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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Judges, Chapter 3

ΚΡΙΤΑΙ Γ΄

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

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

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

Theme

The testing nations remain, and the first judges show the pattern of deliverance through Othniel, Ehud, and Shamgar.

Translation & textual notes

The Greek text of Judges 3 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 divergent Greek text-forms (the so-called A and B traditions); Rahlfs prints the B-text (Codex Vaticanus) as his base, and the annotation here follows that verbatim reference. Judges 3 is a hinge chapter that closes the programmatic prologue (the nations ὙΗΩΗ 'left' — ἀφῆκεν — to test Israel and to teach war, vv. 1–6) and inaugurates the cyclical body of the book with its first two deliverer-narratives. The opening unit (vv. 1–6) supplies a theological rationale for

the survival of the Canaanite nations: πειράσαι ('to test', vv. 1, 4) and τοῦ διδάξαι αὐτοὺς πόλεμον ('to teach them war', v. 2) frame the leftover nations as YHWH's pedagogical instrument; intermarriage (v. 6) and the worship of the Βααλὶμ and ἄλση (v. 7) trigger the cycle. The Othniel account (vv. 7–11) is the paradigmatic, schematic deliverance — sin, servitude to Χουσαρσαθαιμ βασιλεὺς Συρίας ποταμῶν ('Cushan-rishathaim, king of Mesopotamia'), the cry, the raising of a σωτήρ, the descent of the πνεῦμα κυρίου, victory, and forty years of rest. The Ehud narrative (vv. 12–30) is by contrast richly novelistic: the left-handed (ἀμφοτεροδέξις) Benjaminite forges a two-edged dagger (μάχαιραν δίστομον), conceals it on his right thigh past the searchers, delivers his 'secret word' (λόγος κρύφιος) and then his 'word of God' (λόγος θεοῦ) to the obese Eglon in his cool upper room (ὑπερῶον θερινόν), drives the blade in so deep that the fat closes over it, escapes, and rallies Israel to seize the Jordan fords. The chapter ends with the terse Shamgar notice (v. 31): six hundred Philistines struck down ἐν τῷ ἀροτρόποδι τῶν βοῶν ('with an oxgoad').

Discourse structure of the chapter

A · 3:1–6

The nations left to test Israel and to teach war; intermarriage and apostasy

The narrator names the nations YHWH 'left' (ἀφῆκεν, v. 1) in the land: the five satrapies of the Philistines, the Canaanite, Sidonian, and Hivite (v. 3). Their purpose is twofold — to test (πειράσαι) the generations of Israel that had not known the wars of Canaan, and to teach them war (τοῦ διδάξαι αὐτοὺς πόλεμον, v. 2) — and to prove whether Israel will obey YHWH's commands given through Moses (v. 4). Israel instead settles among the Canaanite, Hittite, Amorite, Perizzite, Hivite, and Jebusite (v. 5), intermarries with them, and serves their gods (v. 6), setting the cyclical apostasy in motion.

B · 3:7–11

Othniel: the paradigmatic deliverance from Cushan-rishathaim of Mesopotamia

Israel does evil, forgets YHWH, and serves the Baalim and the sacred groves (v. 7); YHWH's anger sells them into the hand of Cushan-rishathaim, king of Mesopotamia, for eight years (v. 8). When they cry out, YHWH raises a savior, Othniel son of Kenaz, Caleb's younger kinsman (v. 9); the Spirit of YHWH comes upon him, he judges Israel and goes out to war, and YHWH gives Cushan-rishathaim into his hand (v. 10). The land then rests forty years until Othniel's death (v. 11) — the schematic template against which all later cycles are measured.

C · 3:12–30

Ehud and Eglon: the left-handed Benjaminite and the dagger in the upper room

Israel again does evil, and YHWH strengthens Eglon king of Moab, who with Ammon and Amalek seizes the City of Palms and oppresses Israel eighteen years (vv. 12–14). Israel cries out, and YHWH raises Ehud son of Gera, a left-handed Benjaminite (vv. 15). Ehud forges a short two-edged dagger, hides it on his right thigh (v. 16), presents the tribute, then returns alone with a 'secret word' / 'word of God' for the king in his cool upper chamber (vv. 17–20). He drives the blade into Eglon's belly so that the fat engulfs it, escapes through the vestibule, locks the doors, and slips away (vv. 21–26). Rallying Israel from the hill country of Ephraim, he seizes the Jordan fords against Moab, kills about ten thousand Moabite men, and the land rests eighty years (vv. 27–30).

D · 3:31

Shamgar son of Anath: six hundred Philistines struck with an oxgoad

A terse appended notice: after Ehud, Shamgar son of Anath (Δινάχ) arose and struck down six hundred Philistines with an oxgoad (ἐν τῷ ἀροτρόποδι τῶν βοῶν), and he too saved Israel — a minor-judge note that closes the chapter and bridges to the Deborah cycle.

1 καὶ ταῦτα τὰ ἔθνη ἃ ἀφῆκεν κύριος αὐτὰ ὥστε πειράσαι ἐν αὐτοῖς τὸν Ἰσραὴλ πάντας τοὺς μὴ ἐγνωκότας τοὺς πολέμους Χανααν

And these are the nations that the LORD left, in order to test Israel by them — all those who had not known the wars of Canaan —

New narrative unit: presentational summary heading (closing the prologue)

καὶ ταῦτα τὰ ἔθνη

The cataphoric ταῦτα τὰ ἔθνη ('these are the nations') is a presentational heading anticipating the list of v. 3; the construction picks up the leftover-nations theme of 2:21–23 and supplies the theological rationale (πειράσαι, 'to test') that governs the whole prologue. The relative clause ἃ ἀφῆκεν κύριος makes YHWH the explicit subject of the nations' survival.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

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

ταῦτα

these

Nominative

demonstrative pronoun (predicate / subject of nominal clause)

οὗτος: the neuter plural ταῦτα is cataphoric, pointing forward to the catalogue of nations enumerated in v. 3; the nominal clause ταῦτα τὰ ἔθνη functions as a presentational heading, a common LXX device for opening a list or census.

τὰ

the

Nominative

article

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

ἔθνη

nations

Nominative

predicate nominative (subject of the nominal clause)

ἔθνος (pl. ἔθνη): 'nation / people / gentiles'; renders יג; in Judges the ἔθνη are the Canaanite peoples YHWH deliberately leaves in the land; the term carries the prologue's theological freight — these nations are both threat and instrument.

ἃ

which

Accusative

relative pronoun (accusative object of ἀφῆκεν)

ἃς: the relative ἃ (acc. neut. pl.) is resumed pleonastically by αὐτά later in the clause, a Hebraism reproducing the resumptive pronoun of the Hebrew relative construction (אֲשֶׁר ... אֵלֶּיךָ).

ἀφῆκεν

left / let remain

Aor Act Indic 3 Sg · ἀφίημι

main verb of relative clause

→ *constative aorist (settled divine decision)*

ἀφίημι: 'leave / let go / permit to remain'; renders הניח; the verb makes YHWH the deliberate agent of the nations' survival — they are not a failure of conquest but a divine reservation for the testing of Israel (cf. 2:21–23).

κύριος

LORD

Nominative

subject of ἀφῆκεν

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative subject stresses that the retention of the nations is YHWH's sovereign act, the theological premise of the entire book of Judges.

αὐτά

them

Accusative

resumptive direct object (pleonastic, Hebraism)

αὐτός: the pleonastic resumptive αὐτά reproduces the Hebrew object-suffix on the relative clause (אֲשֶׁר ... רָאָה); such redundancy is a hallmark of the literalistic translation technique of the Judges B-text.

ὥστε

so as / in order

conjunction introducing infinitival purpose/result clause

ὥστε: 'so as to / in order to'; with the infinitive πειράσαι it expresses purpose here (the goal of leaving the nations), rendering the Hebrew infinitive construct with ל; the purpose is explicitly pedagogical and probative.

πειράσαι

to test

Aor Act Inf · πειράζω

infinitive of purpose (with ὥστε)

πειράζω: 'test / try / put to the proof'; renders הִנִּיחַ; the keyword of the prologue (cf. vv. 1, 4), framing the leftover nations as a divine examination of Israel's covenant fidelity rather than as mere military obstacle.

ἐν

by / with

preposition + dative (instrumental: 'by means of them')

ἐν + dat.: here instrumental, rendering the Hebrew ב of means; the nations are the instrument (ἐν αὐτοῖς) by which Israel is tested.

αὐτοῖς

them

Dative

dative object of ἐν (instrumental)

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

τὸν

the

Accusative

article (with Ἰσραηλ)

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

Ἰσραηλ

Israel

accusative object of *πειράσαι* (indeclinable proper noun, articular)

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable in the LXX, here governed by the article τὸν to mark its accusative function as the object of *πειράσαι*; Israel is the one being tested.

πάντας

all

Accusative

adjective in apposition to Ἰσραηλ (defining the tested group)

πᾶς: 'all / every'; the accusative πάντας τοὺς ... ἐγνωκότας delimits the group tested — specifically the new generation that had no experience of the conquest wars.

τοὺς

the

Accusative

article (substantivizing the participle)

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

μὴ

not

negative particle (with participle ἐγνωκότας)

μὴ: the subjective/qualitative negative used with the participle; it characterizes the class ('those who had not come to know') rather than negating a fact, normal Greek usage with attributive participles.

ἐγνωκότας

having known / experienced

Perf Act Part Acc Masc Pl · γινώσκω

substantial participle (object of *πειράσαι*, in apposition to Ἰσραηλ)

→ resultative perfect (a settled state of inexperience)

γινώσκω: 'know / experience / become acquainted with'; the perfect participle ἐγνωκότας denotes an enduring state — the new generation has no experiential acquaintance with the wars of conquest; hence the need to 'teach them war' (v. 2).

τοὺς

the

Accusative

article

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

πολέμους

wars

Accusative

direct object of ἐγνωκότας

πόλεμος: 'war / battle'; renders מלחמה; 'the wars of Canaan' are the conquest campaigns under Joshua; the theme of πόλεμος recurs at v. 2 (τοῦ διδάξαι αὐτοὺς πόλεμον) and v. 10 (ἐξήλθεν εἰς πόλεμον).

Χανααν

Canaan

genitive of relationship (indeclinable: 'wars of Canaan')

Χανααν: transliteration of כְּנָעַן; indeclinable in the LXX; here a genitive of place/relationship qualifying πολέμους ('the wars [fought in/over] Canaan').

2 πλὴν διὰ τὰς γενεὰς υἱῶν Ἰσραὴλ τοῦ διδάξαι αὐτοὺς πόλεμον πλὴν οἱ ἔμπροσθεν αὐτῶν οὐκ ἔγνωσαν αὐτά

only for the sake of the generations of the sons of Israel, to teach them war — only those before them had not known these things —

Restrictive expansion of the purpose clause (v. 1) **πλὴν διὰ τὰς γενεὰς**

πλὴν ('only / except') restricts and qualifies the rationale of v. 1: the nations were left specifically for the new generations, with the pedagogical aim τοῦ διδάξαι αὐτοὺς πόλεμον ('to teach them war'). The articular infinitive of purpose and the second πλὴν, introducing a contrastive clarification about the earlier generation, make this verse a dense, somewhat awkward Hebraistic gloss on the leftover-nations theme.

πλὴν

only / except

restrictive adverb/conjunction

πλὴν: 'only / nevertheless / except'; renders כִּי ; here it restricts the scope of the divine purpose to a particular class (the new generations), narrowing the broad statement of v. 1.

διὰ

for the sake of

preposition + accusative (causal/purpose)

διὰ + acc.: 'on account of / for the sake of'; here it marks the beneficiary-purpose: the nations were retained because of (for the benefit of) the inexperienced generations.

τὰς

the

Accusative

article

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

γενεὰς

generations

Accusative

accusative object of διὰ

γενεά: 'generation / lineage'; renders דּוֹר ; the plural points to the successive generations of Israelites who, lacking conquest experience, require the schooling of war.

υἱῶν

of (the) sons

Genitive

genitive (partitive/possessive: 'of the sons of Israel')

υἱός: 'son'; the phrase υἱοὶ Ἰσραὴλ ('sons of Israel') is the standard LXX designation of the covenant people, rendering לְאֶרְצָאֵי יִשְׂרָאֵל; here in the genitive defining whose generations are in view.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable, with υἱῶν)

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

τοῦ

the (to)

Genitive

article with articular infinitive (genitive of purpose)

ὁ (gen. τοῦ): the genitive article governing the infinitive διδάξαι forms an articular infinitive of purpose, the standard LXX rendering of the Hebrew infinitive construct with לְ.

διδάξαι

to teach

Aor Act Inf · διδάσκω

articular infinitive of purpose (τοῦ διδάξαι)

→ **constative aorist infinitive**

διδάσκω: 'teach / instruct'; renders תַּלְמֵד; the striking phrase τοῦ διδάξαι αὐτούς πόλεμον ('to teach them war') frames warfare as a divinely intended discipline for a generation that had grown up in peace.

αὐτούς

them

Accusative

accusative object of διδάξαι

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

πόλεμον

war

Accusative

second accusative (thing taught) with διδάξαι

πόλεμος: 'war'; the object of instruction; διδάσκω here takes a double accusative (person + thing), a normal Greek construction reproducing the Hebrew double object of תַּלְמֵד.

πλὴν

only

restrictive adverb (introducing contrastive clarification)

πλὴν: the repetition of πλὴν is a Hebraistic feature of the B-text; here it introduces a parenthetical clarification contrasting the present generations with their predecessors who had known war firsthand.

οἱ

those

Nominative

article substantivizing ἔμπροσθεν ('those before')

ὁ: the article substantivizes the adverb ἔμπροσθεν into 'those before them' (the earlier generation), the subject of ἔγνωσαν.

ἔμπροσθεν

before / former

adverb substantivized by οἱ ('the former ones')

ἔμπροσθεν: 'before / in front / formerly'; here temporal, designating the prior generation (those before the present ones); the substantivized οἱ ἔμπροσθεν αὐτῶν = the conquest generation.

αὐτῶν

them / their

Genitive

genitive (with ἔμπροσθεν: 'before them')

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

οὐκ

not

negative particle (with ἔγνωσαν)

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

ἔγνωσαν

they knew

Aor Act Indic 3 Pl · γινώσκω

main verb of the contrastive clause

→ **constative aorist**

γινώσκω: 'know / experience'; the awkward οὐκ ἔγνωσαν αὐτὰ ('did not know these things') is textually difficult in the B-text and seems to invert the expected sense; the clause underscores the generational discontinuity in experiential knowledge of war that the prologue addresses.

αὐτά

these things

Accusative

accusative object of ἔγνωσαν (neuter plural: 'these matters')

αὐτός; the neuter plural αὐτά refers back to the wars/matters of conquest; the resumptive construction is characteristic of the literalistic Judges translation.

3 τὰς πέντε σατραπείας τῶν ἄλλοφύλων καὶ πάντα τὸν Χαναναῖον καὶ τὸν Σιδώνιον καὶ τὸν Εὐαῖον τὸν κατοικοῦντα τὸν Λίβανον ἀπὸ τοῦ ὄρους τοῦ Αερμων ἕως Λαβωεμαθ

the five satrapies of the Philistines, and all the Canaanite, and the Sidonian, and the Hivite dwelling in Lebanon, from Mount Hermon to Labo-hamath.

Enumeration: the catalogue anticipated by ταῦτα τὰ ἔθνη (v. 1) τὰς πέντε σατραπείας

The accusative list (governed by ἀφῆκεν of v. 1) itemizes the leftover nations: the five Philistine 'satrapies' (σατραπείας, an Achaemenid administrative term anachronistically rendering the Hebrew יְגִדִּי, the Philistine 'lords'), the Canaanite, the Sidonian, and the Hivite of Lebanon, with a geographical span from Hermon to Labo-hamath marking the ideal northern boundary.

τὰς

the

Accusative

article

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

πέντε

five

indeclinable numeral (modifying σατραπείας)

πέντε: 'five'; indeclinable cardinal; 'the five satrapies' corresponds to the five-city Philistine pentapolis (Gaza, Ashkelon, Ashdod, Gath, Ekron); the number is fixed in the tradition (cf. Josh 13:3; 1 Sam 6:16–18).

σατραπείας

satrapies / lordships

Accusative

accusative (in apposition to / object governed by ἀφῆκεν of v. 1)

σατραπεία: 'satrapy / governorship'; an Achaemenid Persian administrative term used to render the Hebrew מְלָכִים, the title of the Philistine 'lords'; the choice reflects the translator's Hellenistic-Persian administrative vocabulary, an anachronistic but standard LXX equivalence (cf. Josh 13:3).

τῶν

the

Genitive

article

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

ἄλλοφύλων

of the Philistines / foreigners

Genitive

genitive (possessive: 'satrapies of the Philistines')

ἄλλοφυλος: lit. 'of another tribe / foreign'; the standard LXX rendering of מִלְּפִלְשְׁתִּים ('Philistines') in Judges and Samuel; the gentilic-by-periphrasis emphasizes their alien, uncircumcised status; the same word recurs at v. 31 for Shamgar's victims.

καὶ

and

coordinate conjunction

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

πάντα

all

Accusative

adjective (modifying τὸν Χαναναῖον)

πᾶς: 'all'; the collective singular πάντα τὸν Χαναναῖον ('all the Canaanite') treats the people as a unified ethnic block, a Hebraism (כָּל יִשְׂרָאֵל) common in conquest-lists.

τὸν

the

Accusative

article (with gentilic adjective)

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

Χαναναῖον

Canaanite

Accusative

accusative (object in the catalogue, collective singular)

Χαναναῖος: gentilic adjective 'Canaanite', used substantively; renders כְּנַעֲנִי; declinable, hence the accusative case; the Canaanite heads the conventional list of the land's pre-Israelite peoples.

καὶ

and

coordinate conjunction

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

τὸν

the

Accusative

article

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

Σιδώνιον

Sidonian

Accusative

accusative (collective gentilic in the catalogue)

Σιδώνιος: 'Sidonian'; gentilic from Σιδών (Hebrew צִיִּי); designates the Phoenician coastal population; here representing the northern Canaanite peoples not displaced by Israel.

καὶ

and

coordinate conjunction

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

τὸν

the

Accusative

article

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

Ευαῖον

Hivite

Accusative

accusative (collective gentilic in the catalogue)

Ευαῖος: 'Hivite'; renders יִי־חִי; one of the standard pre-Israelite peoples of the land-lists; here localized in the Lebanon range by the following participial phrase.

τὸν

the (one)

Accusative

article (substantivizing the participle κατοικοῦντα)

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

κατοικοῦντα

dwelling

Pres Act Part Acc Masc Sg · κατοικέω

attributive participle (modifying τὸν Ευαῖον)

→ *imperfective present (ongoing habitation)*

κατοικέω: 'dwell / inhabit / settle'; renders בָּשׁוּ; the present participle marks the Hivite's settled, continuing occupation of the Lebanon; κατοικέω is a key verb of the prologue, recurring of Israel's own settling among the nations at v. 5.

τὸν

the

Accusative

article

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

Λίβανον

Lebanon

Accusative

accusative of place (object of κατοικοῦντα: 'inhabiting Lebanon')

Λίβανος: 'Lebanon' (the mountain range); declinable in the LXX, hence accusative; κατοικέω here takes a direct accusative of the place inhabited, a construction common in the LXX (cf. κατοικέω τὴν γῆν).

ἀπὸ

from

preposition + genitive (spatial starting point)

ἀπὸ: the construction ἀπὸ ... ἕως ('from ... to') marks the northern geographical extent of the Hivite/Canaanite territory.

τοῦ

the

Genitive

article

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

ὄρους

mountain

Genitive

genitive object of ἀπὸ

ὄρος: 'mountain'; renders רֶחַ; here 'Mount Hermon' as the northern boundary marker of the ideal land.

τοῦ

the (of)

Genitive

article (with Αερμων, marking apposition/genitive)

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

Αερμων

Hermon

genitive of apposition (indeclinable: 'Mount Hermon')

Αερμων: transliteration of הֶרְמוֹן (Hermon); indeclinable; governed by the article τοῦ to mark its appositional genitive relation to ὄρους; Hermon is the conventional northeastern limit of the land.

ἕως

as far as / to

preposition + genitive (spatial limit)

ἕως: 'until / as far as'; completes the ἀπό ...

ἕως span marking the territorial extent.

