaint

Pres Mid/Pass Inf · κρίνω

infinitive of purpose (with ἔλθωσιν: 'come to litigate')

→ present infinitive (purpose of coming)

κρίνω (mid.): 'go to law / contend / bring a legal complaint'; renders כִּי; the middle κρίνεσθαι πρὸς ('litigate against') denotes a formal legal protest — the elders foresee the fathers seeking redress.

πρὸς

against

preposition + accusative (legal opposition: 'against you')

πρὸς + accusative: here 'against' in the legal sense — the complaint directed at the elders/Israel.

ὕμᾱς

you

Accusative

accusative object of πρὸς (the defendants)

σύ (acc. pl. ὑμᾶς): 'you'; the addressees (the elders/congregation) against whom the fathers might litigate.

καὶ

then

conjunction (apodosis-marker)

καί: marks the apodosis — when they come, 'then we will say'.

ἐροῦμεν

we will say

Fut Act Indic 1 Pl · λέγω

main verb (the elders' promised response)

→ predictive future (the planned intercession)

λέγω (fut. ἐροῦμεν): 'say / tell'; the elders promise their future plea on the Benjaminites' behalf.

αὐτοῖς

to them

Dative

dative indirect object of ἐροῦμεν (the plaintiff fathers)

αὐτοῖς: lexical item interpreted according to its local syntactic role in this passage.

ἔλεος

favor / mercy

Accusative

direct object of ποιήσατε (idiom: 'show favor')

ἔλεος: 'mercy / kindness / favor'; renders יָדָהּ / רַחֲמֶיךָ; the idiom ἔλεος ποιήσατε ('do/show mercy/favor') appeals to the fathers' goodwill — grant the brides graciously rather than press the complaint.

ποιήσατε

show / do

Aor Act Impv 2 Pl · ποιέω

imperative (the plea to the fathers)

→ **aorist imperative (entreaty)**

ποιέω: 'do / make'; in ἔλεος ποιήσατε ('show favor') the imperative is an entreaty addressed to the fathers — be gracious in the matter of the daughters.

ἡμῖν

us / for us

Dative

dative of advantage (with ποιήσατε: 'show favor to us')

ἐγὼ (dat. pl. ἡμῖν): 'to/for us'; the elders include themselves in the appeal — grant this favor for our sake (and Benjamin's).

αὐτάς

them

Accusative

accusative (the daughters, object of the implied granting)

αὐτάς (fem. acc. pl. αὐτάς): 'them'; refers to the seized daughters — the object of the requested favor ('grant them to us').

ὅτι

because

causal conjunction (the first legal ground)

ὅτι: 'because'; introduces the first plea-ground — the brides were not taken as ordinary war-captives.

οὐκ

not

negative adverb (with ἐλάβομεν)

οὐκ: function word shaping the local clause or phrase relation in this oracle.

ἐλάβομεν

we took

Aor Act Indic 1 Pl · λαμβάνω

main verb of causal clause

→ **constative aorist (with negation)**

λαμβάνω: 'take / receive'; renders נָלַקְנוּ; the plea is that 'we did not take each his wife in the battle' — i.e. these are not war-spoil seized in combat, removing one legal objection; the distributive ἀνὴρ γυναῖκα follows.

ἀνὴρ

each man

Nominative

distributive nominative ('each man', loosely in apposition)

ἀνὴρ: 'man'; the distributive idiom ἀνὴρ γυναῖκα αὐτοῦ ('each man his wife') again renders יָדָהּ שְׁיָאָהּ.

γυναῖκα

wife

Accusative

direct object of ἐλάβομεν

γυνή: 'wife'; the wife each Benjaminite obtained — but, the plea insists, not by war-capture.

αὐτοῦ

his

Genitive

genitive of possession (modifying γυναῖκα)

αὐτοῦ: pronominal form marking person, possession, or reference within the clause.

ἐν

in

preposition + dative (circumstance: 'in the battle')

ἐν: preposition governing its complement and marking the relation specified by the clause.