Λαβωεμαθ

Labo-hamath

genitive object of ἕως (indeclinable place name)

Λαβωεμαθ: transliteration of לַבּוֹ הַחַמַּת

('the entrance of Hamath' / Lebo-hamath);

the B-text reads the Hebrew phrase as a

single indeclinable proper noun; it marks

the ideal northern boundary of Israel's land

(cf. Num 13:21; 34:8).

4 καὶ ἐγένετο ὥστε πειράσαι ἐν αὐτοῖς τὸν Ἰσραὴλ γινῶναι εἰ ἀκούσονται τὰς ἐντολὰς κυρίου ἃς ἐνετείλατο τοῖς πατράσιν αὐτῶν ἐν χειρὶ Μωυσῆ

And it came about so as to test Israel by them, to know whether they would heed the commandments of the LORD that he commanded their fathers by the hand of Moses.

Restatement and theological summation of the testing-purpose (vv. 1–3)

καὶ ἐγένετο

The narrative formula καὶ ἐγένετο (rendering וַיְהִי) reframes the leftover nations as an instrument of covenant-testing; the purpose is now made explicitly probative and ethical — γινῶναι εἰ ἀκούσονται ('to know whether they would obey') the Mosaic commandments. The phrase ἐν χειρὶ Μωυσῆ ('by the hand of Moses') anchors the test in the Sinai covenant, making this verse the theological pivot from prologue to cycle.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

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

ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative formula: 'and it came to pass')

→ *constative aorist (narrative event-marker)*

γίνομαι: 'become / happen / come to pass'; καὶ ἐγένετο renders the Hebrew narrative formula 'וַיְהִי', a discourse-structuring device introducing or summarizing a state of affairs; here it frames the abiding situation of testing.

ὥστε

so as / in order

conjunction introducing infinitival purpose clause

ὥστε: with πειράσαι, expressing purpose; the construction echoes verbatim the ὥστε πειράσαι of v. 1, binding this summary back to the opening rationale.

πειράσαι

to test

Aor Act Inf · πειράζω

infinitive of purpose (with ὥστε)

πειράζω: 'test / try'; the repetition of the keyword (cf. v. 1) makes the testing-motif the explicit hermeneutical key to the whole leftover-nations section.

ἐν

by / with

preposition + dative (instrumental)

ἐν + dat.: instrumental, 'by means of them' (the nations); the repetition of ἐν αὐτοῖς from v. 1 reinforces that the nations are YHWH's testing-instrument.

αὐτοῖς

them

Dative

dative object of ἐν (instrumental)

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

τὸν

the

Accusative

article (with Ἰσραηλ)

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

Ἰσραηλ

Israel

accusative object of πειράσαι (indeclinable, articular)

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

γινῶναι

to know

Aor Act Inf · γινώσκω

epexegetic infinitive (specifying the aim of the test)

→ *aorist infinitive (purpose)*

γινώσκω: 'know / ascertain'; the infinitive γινῶναι explains the goal of the testing — to ascertain Israel's obedience; the construction γινῶναι εἰ ('to know whether') introduces an indirect question.

εἰ

whether

conjunction introducing indirect question

εἰ: 'if / whether'; introduces the indirect question after γινῶναι, rendering the Hebrew interrogative; the open question expresses the genuine probative character of the test.

ἀκούσονται

they will heed

Fut Mid Indic 3 Pl · ἀκούω

verb of indirect question

→ *predictive future (retained in indirect discourse)*

ἀκούω: 'hear / heed / obey'; the future middle ἀκούσονται with accusative object means 'obey / give heed to'; renders נִשְׁמָע (which likewise spans 'hear' and 'obey'); the test is precisely one of covenant obedience.

τὰς

the

Accusative

article

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

ἐντολάς

commandments

Accusative

direct object of ἀκούσονται

ἐντολή: 'commandment / precept'; renders תְּנִיחָה; the object of obedience is the body of Mosaic covenant stipulations, anchoring the test in Sinai law.

κυρίου

of the LORD

Genitive

genitive of source/possession (with ἐντολάς)

κύριος (gen. κυρίου): rendering of the Tetragrammaton; the commandments belong to and originate from YHWH, even though mediated through Moses.

ἧς

which

Accusative

relative pronoun (accusative object of ἐνετείλατο)

ἧς: relative pronoun, acc. fem. pl., agreeing with ἐντολάς; introduces the relative clause specifying the Mosaic mediation.

ἐνετείλατο

he commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb of relative clause

→ constative aorist (the Sinai legislation as a completed act)

ἐντέλλομαι: 'command / charge / enjoin'; renders תְּנַחֵם; the cognate of ἐντολή, forming a figura etymologica ('the commandments he commanded'); the subject is YHWH, the giver of the Sinai law.

τοῖς

the

Dative

article

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

πατράσιν

fathers

Dative

dative indirect object of ἐνετείλατο

πατήρ (dat. pl. πατράσιν): 'father / ancestor'; renders תְּנִיחָה; the 'fathers' are the wilderness/Sinai generation to whom the law was first given, contrasted with the untested generations of v. 2.

αὐτῶν

their

Genitive

genitive of possession (with πατράσιν)

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

ἐν

by

preposition + dative (instrumental: 'by the hand of')

ἐν + dat.: instrumental; the phrase ἐν χειρὶ Μωσῆ ('by the hand of Moses') is a Hebraism (הַיָּד הַיְמָנִית) denoting Mosaic agency/mediation of the divine command.

χειρὶ

hand

Dative

dative with ἐν (instrumental, Hebraism for agency)

χείρ: 'hand'; in the idiom ἐν χειρὶ it denotes agency or mediation rather than literal hand; the same noun recurs concretely in the Ehud narrative (the left/right hand, vv. 15–21).

Μωσῆ

of Moses

Genitive

genitive of relationship (with χειρὶ: 'the hand of Moses')

Μωσῆς (gen. Μωσῆ): transliteration of מֹשֶׁה; declined as a contract noun in the LXX (gen./dat. Μωσῆ, acc. Μωσῆν); here genitive, naming Moses as the human mediator of YHWH's commandments.

5 καὶ οἱ υἱοὶ Ἰσραὴλ κατώκησαν ἐν μέσῳ τοῦ Χαναναίου καὶ τοῦ Χετταίου καὶ τοῦ Αμορραίου καὶ τοῦ Φερεζαίου καὶ τοῦ Ευαίου καὶ τοῦ Ιεβουσαίου

And the sons of Israel dwelt in the midst of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.

Consequence: Israel's failure of separation (sets up the apostasy) καὶ οἱ υἱοὶ Ἰσραὴλ κατώκησαν

The verb κατώκησαν ('they dwelt'), echoing the Hivite's κατοικοῦντα (v. 3), turns the prologue's geography against Israel: instead of dispossessing the nations, Israel settles ἐν μέσῳ ('in the midst of') them. The six-membered nation-list is the conventional Deuteronomic catalogue (cf. Deut 7:1; Josh 9:1), here signalling total assimilation and the loss of covenant distinctness.

καὶ
and

narrative conjunction

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

οἱ
the

Nominative

article (with υἱοὶ)

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

υἱοὶ
sons

Nominative

subject of κατώκησαν

υἱός; in the phrase οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel'), the recurrent LXX designation of the covenant people (לְאֶרְצִי יִבְנֵי); the formula recurs throughout the chapter as the collective subject.

Ἰσραὴλ
Israel

genitive of relationship (indeclinable, with υἱοὶ)

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

κατώκησαν

they dwelt

Aor Act Indic 3 Pl · κατοικέω

main verb

→ *constative aorist (settled habitation)*

κατοικέω: 'dwell / settle'; the same verb described the Hivite's habitation in v. 3 (κατοικοῦντα); the irony is pointed — Israel now 'settles in the midst of' the very nations it was to dispossess, the precondition for intermarriage and apostasy.

ἐν

in

preposition + dative (locative)

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

μέσῳ

midst

Dative

dative of place (ἐν μέσῳ: 'in the midst of')

μέσος: 'middle / midst'; the phrase ἐν μέσῳ + genitive ('in the midst of') renders בְּקֶרֶךְ; it stresses the intermingling — Israel is not over but among the nations, a reversal of the conquest ideal.

τοῦ

the

Genitive

article

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

Χαναναίου

Canaanite

Genitive

genitive (with ἐν μέσῳ; collective gentilic)

Χαναναῖος: 'Canaanite'; heads the six-nation list; the genitive depends on ἐν μέσῳ; the collective singular treats each people as a block.

καὶ

and

coordinate conjunction

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

τοῦ

the

Genitive

article

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

Χετταίου

Hittite

Genitive

genitive (collective gentilic in the list)

Χετταῖος: 'Hittite'; renders חֵטְתִּי; standard second member of the Deuteronomic nation-list.

καὶ

and

coordinate conjunction

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

τοῦ

the

Genitive

article

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

Αμορραίου

Amorite

Genitive

genitive (collective gentilic in the list)

Αμορραῖος: 'Amorite'; renders אֲמֹרִי; the Amorite often stands as a comprehensive term for the highland populations of Canaan.

καὶ

and

coordinate conjunction

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

τοῦ the Genitive <i>article</i> τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	Φερεζαίου Perizzite Genitive <i>genitive (collective gentile in the list)</i> Φερεζαῖος: 'Perizzite'; renders פֶּרִיצִי; one of the lesser-known peoples consistently included in the land-lists.	καὶ and <i>coordinate conjunction</i> καὶ: connective element linking clauses, phrases, or discourse developments in the passage.	τοῦ the Genitive <i>article</i> τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.
Ευαίου Hivite Genitive <i>genitive (collective gentile in the list)</i> Ευαῖος: 'Hivite'; renders חִיטִּי; reappears from v. 3, now as one of the peoples among whom Israel dwells.	καὶ and <i>coordinate conjunction</i> καὶ: connective element linking clauses, phrases, or discourse developments in the passage.	τοῦ the Genitive <i>article</i> τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	Ιεβουσαίου Jebusite Genitive <i>genitive (final member of the gentile list)</i> Ιεβουσαῖος: 'Jebusite'; renders יְבוּסִי; the Jerusalem-dwelling people; closes the conventional six-nation catalogue, underscoring the comprehensiveness of Israel's assimilation.

6 καὶ ἔλαβον τὰς θυγατέρας αὐτῶν ἑαυτοῖς εἰς γυναῖκας καὶ τὰς θυγατέρας αὐτῶν ἔδωκαν τοῖς υἱοῖς αὐτῶν καὶ ἐλάτρευσαν τοῖς θεοῖς αὐτῶν

And they took their daughters for themselves as wives, and their own daughters they gave to their sons, and they served their gods.

Climax of the apostasy sequence: intermarriage leading to idolatry

καὶ ἔλαβον

The three coordinated clauses (took ... gave ... served) trace the causal logic of apostasy forbidden in Deut 7:3–4: marriage alliances with the nations lead inexorably to the worship of their gods (ἐλάτρευσαν τοῖς θεοῖς αὐτῶν). The chiasmic exchange of daughters (took their daughters / gave their daughters) emphasizes the total breakdown of covenant separation.

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 (first of three coordinated clauses)

→ *constative aorist*

λαμβάνω: 'take / receive'; λαμβάνειν ... εἰς γυναῖκας ('take as wives') is the standard LXX idiom for marriage (חָשַׁלְתִּי ... חֲרָלָה); the act directly violates the Deuteronomic prohibition of intermarriage (Deut 7:3).

τὰς
the

Accusative

article

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

θυγατέρας
daughters

Accusative

direct object of ἔλαβον

θυγάτηρ: 'daughter'; renders תַּבָּ; the daughters of the nations, taken as wives by Israelite men — the first stage of the forbidden alliance.

αὐτῶν
their

Genitive

genitive of possession (the nations' daughters)

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

ἑαυτοῖς
for themselves

Dative

reflexive dative of advantage

ἑαυτοῦ: reflexive pronoun; the dative of advantage ἑαυτοῖς ('for themselves') marks the Israelite men as the beneficiaries of the marriages, intensifying their culpable initiative.

εἰς
as / for

preposition + accusative (predicative: 'as wives')

εἰς + acc.: here predicative ('as / for'), rendering the Hebrew לְ of product/result; εἰς γυναῖκας = 'as wives'!

γυναῖκας
wives

Accusative

predicative accusative (with εἰς)

γυνή: 'woman / wife'; renders חֲרָלָה; in the idiom λαμβάνειν εἰς γυναῖκας it denotes taking in marriage.

καὶ
and

coordinate conjunction

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

τὰς
the

Accusative

article (fronted object, emphatic)

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

θυγατέρας
daughters

Accusative

fronted direct object of ἔδωκαν

θυγάτηρ: here Israel's own daughters, given in marriage to the nations' sons; the fronting (object before verb) reproduces Hebrew word-order emphasis and balances the chiasmus of exchanged daughters.

αὐτῶν
their (own)

Genitive

genitive of possession (Israel's daughters)

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

ἔδωκαν

they gave

Aor Act Indic 3 Pl · δίδωμι

main verb (second coordinated clause)

→ **constative aorist**

δίδωμι: 'give'; δίδοναι θυγατέρας ('give daughters [in marriage]') is the reciprocal of λαμβάνειν; the two verbs together (take/give) describe the full two-way intermarriage forbidden in Deut 7:3.

τοῖς

the

Dative

article

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

υἱοῖς

sons

Dative

dative indirect object of ἔδωκαν

υἱός: here the sons of the nations, to whom Israel's daughters are given; the dative marks the recipients of the marriage gift.

αὐτῶν

their

Genitive

genitive of possession (the nations' sons)

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

καὶ

and

coordinate conjunction (introducing the consequence)

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

ἐλάτρευσαν

they served / worshiped

Aor Act Indic 3 Pl · λατρεύω

main verb (third clause: the resulting idolatry)

→ **constative aorist (decisive apostasy)**

λατρεύω: 'serve / render cultic worship'; renders עָבַד; the verb denotes specifically religious service; the intermarriage of vv. 6a–b culminates in this — worship of the nations' gods, precisely the outcome Deut 7:4 warned would follow.

τοῖς

the

Dative

article

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

θεοῖς

gods

Dative

dative object of ἐλάτρευσαν

θεός: 'god'; here the pagan deities of the nations (rendering אֱלֹהֵי of the foreign gods); λατρεύω takes the dative of the one served; this idolatry triggers the cycle of v. 7 and the divine anger of v. 8.

αὐτῶν

their

Genitive

genitive of possession (the nations' gods)

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

7 καὶ ἐποίησαν οἱ υἱοὶ Ἰσραηλ τὸ πονηρὸν ἐναντίον κυρίου καὶ ἐπελάθοντο κυρίου τοῦ θεοῦ αὐτῶν καὶ ἐλάτρευσαν τοῖς Βααλὶμ καὶ τοῖς ἄλσεσιν

And the sons of Israel did what was evil before the LORD, and they forgot the LORD their God, and they served the Baalim and the groves.

Cycle-opening formula: apostasy (begins the Othniel narrative) καὶ ἐποίησαν ... τὸ πονηρὸν

The formula ἐποίησαν ... τὸ πονηρὸν ἐναντίον κυρίου ('did evil before the LORD') is the recurring incipit of every Judges cycle (cf. 2:11; 3:12; 4:1). Here it is amplified by two specifications: forgetting YHWH (ἐπελάθοντο) and serving τοῖς Βααλὶμ καὶ τοῖς ἄλσεσιν ('the Baalim and the [Asherah-]groves'). This verse opens the paradigmatic Othniel deliverance (vv. 7–11).

καὶ
and

narrative conjunction (cycle-opening)

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

ἐποίησαν
they did

Aor Act Indic 3 Pl · ποιέω

main verb (the apostasy-formula)

→ constative aorist (the recurring covenant breach)

ποιέω: 'do / make'; in the idiom ποιεῖν τὸ πονηρὸν ('do evil') it renders עָרַךְ הַשָּׁמַיִם; the formula is the structural trigger that opens each Judges cycle.

οἱ
the

Nominative

article (with υἱοί)

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

υἱοὶ
sons

Nominative

subject of ἐποίησαν

υἱός: in οἱ υἱοὶ Ἰσραηλ; the covenant people as collective agent of the apostasy.

Ἰσραηλ
Israel

genitive of relationship (indeclinable, with υἱοί)

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

τὸ
the

Accusative

article (substantivizing πονηρὸν)

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

πονηρὸν
evil

Accusative

substantivized adjective (direct object: 'the evil')

πονηρός: 'evil / wicked'; the substantivized neuter τὸ πονηρὸν renders עָרַךְ ('the evil'); the phrase 'the evil before the LORD' frames the sin as covenant-relational, an offense in YHWH's sight; recurs at v. 12.

ἐναντίον
before / in the sight of

preposition + genitive (evaluative: 'in the eyes of')

ἐναντίον: 'before / in the presence of'; Hebraism rendering עֵינֵי יְיָ ('in the eyes of'); it frames the evil as judged from YHWH's evaluative perspective.

κυρίου

of the LORD

Genitive

genitive object of ἐναντίον

κύριος (gen. κυρίου): the Tetragrammaton; the evil is done 'before the LORD,' an affront to the covenant deity himself.

καὶ

and

coordinate conjunction

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

ἐπελάθοντο

they forgot

Aor Mid Indic 3 Pl · ἐπιλανθάνομαι

main verb (second clause)

→ *constative aorist*

ἐπιλανθάνομαι: 'forget / neglect'; renders Πῶψ; takes a genitive object (κυρίου); 'forgetting YHWH' is a Deuteronomic idiom for covenant abandonment (cf. Deut 8:11–19), not mere mental lapse but practical apostasy.

κυρίου

the LORD

Genitive

genitive object of ἐπελάθοντο

κύριος (gen.): the genitive object of 'forgot'; the divine name stresses that what was forgotten is the covenant LORD himself, not merely his law.

τοῦ

the

Genitive

article (with θεοῦ, in apposition to κυρίου)

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου ('the LORD their God')

θεός: 'God'; the appositional κυρίου τοῦ θεοῦ αὐτῶν ('the LORD their God') renders ׀היהוהאלהיהם; the possessive 'their' sharpens the betrayal — they forgot their own covenant God.

αὐτῶν

their

Genitive

genitive of possession (with θεοῦ)

αὐτῶν: 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.

ἐλάτρευσαν

they served

Aor Act Indic 3 Pl · λατρεύω

main verb (third clause)

→ *constative aorist*

λατρεύω: 'serve / worship'; repeats the verb of v. 6; the cultic service is now directed to the Baalim and the sacred groves, naming the specific apostasy that provokes the divine anger of v. 8.

τοῖς

the

Dative

article

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

Βααλιμ

Baalim / the Baals

dative object of ἐλάτρευσαν (indeclinable transliterated plural)

Βααλιμ: transliteration of the Hebrew plural בַּאֲלִים ('the Baals'); indeclinable in the LXX; the plural denotes the various local manifestations of the Canaanite storm-god Baal; the article τοῖς supplies the dative function.

καὶ

and

coordinate conjunction

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

τοῖς

the

Dative

article

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

ἄλσεσιν

groves / Asherahs

Dative

dative object of ἐλάτρευσαν

ἄλσος (dat. pl. ἄλσεσιν): 'grove / sacred wood'; the LXX's standard rendering of תִּרְשָׁן (the Asherah cult-poles/goddess); by metonymy the wooden cult-objects of the fertility goddess Asherah, paired conventionally with the Baalim as the twin emblems of Canaanite worship.

8 καὶ ὠργίσθη θυμῷ κύριος ἐν τῷ Ἰσραὴλ καὶ ἀπέδοτο αὐτοὺς ἐν χειρὶ Χουσαρσαθαιμ βασιλέως Συρίας ποταμῶν καὶ ἐδούλευσαν οἱ υἱοὶ Ἰσραὴλ τῷ Χουσαρσαθαιμ ἔτη ὀκτώ

And the LORD was angry with wrath against Israel, and he handed them over into the hand of Cushan-rishathaim, king of Mesopotamia, and the sons of Israel served Cushan-rishathaim eight years.

Cycle stage two: divine anger and servitude

καὶ ὠργίσθη θυμῷ κύριος

The cognate construction ὠργίσθη θυμῷ ('was angry with wrath') is a Hebraizing intensifier (rendering אַף אֵין). The commercial metaphor ἀπέδοτο ('sold / handed over') casts Israel as goods sold into bondage. The oppressor is Χουσαρσαθαιμ βασιλεὺς Συρίας ποταμῶν ('Cushan-rishathaim, king of Mesopotamia'), and the eight-year servitude initiates the deliverance pattern.

καὶ

and

narrative conjunction

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

ὠργίσθη

was angry

Aor Pass Indic 3 Sg · ὀργίζω

main verb (divine anger)

→ *ingressive aorist passive (kindling of wrath)*

ὀργίζω (aor. pass. ὠργίσθη): 'be angry / become wrathful'; renders אַרַךְ; the passive form functions as a deponent/middle ('grew angry'); the divine ὀργή against covenant breach is the engine of the judgment-phase of each cycle.

θυμῶ

with wrath

Dative

dative of manner (cognate intensifier)

θυμός: 'wrath / fury / hot anger'; the dative θυμῶ with ὠργίσθη forms a Hebraizing cognate construction intensifying the verb ('was angry with anger' = burned with fury), rendering the Hebrew אַרַךְ; θυμός denotes the heated, passionate aspect of anger.

κύριος

LORD

Nominative

subject of ὠργίσθη

κύριος: the Tetragrammaton; YHWH himself is the subject of the wrath, making the ensuing oppression a covenant judgment rather than mere political misfortune.

ἐν

against / with

preposition + dative (object of anger)

ἐν + dat.: here marking the object of the anger ('angry with/against Israel'), a Hebraistic rendering of the אַ that follows אַרַךְ.

τῷ

the

Dative

article (with Ἰσραηλ)

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

Ἰσραηλ

Israel

dative object of ἐν (indeclinable, articular)

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

καὶ

and

coordinate conjunction

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

ἀπέδοτο

he handed over / sold

Aor Mid Indic 3 Sg · ἀποδίδωμι

main verb (consequence of anger)

→ *constative aorist*

ἀποδίδωμι (mid. ἀπέδοτο): 'give up / sell / hand over'; the middle here means 'sell', rendering מכַּר; the commercial metaphor presents Israel as chattel sold into the oppressor's hand — a vivid image of covenant judgment (cf. 2:14; 4:2).

αὐτούς

them

Accusative

direct object of ἀπέδοτο

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

ἐν

into

preposition + dative (Hebraism: 'into the hand of')

ἐν + dat.: in the idiom ἐν χειρί ('into the hand of'), rendering תַּיָּד; denotes delivering into someone's power.

χειρὶ

hand

Dative

dative with ἐν (idiomatic: 'into the power of')

χείρ: 'hand'; in the idiom ἐν χειρί it denotes power/dominion; 'into the hand of Cushan-rishathaim' = under his subjugating power.

Χουσαρσθαιμ

Cushan-rishathaim

genitive of relationship (indeclinable: 'hand of Cushan-rishathaim')

Χουσαρσθαιμ: transliteration of כּוּשָׁאֲרִישַׁתַּיִם ('Cushan of double-wickedness'); indeclinable in the LXX; the first oppressor of the Judges cycles, king of Aram-Naharaim/Mesopotamia; the ominous name suits the role.

βασιλέως

king

Genitive

genitive in apposition to Χουσαρσθαιμ

βασιλεύς (gen. βασιλέως): 'king'; renders כֶּלֶךְ; in apposition to the indeclinable name, supplying its case and title.

Συρίας

of Syria / Aram

Genitive

genitive (region ruled: 'king of Syria of rivers')

Συρία: 'Syria / Aram'; the phrase Συρίας ποταμῶν ('Syria of rivers') renders אֲרָם נַחְרַיִם ('Aram of the two rivers' = Mesopotamia), the region between the Euphrates and the Khabur (or Tigris).

ποταμῶν

of rivers

Genitive

genitive (with Συρίας: 'Syria of the rivers' = Mesopotamia)

ποταμός (gen. pl. ποταμῶν): 'river'; the genitive ποταμῶν in Συρίας ποταμῶν calques the Hebrew dual נְחָרַיִם ('two rivers'); the whole phrase designates Mesopotamia (Aram-Naharaim).

καὶ

and

coordinate conjunction

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

ἐδούλευσαν

they served / were enslaved

Aor Act Indic 3 Pl · δουλεύω

main verb (the servitude)

→ constative aorist (the eight-year bondage as a whole)

δουλεύω: 'serve as a slave / be in bondage'; renders עָבַד; takes the dative of the master (τῷ Χουσαρσθαιμ); denotes political subjugation and forced labor/tribute under the foreign king.

οἱ

the

Nominative

article (with υἱοί)

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

υἱοί

sons

Nominative

subject of ἐδούλευσαν

υἱός: οἱ υἱοί Ἰσραηλ as the subject in bondage.

Ἰσραηλ

Israel

genitive of relationship (indeclinable, with υἱοί)

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

τῷ

the (to)

Dative

article (with Χουσαρσθαιμ, dative)

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

Χουσαρσθαιμ

Cushan-rishathaim

dative object of ἐδούλευσαν (indeclinable, articular)

Χουσαρσθαιμ: here in the dative (marked by τῷ) as the master served; the repetition of the full name underscores the duration and indignity of the bondage.

ἔτη

years

Accusative

accusative of extent of time

ἔτος (pl. ἔτη): 'year'; the accusative of duration ('for eight years'); the servitude-periods (8, 18, 80 years in this chapter) structure the chronology of the cycles.

ὀκτώ

eight

indeclinable numeral (with ἔτη)

ὀκτώ: 'eight'; indeclinable cardinal; the eight-year bondage to Cushan-rishathaim, the shortest servitude in the chapter, sets the rhythm of the cyclical schema.

9 καὶ ἐκέκραξαν οἱ υἱοὶ Ἰσραὴλ πρὸς κύριον καὶ ἤγειρεν κύριος σωτῆρα τῷ Ἰσραὴλ καὶ ἔσωσεν αὐτοὺς τὸν
Γοθονιήλ υἱὸν Κενεζ ἀδελφοῦ Χαλεβ τὸν νεώτερον ὑπὲρ αὐτόν

And the sons of Israel cried out to the LORD, and the LORD raised up a savior for Israel, and he saved them: Othniel son of Kenaz, the younger brother of Caleb.

Cycle stage three: the cry and the raising of a deliverer

καὶ ἐκέκραξαν

ἐκέκραξαν πρὸς κύριον ('cried out to the LORD') is the cry-of-distress that turns each cycle; YHWH's response, ἤγειρεν ... σωτῆρα ('raised up a savior'), introduces the deliverer Othniel, defined by his Calebite lineage. The doublet ἤγειρεν ... καὶ ἔσωσεν makes YHWH the ultimate savior who acts through the human σωτήρ.

καὶ

and

narrative conjunction

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

ἐκέκραξαν

they cried out

Aor Act Indic 3 Pl · κράζω

main verb (the cry of distress)

→ *constative aorist (the decisive cry)*

κράζω: 'cry out / call aloud'; the reduplicated aorist ἐκέκραξαν renders קָרָא; the cry to YHWH from oppression is the pivotal turning-point of each cycle (cf. v. 15), evoking the Exodus cry (Exod 2:23).

οἱ

the

Nominative

article (with υἱοί)

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

υἱοὶ

sons

Nominative

subject of ἐκέκραξαν

υἱός: οἱ υἱοὶ Ἰσραὴλ, the people in distress who cry out.

Ισραηλ

Israel

genitive of relationship (indeclinable, with vnoi)

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

πρὸς

to

preposition + accusative (direction of the cry)

πρὸς + acc.: 'to / toward'; marks YHWH as the addressee of the cry.

κύριον

the LORD

Accusative

accusative object of πρὸς

κύριος (acc. κύριον): the Tetragrammaton; the cry is directed to the covenant LORD, who alone can deliver.

καὶ

and

coordinate conjunction

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

ἥγειρεν

raised up

Aor Act Indic 3 Sg · ἐγείρω

main verb (divine raising of the deliverer)

→ *constative aorist (decisive divine act)*

ἐγείρω: 'raise up / rouse'; renders יָקַם; the technical verb for YHWH's commissioning of a deliverer (cf. 2:16, 18); the divine initiative is the heart of the deliverance schema.

κύριος

LORD

Nominative

subject of ἥγειρεν

κύριος: YHWH as the active subject who raises the savior; the human deliverer is wholly a divine gift.

σωτήρα

savior / deliverer

Accusative

direct object of ἥγειρεν

σωτήρ: 'savior / deliverer'; renders שׁוֹמֵר; the office-term for the judges as YHWH's appointed rescuers; here applied to Othniel, and again to Ehud (v. 15).

τῷ

the (for)

Dative

article (with Ισραηλ, dative of advantage)

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

Ισραηλ

for Israel

dative of advantage (indeclinable, articular)

Ισραηλ: here dative (marked by τῷ), the beneficiary for whom the savior is raised.

καὶ

and

coordinate conjunction

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

ἔσωσεν

he saved

Aor Act Indic 3 Sg · σῶζω

main verb (the act of deliverance)

→ *constative aorist*

σῶζω: 'save / rescue / deliver'; renders שׁוּבַר; cognate with σωτήρ; the subject may be read as YHWH (acting through the deliverer) or the σωτήρ himself; the ambiguity expresses the joint divine-human agency of deliverance.

αὐτούς

them

Accusative

direct object of ἔσωσεν

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

τὸν

the

Accusative

article (with Γοθονιηλ, in apposition to σωτήρα)

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

Γοθονιηλ

Othniel

accusative in apposition to σωτήρα (indeclinable, articular)

Γοθονιηλ: transliteration of גִּיִּשְׁיָא (Othniel); indeclinable; the first judge, identified by his Calebite/Kenizzite lineage; the article τὸν marks the accusative apposition to σωτήρα.

υἱὸν

son

Accusative

accusative in apposition (genealogical: 'son of Kenaz')

υἱός: here in the genealogical formula 'son of Kenaz', in apposition (accusative) to Γοθονιηλ.

Κενεζ

of Kenaz

genitive of relationship (indeclinable: 'son of Kenaz')

Κενεζ: transliteration of כְּנַז (Kenaz); indeclinable; the eponymous ancestor of the Kenizzites, linking Othniel to Caleb's clan.

ἀδελφοῦ

brother

Genitive

genitive in apposition (defining Othniel's relation to Caleb)

ἀδελφός (gen. ἀδελφοῦ): 'brother / kinsman'; renders ΠΧ; here defines Othniel as the (younger) brother/kinsman of Caleb; the kinship grounds the deliverer in the heroic conquest generation (cf. Josh 15:17; Judg 1:13).

Χαλεβ

of Caleb

genitive of relationship (indeclinable: 'brother of Caleb')

Χαλεβ: transliteration of כַּלֵּב (Caleb); indeclinable; the faithful spy of Num 13–14; Othniel's connection to Caleb lends him conquest-era credibility.

τὸν

the

Accusative

article (with νεώτερον)

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

νεώτερον

younger

Accusative

comparative adjective (in apposition: 'the younger')

νέος (compar. νεώτερος): 'young / younger'; the comparative τὸν νεώτερον ὑπὲρ αὐτόν ('the younger than he') renders the Hebrew וְנִמְצָא ('younger than he'); identifies Othniel as Caleb's junior kinsman.

ὑπὲρ

than

preposition + accusative (comparison: 'younger than')

ὑπὲρ + acc.: here marking comparison ('than'), a Hebraistic use rendering the comparative ἧς; with νεώτερον it forms 'younger than he'.

αὐτόν

him

Accusative

accusative of comparison (object of ὑπέρ: 'than him' = Caleb)

αὐτός: refers to Caleb; the comparative phrase ὑπὲρ αὐτόν ('than he') completes the identification of Othniel as Caleb's younger relative.

10 καὶ ἐγένετο ἐπ' αὐτὸν πνεῦμα κυρίου καὶ ἔκρινεν τὸν Ἰσραηλ καὶ ἐξῆλθεν εἰς πόλεμον πρὸς Χουσαρσathaim καὶ παρέδωκεν κύριος ἐν χειρὶ αὐτοῦ τὸν Χουσαρσathaim βασιλέα Συρίας ποταμῶν καὶ ἐκραταιώθη ἡ χεὶρ αὐτοῦ ἐπὶ τὸν Χουσαρσathaim

And the Spirit of the LORD came upon him, and he judged Israel and went out to war against Cushan-rishathaim; and the LORD gave Cushan-rishathaim, king of Mesopotamia, into his hand, and his hand prevailed over Cushan-rishathaim.

Cycle stage four: Spirit-empowerment and victory καὶ ἐγένετο ἐπ' αὐτὸν πνεῦμα κυρίου

The descent of the πνεῦμα κυρίου ('Spirit of the LORD') is the charismatic empowerment that authenticates the judge (cf. 6:34; 11:29; 14:6). The chain ἔκρινεν ... ἐξῆλθεν ... παρέδωκεν ... ἐκραταιώθη moves from office (judging) to action (war) to divine grant of victory to consummation, with κύριος the explicit agent of the handing-over (παρέδωκεν).

καὶ

and

narrative conjunction

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

ἐγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

main verb (the Spirit's coming)

→ *ingressive aorist (onset of empowerment)*

γίνομαι: 'become / come to be / come upon'; in ἐγένετο ἐπ' αὐτὸν πνεῦμα κυρίου it renders יהוה ירום עליו רוח ('the Spirit of YHWH came upon him'), the standard idiom for charismatic empowerment of a judge.

ἐπ'

upon

preposition + accusative (direction: 'upon him')

ἐπί + acc.: 'upon'; marks the Spirit's descent onto Othniel; the elided form ἐπ' stands before the vowel of αὐτόν.

αὐτόν

him

Accusative

accusative object of ἐπί (Othniel)

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

πνεῦμα

spirit

Nominative

subject of ἐγένετο

πνεῦμα: 'spirit / breath / wind'; renders πῑρ; the πνεῦμα κυρίου is the divine empowering presence that equips the judge for deliverance; its descent here marks Othniel's commissioning for war.

κυρίου

of the LORD

Genitive

genitive of source/possession (with πνεῦμα)

κύριος (gen.): the Tetragrammaton; 'the Spirit of YHWH' belongs to and proceeds from the covenant God, the source of the judge's authority and power.

καὶ

and

coordinate conjunction

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

ἔκρινεν

he judged

Aor Act Indic 3 Sg · κρίνω

main verb (Othniel's judicial office)

→ *constative aorist (assumption of the office)*

κρίνω: 'judge / govern / vindicate'; renders וְיָשֹׁפֵט; the verb that gives the book its name (Κριταί); in Judges it denotes both governance and military deliverance; recurs of Ehud at v. 30.

τὸν

the

Accusative

article (with Ἰσραηλ)

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

Ἰσραηλ

Israel

accusative object of ἔκρινεν (indeclinable, articular)

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

καὶ

and

coordinate conjunction

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

ἐξῆλθεν

he went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (going out to battle)

→ *constative aorist*

ἐξέρχομαι: 'go out / come forth'; ἐξῆλθεν εἰς πόλεμον ('went out to war') renders וְיָצֵאתָ לַמִּלְחָמָה, the idiom for launching a military campaign.

εἰς

to / for

preposition + accusative (purpose: 'to war')

εἰς + acc.: here of purpose/goal ('to/for war').

πόλεμον

war

Accusative

accusative object of εἰς (goal of going out)

πόλεμος: 'war / battle'; the keyword of the prologue (vv. 1–2) is here actualized — the generation 'taught war' now wages it through its Spirit-empowered judge.

πρὸς

against

preposition + accusative (hostile direction)

πρὸς + acc.: here adversative ('against'), marking the enemy.

Χουσαρσathaim

Cushan-rishathaim

accusative object of πρὸς (indeclinable proper noun)

Χουσαρσathaim: the Mesopotamian oppressor, now the military target.

καὶ
and

coordinate conjunction

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

παρέδωκεν
he gave over

Aor Act Indic 3 Sg · παραδίδωμι

main verb (divine grant of victory)

→ *constative aorist*

παραδίδωμι: 'hand over / deliver up'; renders פָּדַן ; the technical verb for YHWH's delivering the enemy into the deliverer's power; the divine subject κύριος makes the victory unambiguously YHWH's gift.

κύριος
LORD

Nominative

subject of παρέδωκεν

κύριος: YHWH as the giver of victory; the deliverance is achieved not by Othniel's prowess but by YHWH's act.

ἐν
into

preposition + dative (idiomatic: 'into the hand of')

ἐν + dat.: in ἐν χειρὶ αὐτοῦ ('into his hand'), rendering בְּיָד ; denotes transfer of power over the enemy to Othniel.

χειρὶ
hand

Dative

dative with ἐν (idiomatic: 'into the power of')

χείρ: 'hand / power'; the reversal-image — the same idiom (ἐν χειρὶ) that described Israel's bondage (v. 8) now describes the enemy's defeat.

αὐτοῦ
his

Genitive

genitive of possession (Othniel's hand)

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

τὸν
the

Accusative

article (with Χουσαρσαθαιμ)

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

Χουσαρσαθαιμ
Cushan-rishathaim

accusative object of παρέδωκεν (indeclinable, articular)

Χουσαρσαθαιμ: the object handed over; the repeated full name (×3 in this verse) hammers the totality of the defeat.

βασιλέα
king

Accusative

accusative in apposition to Χουσαρσαθαιμ

βασιλεύς (acc. βασιλέα): 'king'; in apposition, supplying case and title to the indeclinable name.

Συρίας
of Syria / Aram

Genitive

genitive (region ruled)

Συρία: 'Syria / Aram'; with ποταμῶν = Mesopotamia (Aram-Naharaim); repeats the title of v. 8.

ποταμῶν
of rivers

Genitive

genitive (with Συρίας: 'of the rivers' = Mesopotamia)

ποταμός: 'river'; Συρίας ποταμῶν calques נְהַר־ים , designating Mesopotamia.

καὶ
and

coordinate conjunction

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

ἐκραταιώθη

prevailed / grew strong

Aor Pass Indic 3 Sg · κραταιόω

main verb (the consummation of victory)

→ *ingressive/constative aorist passive* ('grew strong / prevailed')

κραταιόω (aor. pass. ἐκραταιώθη): 'strengthen / make mighty / prevail'; renders $\pi\tau\tau$ / $\tau\tau\chi$; ἐκραταιώθη ἡ χεὶρ ('the hand prevailed') is a Hebraism for decisive military triumph; the 'strong hand' motif inverts the bondage of v. 8.

ἡ

the

Nominative

article (with χεὶρ)

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

χεὶρ

hand

Nominative

subject of ἐκραταιώθη

χεὶρ: 'hand'; here Othniel's hand 'prevailed over' Cushan-rishathaim; the hand-motif (ἐν χειρί, v. 8, 10; ἐκραταιώθη ἡ χεὶρ) frames the whole Othniel cycle and anticipates the literal hand-play of the Ehud narrative.

αὐτοῦ

his

Genitive

genitive of possession (Othniel's hand)

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

ἐπὶ

over / against

preposition + accusative (prevailing 'over')

ἐπί + acc.: here 'over / against', marking the one prevailed against.

τὸν

the

Accusative

article (with Χουσαρσαθαιμ)

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

Χουσαρσαθαιμ

Cushan-rishathaim

accusative object of ἐπί (indeclinable, articular)

Χουσαρσαθαιμ: the defeated oppressor, named a final time to seal the victory.

11 καὶ ἡσύχασεν ἡ γῆ τεσσαράκοντα ἔτη καὶ ἀπέθανεν Γοθονιὴλ υἱὸς Κενεζ

And the land was at rest forty years; and Othniel son of Kenaz died.

Cycle stage five: the rest-formula and the judge's death

καὶ ἡσύχασεν ἡ γῆ

ἡσύχασεν ἡ γῆ ... ἔτη ('the land was quiet ... years') is the closing rest-formula of each completed cycle (cf. v. 30; 5:31; 8:28); the forty-year span is the schematic ideal generation. The death-notice of the judge (ἀπέθανεν Γοθονιὴλ) seals the unit and sets up the relapse of v. 12.

καὶ

and

narrative conjunction

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

ἡσύχασεν

was at rest / was quiet

Aor Act Indic 3 Sg · ἡσυχάζω

main verb (rest-formula)

→ constative aorist (the whole period of peace)

ἡσυχάζω: 'be quiet / be at rest / have peace'; renders ὉΨ; the standard closing formula ἡσύχασεν ἡ γῆ ('the land had rest') marks the period of restored order following each deliverance (cf. v. 30).

ἡ

the

Nominative

article (with γῆ)

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

γῆ

land / earth

Nominative

subject of ἡσύχασεν

γῆ: 'land / earth'; renders γῆ; the land itself is personified as enjoying rest, a metonymy for the people's peace and security under the judge.

τεσσαράκοντα

forty

indeclinable numeral (with ἔτη)

τεσσαράκοντα: 'forty'; indeclinable cardinal; the schematic 'generation' of forty years (cf. v. 30's eighty = two generations); a round, ideal span signalling complete restoration.