τῇ

the

Dative

article (with παρατάξει)

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

παρατάξει

battle / battle-line

Dative

dative object of ἐν (the war-context being denied)

παρατάξις: 'battle-array / battle / line of battle'; renders הַמַּלְחָמָה / הַמַּלְחָמָה; the plea denies that the wives were taken as captives 'in the battle' — distinguishing this seizure from ordinary spoils of war.

ὅτι

for

causal conjunction (the second legal ground)

ὅτι: 'because / for'; introduces the second, decisive plea-ground — the fathers did not 'give', so the oath is intact.

οὐχ

not

negative adverb (with ἐδώκατε; before rough breathing)

οὐχ: function word shaping the local clause or phrase relation in this oracle.

ὕμεῖς

you

Nominative

emphatic subject pronoun (with ἐδώκατε)

σύ (nom. pl. ὑμεῖς): emphatic 'you (yourselves)'; stresses that the fathers themselves did not perform the prohibited 'giving' — so the curse of v. 18 does not fall on them.

ἐδώκατε

you gave

Aor Act Indic 2 Pl · δίδωμι

main verb of the second causal clause

→ constative aorist (with negation)

δίδωμι: 'give'; the key legal point — 'you did not give them' — means the fathers are technically innocent of breaking the oath, since the daughters were seized, not given; the loophole on which the whole stratagem rests.

αὐτοῖς

to them

Dative

dative indirect object of ἐδώκατε (the Benjaminites)

αὐτοῖς: lexical item interpreted according to its local syntactic role in this passage.

ὥς

as / lest now

conjunction/particle (difficult: 'as it were' / introducing the final clause)

ὥς: 'as / when / so that'; the clause ὥς καιρὸς πλημμελήσατε is textually obscure; perhaps 'as the occasion (requires)' or 'otherwise, in due time, you would incur guilt' — the sense being that only by this passive acquiescence do the fathers avoid oath-guilt.

καιρός

time / occasion

Nominative

nominative (in the obscure final clause: 'as the time/occasion')

καιρός: 'time / occasion / right moment'; in the difficult phrase ὡς καιρός it may mean 'as the occasion (demands)' or function adverbially ('at this time'); the clause's exact sense is uncertain in the textual tradition.

πλημμελήσατε

you would incur guilt

Aor Act Impv 2 Pl · πλημμελέω

verb (difficult: imperatival or with conditional/result force)

→ aorist (in an obscure construction; sense: incurring guilt)

πλημμελέω: 'commit a fault / err / incur guilt / offend'; renders ΠΨΛ; the verb denotes incurring ritual/legal guilt; the clause warns that, but for this arrangement, the fathers would have transgressed — i.e. their non-action keeps them guiltless; the morphology (impv. form in a result-sense) reflects the difficulty of the Rahlfs text here.

23 καὶ ἐποίησαν οὕτως οἱ υἱοὶ Βενιαμιν καὶ ἔλαβον γυναῖκας εἰς ἀριθμὸν αὐτῶν ἀπὸ τῶν χορευουσῶν ᾧν ἦρπασαν καὶ ἐπορεύθησαν καὶ ὑπέστρεψαν εἰς τὴν κληρονομίαν αὐτῶν καὶ ᾠκοδόμησαν τὰς πόλεις καὶ ἐκάθισαν ἐν αὐταῖς

And the sons of Benjamin did so, and took wives according to their number from the women who were dancing, whom they seized; and they went and returned to their inheritance, and rebuilt the cities and dwelt in them.

Narrative compliance + resolution (Benjamin restored)

καὶ ἐποίησαν οὕτως οἱ υἱοὶ Βενιαμιν

The compliance-formula ἐποίησαν οὕτως ('they did so', cf. v. 11) reports the plan's execution: the Benjaminites take wives 'according to their number' (εἰς ἀριθμὸν αὐτῶν) from the dancers they seized, then return, rebuild their cities, and settle. The four verbs of resolution (πορεύομαι, ὑποστρέφω, οἰκοδομέω, καθίζω) reverse the tribe's near-extinction: from refugees at the rock to settled inhabitants rebuilding their inheritance.

καὶ
and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἐποίησαν
did

Aor Act Indic 3 Pl · ποιέω

main verb (compliance-formula)

→ *constative aorist*

ποιέω: 'do'; the compliance-formula ἐποίησαν οὕτως ('they did so', rendering יָבֹנְוּ) reports the Benjaminites' execution of the elders' plan (cf. v. 11).

οὕτως
so / thus

adverb of manner (with ἐποίησαν)

οὕτως: 'thus / so'; renders יָבֹנְוּ; completes the compliance-formula.

οἱ
the

Nominative

article (with υἱοί)

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

υἱοί
sons

Nominative

subject (with Βενιαμιν)

υἱός: 'son'; οἱ υἱοὶ Βενιαμιν ('the sons of Benjamin'), the survivors who carry out the stratagem.

Βενιαμιν
Benjamin

genitive of relationship (indeclinable)

Βενιαμιν: indeclinable; defines υἱοί.

καὶ
and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἔλαβον
they took

Aor Act Indic 3 Pl · λαμβάνω

main verb (taking wives)

→ *constative aorist*

λαμβάνω: 'take / receive'; renders נָקַח; 'to take a wife' is the marriage idiom; here the brides are taken by seizure, completing the remedy for the wife-shortage.

γυναῖκας
wives

Accusative

direct object of ἔλαβον

γυνή: 'wife'; the seized brides, now married; the chapter's central quest reaches fulfilment.

εἰς
according to

preposition + accusative (measure: 'according to their number')

εἰς + accusative: here measure/correspondence — 'to the number of them', i.e. one bride per unmarried survivor.

ἀριθμὸν
number

Accusative

accusative object of εἰς (measure)

ἀριθμός: 'number / count'; renders מִסְפָּר; εἰς ἀριθμὸν αὐτῶν ('according to their number') specifies that the brides taken matched the number of wifeless men (the 200 not provided for from Jabesh).

αὐτῶν
their

Genitive

genitive of possession (modifying ἀριθμὸν)

αὐτῶν: pronominal form marking person, possession, or reference within the clause.

ἀπὸ

from

preposition + genitive (source/partitive)

ἀπὸ: preposition governing its complement and marking the relation specified by the clause.

τῶν

the

Genitive

article (with χορευουσῶν)

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

χορευουσῶν

women dancing

Pres Act Ptcp Gen Fem Pl · χορεύω

substantivized participle (genitive: 'of the dancing women')

→ present participle (the dancers in mid-dance)

χορεύω: 'dance'; the substantivized participle αἱ χορεύουσαι ('the dancing women') designates the daughters of Shiloh caught in the dance and seized; the present participle vividly captures them mid-action.

ὧν

whom

Genitive

relative pronoun (object of ἥρπασαν; attracted to genitive)

ὧς (gen. pl. ὧν): relative pronoun, genitive by attraction to its antecedent χορευουσῶν; 'whom they seized'.

ἥρπασαν

they seized

Aor Act Indic 3 Pl · ἁρπάζω

verb of relative clause (the act of seizure)

→ constative aorist

ἁρπάζω: 'seize / snatch / carry off'; renders ἦρְפְּצוּ; reports the execution of the seizure-command of v. 21 (ἁρπάσατε) — the brides were forcibly taken from the dance.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἐπορεύθησαν

they went

Aor Pass Indic 3 Pl · πορεύομαι

main verb (departure)

→ constative aorist

πορεύομαι: 'go / journey'; renders עָלְוּ; the Benjaminites depart with their brides toward home.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ὑπέστρεψαν

returned

Aor Act Indic 3 Pl · ὑποστρέφω

main verb (return to the inheritance)

→ constative aorist

ὑποστρέφω: 'turn back / return'; renders שָׁבְוּ; the survivors return to the territory of Benjamin, reversing their exile at the rock of Rimmon.

εἰς

to

preposition + accusative (destination)

εἰς: preposition governing its complement and marking the relation specified by the clause.