ἔτη

years

Accusative

accusative of extent of time

ἔτος (pl. ἔτη): 'year'; accusative of duration ('for forty years').

καὶ

and

coordinate conjunction

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

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (death-notice)

→ constative aorist

ἀποθνήσκω: 'die'; renders תָּמָ; the death of the judge closes his cycle and removes the restraint on apostasy, precipitating the next relapse (cf. 2:19).

Γοθονιηλ

Othniel

subject of ἀπέθανεν (indeclinable proper noun)

Γοθονιηλ: Othniel; the first judge, whose death ends the paradigmatic cycle.

υἱὸς

son

Nominative

nominative in apposition (genealogical)

υἱός: in the genealogical apposition 'son of Kenaz', here nominative agreeing with the subject Γοθονιηλ.

Κενεζ

of Kenaz

genitive of relationship (indeclinable: 'son of Kenaz')

Κενεζ: Kenaz; the patronymic seals Othniel's identity at his death as at his introduction (v. 9), framing the cycle.

12 καὶ προσέθεντο οἱ υἱοὶ Ἰσραὴλ ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἐνίσχυσεν κύριος τὸν Εγλῶν βασιλέα Μωαβ ἐπὶ τὸν Ἰσραὴλ διὰ τὸ πεποιηκέναι αὐτοὺς τὸ πονηρὸν ἔναντι κυρίου

And the sons of Israel again did what was evil before the LORD; and the LORD strengthened Eglon king of Moab against Israel, because they had done what was evil before the LORD.

New cycle opening: relapse into evil (begins the Ehud narrative)

καὶ προσέθεντο ... ποιῆσαι τὸ πονηρὸν

προσέθεντο ... ποιῆσαι ('they again did') is the Hebraistic idiom (יָצַח + infinitive) for renewed apostasy that opens the second cycle. YHWH's strengthening of Eglon (ἐνίσχυσεν) makes the foreign king an instrument of judgment, and the causal διὰ τὸ πεποιηκέναι ('because they had done') articulates the moral logic of the oppression. This verse opens the long Ehud narrative (vv. 12–30).

καὶ

and

narrative conjunction (new cycle)

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

προσέθεντο

they continued / did again

Aor Mid Indic 3 Pl · προστίθημι

main verb (auxiliary with infinitive: 'again did')

→ **constative aorist (renewed apostasy)**

προστίθημι (mid. προσέθεντο): 'add / continue / do again'; the idiom προσέθεντο ποιῆσαι ('they added to do' = 'they again did') calques the Hebrew תָּוַחַלְתֶּם ... יַעֲשׂוּ, expressing the recurrence of the apostasy that opens each new cycle.

οἱ

the

Nominative

article (with υἱοὶ)

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

υἱοὶ

sons

Nominative

subject of προσέθεντο

υἱός: οἱ υἱοὶ Ἰσραὴλ, the people relapsing into evil.

Ισραηλ

Israel

genitive of relationship (indeclinable, with vñoi)

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

ποιῆσαι

to do

Aor Act Inf · ποιέω

complementary infinitive (with προσέθεντο)

→ **constative aorist infinitive**

ποιέω: 'do / make'; the complementary infinitive completing προσέθεντο; ποιῆσαι τὸ πονηρόν repeats the apostasy-formula of v. 7.

τὸ

the

Accusative

article (substantivizing πονηρόν)

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

πονηρόν

evil

Accusative

substantivized adjective (object of ποιῆσαι)

πονηρός: 'evil'; τὸ πονηρόν ('the evil') repeats the cycle-formula; the recurrence binds the Ehud cycle to the Othniel pattern.

ἐνώπιον

before / in the sight of

preposition + genitive (evaluative)

ἐνώπιον: 'before / in the presence of'; a synonym of ἐναντίον (v. 7), rendering עֲנִי / עֲנִי; the variation (ἐνώπιον here, ἔναντι at verse's end) is stylistic.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον

κύριος (gen.): the Tetragrammaton; the evil is again done in YHWH's sight.

καὶ

and

coordinate conjunction

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

ἐνίσχυσεν

strengthened

Aor Act Indic 3 Sg · ἐνισχύω

main verb (divine strengthening of the oppressor)

→ **constative aorist**

ἐνισχύω: 'strengthen / make strong'; renders עֲזָרָה; YHWH 'strengthens' the foreign king Eglon against Israel, making Moab the deliberate instrument of covenant judgment — a striking attribution of the enemy's power to YHWH himself.

κύριος

LORD

Nominative

subject of ἐνίσχυσεν

κύριος: YHWH as the one who empowers the oppressor; the theological logic is that even Israel's enemies serve YHWH's disciplinary purpose.

τὸν

the

Accusative

article (with Εγλωμ)

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

Εγλωμ

Eglon

accusative object of ἐνίσχυσεν (indeclinable, articular)

Εγλωμ: transliteration of עֲגֹלֹן (Eglon); indeclinable; king of Moab, the obese antagonist of the Ehud narrative; the article τὸν marks the accusative.

βασιλέα

king

Accusative

accusative in apposition to Εγλωμ

βασιλεύς (acc. βασιλέα): 'king'; in apposition, supplying case and title to the indeclinable Εγλωμ.

Μωαβ

of Moab

genitive of relationship (indeclinable: 'king of Moab')

Μωαβ: transliteration of מואב (Moab); indeclinable; the Transjordanian nation east of the Dead Sea, Israel's traditional rival; here the oppressing power.

ἐπὶ

against

preposition + accusative (hostile: 'against Israel')

ἐπί + acc.: here adversative ('against'), marking Israel as the object of Eglon's empowered hostility.

τὸν

the

Accusative

article (with Ἰσραηλ)

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

Ἰσραηλ

Israel

accusative object of ἐπὶ (indeclinable, articular)

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

διὰ

because of

preposition + accusative (causal, with articular infinitive)

διὰ + acc.: 'because of / on account of'; with the articular infinitive τὸ πεποιηκέναι it forms a causal clause ('because they had done'), the standard LXX construction for cause.

τὸ

the

Accusative

article (with articular infinitive πεποιηκέναι)

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

πεποιηκέναι

to have done

Perf Act Inf · ποιέω

articular infinitive (causal, with διὰ)

→ resultative perfect (the settled fact of their evildoing)

ποιέω (perf. inf. πεποιηκέναι): 'do / make'; the perfect infinitive in the causal phrase διὰ τὸ πεποιηκέναι ('because they had done') stresses the established, completed fact of their apostasy as the ground of the judgment.

αὐτούς

they (them)

Accusative

accusative subject of the articular infinitive

αὐτός: the accusative subject of the infinitive πεποιηκέναι (Greek accusative-with-infinitive); refers to the sons of Israel.

τὸ

the

Accusative

article (substantivizing πονηρόν)

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

πονηρόν

evil

Accusative

object of πεποιηκέναι

πονηρός: 'evil'; the third occurrence of τὸ πονηρόν in the verse, hammering the moral cause of the Moabite oppression.

ἔναντι

before / in the sight of

preposition + genitive (evaluative)

ἔναντι: 'before / in the presence of'; a third synonym (with ἐναντίον, ἐνώπιον) for 'in the sight of', rendering יִפְּנֶה; the variation is purely stylistic within the formulaic refrain.

κυρίου

of the LORD

Genitive

genitive object of ἔναντι

κύριος (gen.): the Tetragrammaton; closes the causal refrain, grounding the judgment in the offense against YHWH.

13 καὶ συνήγαγεν πρὸς ἑαυτὸν πάντας τοὺς υἱοὺς Ἀμμων καὶ Ἀμαληκ καὶ ἐπορεύθη καὶ ἐπάταξεν τὸν Ἰσραηλ καὶ ἐκληρονόμησεν τὴν πόλιν τῶν φοινίκων

And he gathered to himself all the sons of Ammon and Amalek, and he went and struck Israel and took possession of the City of Palms.

Development: Eglon's coalition and conquest καὶ συνήγαγεν

Eglon allies with Ammon and Amalek (the traditional eastern/desert enemies) and seizes the πόλις τῶν φοινίκων ('City of Palms', Jericho), establishing a Moabite bridgehead west of the Jordan. The verb chain συνήγαγεν ... ἐπορεύθη ... ἐπάταξεν ... ἐκληρονόμησεν narrates the swift, total subjugation.

καὶ
and

narrative conjunction

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

συνήγαγεν
he gathered

Aor Act Indic 3 Sg · συνάγω

main verb (mustering the coalition)

→ *constative aorist*

συνάγω: 'gather / assemble / muster'; renders ἦν; Eglon musters an allied coalition for the campaign against Israel; the reflexive πρὸς ἑαυτόν stresses his initiative.

πρὸς
to

preposition + accusative (with reflexive: 'to himself')

πρὸς + acc.: here 'to / unto', with the reflexive ἑαυτόν ('to himself').

ἑαυτόν
himself

Accusative

reflexive pronoun (object of πρὸς)

ἑαυτοῦ: reflexive; πρὸς ἑαυτόν ('to himself') marks Eglon as the gathering-point of the coalition.

πάντας
all

Accusative

adjective (modifying τοὺς υἱούς)

πᾶς: 'all'; the totality of the Ammonite forces joined to Amalek.

τοὺς
the

Accusative

article (with υἱούς)

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

υἱούς
sons

Accusative

direct object of συνήγαγεν

υἱός: in 'the sons of Ammon' (= the Ammonites), the standard LXX ethnonym (יִמְיָאן).

Ἀμμων
of Ammon

genitive of relationship (indeclinable: 'sons of Ammon')

Ἀμμων: transliteration of אַמְמוֹן (Ammon); indeclinable; the Transjordanian people north of Moab, here Eglon's ally.

καὶ
and

coordinate conjunction

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

Αμαληκ
Amalek

coordinate object (indeclinable: 'and Amalek')

Αμαληκ: transliteration of אֶמְלֶךְ (Amalek); indeclinable; the nomadic desert people, archetypal enemy of Israel (Exod 17:8–16); their inclusion broadens the coalition against Israel.

καὶ
and

coordinate conjunction

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

ἐπορεύθη
he went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (advance)

→ *constative aorist*

πορεύομαι: 'go / proceed / march'; the aorist passive ἐπορεύθη functions as a deponent ('he went/marched'); the verb of military advance toward Israel.

καὶ
and

coordinate conjunction

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

ἐπάταξεν
he struck

Aor Act Indic 3 Sg · πατάσσω

main verb (defeating Israel)

→ *constative aorist*

πατάσσω: 'strike / smite / defeat'; renders הִכָּה (Hiphil of חָכַן); the standard verb for inflicting military defeat; here Eglon strikes Israel, but the same verb will return against Moab (v. 29) and the Philistines (v. 31) in reversal.

τὸν
the

Accusative

article (with Ἰσραηλ)

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

Ἰσραηλ
Israel

accusative object of ἐπάταξεν (indeclinable, articular)

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

καὶ
and

coordinate conjunction

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

ἐκληρονόμησεν
he took possession of

Aor Act Indic 3 Sg · κληρονομέω

main verb (seizing the city)

→ *constative aorist*

κληρονομέω: 'inherit / take possession of / occupy'; renders שָׁלַח; ironically the verb of Israel's own conquest-inheritance is now used of the Moabite seizure of Israelite territory — a reversal of the inheritance-theology of the prologue.

τὴν
the

Accusative

article (with πόλιν)

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

πόλιν
city

Accusative

direct object of ἐκληρονόμησεν

πόλις: 'city'; renders יָרִיךְ; ἡ πόλις τῶν φοινίκων ('the City of Palms') is Jericho (cf. Deut 34:3; Judg 1:16), a strategic site commanding the Jordan crossings — hence Eglon's bridgehead west of the river.

τῶν

of the

Genitive

article (with φοινίκων)

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

φοινίκων

of palms

Genitive

genitive (defining the city: 'of palm trees')

φοῖνιξ (gen. pl. φοινίκων): 'palm tree / date palm'; renders יַדִּינִי; הַיְּפוֹתִי (Jericho, famed for its date palms in the Jordan oasis).

14 καὶ ἐδούλευσαν οἱ υἱοὶ Ἰσραὴλ τῷ Εὔλωμ βασιλεῖ Μωαβ ἔτη δέκα ὀκτώ

And the sons of Israel served Eglon king of Moab eighteen years.

Cycle stage two (Ehud): the servitude

καὶ ἐδούλευσαν

The servitude-formula (ἐδούλευσαν ... ἔτη) parallels v. 8 exactly, now with an eighteen-year span under Eglon — more than double the eight years of Cushan-rishathaim, signalling the deepening of the apostasy-judgment pattern.

καὶ

and

narrative conjunction

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

ἐδούλευσαν

they served

Aor Act Indic 3 Pl · δουλεύω

main verb (the servitude)

→ constative aorist (the whole eighteen-year bondage)

δουλεύω: 'serve as slaves / be in bondage'; takes the dative of the master (τῷ Εὔλωμ); the verbatim repetition of v. 8 marks the recurrence of the servitude-phase in the Ehud cycle.

οἱ

the

Nominative

article (with υἱοὶ)

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

υἱοὶ

sons

Nominative

subject of ἐδούλευσαν

υἱός: οἱ υἱοὶ Ἰσραὴλ, the people in bondage.

Ισραηλ Israel <i>genitive of relationship (indeclinable, with υἱοί)</i> Ισραηλ: function word shaping the local clause or phrase relation in this oracle.	τῷ the (to) Dative <i>article (with Εγλωμ, dative)</i> τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	Εγλωμ Eglon <i>dative object of ἐδούλευσαν (indeclinable, articular)</i> Εγλωμ: Eglon, here the master served (dative marked by τῷ).	βασιλεῖ king Dative <i>dative in apposition to Εγλωμ</i> βασιλεύς (dat. βασιλεῖ): 'king'; in apposition, supplying case and title to the indeclinable name.
Μωαβ of Moab <i>genitive of relationship (indeclinable: 'king of Moab')</i> Μωαβ: Moab; the kingdom Eglon rules.	ἔτη years Accusative <i>accusative of extent of time</i> ἔτος (pl. ἔτη): 'year'; accusative of duration ('eighteen years').	δέκα ten <i>indeclinable numeral (with ὀκτώ: 'eighteen')</i> δέκα: 'ten'; indeclinable; in the compound numeral δέκα ὀκτώ ('ten[-and]-eight' = eighteen).	ὀκτώ eight <i>indeclinable numeral (with δέκα: 'eighteen')</i> ὀκτώ: 'eight'; the analytic δέκα ὀκτώ renders the Hebrew יָמֵי שְׁמֹנֶה עָשָׂר (eighteen); the eighteen-year bondage to Moab, the longest oppression yet in the chapter.

15 καὶ ἐκέκραξαν οἱ υἱοὶ Ισραηλ πρὸς κύριον καὶ ἤγειρεν αὐτοῖς σωτῆρα τὸν Αὼδ υἱὸν Γηρα υἱὸν τοῦ Ιεμενι ἄνδρα ἀμφοτεροδέξιον καὶ ἐξάπέστειλαν οἱ υἱοὶ Ισραηλ δῶρα ἐν χειρὶ αὐτοῦ τῷ Εγλωμ βασιλεῖ Μωαβ

And the sons of Israel cried out to the LORD, and he raised up for them a savior, Ehud son of Gera, a Benjaminite, a man left-handed; and the sons of Israel sent tribute by his hand to Eglon king of Moab.

Cycle stage three (Ehud): the cry and the raising of the deliverer καὶ ἐκέκραξαν

The cry-formula (verbatim from v. 9) introduces the second deliverer, Ehud, characterized by two narratively loaded details: he is υἱὸς τοῦ Ιεμενι (a Benjaminite — lit. 'son of the right-hander') yet ἀμφοτεροδέξιος ('ambidextrous / left-handed'), a paradox the plot will exploit. The tribute-mission (ἐξάπέστειλαν ... δῶρα) provides his access to the king.

καὶ

and

narrative conjunction

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

ἐκέκραξαν

they cried out

Aor Act Indic 3 Pl · κράζω

main verb (the cry of distress)

→ *constative aorist*

κράζω: 'cry out'; the reduplicated aorist ἐκέκραξαν repeats verbatim the cry-formula of v. 9, marking the turning-point of the Ehud cycle.

οἱ

the

Nominative

article (with υἱοὶ)

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

υἱοὶ

sons

Nominative

subject of ἐκέκραξαν

υἱός: οἱ υἱοὶ Ἰσραηλ, the people crying out.

Ἰσραηλ

Israel

genitive of relationship (indeclinable, with υἱοὶ)

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

πρὸς

to

preposition + accusative (direction of the cry)

πρὸς + acc.: marks YHWH as the addressee of the cry.

κύριον

the LORD

Accusative

accusative object of πρὸς

κύριος (acc. κύριον): the Tetragrammaton; the cry is again directed to the covenant LORD.

καὶ

and

coordinate conjunction

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

ἤγειρεν

he raised up

Aor Act Indic 3 Sg · ἐγείρω

main verb (divine raising of the deliverer)

→ *constative aorist*

ἐγείρω: 'raise up'; the subject (YHWH) is implicit from the cry; ἤγειρεν ... σωτῆρα repeats the commissioning-formula of v. 9, introducing Ehud.

αὐτοῖς

for them

Dative

dative of advantage (for whom the savior is raised)

αὐτός: dative of advantage ('for them'); the deliverer is raised for Israel's benefit.

σωτῆρα

savior

Accusative

direct object of ἤγειρεν

σωτήρ: 'savior / deliverer'; the office-term applied to Ehud as to Othniel (v. 9); the judges are YHWH's appointed rescuers.

τὸν

the

Accusative

article (with Αωδ, in apposition to σωτῆρα)

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

Αωδ

Ehud

accusative in apposition to σωτήρα (indeclinable, articular)

Αωδ: transliteration of עֹהֻד (Ehud); indeclinable; the left-handed Benjaminite, protagonist of vv. 15–30; the article τόν marks the accusative apposition.

υἱὸν

son

Accusative

accusative in apposition (genealogical)

υἱός: in the patronymic 'son of Gera', accusative in apposition to Αωδ.

Γηρα

of Gera

genitive of relationship (indeclinable: 'son of Gera')

Γηρα: transliteration of גֵּרָא (Gera); indeclinable; a Benjaminite clan-name (cf. Gen 46:21), here Ehud's father.

υἱὸν

son

Accusative

accusative in apposition ('a Benjaminite', lit. 'son of the right-hander')

υἱός: in υἱὸν τοῦ Ιεμενι, lit. 'son of the Jeminite', the LXX's rendering of בֶּן יְמִינִי הַיְּמָנִי ('Benjaminite' / 'son of the right hand'); the phrase plays ironically against Ehud's left-handedness in the next word.

τοῦ

the

Genitive

article (with Ιεμενι)

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

Ιεμενι

Jeminite / Benjaminite

genitive of relationship (indeclinable: 'son of the Jeminite')

Ιεμενι: transliteration of (הַ)יְמִינִי ('the right-hander / Benjaminite'); indeclinable, governed by τοῦ; the name of Benjamin (בֶּן יְמִינִי, 'son of the right hand') makes the designation 'son of the right-hander' pointedly ironic before ἀμφοτεροδέξιον.

ἄνδρα

man

Accusative

accusative in apposition to Αωδ

ἄνθρωπος (acc. ἄνδρα): 'man'; renders אִישׁ; introduces the crucial physical characterization that follows.

ἀμφοτεροδέξιον

ambidextrous / left-handed

Accusative

attributive adjective (modifying ἄνδρα)

ἀμφοτεροδέξιος: lit. 'right-handed on both sides / ambidextrous'; the LXX's euphemistic rendering of the Hebrew אִשְׁרֵי יְמִינֵי דָּ ('restricted/bound in his right hand' = left-handed); this trait is the plot's hinge — Ehud can draw a blade from his right thigh undetected (v. 21), since searchers expect a weapon on the left.

καὶ

and

coordinate conjunction

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

ἐξαπέστειλαν

they sent

Aor Act Indic 3 Pl · ἐξαποστέλλω

main verb (the tribute-mission)

→ *constative aorist*

ἐξαποστέλλω: 'send out / dispatch'; the Israelites dispatch tribute by Ehud's hand; the mission provides the pretext for his audience with Eglon.

οἱ

the

Nominative

article (with υἱοί)

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

υἱοί

sons

Nominative

subject of ἐξαπέστειλαν

υἱός: οἱ υἱοί Ἰσραηλ, the senders of the tribute.

Ισραηλ

Israel

genitive of relationship (indeclinable, with υιοι)

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

δῶρα

gifts / tribute

Accusative

direct object of ἐξαπέστειλαν

δῶρον (pl. δῶρα): 'gift / present / tribute'; renders ἡδῶμη; here the obligatory tribute of a vassal to his overlord; the recurring δῶρα (vv. 17, 18) is the cover for Ehud's access and assassination.

ἐν

by

preposition + dative (Hebraism: 'by the hand of')

ἐν + dat.: in ἐν χειρὶ αὐτοῦ ('by his hand'), rendering ἱתְּךָ; idiom of agency — the tribute is conveyed through Ehud.

χειρὶ

hand

Dative

dative with ἐν (idiomatic: agency)

χείρ: 'hand'; the recurring hand-motif of the chapter; here 'by his hand' as conveyor of the tribute, soon to be the hand that wields the dagger.

αὐτοῦ

his

Genitive

genitive of possession (Ehud's hand)

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

τῷ

the (to)

Dative

article (with Εγλωμ, dative)

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

Εγλωμ

Eglon

dative indirect object (recipient of tribute; indeclinable, articular)

Εγλωμ: Eglon, the overlord to whom the tribute is sent (dative marked by τῷ).

βασιλεῖ

king

Dative

dative in apposition to Εγλωμ

βασιλεύς (dat. βασιλεῖ): 'king'; in apposition, supplying case and title.

Μωαβ

of Moab

genitive of relationship (indeclinable: 'king of Moab')

Μωαβ: Moab; the kingdom of the tribute's recipient.

16 καὶ ἐποίησεν ἑαυτῷ Ἀωδ μάχαιραν δίστομον σπιθαμῆς τὸ μῆκος αὐτῆς καὶ περιεζώσατο αὐτὴν ὑπὸ τὸν μανδύαν ἐπὶ τὸν μηρὸν τὸν δεξιὸν αὐτοῦ

And Ehud made for himself a two-edged dagger, a span its length, and girded it under his cloak on his right thigh.

Preparation: the concealed weapon καὶ ἐποίησεν ἑαυτῷ Ἀωδ

The verse details the murder-weapon with novelistic precision: a μάχαιρα δίστομος ('two-edged dagger') a span long, short enough to conceal ὑπὸ τὸν μανδύαν ('under the cloak') on the right thigh — exactly where a left-handed man would carry it and where guards, expecting a left-hung sword, would not search. Every detail (length, edges, placement) is loaded for the plot.

καὶ
and

narrative conjunction

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

ἐποίησεν
made

Aor Act Indic 3 Sg · ποιέω

main verb (forging the weapon)

→ constative aorist

ποιέω: 'make / fashion'; here of crafting the dagger; the reflexive ἑαυτῷ ('for himself') stresses Ehud's deliberate, personal preparation of the assassination weapon.

ἑαυτῷ
for himself

Dative

reflexive dative of advantage

ἑαυτοῦ: reflexive; the dative of advantage ('for himself') underscores the premeditation of Ehud's act.

Ἀωδ
Ehud

subject of ἐποίησεν (indeclinable proper noun)

Ἀωδ: Ehud, the subject; the maker of the concealed dagger.

μάχαιραν
dagger / sword

Accusative

direct object of ἐποίησεν

μάχαιρα: 'dagger / short sword / knife'; renders **בִּרְחִי**; the central object of the narrative, recurring at vv. 21, 22; its shortness (a span) makes it concealable, unlike a battle-sword.

δίστομον
two-edged

Accusative

attributive adjective (modifying μάχαιραν)

δίστομος: lit. 'two-mouthed' = 'two-edged'; renders the Hebrew **בִּרְחִי שְׁנֵי פִּיּוֹת** ('a sword of two mouths/edges'); a double-edged blade for thrusting, ideal for the single deep stab into Eglon's belly.

σπιθαμῆς
of a span

Genitive

genitive of measure (with τὸ μῆκος: 'a span in length')

σπιθαμή (gen. σπιθαμῆς): 'span' (the distance from thumb to little finger, c. 22 cm); renders **תַּרְגָּל**; the genitive of measure specifies the blade's short length — concealable, but long enough to be lethal.

τὸ
the

Nominative

article (with μῆκος)

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

μήκος

length

Nominative

accusative/nominative of respect ('its length [was] a span')

μήκος: 'length'; renders μή; in the phrase σπιθαμῆς τὸ μήκος αὐτῆς ('a span [was] its length') it functions as a nominative of specification within the descriptive clause.

αὐτῆς

its

Genitive

genitive of possession (the dagger's length)

αὐτός: refers to the μάχαιρα (feminine); 'its length'.

καὶ

and

coordinate conjunction

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

περιεζώσατο

he girded on

Aor Mid Indic 3 Sg · περιζώννυμι

main verb (concealing the weapon)

→ *constative aorist*

περιζώννυμι (mid. περιεζώσατο): 'gird (oneself) / fasten about'; renders γλῆ; the middle voice ('girded on himself') marks Ehud strapping the dagger to his own body — concealed for the coming audience.

αὐτήν

it

Accusative

direct object of περιεζώσατο (the dagger)

αὐτός: refers to the μάχαιρα; 'girded it on'.

ὑπὸ

under

preposition + accusative (concealment: 'under the cloak')

ὑπό + acc.: 'under'; marks the concealment of the dagger beneath the garment.

τὸν

the

Accusative

article (with μανδύαν)

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

μανδύαν

cloak / mantle

Accusative

accusative object of ὑπό

μανδύας: 'cloak / military mantle' (a loan-word, perhaps Persian); renders τῷ; the outer garment under which the dagger is hidden; its bulk allows the weapon to escape notice.

ἐπὶ

on

preposition + accusative (location on the body)

ἐπί + acc.: 'on / upon'; marks where the dagger is fastened — the right thigh.

τὸν

the

Accusative

article (with μηρὸν)

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

μηρὸν

thigh

Accusative

accusative object of ἐπί

μηρός: 'thigh'; renders μή; the right thigh (μηρὸν τὸν δεξιόν) is the key detail — a right-handed warrior carries his sword on the left thigh, so guards would not search Ehud's right side; his left-handedness makes the right-thigh placement natural and undetectable.

τὸν

the

Accusative

article (with δεξιόν)

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

δεξιὸν

right

Accusative

attributive adjective (modifying μηρὸν: 'right thigh')

δεξιός: 'right (hand/side)'; renders יָמִי; the 'right thigh' is the crux of the concealment — opposite the side where a sword is normally worn, hence beyond suspicion.

αὐτοῦ

his

Genitive

genitive of possession (Ehud's thigh)

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

17 καὶ ἐπορεύθη καὶ προσήνεγκεν τὰ δῶρα τῷ Εγλωμ βασιλεῖ Μωαβ καὶ Εγλωμ ἀνὴρ ἀστεῖος σφόδρα

And he went and presented the tribute to Eglon king of Moab; and Eglon was a very stout man.

Action: presentation of tribute, with a characterizing aside on Eglon

καὶ ἐπορεύθη καὶ προσήνεγκεν

Ehud carries out the tribute-presentation; the narrator then inserts a deadpan parenthetical — Εγλωμ ἀνὴρ ἀστεῖος σφόδρα ('Eglon was a very stout man') — using ἀστεῖος (lit. 'urbane / fine', here euphemistically 'fat/well-fed') to set up the grotesque detail of v. 22, where the blade disappears into the king's fat.

καὶ

and

narrative conjunction

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

ἐπορεύθη

he went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (going to the king)

→ constative aorist

πορεύομαι: 'go / proceed'; the aorist passive deponent ἐπορεύθη; Ehud travels to Eglon's court to deliver the tribute.

καὶ

and

coordinate conjunction

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

προσήνεγκεν

he presented / offered

Aor Act Indic 3 Sg · προσφέρω

main verb (presenting the tribute)

→ constative aorist

προσφέρω: 'bring to / present / offer'; renders בָּרַךְ; the formal presentation of tribute to the overlord; the cultic overtones of προσφέρω (used of offerings) lend faint irony to this 'offering' that masks an assassination.

τὰ

the

Accusative

article (with δῶρα)

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

δῶρα

gifts / tribute

Accusative

direct object of προσήνεγκεν

δῶρον (pl. δῶρα): 'tribute / gift'; the vassal-tribute of v. 15, now formally delivered; the article τὰ marks it as the previously mentioned tribute.

τῷ

the (to)

Dative

article (with Εγλωμ, dative)

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

Εγλωμ

Eglon

dative indirect object (recipient; indeclinable, articular)

Εγλωμ: Eglon, recipient of the tribute (dative marked by τῷ).

βασιλεῖ

king

Dative

dative in apposition to Εγλωμ

βασιλεὺς (dat. βασιλεῖ): 'king'; in apposition, supplying case and title.

Μωαβ

of Moab

genitive of relationship (indeclinable: 'king of Moab')

Μωαβ: Moab.

καὶ

and / now

conjunction (introducing the parenthetical aside)

καί: here introducing a circumstantial/parenthetical clause ('now Eglon was...'), a Hebraistic use of waw to attach a descriptive note.

Εγλωμ

Eglon

subject of the nominal clause (indeclinable proper noun)

Εγλωμ: Eglon, subject of the characterizing nominal clause; the name יִלְגַּל may itself evoke לָגַל ('calf'), suiting the 'fatted' description.

ἀνὴρ

man

Nominative

predicate nominative (in nominal clause: 'was a man')

ἀνὴρ: 'man'; predicate of the nominal clause describing Eglon.

ἀστεῖος

stout / fine

Nominative

predicate adjective (modifying ἀνὴρ)

ἀστεῖος: lit. 'of the city / urbane / handsome / fine'; the LXX's rendering of מִיִּבֶּ (fat / well-fed'); here euphemistic for Eglon's obesity, ironically dignified language that sets up the grotesque image of v. 22 where the fat closes over the blade.

σφόδρα

very / exceedingly

adverb of degree (intensifying ἀστεῖος)

σφόδρα: 'very / exceedingly'; renders טַחַח; intensifies ἀστεῖος ('very stout'), emphasizing the extreme corpulence essential to the death-scene.

18 καὶ ἐγένετο ἡνίκα συνετέλεσεν Αὐδ προσφέρων τὰ δῶρα καὶ ἐξαπέστειλεν τοὺς φέροντας τὰ δῶρα

And it came about, when Ehud had finished presenting the tribute, that he sent away those who carried the tribute.

Temporal transition: dismissal of the tribute-bearers

καὶ ἐγένετο ἡνίκα

The καὶ ἐγένετο ἡνίκα construction (rendering עַתָּה בְּהִי) marks a temporal pivot. Ehud dismisses the tribute-bearers, isolating himself — a necessary narrative move to enable the private return and assassination of vv. 19–22.

καὶ

and

narrative conjunction

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

ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative formula)

→ constative aorist (event-marker)

γίνομαι: in καὶ ἐγένετο ἡνίκα ('and it came to pass when'), rendering עַתָּה בְּהִי; a temporal discourse-marker introducing the next scene.

ἡνίκα

when

temporal conjunction

ἡνίκα: 'when / at the time when'; renders עַתָּה בְּהִי; introduces the temporal clause marking the completion of the tribute-presentation.

συνετέλεσεν

he finished

Aor Act Indic 3 Sg · συντελέω

verb of temporal clause

→ constative aorist (completed action)

συντελέω: 'complete / finish / bring to an end'; renders תָּמַם; with the supplementary participle προσφέρων ('finished presenting'), a Greek construction of completion.

Αὐδ

Ehud

subject of συνετέλεσεν (indeclinable proper noun)

Αὐδ: Ehud, subject of the temporal clause.

προσφέρων

presenting

Pres Act Part Nom Masc Sg · προσφέρω

supplementary participle (with συνετέλεσεν: 'finished presenting')

→ imperfective present (the ongoing act being completed)

προσφέρω: 'present / offer'; the present participle complements συντελέω, denoting the activity that Ehud brings to completion; repeats the verb of v. 17.

τὰ

the

Accusative

article (with δῶρα)

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

δῶρα

tribute

Accusative

object of προσφέρων

δῶρον (pl. δῶρα): 'tribute / gifts'; the object of the presentation, repeated from vv. 15, 17.

καὶ

and / then

conjunction (apodosis-marker after temporal clause)

καί: the apodotic καί ('then'), a Hebraism resuming the main line after the ἡνίκα-clause (waw of apodosis).

ἐξαπέστειλεν

he sent away

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (dismissing the bearers)

→ constative aorist

ἐξαποστέλλω: 'send away / dismiss'; Ehud dispatches the tribute-porters homeward, deliberately separating himself from his retinue to return alone — the narrative isolation required for the secret killing.

τοὺς

those

Accusative

article (substantivizing φέροντας)

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

φέροντας

carrying / bearers

Pres Act Part Acc Masc Pl · φέρω

substantival participle (object of ἐξαπέστειλεν: 'those carrying')

→ imperfective present (those engaged in carrying)

φέρω: 'carry / bear'; the substantivized present participle τοὺς φέροντας ('the bearers') denotes the porters of the tribute, now dismissed.

τὰ

the

Accusative

article (with δῶρα)

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

δῶρα

tribute

Accusative

object of φέροντας

δῶρον (pl. δῶρα): 'tribute'; the threefold repetition of δῶρα in vv. 17–18 keeps the tribute-pretext prominent until the dismissal clears the stage for the killing.

19 καὶ αὐτὸς ὑπέστρεψεν ἀπὸ τῶν γλυπτῶν τῶν μετὰ τῆς Γαλγαλ καὶ εἶπεν Ἀωδ λόγος μοι κρύφιος πρὸς σέ βασιλεῦ καὶ εἶπεν Εγλωμ πρὸς αὐτόν σιώπα καὶ ἐξαπέστειλεν ἀφ' ἑαυτοῦ πάντας τοὺς ἐφεστῶτας ἐπ' αὐτόν

And he himself turned back from the carved images that were at Gilgal, and said, 'Ehud has a secret word for you, O king!' And Eglon said to him, 'Silence!' And he sent away from himself all who stood by him.

Ruse: the secret-word pretext clears the room

καὶ αὐτὸς ὑπέστρεψεν

Ehud turns back alone from the γλυπτά ('carved images') near Gilgal and gains a private audience by announcing a λόγος ... κρύφιος ('secret word'). Eglon's command σιώπα ('be silent') and his dismissal of the attendants (ἐξαπέστειλεν ... πάντας τοὺς ἐφεστῶτας) leave him alone and vulnerable — the ruse works precisely because of the king's curiosity.

καὶ

and

narrative conjunction

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

αὐτὸς

he himself

Nominative

intensive subject pronoun

αὐτός: the intensive αὐτός ('he himself') sets Ehud apart from the dismissed bearers — he alone returns, the lone agent of the plot.

ὑπέστρεψεν

turned back

Aor Act Indic 3 Sg · ὑποστρέφω

main verb (the lone return)

→ *constative aorist*

ὑποστρέφω: 'turn back / return'; Ehud reverses course at the boundary-marker (the carved images near Gilgal) to seek a second, private audience — the pivot from official mission to covert action.

ἀπὸ

from

preposition + genitive (point of turning back)

ἀπό: 'from'; marks the place (the carved images) from which Ehud turns back.

τῶν

the

Genitive

article (with γλυπτῶν)

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

γλυπτῶν

carved images / idols

Genitive

genitive object of ἀπό

γλυπτόν: 'carved image / graven idol'; renders ִיִּדֹּבֵּי; the carved stones/idols near Gilgal serve as a topographical landmark (and a subtle reminder of the idolatry that began the cycle, v. 7); recurs at v. 26 (τὰ γλυπτά).

τῶν

the (that were)

Genitive

article (attributive: 'the ones at Gilgal')

ὁ: the repeated article τῶν μετὰ τῆς Γαλαλ functions attributively ('those near Gilgal'), localizing the images.

μετὰ

with / by

preposition + genitive (location: 'near/by Gilgal')

μετὰ + gen.: lit. 'with'; here loosely 'by / near' (a Hebraistic rendering of ִיִּדֹּבֵּי/תִּיִּדֹּבֵּי in a locative sense), placing the images in the vicinity of Gilgal.

τῆς

the

Genitive

article (with Γαλαλ)

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

Γαλαλ

Gilgal

genitive object of μετὰ (indeclinable, articular)

Γαλαλ: transliteration of גַּלְגַּל (Gilgal); indeclinable; the sacred site near Jericho where Israel first encamped (Josh 4–5); the article τῆς supplies the genitive function.

καὶ

and

coordinate conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; introduces Ehud's pretextual announcement of a secret message.

Αωδ

Ehud

subject of εἶπεν (indeclinable proper noun)

Αωδ: Ehud, the speaker.

λόγος

word / message

Nominative

subject of nominal clause ('a word [is] for me')

λόγος: 'word / message / matter'; renders רִצְּוִי; the phrase λόγος μοι κρύφιος ('I have a secret word/matter') is the bait; λόγος is repeated at v. 20 as λόγος θεοῦ ('word of God'), escalating the pretext to a divine oracle.

μοι

for me / I have

Dative

dative of possession ('a word is to me' = 'I have a word')

ἐγώ (dat. μοι): the dative of possession in λόγος μοι ('I have a word'), a normal Greek idiom rendering the Hebrew possessive construction.

κρύφιος

secret

Nominative

attributive adjective (modifying λόγος)

κρύφιος: 'hidden / secret'; renders / רִצְּוִי; the 'secret word' is the lure that induces Eglon to dismiss his guards; secrecy is the operative theme of the assassination.

πρὸς

for / to

preposition + accusative (recipient of the word)

πρὸς + acc.: 'to / for'; marks Eglon as the intended recipient of the secret word.

σέ

you

Accusative

accusative object of πρὸς (the king addressed)

σύ (acc. σέ): 'you'; the emphatic accusative pronoun addressing Eglon directly.

βασιλεῦ

O king

Vocative

vocative of direct address

βασιλεὺς (voc. βασιλεῦ): 'O king'; the deferential vocative reinforces the courtly pretense that masks Ehud's intent.

καὶ

and

coordinate conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Eglon's reply)

→ *constative aorist*

λέγω: 'say'; introduces Eglon's one-word command.

Εγλωμ

Eglon

subject of εἶπεν (indeclinable proper noun)

Εγλωμ: Eglon, the speaker of the command for silence.

πρὸς

to

preposition + accusative (direction of speech)

πρὸς + acc.: 'to'; marks Ehud as the addressee.

αὐτόν

him

Accusative

accusative object of πρὸς (Ehud)

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

σιώπα

be silent / hush

Pres Act Impv 2 Sg · σιωπάω

main verb (Eglon's imperative)

→ *imperfective present imperative (command to keep silence)*

σιωπάω: 'be silent / keep quiet'; renders σῆ; Eglon's command 'Hush!' is addressed to the attendants (to clear the room for the secret), and ironically silences the court at the very moment of his doom.

καὶ

and

coordinate conjunction

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

ἐξαπέστειλεν

he sent away

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (dismissing the attendants)

→ *constative aorist*

ἐξαποστέλλω: 'send away / dismiss'; Eglon dismisses all his attendants, fatally isolating himself with Ehud — the king's own act of privacy delivers him to the assassin.

ἀφ'

from

preposition + genitive (separation: 'from himself')

ἀπό (elided ἀφ'): 'from'; with the reflexive ἐαυτοῦ, 'from himself' = from his own presence.

ἑαυτοῦ

himself

Genitive

reflexive pronoun (object of ἀφ)

ἑαυτοῦ: reflexive; ἀφ' ἑαυτοῦ ('from himself') marks Eglon dismissing the attendants from his own presence.

πάντας

all

Accusative

adjective (modifying τοὺς ἐφεστῶτας)

πᾶς: 'all'; the totality of the dismissal leaves Eglon entirely alone with Ehud.

τοὺς

those

Accusative

article (substantivizing ἐφεστῶτας)

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

ἐφεστῶτας

standing by / attendants

Perf Act Part Acc Masc Pl · ἐφίστημι

substantival participle (object of ἐξαπέστειλεν: 'those standing by')

→ resultative perfect (those in attendance/posted)

ἐφίστημι: 'stand by / be posted over'; the perfect participle οἱ ἐφεστῶτες ('those standing by / attendants') denotes the courtiers/guards in attendance; their dismissal removes the last obstacle to the killing.

ἐπ

by / over

preposition + accusative (with ἐφεστῶτας: 'standing over/by him')

ἐπί (elided ἐπ) + acc.: 'over / by'; with ἐφεστῶτας it denotes those posted in attendance upon the king.