τὴν

the

Accusative

article (with κληρονομίαν)

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

κληρονομίαν

inheritance

Accusative

accusative object of εἰς (the tribal allotment)

κληρονομία: 'inheritance / possession'; renders עֲרֵבָה; the tribal land-allotment of Benjamin, now repopulated — fulfilling the principle of v. 17 (κληρονομία διασφoζομένων).

αὐτῶν

their

Genitive

genitive of possession (modifying κληρονομίαν)

αὐτῶν: pronominal form marking person, possession, or reference within the clause.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ὠκοδόμησαν

they rebuilt

Aor Act Indic 3 Pl · οἰκοδομέω

main verb (rebuilding the cities)

→ *constative aorist*

οἰκοδομέω: 'build / rebuild'; renders בָּנִי; the cities devastated in the war (Judg 20:48) are rebuilt — the same verb as the altar-building of v. 4, here signaling tribal restoration and re-settlement.

τὰς

the

Accusative

article (with πόλεις)

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

πόλεις

cities

Accusative

direct object of ὠκοδόμησαν

πόλεις: 'city / town'; renders יָרֵי; the Benjaminite towns, rebuilt from the war's destruction.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἐκάθισαν

they dwelt

Aor Act Indic 3 Pl · καθίζω

main verb (settling in the cities)

→ *constative aorist (resultant settlement)*

καθίζω: 'sit / settle / dwell'; renders בָּשָׁ; here 'settled / dwelt in them' — the final note of restoration: Benjamin is again an established, inhabited tribe (contrast v. 2, where the same verb described mourning).

ἐν

in

preposition + dative (place: 'in them')

ἐν: preposition governing its complement and marking the relation specified by the clause.

αὐταῖς

them

Dative

dative object of ἐν (the rebuilt cities)

αὐτός (fem. dat. pl. αὐταῖς): 'them'; refers to the rebuilt πόλεις, where Benjamin now dwells securely.

24 καὶ περιεπάτησαν ἐκεῖθεν οἱ υἱοὶ Ἰσραὴλ ἐν τῷ καιρῷ ἐκείνῳ ἄνῆρ εἰς φυλὴν αὐτοῦ καὶ εἰς συγγένειαν αὐτοῦ καὶ ἐξῆλθον ἐκεῖθεν ἄνῆρ εἰς κληρονομίαν αὐτοῦ

And the sons of Israel departed from there at that time, each man to his tribe and to his clan; and they went out from there, each man to his inheritance.

Narrative dispersal (the assembly disbands; the crisis closed)

καὶ περιεπάτησαν ἐκεῖθεν οἱ υἱοὶ Ἰσραὴλ

With Benjamin restored, the national assembly disperses: each man returns to his tribe, clan, and inheritance. The distributive ἄνῆρ ('each man') and the threefold goal (tribe / clan / inheritance) signal the orderly re-establishment of normal tribal life. This verse closes the Benjaminite narrative (chs. 19–21); v. 25 then appends the book's final editorial refrain.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

περιεπάτησαν

they departed / went their way

Aor Act Indic 3 Pl · περιπατέω

main verb (the dispersal of the assembly)

→ constative aorist

περιπατέω: 'walk about / go one's way'; here 'they went off / departed' (rendering גָּזְזוּ); the assembled tribes disperse from Shiloh/Bethel back to their homes, the crisis resolved.

ἐκεῖθεν

from there

adverb of place (source of departure)

ἐκεῖθεν: 'from there / thence'; marks the departure from the place of assembly; repeated below for emphasis on the dispersal.

οἱ

the

Nominative

article (with υἱοί)

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

υἱοὶ

sons

Nominative

subject (with Ἰσραὴλ)

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ, the national assembly now disbanding.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable)

Ἰσραὴλ: indeclinable; defines υἱοί.

ἐν

at

preposition + dative (temporal: 'at that time')

ἐν: preposition governing its complement and marking the relation specified by the clause.

τῷ

the

Dative

article (with καιρῷ)

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

καιρῷ

time

Dative

dative of time (with ἐκείνῳ)

καιρός: 'time'; ἐν τῷ καιρῷ ἐκείνῳ ('at that time', rendering מִיְהוָה בְּעֵצָה) is the standard time-marker (cf. v. 14).

ἐκείνῳ

that

Dative

demonstrative (modifying καιρῷ)

ἐκεῖνος: 'that'; fixes the dispersal at the narrative moment of Benjamin's restoration.

ἀνὴρ

each man

Nominative

distributive nominative ('each man')

ἀνὴρ: 'man'; the distributive 'each man (to his own...)', rendering שָׁרָא; emphasizes the orderly return of every Israelite to his own tribal place.

εἰς

to

preposition + accusative (destination)

εἰς; preposition governing its complement and marking the relation specified by the clause.

φυλὴν

tribe

Accusative

accusative object of εἰς (first destination)

φυλή: 'tribe'; each man returns 'to his tribe' — the basic unit of Israelite social-territorial order.

αὐτοῦ

his

Genitive

genitive of possession (modifying φυλὴν)

αὐτοῦ: pronominal form marking person, possession, or reference within the clause.

καὶ

and

coordinate conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

εἰς

to

preposition + accusative (second destination)

εἰς; preposition governing its complement and marking the relation specified by the clause.

συγγένειαν

clan / kindred

Accusative

accusative object of εἰς (second destination)

συγγένεια: 'kinship / clan / family'; renders מִשְׁפָּחָה; the clan is the sub-tribal kinship unit; 'tribe and clan' together denote the full social structure to which each man returns.

αὐτοῦ

his

Genitive

genitive of possession (modifying συγγένειαν)

αὐτοῦ: pronominal form marking person, possession, or reference within the clause.

καὶ

and

narrative conjunction

καὶ: connective element linking clauses, phrases, or discourse developments in the passage.

ἐξῆλθον

they went out

Aor Act Indic 3 Pl · ἐξέρχονται

main verb (departure restated)

→ **constative aorist**

ἐξέρχονται: 'go out / depart'; renders מִצָּרָיִם; restates the dispersal ('they went out from there'), reinforcing the orderly return of each to his inheritance.

ἐκεῖθεν

from there

adverb of place (source)

ἐκεῖθεν: 'from there'; the repeated adverb underlines the complete dispersal from the assembly-site.

ἄνῃρ

each man

Nominative

distributive nominative ('each man')

ἄνῃρ: 'man'; the distributive idiom repeated — each man to his own inheritance.

εἰς

to

preposition + accusative (destination)

εἰς: preposition governing its complement and marking the relation specified by the clause.

κληρονομίαν

inheritance

Accusative

accusative object of εἰς (each man's allotment)

κληρονομία: 'inheritance / possession'; renders נַחֲלָה; each man's own tribal land-allotment — the resolution restores the whole nation to settled, ordered life on its inheritance.

αὐτοῦ

his

Genitive

genitive of possession (modifying κληρονομίαν)

αὐτοῦ: pronominal form marking person, possession, or reference within the clause.

25 ἐν δὲ ταῖς ἡμέραις ἐκείναις οὐκ ἦν βασιλεὺς ἐν Ἰσραὴλ ἄνῃρ τὸ εὐθὲς ἐνώπιον αὐτοῦ ἐποίει

Now in those days there was no king in Israel; each man did what was right in his own eyes.

Closing editorial refrain (the conclusion of the Book of Judges)

ἐν δὲ ταῖς ἡμέραις ἐκείναις

This is the final verse of the entire Book of Judges. The refrain οὐκ ἦν βασιλεὺς ἐν Ἰσραὴλ ('there was no king in Israel') recurs at 17:6; 18:1; 19:1, but only here and at 17:6 is it joined to the second half — ἄνῃρ τὸ εὐθὲς ἐνώπιον αὐτοῦ ἐποίει ('each man did what was right in his own eyes'). As the book's closing line, it renders no resolution to the chaos just narrated but a theological verdict on the whole pre-monarchic era: the absence of covenant kingship produced a society of autonomous self-direction. The δέ shifts from narrative to editorial summary; the line points forward, by its very lack, to the monarchy that 1–2 Samuel will introduce.