αὐτόν

him

Accusative

accusative object of ἐπ (Eglon, attended upon)

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

20 καὶ Αωδ εἰσῆλθεν πρὸς αὐτόν καὶ αὐτὸς ἐκάθητο ἐν τῷ ὑπερώῳ τῷ θερινῷ τῷ ἑαυτοῦ μονώτατος καὶ εἶπεν Αωδ λόγος θεοῦ μοι πρὸς σέ βασιλεῦ καὶ ἐξανέστη ἀπὸ τοῦ θρόνου Εγλωμ ἐγγὺς αὐτοῦ

And Ehud came in to him while he was sitting in his cool upper room, quite alone; and Ehud said, 'I have a word of God for you, O king.' And Eglon rose up from the throne, near him.

Climax-approach: the private audience in the upper room

καὶ Αωδ εἰσῆλθεν πρὸς αὐτόν

The scene narrows to the king alone (μονώτατος, 'utterly alone') in his ὑπερῶον θερινόν ('cool upper room'). Ehud escalates the pretext from λόγος κρύφιος (v. 19) to λόγος θεοῦ ('word of God'); Eglon, in reverence for the divine word, rises from his throne — the very movement (ἐξανέστη ... ἐγγὺς αὐτοῦ) that brings him within striking range and exposes his belly.

καὶ
and

narrative conjunction

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

Αωδ
Ehud

subject of εἰσῆλθεν (indeclinable proper noun)

Αωδ: Ehud, who now enters the king's private chamber.

εἰσῆλθεν

came in / entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (entering the chamber)

→ *constative aorist*

εἰσέρχομαι: 'enter / go in'; Ehud enters the upper room where Eglon sits alone — the threshold of the assassination.

πρὸς
to

preposition + accusative (direction)

πρὸς + acc.: 'to / toward'; marks Eglon as the one approached.

αὐτόν

him

Accusative

accusative object of πρὸς (Eglon)

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

καὶ

and / while

conjunction (introducing circumstantial clause)

καὶ: here introducing a circumstantial/concomitant clause ('while he was sitting'), a Hebraistic waw.

αὐτός

he

Nominative

subject pronoun (Eglon)

αὐτός: refers to Eglon, the subject of the circumstantial 'was sitting' clause.

ἐκάθητο

was sitting

Impf Mid Indic 3 Sg · κάθημαι

verb of circumstantial clause (background)

→ *imperfect (durative background state)*

κάθημαι: 'sit / be seated'; the imperfect ἐκάθητο gives the durative background — Eglon was seated in his chamber when Ehud entered; the relaxed posture heightens his vulnerability.

ἐν
in

preposition + dative (locative)

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

τῷ
the

Dative

article (with ὑπερώω)

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

ὑπερώω

upper room

Dative

dative of place (where Eglon sat)

ὑπερῶον: 'upper room / roof-chamber'; renders ἡΐλγ; the elevated, private chamber — typically the coolest, most secluded room — recurs at vv. 23, 24, 25 as the locked death-room.

τῷ
the

Dative

article (with θεινῶ, attributive)

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

θερινῷ

cool / summer

Dative

attributive adjective (modifying ὑπερώῳ)

θερινός: 'of summer / for summer use'; renders (תַּרְחֵם) ('the cool roof-chamber'); the 'summer upper room' is the ventilated retreat where the king takes his ease, isolated from the household.

τῷ

the (his)

Dative

article (with ἑαυτοῦ, possessive)

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

ἑαυτοῦ

his own

Genitive

reflexive genitive of possession (his own chamber)

ἑαυτοῦ: reflexive; τῷ ἑαυτοῦ ('his own') stresses the privacy — this is the king's personal chamber, where he is least guarded.

μονώτατος

all alone

Nominative

predicative adjective (superlative: 'quite alone')

μόνος (superl. μονώτατος): 'alone / solitary', superlative 'utterly alone'; the emphatic superlative underscores the total isolation of Eglon — no guard, no witness — the precondition the whole ruse has engineered.

καὶ

and

coordinate conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ *constative aorist*

λέγω: 'say'; introduces Ehud's escalated pretext.

Αὐδ

Ehud

subject of εἶπεν (indeclinable proper noun)

Αὐδ: Ehud, the speaker.

λόγος

word

Nominative

subject of nominal clause ('a word of God [is] for me')

λόγος: 'word / message'; now λόγος θεοῦ ('word of God'), an escalation from the κρύφιος ('secret') word of v. 19; the claim of a divine oracle is what prompts the reverent king to rise.

θεοῦ

of God

Genitive

genitive of source (with λόγος: 'word of God')

θεός (gen. θεοῦ): 'God'; λόγος θεοῦ ('a word of God') frames the message as a divine oracle; the religious claim induces Eglon's fatal gesture of respect (rising from the throne).

μοι

for me / I have

Dative

dative of possession ('I have a word')

ἐγώ (dat. μοι): dative of possession ('a word of God is to me' = 'I have a word of God'); parallels v. 19.

πρός

for / to

preposition + accusative (recipient)

πρός + acc.: 'to / for'; Eglon as recipient of the 'word of God'.

σέ

you

Accusative

accusative object of πρὸς

σύ (acc. σέ): 'you'; the king addressed.

βασιλεῦ

O king

Vocative

vocative of direct address

βασιλεύς (voc. βασιλεῦ): 'O king'; the deferential address repeated from v. 19, maintaining the courtly facade.

καὶ

and

coordinate conjunction

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

ἐξάνεστη

rose up

Aor Act Indic 3 Sg · ἐξάνιστημι

main verb (Eglon's fatal rising)

→ *ingressive aorist (the act of standing up)*

ἐξάνιστημι: 'rise up / stand up'; Eglon rises from his throne in deference to the announced 'word of God' — the gesture of reverence that fatally brings him to his feet and within Ehud's reach, exposing his belly to the thrust of v. 21.

ἀπὸ

from

preposition + genitive (separation: 'from the throne')

ἀπό: 'from'; marks the throne as the seat from which Eglon rises.

τοῦ

the

Genitive

article (with θρόνου)

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

θρόνου

throne

Genitive

genitive object of ἀπό

θρόνος: 'throne / seat'; renders נִדְבָּךְ; Eglon's rising 'from the throne' marks both his royal dignity and, ironically, the loss of the seated security in which a guarded king would be safest.

Εγλωμ

Eglon

subject of ἐξάνεστη (indeclinable, in postposition)

Εγλωμ: Eglon, the subject who rises; named here to make the fatal movement explicit.

ἐγγύς

near

adverb/preposition (proximity: 'near him')

ἐγγύς: 'near / close'; the note ἐγγύς αὐτοῦ ('near him') marks the lethal proximity — Eglon, rising, stands within arm's reach of Ehud, setting up the single decisive thrust.

αὐτοῦ

him

Genitive

genitive with ἐγγύς ('near him' = near Ehud)

αὐτός: refers to Ehud; Eglon now stands near him — the spatial detail that enables the assassination.

21 καὶ ἐγένετο ἅμα τῷ ἀναστῆναι αὐτὸν καὶ ἐξέτεινεν Ἀωδ τὴν χειρὰ τὴν ἀριστερὰν αὐτοῦ καὶ ἔλαβεν τὴν μάχαιραν ἐπάνωθεν τοῦ μηροῦ αὐτοῦ τοῦ δεξιοῦ καὶ ἐνέπηξεν αὐτὴν ἐν τῇ κοιλίᾳ αὐτοῦ

And it came about, as he rose, that Ehud stretched out his left hand and took the dagger from off his right thigh and thrust it into his belly.

Climax: the assassination καὶ ἐγένετο ἅμα τῷ ἀναστῆναι

The killing is narrated in a tight three-verb sequence (ἐξέτεινεν ... ἔλαβεν ... ἐνέπηξεν) synchronized to Eglon's rising (ἅμα τῷ ἀναστῆναι). The crucial details all pay off: the left hand (τὴν ἀριστερὰν) draws from the right thigh (τοῦ μηροῦ ... τοῦ δεξιοῦ) — the unsearched side — and drives the blade into the belly (κοιλίᾳ).

καὶ

and

narrative conjunction

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

ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι
main verb (narrative formula)

→ constative aorist (event-marker)

γίνομαι: in καὶ ἐγένετο ('and it came to pass'), the temporal discourse-marker introducing the climactic action, here synchronized with Eglon's rising.

ἅμα

at the same time as

adverb/preposition (simultaneity, with articular infinitive)

ἅμα: 'at the same time / together with'; with the articular infinitive τῷ ἀναστῆναι it forms a temporal phrase ('as he rose / at his rising'), marking the precise synchronization of the thrust with Eglon's standing up.

τῷ

the (at)

Dative

article with articular infinitive (temporal, with ἅμα)

ὁ (dat. τῷ): the dative article governing the infinitive ἀναστῆναι, forming a temporal articular infinitive ('at the rising').

ἀναστῆναι

to rise / rising

Aor Act Inf · ἀνίστημι

articular infinitive (temporal, with ἅμα τῷ)

→ constative aorist infinitive

ἀνίστημι: 'rise / stand up'; the articular infinitive ἅμα τῷ ἀναστῆναι αὐτόν ('as he rose') renders the Hebrew temporal infinitive construct; Eglon's rising is the trigger-moment of the strike.

αὐτόν

he (him)

Accusative

accusative subject of the articular infinitive (Eglon)

αὐτός: the accusative subject of ἀναστῆναι ('that he rose'), i.e. Eglon.

καὶ

and / then

apodotic conjunction (after temporal clause)

καὶ: apodotic καί ('then'), resuming the main narrative line after the temporal ἅμα-clause.

ἐξέτεινεν

stretched out

Aor Act Indic 3 Sg · ἐκτείνω

main verb (first of the killing-sequence)

→ constative aorist

ἐκτείνω: 'stretch out / extend'; renders πλψ (the hand); the first move of the assassination — Ehud reaches out with his left hand, the unexpected hand for a draw.

Αωδ

Ehud

subject of the killing-sequence verbs (indeclinable proper noun)

Αωδ: Ehud, the agent of the strike.

τὴν

the

Accusative

article (with χεῖρα)

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

χεῖρα

hand

Accusative

direct object of ἐξέτεινεν

χεῖρ: 'hand'; the hand-motif of the chapter reaches its concrete climax — the left hand draws the dagger, fulfilling the ἀμφοτεροδέξιος characterization of v. 15.

τὴν

the

Accusative

article (with ἀριστεράν, attributive)

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

ἀριστεράν

left

Accusative

attributive adjective (modifying χεῖρα: 'left hand')

ἀριστερός: 'left'; renders **לְיָמֶיךָ**; the 'left hand' is the narrative payoff of Ehud's left-handedness — it reaches across to the dagger on the right thigh, a move no guard anticipated.

αὐτοῦ

his

Genitive

genitive of possession (Ehud's hand)

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.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (second of the killing-sequence)

→ *constative aorist*

λαμβάνω: 'take / grasp'; Ehud seizes the concealed dagger from the right thigh — the second beat of the swift sequence.

τὴν

the

Accusative

article (with μάχαιραν)

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

μάχαιραν

dagger

Accusative

direct object of ἔλαβεν

μάχαιρα: 'dagger'; the two-edged blade of v. 16, now drawn for use; the article τὴν marks it as the previously described weapon.

ἐπάνωθεν

from off / from above

adverb/preposition + genitive (source: 'from off the thigh')

ἐπάνωθεν: 'from above / from off'; with the genitive τοῦ μηροῦ, 'from off his thigh' — the dagger is drawn up from where it was strapped (v. 16).

τοῦ

the

Genitive

article (with μηροῦ)

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

μηροῦ

thigh

Genitive

genitive object of ἐπάνωθεν

μηρός: 'thigh'; the right thigh from which the concealed blade is drawn, exactly as fastened in v. 16.

αὐτοῦ

his

Genitive

genitive of possession (Ehud's thigh)

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

τοῦ

the

Genitive

article (with δεξιού, attributive)

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

δεξιού

right

Genitive

attributive adjective (modifying μηροῦ: 'right thigh')

δεξιός: 'right'; the 'right thigh' detail (cf. v. 16) is repeated at the moment of the draw, confirming the cleverness of the concealment that the left hand now exploits.

καὶ

and

coordinate conjunction

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

ἐνέπηξεν

thrust / drove in

Aor Act Indic 3 Sg · ἐμπήγνυμι

main verb (third and decisive beat: the stab)

→ *constative aorist (the fatal blow)*

ἐμπήγνυμι: 'fix in / drive in / plunge'; renders ማጥፋ; the climactic verb — Ehud drives the blade deep into Eglon's belly; the force of the thrust sets up v. 22, where even the hilt sinks in.

αὐτήν

it

Accusative

direct object of ἐνέπηξεν (the dagger)

αὐτός: refers to the μάχαιρα; 'thrust it in'.

ἐν

into

preposition + dative (locative: 'into the belly')

ἐν + dat.: here of the place penetrated ('into the belly'), a Hebraistic locative.

τῇ

the

Dative

article (with κοιλίᾳ)

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

κοιλίᾳ

belly

Dative

dative of place (ἐν τῇ κοιλίᾳ: 'in/into the belly')

κοιλία: 'belly / abdomen'; renders ሃፃፓ; the target of the thrust; the obese belly (cf. ἄστεῖος σφόδρα, v. 17) will engulf the blade entirely in v. 22.

αὐτοῦ

his

Genitive

genitive of possession (Eglon's belly)

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

22 καὶ ἐπεισήμεγεν καὶ γε τὴν λαβὴν ὀπίσω τῆς φλογός καὶ ἀπέκλεισεν τὸ στέαρ κατὰ τῆς φλογός ὅτι οὐκ ἐξέσπασεν τὴν μάχαιραν ἐκ τῆς κοιλίας αὐτοῦ καὶ ἐξῆλθεν Αὐδ τὴν προστάδα

And he drove in the hilt as well after the blade, and the fat closed over the blade, for he did not draw the dagger out of his belly; and Ehud went out through the vestibule.

Climax-detail: the blade engulfed; Ehud's exit

καὶ ἐπεισήμεγεν καὶ γε τὴν λαβὴν

The grotesque physical detail: even the hilt (λαβή) follows the blade (φλόξ, lit. 'flame', for the gleaming blade) into the body, and the fat (στέαρ) closes over it because Ehud leaves the weapon embedded (οὐκ ἐξέσπασεν). The macabre realism is unique to this assassination scene. Ehud then exits through the προστάς (vestibule/porch).

καὶ

and

narrative conjunction

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

ἐπεισήμεγεν

he brought in upon / drove in after

Aor Act Indic 3 Sg · ἐπεισφέρω

main verb (driving in the hilt)

→ constative aorist

ἐπεισφέρω: 'bring in besides / drive in after'; the doubly-compounded verb (ἐπι- + εἰσ- + φέρω) graphically conveys that the hilt too was forced in after the blade; the depth of penetration is the point — the whole weapon vanishes into the body.

καὶ

also / even

adverbial intensifier (with γε: 'even/indeed')

καὶ: here adverbial ('also / even'), combining with γε to form the emphatic καὶ γε ('even / indeed'), a Hebraism rendering דַּל.

γε

indeed

emphatic particle (with καὶ)

γε: enclitic emphatic particle; καὶ γε ('even indeed') is the LXX's stock rendering of the Hebrew emphatic דַּל, heightening the shocking detail that even the hilt went in.

τὴν

the

Accusative

article (with λαβὴν)

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

λαβὴν

hilt / handle

Accusative

direct object of ἐπεισήμεγεν

λαβή: 'handle / hilt / grip'; renders דַּבָּ; that the hilt itself entered the wound conveys the violence of the thrust and the depth allowed by Eglon's corpulence — the blade was buried to the haft.

ὀπίσω

after / behind

adverb/preposition + genitive ('after the blade')

ὀπίσω: 'behind / after'; with the genitive τῆς φλογός, 'after the blade' — the hilt followed the blade into the wound.

τῆς

the

Genitive

article (with φλογός)

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

φλογός

blade (lit. flame)

Genitive

genitive object of ὀπίσω

φλόξ (gen. φλογός): lit. 'flame'; here metonymically the gleaming, flame-like blade of the dagger (rendering בַּחֶלֶץ, which means both 'flame' and 'blade'); the LXX preserves the Hebrew double sense — the 'flame' is the polished cutting edge.

καὶ

and

coordinate conjunction

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

ἀπέκλεισεν

closed over / shut in

Aor Act Indic 3 Sg · ἀποκλείω

main verb (the fat closes over the blade)

→ *constative aorist*

ἀποκλείω: 'shut up / close over / enclose'; renders גָּלַץ; the fat 'closed over' the blade — a vivid image of the weapon swallowed by the obese body; the same verb is used of locking the doors at v. 23, an ironic verbal link.

τὸ

the

Nominative

article (with στέαρ)

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

στέαρ

fat

Nominative

subject of ἀπέκλεισεν

στέαρ: 'fat / suet'; renders שֶׁמֶן; the king's fat is the grotesque agent that closes over the blade; στέαρ is also the cultic word for the sacrificial fat burned to YHWH — a darkly ironic note, as the 'fatted' tyrant becomes a kind of offering.

κατὰ

over / down upon

preposition + genitive ('over/down upon the blade')

κατὰ + gen.: 'down over / upon'; the fat closed down over the blade, sealing the wound around the embedded weapon.

τῆς

the

Genitive

article (with φλογός)

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

φλογός

blade

Genitive

genitive object of κατὰ

φλόξ (gen. φλογός): the blade again (lit. 'flame'); the fat closed κατὰ τῆς φλογός ('over the blade'), hiding it entirely within the body.

ὅτι

because / for

causal conjunction

ὅτι: 'because / for'; introduces the explanatory clause — the fat could close over the blade because Ehud did not withdraw it.

οὐκ

not

negative particle (with ἐξέσπασεν)

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

ἐξέσπασεν

he drew out

Aor Act Indic 3 Sg · ἐκσπάω

verb of causal clause

→ *constative aorist (negated)*

ἐκσπάω: 'draw out / pull out'; renders הִצִּיט; Ehud deliberately left the blade embedded (οὐκ ἐξέσπασεν), preventing both a tell-tale gush and the noise of withdrawal — a calculated detail enabling his quiet escape.

τὴν

the

Accusative

article (with μάχαιραν)

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

μάχαιραν

dagger

Accusative

direct object of ἐξέσπασεν

μάχαιρα: 'dagger'; left in the body, the weapon remains as the silent instrument of death, discovered only when the corpse is found (v. 25).

ἐκ

out of

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

ἐκ: 'out of / from'; marks the belly as the place from which the blade was not withdrawn.

τῆς

the

Genitive

article (with κοιλίας)

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

κοιλίας

belly

Genitive

genitive object of ἐκ

κοιλία: 'belly'; repeats the target-noun of v. 21; the blade stays buried in Eglon's belly.

αὐτοῦ

his

Genitive

genitive of possession (Eglon's belly)

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

καί

and

coordinate conjunction

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (Ehud's exit)

→ *constative aorist*

ἐξέρχομαι: 'go out / exit'; Ehud departs the chamber through the vestibule; the accusative τὴν προστάδα marks the route of exit (accusative of way/path).

Αωδ

Ehud

subject of ἐξῆλθεν (indeclinable proper noun)

Αωδ: Ehud, who now makes his escape.

τὴν

the

Accusative

article (with προστάδα)

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

προστάδα

vestibule / porch

Accusative

accusative of way (route of exit: 'through the vestibule')

προστάς (acc. προστάδα): 'porch / vestibule / antechamber'; a rare architectural term; the accusative denotes the path by which Ehud exits (accusative of extent/way); the obscure word reflects the B-text's literalistic handling of a difficult Hebrew term (וַיֵּצֵא).

23 καὶ ἐξῆλθεν τοὺς διατεταγμένους καὶ ἀπέκλεισεν τὰς θύρας τοῦ ὑπερώου κατ' αὐτοῦ καὶ ἐσφήνωσεν

And he went out past the posted guards and shut the doors of the upper room behind him and bolted them.

Escape: locking the death-room

καὶ ἐξῆλθεν τοὺς διατεταγμένους

Ehud slips past the posted attendants (τοὺς διατεταγμένους), shuts and bolts (ἐσφήνωσεν) the doors of the upper room behind him. The locked door buys the delay (vv. 24–25) that allows his escape. The verb ἀπέκλεισεν ('shut') echoes the fat that 'closed over' the blade (v. 22).

καὶ

and

narrative conjunction

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (passing the guards)

→ *constative aorist*

ἐξέρχομαι: 'go out'; here with the accusative τοὺς διατεταγμένους meaning 'went out past/through the posted [guards]' — Ehud passes the attendants unsuspected and departs.

τοὺς

those

Accusative

article (substantivizing διατεταγμένους)

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

διατεταγμένους

the posted ones / attendants

Perf Mid/Pass Part Acc Masc Pl · διατάσσω

substantival participle (object/path of ἐξῆλθεν: 'past those posted')

→ *resultative perfect (those stationed/appointed)*

διατάσσω: 'arrange / appoint / post'; the perfect passive participle οἱ διατεταγμένοι ('those posted/stationed') denotes the appointed attendants or guards Ehud passes on his way out; the accusative marks them as the obstacle traversed.

καὶ

and

coordinate conjunction

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

ἀπέκλεισεν

shut

Aor Act Indic 3 Sg · ἀποκλείω

main verb (shutting the doors)

→ *constative aorist*

ἀποκλείω: 'shut / close / lock'; renders ἔκλειε; Ehud closes the doors behind him; the same verb described the fat 'closing over' the blade (v. 22), a deliberate verbal echo binding wound and door.

τὰς

the

Accusative

article (with θύρας)

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

θύρας

doors

Accusative

direct object of ἀπέκλεισεν

θύρα: 'door'; renders Πῶς; the doors of the upper room, locked behind Ehud; the closed doors become the focus of the servants' fatal hesitation (vv. 24–25).

τοῦ

the

Genitive

article (with ὑπερώου)

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

ὑπερώου

upper room

Genitive

genitive of possession (the doors of the upper room)

ὑπερώον: 'upper room'; repeats the setting of v. 20; its doors, now bolted, conceal the king's corpse.

κατ'

behind / upon

preposition + genitive ('behind/against him')

κατά (elided κατ) + gen.: here 'behind / upon / against', i.e. the doors shut 'behind him' (κατ' αὐτοῦ), sealing the room with the king inside.

αὐτοῦ

him

Genitive

genitive object of κατ' ('behind him')

αὐτός: refers to Ehud (the doors shut behind him) — or, ambiguously, upon Eglon; the phrase κατ' αὐτοῦ leaves the king sealed within.

καὶ

and

coordinate conjunction

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

ἐσφηνώσεν

he bolted / wedged shut

Aor Act Indic 3 Sg · σφηνόω

main verb (locking/bolting)

→ constative aorist

σφηνόω: 'wedge / bolt / fasten with a peg'; from σφήν ('wedge'); Ehud wedges/bolts the doors fast; the verb (and its perfect participle ἐσφηνωμένοι, v. 24) explains why the servants assumed the king had locked himself in for privacy.

24 καὶ αὐτὸς ἐξῆλθεν καὶ οἱ παῖδες αὐτοῦ εἰσῆλθον καὶ εἶδον καὶ ἰδοὺ αἱ θύραι τοῦ ὑπερώου ἐσφηνωμέναι καὶ εἶπαν μήποτε ἀποκενοῖ τοὺς πόδας αὐτοῦ ἐν τῷ ταμιείῳ τῷ θερινῷ

And when he had gone out, his servants came and looked, and behold, the doors of the upper room were bolted; and they said, 'Surely he is relieving himself in the cool chamber!'

Delay: the servants' fatal misreading of the locked door

καὶ αὐτὸς ἐξῆλθεν

The servants find the doors bolted (ἐσφηνωμένοι) and draw the wrong inference — the euphemistic ἀποκενοῖ τοὺς πόδας ('covering/relieving his feet') assumes the king is at the privy. Their decorous hesitation (vv. 24–25) gives Ehud the time to escape; the bawdy euphemism injects grim comedy into the scene.

καὶ
and

narrative conjunction

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

αὐτός
he

Nominative

intensive subject pronoun (Ehud)

αὐτός: 'he himself' (Ehud); marks the subject-shift back to Ehud's departure before the servants enter.

ἐξῆλθεν
went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (Ehud's departure)

→ *constative aorist*

ἐξέρχομαι: 'go out'; Ehud has departed; his exit and the servants' entrance are juxtaposed to mark the narrow timing of the escape.

καὶ
and

coordinate conjunction

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

οἱ
the

Nominative

article (with παῖδες)

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

παῖδες
servants

Nominative

subject of εἰσῆλθον

παῖς (pl. παῖδες): 'servant / attendant / boy'; renders עֲבָדָיו; Eglon's household servants, who now return and discover the locked doors.

αὐτοῦ
his

Genitive

genitive of possession (Eglon's servants)

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

εἰσῆλθον
came in / entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (servants' entrance)

→ *constative aorist*

εἰσέρχομαι: 'come in / enter'; the servants enter (the antechamber/area) and observe the bolted doors of the inner upper room.

καὶ
and

coordinate conjunction

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

εἶδον
they saw

Aor Act Indic 3 Pl · ὁράω

main verb (perception)

→ *constative aorist*

ὁράω (aor. εἶδον): 'see / look'; introduces the discovery; followed by the presentational ἰδοὺ highlighting what they perceive.

καὶ
and

coordinate conjunction (with ἰδοὺ)

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

ἰδοὺ
behold

presentational particle (deictic)

ἰδοὺ: 'behold / look'; renders הִנֵּה; the deictic particle dramatizes the servants' viewpoint, presenting the locked doors as they appear to them.

αἱ

the

Nominative

article (with θύραι)

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

θύραι

doors

Nominative

subject of the presentational clause (with ἐσφηνωμέναι)

θύραι: 'door'; the doors of v. 23, now seen bolted; their closed state is the visual datum that triggers the servants' misinterpretation.

τοῦ

the

Genitive

article (with ὑπερώου)

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

ὑπερώου

upper room

Genitive

genitive of possession (the doors of the upper room)

ὑπερώου: 'upper room'; the death-chamber, its doors bolted.

ἐσφηνωμέναι

bolted / wedged shut

Perf Mid/Pass Part Nom Fem Pl · σφηνόω

predicate participle (periphrastic: 'were bolted')

→ resultative perfect (the doors in a settled state of being locked)

σφηνόω (perf. pass. ptc. ἐσφηνωμέναι): 'wedge/bolt shut'; the perfect participle denotes the doors' resultant locked condition; cognate with ἐσφήνωσεν (v. 23); their bolted state is precisely what makes the servants assume the king wants privacy.

καὶ

and

coordinate conjunction

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (servants' speech)

→ constative aorist

λέγω (aor. εἶπαν): 'say'; introduces the servants' euphemistic inference about the king's privacy.

μήποτε

surely / perhaps

particle (introducing a cautious supposition)

μήποτε: 'lest / perhaps / surely'; here introducing a tentative supposition ('he must be...'), rendering the Hebrew מִן; the servants reassure themselves with a decorous guess.

ἀποκενοῖ

he is relieving himself

Pres Act Subj/Opt 3 Sg · ἀποκενόω

verb of the supposition clause

→ potential present (cautious conjecture)

ἀποκενόω: lit. 'empty out'; here a euphemism for relieving the bowels; the phrase ἀποκενοῖ τοὺς πόδας ('empties/covers his feet') renders the Hebrew idiom יָסַף לְרַגְלֵי מְסִיחַ ('covering his feet' = relieving himself, cf. 1 Sam 24:3); the decorous euphemism is darkly comic, since the king is dead.

τοὺς

the

Accusative

article (with πόδας)

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

πόδας

feet

Accusative

direct object of ἀποκενοῖ (in the euphemism)

πούς (pl. πόδας): 'foot'; in the Hebrew euphemism 'covering the feet' (the long robe covering the legs while squatting) = relieving oneself; the LXX renders the idiom literally, preserving its delicacy.

αὐτοῦ

his

Genitive

genitive of possession (the king's feet)

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

ἐν

in

preposition + dative (locative)

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

τῷ

the

Dative

article (with ταμείῳ)

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

ταμείῳ

chamber / inner room

Dative

dative of place (where the king is supposed to be)

ταμειῶν: 'storeroom / inner chamber / private room'; renders רִצְדָּה; here the private 'cool chamber' (= the ὑπερῶον θερινόν of v. 20), where the servants imagine the king is taking his privacy.

τῷ

the

Dative

article (with θερινῷ, attributive)

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

θερινῷ

cool / summer

Dative

attributive adjective (modifying ταμείῳ)

θερινός: 'cool / summer'; the same epithet as v. 20 (ὑπερῶον θερινόν), confirming that the 'cool chamber' is the upper room where Eglon lies dead.

25 καὶ ὑπέμειναν ἕως ἡσχύνοντο καὶ ἰδοὺ οὐκ ἔστιν ὁ ἀνοίγων τὰς θύρας τοῦ ὑπερώου καὶ ἔλαβον τὴν κλειῖδα καὶ ἤνοιξαν καὶ ἰδοὺ ὁ κύριος αὐτῶν πεπτωκὼς ἐπὶ τὴν γῆν τεθνηκὼς

And they waited until they were ashamed; and behold, there was no one opening the doors of the upper room; and they took the key and opened them, and behold, their lord had fallen to the ground, dead.

Discovery: the corpse found, too late

καὶ ὑπέμειναν ἕως ἡσχύνοντο

The servants' embarrassed waiting (ἕως ἡσχύνοντο, 'until they were ashamed') completes the delay; finally they take the key and discover their lord (ὁ κύριος αὐτῶν — here 'master', not the Tetragrammaton) fallen dead. The double ἰδοὺ frames their dawning realization. By now Ehud is gone (v. 26).

καὶ

and

narrative conjunction

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

ὑπέμειναν

they waited

Aor Act Indic 3 Pl · ὑπομένω

main verb (the waiting)

→ constative aorist

ὑπομένω: 'wait / remain / endure'; the servants wait outside the locked doors out of deference, prolonging the interval that secures Ehud's escape.

ἕως

until

temporal conjunction

ἕως: 'until'; introduces the temporal limit of their waiting ('until they were ashamed').

ἡσχύνοντο

they were ashamed / embarrassed

Impf Mid/Pass Indic 3 Pl · αἰσχύνομαι

verb of temporal clause

→ imperfect (growing embarrassment)

αἰσχύνομαι (mid./pass. ἡσχύνοντο): 'be ashamed / be embarrassed'; the imperfect conveys the mounting awkwardness of waiting too long; the idiom ἕως ἡσχύνοντο ('until they were ashamed/at a loss') renders עַד בִּשְׁמֵינָם ('until embarrassment'), i.e. they waited to the point of awkward delay.

καὶ

and

coordinate conjunction (with ἰδοὺ)

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

ἰδοὺ

behold

presentational particle

ἰδοὺ: 'behold'; dramatizes the servants' realization that no one is opening the doors from within.

οὐκ

not

negative particle (with ἔστιν)

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

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential, in the presentational clause)

→ *imperfective present (vivid 'historic present' of existence)*

εἰμί: 'be / exist'; the existential οὐκ ἔστιν ὁ ἀνοίγων ('there is no one opening') is a vivid present within past narration, conveying the servants' realization from their viewpoint that no one unlocks the doors.

ὁ

the (one)

Nominative

article (substantivizing ἀνοίγων)

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

ἀνοίγων

opening / one who opens

Pres Act Part Nom Masc Sg · ἀνοίγω

substantival participle (subject of ἔστιν: 'no one opening')

→ *imperfective present (the act of opening)*

ἀνοίγω: 'open'; the substantivized participle ὁ ἀνοίγων ('the one opening') — there is no such person, because the king lies dead; sets up the servants' decision to fetch the key.

τὰς

the

Accusative

article (with θύρας)

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

θύρας

doors

Accusative

direct object of ἀνοίγων

θύρα: 'door'; the bolted doors of the upper room, which no one inside opens.

τοῦ

the

Genitive

article (with ὑπερώου)

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

ὑπερώου

upper room

Genitive

genitive of possession (the doors of the upper room)

ὑπερώον: 'upper room'; the death-chamber, finally to be opened by key.

καὶ

and

coordinate 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 the key)

→ *constative aorist*

λαμβάνω: 'take'; the servants take the key to force the issue, finally overriding their deferential hesitation.

τὴν

the

Accusative

article (with κλειῖδα)

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

κλειῖδα

key

Accusative

direct object of ἔλαβον

κλειῖς (acc. κλειῖδα): 'key'; renders קֶּיִּי; the key by which the bolted doors are opened, revealing the corpse.

καὶ

and

coordinate conjunction

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

ἤνοιξαν

they opened

Aor Act Indic 3 Pl · ἀνοίγω

main verb (opening the doors)

→ constative aorist

ἀνοίγω: 'open'; the servants open the doors — the moment of grim discovery; cognate with ὁ ἀνοίγων above, closing the small ring of the 'opening' motif.

καὶ

and

coordinate conjunction (with ἰδοὺ)

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

ἰδοὺ

behold

presentational particle (second occurrence)

ἰδοὺ: 'behold'; the second ἰδοὺ dramatizes the horror of the discovery — the lord lying dead.

ὁ

the

Nominative

article (with κύριος)

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

κύριος

lord / master

Nominative

subject of the presentational clause

κύριος: here NOT the Tetragrammaton but the ordinary sense 'lord / master' — ὁ κύριος αὐτῶν ('their master') is Eglon, the servants' human sovereign; rendering מֶלֶךְ; the article + possessive make the human-master reference unambiguous.

αὐτῶν

their

Genitive

genitive of possession (the servants' master)

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

πεπτωκώς

fallen

Perf Act Part Nom Masc Sg · πίπτω

predicate participle (periphrastic/circumstantial: 'had fallen')

→ resultative perfect (lying in a fallen state)

πίπτω (perf. ptc. πεπτωκώς): 'fall'; the perfect participle denotes the resultant state — Eglon lies fallen on the ground; combined with τεθνηκώς it forms a stark tableau of the slain king.

ἐπὶ

on / to

preposition + accusative ('onto the ground')

ἐπὶ + acc.: 'upon / to'; marks where the king has fallen — to the ground.

τὴν

the

Accusative

article (with γῆν)

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

γῆν

ground / earth

Accusative

accusative object of ἐπὶ

γῆ: 'ground / earth'; the floor of the chamber; the once-enthroned king now lies on the ground, an image of total reversal.

τεθνηκώς

dead

Perf Act Part Nom Masc Sg · θνήσκω

predicate participle (resultative: 'dead')

→ resultative perfect (the settled state of death)

θνήσκω (perf. ptc. τεθνηκώς): 'be dead / have died'; the perfect participle expresses the completed, abiding state — Eglon is dead; the pairing πεπτωκώς ... τεθνηκώς ('fallen ... dead') closes the assassination with bleak finality.

26 καὶ Αωδ διεσώθη ἕως ἐθορυβοῦντο καὶ οὐκ ἦν ὁ προσνοῶν αὐτῷ καὶ αὐτὸς παρήλθεν τὰ γλυπτὰ καὶ διεσώθη εἰς Σετιρωθα

And Ehud escaped while they were in confusion, and there was no one paying attention to him; and he passed by the carved images and escaped to Seirah.

Resolution of the escape: Ehud reaches safety

καὶ Αωδ διεσώθη

The double διεσώθη ('escaped'), framing the verse, emphasizes the success of the getaway during the servants' confusion (ἐθορυβοῦντο). Ehud passes the same γλυπτὰ (carved images, cf. v. 19) that marked his turning-back, and reaches Seirah, his rallying-point for v. 27.

καὶ

and

narrative conjunction

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

Αῠδ

Ehud

subject of διεσώθη (indeclinable proper noun)

Αῠδ: Ehud, who makes good his escape while attention is diverted.

διεσώθη

escaped / was delivered

Aor Pass Indic 3 Sg · διασώζω

main verb (the escape)

→ **constative aorist passive** ('got safely away')

διασώζω (aor. pass. διεσώθη): 'bring safely through / escape / be delivered'; the intensive compound (δια- + σώζω) of σώζω (the deliverance-verb of v. 9); ironically the σωτήρ now 'is saved' himself, framing the verse (διεσώθη ... διεσώθη).

ἕως

while / until

temporal conjunction

ἕως: 'while / until'; here 'while / during the time that' the servants were in confusion — the window for escape.

ἐθορυβοῦντο

they were in confusion / in an uproar

Impf Mid/Pass Indic 3 Pl · θορυβέω

verb of temporal clause

→ **imperfect (ongoing commotion)**

θορυβέω (mid./pass. ἐθορυβοῦντο): 'be in an uproar / be agitated / be thrown into confusion'; the imperfect depicts the servants' protracted commotion on finding the king dead; their disorder covers Ehud's flight.

καὶ

and

coordinate conjunction

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

οὐκ

not

negative particle (with ἦν)

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

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

main verb (existential, imperfect)

→ **imperfect (durative state of affairs)**

εἰμί (impf. ἦν): 'be'; the existential οὐκ ἦν ὁ προσνοῶν ('there was no one attending') explains why no pursuit was mounted — in the confusion no one noticed Ehud.

ὁ

the (one)

Nominative

article (substantivizing προσνοῶν)

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

προσνοῶν

paying attention / taking notice

Pres Act Part Nom Masc Sg · προσνοέω

substantival participle (subject of ἦν: 'no one noticing')

→ **imperfective present (the act of paying heed)**

προσνοέω: 'give heed to / pay attention to / take notice of'; a rare verb; ὁ προσνοῶν αὐτῷ ('the one heeding him') — there was none, so Ehud slips away unobserved.

αὐτῷ

him / to him

Dative

dative object of προσνοέω

αὐτός: dative complement of προσνοέω ('attend to him!'); refers to Ehud, whom no one heeds.

καὶ

and

coordinate conjunction

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

αὐτός

he himself

Nominative

intensive subject pronoun (Ehud)

αὐτός; 'he himself'; emphasizes Ehud's unimpeded passage past the landmark.

παρῆλθεν

passed by

Aor Act Indic 3 Sg · παρέρχομαι

main verb (passing the images)

→ *constative aorist*

παρέρχομαι: 'pass by / go past'; Ehud passes the carved images (the landmark of v. 19) on his way to safety, retracing his route in reverse.

τὰ

the

Accusative

article (with γλυπτά)

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

γλυπτά

carved images / idols

Accusative

direct object of παρῆλθεν

γλυπτόν (pl. γλυπτά): 'carved images / idols'; the same landmark of v. 19 (τὰ γλυπτά τὰ μετὰ τῆς Γαλαλ); passing them marks Ehud's crossing back into safe territory.

καὶ

and

coordinate conjunction

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

διεσώθη

escaped / got safely

Aor Pass Indic 3 Sg · διασώζω

main verb (reaching safety)

→ *constative aorist passive*

διασώζω: 'escape / come safely through'; the repetition (διεσώθη ... διεσώθη) frames the verse and stresses that Ehud has fully gotten clear, reaching his rallying-point unharmed.

εἰς

to

preposition + accusative (destination)

εἰς + acc.: 'to / into'; marks Seirah as the place of refuge reached.

Σειρωθα

Seirah

accusative of destination (indeclinable place name)

Σειρωθα: transliteration of / שֵׁרָה (Seirah); indeclinable; an otherwise unknown locality in the hill country of Ephraim, from which Ehud sounds the trumpet (v. 27).

27 καὶ ἐγένετο ἡνίκα ἦλθεν Αωδ εἰς γῆν Ἰσραηλ καὶ ἐσάλπισεν ἐν κερατίνῃ ἐν τῷ ὄρει Εφραιμ καὶ κατέβησαν σὺν αὐτῷ οἱ υἱοὶ Ἰσραηλ ἀπὸ τοῦ ὄρους καὶ αὐτὸς ἔμπροσθεν αὐτῶν

And it came about, when Ehud came into the land of Israel, that he blew the ram's-horn trumpet in the hill country of Ephraim; and the sons of Israel went down with him from the hill country, and he was at their head.

Mobilization: the trumpet-call and muster

καὶ ἐγένετο ἡνίκα ἦλθεν Αωδ

With the king dead, Ehud sounds the κερατίνῃ (ram's-horn) in the hill country of Ephraim to muster Israel. The militia descends 'with him' (σὺν αὐτῷ) and he leads from the front (ἔμπροσθεν αὐτῶν), the deliverer now a battlefield commander — turning the private assassination into a national deliverance.

καὶ

and

narrative conjunction

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

ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative formula)

→ constative aorist (event-marker)

γίνομαι: in καὶ ἐγένετο ἡνίκα ('and it came to pass when'); the temporal formula introducing the muster-scene.