ἐν

in

preposition + dative (temporal: 'in those days')

ἐν: preposition governing its complement and marking the relation specified by the clause.

δὲ

now

transitional particle (post-positive: shift to editorial summary)

δέ: post-positive particle; here marks the shift from the narrative proper to the book's concluding editorial refrain — a closing authorial reflection rather than a new event.

ταῖς

the

Dative

article (with ἡμέραις)

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

ἡμέραις

days

Dative

dative of time (with ἐκεῖναις: 'in those days')

ἡμέρα: 'day'; the formula ἐν ταῖς ἡμέραις ἐκεῖναις ('in those days', rendering עִתִּיָּבָּ עֲדָהָה) is the refrain's temporal frame, designating the whole pre-monarchic period of the judges.

ἐκεῖναις

those

Dative

demonstrative (modifying ἡμέραις)

ἐκεῖνος: 'those'; the remote demonstrative looks back over the whole era narrated in Judges, viewing it from the standpoint of the (monarchic) editor.

οὐκ

not

negative adverb (with ἦν)

οὐκ: function word shaping the local clause or phrase relation in this oracle.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (existential: 'there was no')

→ *stative imperfect (the abiding condition of the era)*

εἰμί (impf. ἦν): 'be'; existential 'there was no king' — the imperfect denotes the continuous state of the whole period; the refrain's first clause.

βασιλεὺς

king

Nominative

subject of ἦν (existential)

βασιλεὺς: 'king'; renders מֶלֶךְ; the absent institution; the lack of covenant kingship is the refrain's diagnosis of the era's lawlessness and the implicit anticipation of the monarchy (1–2 Samuel).

ἐν

in

preposition + dative (place: 'in Israel')

ἐν: preposition governing its complement and marking the relation specified by the clause.

Ισραηλ

Israel

object of ἐν (indeclinable place/people-name)

Ισραηλ: indeclinable; the nation lacking a king during the period of the judges.

ἀνὴρ

each man

Nominative

distributive subject of ἐποίει ('each man')

ἀνὴρ: 'man'; the distributive 'each man' (rendering אִישׁ); the refrain's second clause portrays a society of autonomous individuals, each his own authority — the antithesis of covenant order under a king.

τὸ

the

Accusative

article (with substantivized εὐθές)

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

εὐθές

what is right / straight

Accusative

substantivized adjective (direct object of ἐποίει: 'the right thing')

εὐθύς (n. εὐθές): 'straight / right / upright'; renders רָשָׁ; τὸ εὐθές ('that which is right') is here the standard each man sets for himself — not God's law but his own judgment; the tragic irony is that 'right in his own eyes' is precisely what covenant law warns against (cf. Deut 12:8).

ἐνώπιον

in the sight of / before

preposition + genitive (Hebraism: 'in his own eyes')

ἐνώπιον: 'before / in the sight of'; Hebraism rendering יָגִיד בְּעֵינָיו ('in the eyes of'); ἐνώπιον αὐτοῦ ('in his own sight/eyes') locates moral authority in the individual's own subjective judgment — the keynote of the book's closing verdict.

αὐτοῦ

his own

Genitive

genitive object of ἐνώπιον (reflexive: 'his own eyes')

αὐτός (gen. αὐτοῦ): 'his (own)'; the reflexive sense ('in his own eyes') stresses the self-referential autonomy that the refrain condemns.

ἐποίει

did / kept doing

Impf Act Indic 3 Sg · ποιέω

main verb (the refrain's second clause; imperfect of customary action)

→ customary/iterative imperfect (habitual conduct of the whole era)

ποιέω: 'do / make'; renders תָּשַׁע; the customary imperfect ἐποίει ('each kept doing / used to do') depicts the habitual, era-wide pattern of self-willed conduct; as the final word of the Book of Judges, it leaves the reader with an unresolved indictment that cries out, by its very form, for the kingship to come.

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.