ἡνίκα

when

temporal conjunction

ἡνίκα: 'when'; renders **וְכַאֲשֶׁר** / **וְכַאֲשֶׁר**; introduces the temporal clause of Ehud's arrival.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

verb of temporal clause

→ constative aorist

ἔρχομαι: 'come / go'; Ehud's arrival in Israelite territory is the trigger for the muster.

Αωδ

Ehud

subject of ἦλθεν (indeclinable proper noun)

Αωδ: Ehud, returned safely to Israel.

εἰς

into

preposition + accusative (destination)

εἰς + acc.: 'into'; marks the land of Israel as Ehud's destination.

γῆν

land

Accusative

accusative object of εἰς

γῆ: 'land'; γῆν Ἰσραηλ ('the land of Israel') — safe home territory from which to rally the militia.

Ἰσραηλ

of Israel

genitive of relationship (indeclinable: 'land of Israel')

Ἰσραηλ: here qualifying γῆν as 'the land of Israel'.

καὶ

and / then

apodotic conjunction (after temporal clause)

καί: apodotic καί ('then'), resuming the main line after the ἡνίκα-clause.

ἐσάλπισεν

he blew the trumpet

Aor Act Indic 3 Sg · σαλπίζω

main verb (sounding the muster-call)

→ constative aorist

σαλπίζω: 'sound the trumpet / give a signal-blast'; renders (רָשָׁף) עָקַף; the trumpet-blast is the standard signal for mustering the militia (cf. 6:34); it converts Ehud's solitary deed into a corporate campaign.

ἐν

with

preposition + dative (instrumental: 'with a horn')

ἐν + dat.: here instrumental ('with / on the horn'), rendering the Hebrew אֶל of instrument.

κερατίνη

ram's-horn trumpet

Dative

dative of instrument (with ἐσάλπισεν)

κερατίνη: 'horn (trumpet)', from κέρας ('horn'); the LXX's rendering of שׁוֹפָר ('ram's-horn / shofar'); the signal-instrument for war-musters and alarms.

ἐν

in

preposition + dative (locative)

ἐν + dat.: here locative ('in the hill country').

τῷ

the

Dative

article (with ὄρει)

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

ὄρει

mountain / hill country

Dative

dative of place (ἐν τῷ ὄρει: 'in the hill country')

ὄρος: 'mountain / hill country'; renders רֶחַל; 'the hill country of Ephraim' is the central highland staging-ground for the muster; the same noun recurs (ἀπὸ τοῦ ὄρους) later in the verse.

Εφραιμ

of Ephraim

genitive of relationship (indeclinable: 'hill country of Ephraim')

Εφραιμ: transliteration of אֶפְרַיִם (Ephraim); indeclinable; the central tribal territory whose highlands serve as the rallying-ground.

καὶ

and

coordinate conjunction

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

κατέβησαν

they went down

Aor Act Indic 3 Pl · καταβαίνω

main verb (the militia descends)

→ constative aorist

καταβαίνω: 'go down / descend'; the militia descends from the highlands toward the Jordan valley to engage Moab; the verb is repeated in Ehud's command at v. 28 (κατάβητε).

σὺν

with

preposition + dative (accompaniment)

σὺν + dat.: 'with / together with'; marks the militia's descent in company with their leader Ehud.

αὐτῷ

him

Dative

dative object of σὺν (Ehud)

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

οἱ

the

Nominative

article (with υἱοὶ)

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

υἱοὶ

sons

Nominative

subject of κατέβησαν

υἱός: οἱ υἱοὶ Ἰσραὴλ, here the mustered militia of Israel.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable, with υἱοὶ)

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

ἀπὸ

from

preposition + genitive (source of descent)

ἀπὸ: 'from'; marks the hill country as the starting point of the descent.

τοῦ

the

Genitive

article (with ὄρους)

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

ὄρους

hill country

Genitive

genitive object of ἀπὸ

ὄρος: 'hill country'; the Ephraimite highlands from which the militia descends to the valley.

καὶ

and

coordinate conjunction (introducing circumstantial clause)

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

αὐτὸς

he

Nominative

subject of the verbless clause ('he [was] at their head')

αὐτός: 'he' (Ehud); subject of the nominal clause depicting him leading from the front.

ἔμπροσθεν

before / at the head of

adverb/preposition + genitive ('in front of them')

ἔμπροσθεν: 'in front of' / before / at the head of'; with the genitive αὐτῶν, 'at their head' — Ehud leads the militia personally, the deliverer turned field-commander.

αὐτῶν

them

Genitive

genitive with ἔμπροσθεν ('at the head of them')

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

28 καὶ εἶπεν πρὸς αὐτοὺς κατὰβητε ὀπίσω μου ὅτι παρέδωκεν κύριος ὁ θεὸς τοὺς ἐχθροὺς ἡμῶν τὴν Μωαβ ἐν χειρὶ ἡμῶν καὶ κατέβησαν ὀπίσω αὐτοῦ καὶ προκατελάβοντο τὰς διαβάσεις τοῦ Ιορδάνου τῆς Μωαβ καὶ οὐκ ἀφῆκεν ἄνδρα διαβῆναι

And he said to them, 'Come down after me, for the LORD God has given our enemies, Moab, into our hand.' And they went down after him and seized the fords of the Jordan against Moab, and they did not let a man cross over.

Battle-order and tactical seizure of the fords

καὶ εἶπεν πρὸς αὐτοὺς

Ehud's battle-speech grounds the action theologically (παρέδωκεν κύριος ὁ θεός, 'the LORD God has given') — the standard holy-war formula. The militia seizes the Jordan fords (τὰς διαβάσεις), cutting off the Moabite retreat to Transjordan; οὐκ ἀφῆκεν ἄνδρα διαβῆναι ('let no man cross') seals the trap, echoing ironically the ἀφῆκεν of v. 1 (the nations YHWH 'left').

καὶ

and

narrative conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (battle-speech introduction)

→ constative aorist

λέγω: 'say'; introduces Ehud's command and holy-war declaration to the militia.

πρὸς

to

preposition + accusative (direction of speech)

πρὸς + acc.: 'to'; marks the militia as addressees.

αὐτούς

them

Accusative

accusative object of πρὸς

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

κατάβητε

come down

Aor Act Impv 2 Pl · καταβαίνω

main verb (military command)

→ *ingressive aorist imperative (decisive order to advance)*

καταβαίνω (aor. impv. κατάβητε): 'come down / descend'; the imperative orders the militia to follow Ehud down to the Jordan; echoes κατέβησαν of v. 27.

ὀπίσω

after

adverb/preposition + genitive ('after me')

ὀπίσω: 'after / behind'; with the genitive μου, 'after me' — follow my lead; recurs (ὀπίσω αὐτοῦ) as the militia obeys.

μου

me

Genitive

genitive with ὀπίσω ('after me')

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

ὅτι

for / because

causal conjunction

ὅτι: 'for / because'; introduces the theological ground of the command — YHWH has already granted the victory.

παρέδωκεν

has given over

Aor Act Indic 3 Sg · παραδίδωμι

verb of causal clause (holy-war formula)

→ *constative aorist (proleptic: victory as good as accomplished)*

παραδίδωμι: 'hand over / deliver up'; the holy-war formula παρέδωκεν κύριος ('the LORD has given [the enemy] into our hand'), repeating the verb of Othniel's victory (v. 10); the aorist is proleptic — the outcome is certain because YHWH has decreed it.

κύριος

LORD

Nominative

subject of παρέδωκεν

κύριος: the Tetragrammaton; YHWH as the giver of victory; the appositive ὁ θεός reinforces the covenant identity.

ὁ

the

Nominative

article (with θεός, in apposition to κύριος)

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

θεός

God

Nominative

nominative in apposition to κύριος ('the LORD God')

θεός: 'God'; κύριος ὁ θεός ('the LORD God') renders (יְהוָה); the full divine title underscores that the war is YHWH's and its outcome assured.

τοὺς

the

Accusative

article (with ἐχθρούς)

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

ἐχθρούς

enemies

Accusative

direct object of παρέδωκεν

ἐχθρός: 'enemy / hostile one'; renders עֹיֵב; the Moabites, named appositively as 'our enemies, Moab'; the object handed into Israel's hand.

ἡμῶν

our

Genitive

genitive of possession (with ἐχθρούς)

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

τὴν

the

Accusative

article (with Μωαβ, in apposition to ἐχθρούς)

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

Μωαβ

Moab

accusative in apposition to ἐχθρούς (indeclinable, articular, fem.)

Μωαβ: Moab, here construed as feminine (τὴν Μωαβ — the nation/land personified); in apposition to 'our enemies', specifying the foe given into Israel's hand.

ἐν

into

preposition + dative (idiomatic: 'into the hand of')

ἐν + dat.: in ἐν χειρὶ ἡμῶν ('into our hand'), rendering יְדֵי; the hand-idiom of victory, reversing Israel's earlier delivery 'into the hand' of the oppressors.

χειρὶ

hand

Dative

dative with ἐν (idiomatic: 'into the power')

χείρ: 'hand / power'; the recurring hand-motif, now denoting Israel's victorious grasp over Moab.

ἡμῶν

our

Genitive

genitive of possession (Israel's hand)

ἡμῶν: 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.

κατέβησαν

they went down

Aor Act Indic 3 Pl · καταβαίνω

main verb (obedient descent)

→ *constative aorist*

καταβαίνω: 'go down'; the militia obeys Ehud's command (κατάβητε), descending after him to the Jordan.

ὀπίσω

after

adverb/preposition + genitive ('after him')

ὀπίσω: 'after'; with αὐτοῦ, 'after him' — the militia follows Ehud, fulfilling his command ὀπίσω μου.

αὐτοῦ

him

Genitive

genitive with ὀπίσω ('after him')

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

καὶ

and

coordinate conjunction

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

προκατελάβοντο

they seized beforehand

Aor Mid Indic 3 Pl · προκαταλαμβάνω

main verb (tactical seizure)

→ *constative aorist*

προκαταλαμβάνω (mid. προκατελάβοντο): 'seize in advance / occupy beforehand'; the doubly-compounded verb (προ- + κατα- + λαμβάνω) stresses the pre-emptive tactic — Israel seizes the fords before the Moabites can flee, cutting off their retreat to Transjordan.

τὰς

the

Accusative

article (with διαβάσεις)

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

διαβάσεις

fords / crossings

Accusative

direct object of προκατελάβοντο

διάβασις (pl. διαβάσεις): 'crossing / ford'; renders תַּיִתְּרֵי; the Jordan fords — the strategic chokepoints whose seizure traps the Moabite forces west of the river.

τοῦ

the

Genitive

article (with Ἰορδάνου)

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

Ἰορδάνου

of the Jordan

Genitive

genitive (the fords of the Jordan)

Ἰορδάνης (gen. Ἰορδάνου): 'Jordan'; declined as a first-declension noun in the LXX; the river whose fords Israel seizes to block the Moabite retreat.

τῆς

the (against)

Genitive

article (with Μωαβ)

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

Μωαβ

of/against Moab

genitive (indeclinable: the fords 'belonging to / over against' Moab)

Μωαβ: Moab; the genitive τῆς Μωαβ specifies the fords as those facing/leading to Moab (the eastern crossings toward Moabite territory), the escape-route now blocked.

καὶ

and

coordinate conjunction

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

οὐκ

not

negative particle (with ἀφῆκεν)

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

ἀφῆκεν

let / allowed

Aor Act Indic 3 Sg · ἀφίημι

main verb (the blockade)

→ constative aorist (negated)

ἀφίημι: 'let / permit / allow'; οὐκ ἀφῆκεν ('did not allow') a man to cross seals the trap; ironically the same verb that opened the chapter (ἀφῆκεν κύριος, v. 1, the nations YHWH 'left') now denotes Israel's refusal to 'let' a single Moabite escape.

ἄνδρα

a man

Accusative

accusative subject of the infinitive διαβῆναι

άνήρ (acc. ἄνδρα): 'man'; the accusative subject of the infinitive ('did not let a man cross'); 'not a man' stresses the totality of the blockade.

διαβῆναι

to cross over

Aor Act Inf · διαβαίνω

complementary infinitive (with ἀφῆκεν)

→ aoristic infinitive (completed crossing)

διαβαίνω: 'cross over / pass through'; cognate with διάβασις ('ford'); the infinitive completes ἀφῆκεν ('did not allow to cross'); no Moabite escapes back across the Jordan.

29 καὶ ἐπάταξαν τὴν Μωαβ ἐν τῇ ἡμέρᾳ ἐκείνῃ ὥσει δέκα χιλιάδας ἀνδρῶν πᾶν λιπαρὸν καὶ πάντα ἄνδρα δυνάμεως καὶ οὐ διεσώθη ἀνὴρ

And they struck Moab on that day, about ten thousand men, every robust one and every man of valor; and not a man escaped.

Victory: the slaughter of Moab

καὶ ἐπάταξαν τὴν Μωαβ

The decisive defeat: about ten thousand Moabites are struck down (ἐπάταξαν, the verb Eglon used against Israel at v. 13, now reversed). πᾶν λιπαρόν ('every robust/fat one') ironically echoes the fat king (ἄστεϊος σφόδρα, v. 17), and οὐ διεσώθη ἀνὴρ ('not a man escaped') is the bleak counter-image to Ehud's own διεσώθη (v. 26).

καὶ

and

narrative conjunction

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

ἐπάταξαν

they struck

Aor Act Indic 3 Pl · πατάσσω

main verb (the defeat of Moab)

→ constative aorist

πατάσσω: 'strike / smite / defeat'; the verb Eglon's coalition used against Israel (v. 13) now turns against Moab — a precise reversal of fortunes; recurs at v. 31 of Shamgar against the Philistines.

τὴν

the

Accusative

article (with Μωαβ)

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

Μωαβ

Moab

accusative object of ἐπάταξαν (indeclinable, articular, fem.)

Μωαβ: Moab (fem., τὴν Μωαβ — the nation/army); the object of the slaughter.

ἐν

on / in

preposition + dative (temporal)

ἐν + dat.: here temporal ('on that day').

τῇ

the

Dative

article (with ἡμέρᾳ)

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

ἡμέρᾳ

day

Dative

dative of time (ἐν τῇ ἡμέρᾳ ἐκείνῃ: 'on that day')

ἡμέρα: 'day'; the phrase ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') renders מִיּוֹם הַהוּא, a standard formula marking a decisive day of battle; recurs at v. 30.

ἐκείνῃ

that

Dative

demonstrative adjective (modifying ἡμέρᾳ)

ἐκεῖνος: 'that'; the demonstrative pins the slaughter to the decisive day of deliverance.

ὥσεϊ

about / approximately

adverb of approximation (with the numeral)

ὥσεϊ: 'about / approximately / as it were'; renders ֶּ; qualifies the round figure 'ten thousand' as an estimate of the slain.

δέκα

ten

indeclinable numeral (with χιλιάδας)

δέκα: 'ten'; indeclinable; with χιλιάδας forms 'ten thousand'.

χιλιάδας

thousands

Accusative

accusative in apposition (the number struck: 'ten thousand')

χιλιάς (pl. χιλιάδας): 'a thousand / unit of a thousand'; renders ַּ; δέκα χιλιάδας ('ten thousand') quantifies the Moabite dead, a round number signifying a crushing, total defeat.

ἀνδρῶν

of men

Genitive

partitive/descriptive genitive (with χιλιάδας: 'thousand of men')

ἀνὴρ (gen. pl. ἀνδρῶν): 'man'; the genitive specifies the ten thousand as fighting men.

πᾶν

every

Accusative

adjective (with λιπαρόν: 'every robust one')

πᾶς: 'every / all'; the neuter πᾶν agrees with λιπαρόν; emphasizes the comprehensiveness of the slaughter — all the able-bodied fell.

λιπαρόν

robust / stout one

Accusative

substantivized adjective (object: 'every stout/lusty man')

λιπαρός: lit. 'fat / sleek / well-fed', hence 'robust / vigorous'; renders ַּ ('fat / stout'); ironically echoes Eglon's own obesity (ἀστεῖος σφόδρα, v. 17) — the 'fat' king's 'robust' warriors all fall; the term denotes the strong, prosperous fighting men.

καὶ

and

coordinate conjunction

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

πάντα

every

Accusative

adjective (with ἄνδρα: 'every man')

πᾶς: 'every'; the masculine πάντα agrees with ἄνδρα; the parallel πᾶν ... πάντα construction stresses the totality of the Moabite military loss.

ἄνδρα

man

Accusative

direct object (parallel to λιπαρόν: 'every man of valor')

ἀνὴρ (acc. ἄνδρα): 'man'; in the phrase ἄνδρα δυνάμεως ('man of power/valor'), a Hebraism (לַיָּדָיִשׁ) for a capable warrior.

δυνάμεως

of valor / power

Genitive

genitive of quality (with ἄνδρα: 'man of valor')

δύναμις (gen. δυνάμεως): 'power / strength / might'; ἄνδρα δυνάμεως ('man of valor') renders לַיָּדָיִשׁ, the idiom for a strong, capable soldier; the genitive of quality describes the elite of Moab's fighters, all slain.

καὶ

and

coordinate conjunction

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

οὐ

not

negative particle (with διεσώθη)

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

διεσώθη

escaped

Aor Pass Indic 3 Sg · διασώζω

main verb (the totality of the defeat)

→ constative aorist passive (negated)

διασώζω (aor. pass. διεσώθη): 'escape / be brought safely through'; the same verb that twice described Ehud's own escape (v. 26) now negated of Moab (οὐ διεσώθη ἀνὴρ, 'not a man escaped') — a pointed reversal sealing the completeness of the rout.

ἀνὴρ

a man

Nominative

subject of διεσώθη ('not a man escaped')

ἀνὴρ: 'man'; 'not a man escaped' — the absolute negation underscores the totality of the Moabite annihilation at the fords.

30 καὶ ἐνετράπη Μωαβ ἐν τῇ ἡμέρᾳ ἐκείνῃ ὑπὸ χειρᾶ Ισραηλ καὶ ἡσύχασεν ἡ γῆ ὀγδοήκοντα ἔτη καὶ ἔκρινεν αὐτοὺς Αωδ ἕως οὗ ἀπέθανεν

And Moab was subdued on that day under the hand of Israel; and the land was at rest eighty years; and Ehud judged them until he died.

Cycle stage five (Ehud): subjugation of the enemy, rest, and the judge's tenure

καὶ ἐνετράπη Μωαβ

The cycle closes with the rest-formula (ἡσύχασεν ἡ γῆ ... ἔτη), now eighty years — double Othniel's forty, the longest peace in the chapter. Moab is subdued ὑπὸ χειρᾶ Ισραηλ ('under Israel's hand'), the final reversal of the hand-motif. Ehud's tenure (ἔκρινεν ... ἕως οὗ ἀπέθανεν) frames the deliverance and prepares for the next relapse.

καὶ

and

narrative conjunction

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

ἐνετράπη

was subdued / humbled

Aor Pass Indic 3 Sg · ἐντρέπω

main verb (Moab's subjugation)

→ *constative aorist passive*

ἐντρέπω (aor. pass. ἐνετράπη): 'turn back / put to shame / subdue / humble'; renders נָחַץ ('be humbled / subdued'); the passive depicts Moab brought low under Israel's power — the decisive reversal of the eighteen-year oppression.

Μωαβ

Moab

subject of ἐνετράπη (indeclinable proper noun)

Μωαβ: Moab, the subject now humbled; the oppressor becomes the vanquished.

ἐν

on / in

preposition + dative (temporal)

ἐν + dat.: temporal ('on that day').

τῇ

the

Dative

article (with ἡμέρα)

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

ἡμέρα

day

Dative

dative of time ('on that day')

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') repeats the battle-day formula of v. 29, binding subjugation to slaughter.

ἐκείνη

that

Dative

demonstrative adjective (modifying ἡμέρα)

ἐκεῖνος: 'that'; the decisive day of Moab's defeat.

ὑπὸ

under

preposition + accusative (subjection: 'under the hand of')

ὑπό + acc.: 'under'; in ὑπὸ χειρᾶ Ισραηλ ('under the hand of Israel'), the idiom of subjection — Moab now under Israel's power.

χεῖρα

hand

Accusative

accusative object of ὑπὸ (idiomatic: 'under the power of')

χεῖρ: 'hand / power'; the climactic turn of the hand-motif — once Israel was sold 'into the hand' of oppressors (vv. 8, 14), now Moab is 'under the hand' of Israel.

Ισραηλ

of Israel

genitive of relationship (indeclinable: 'hand of Israel')

Ισραηλ: here qualifying χεῖρα ('the hand of Israel').

καὶ

and

coordinate conjunction

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

ἡσύχασεν

was at rest

Aor Act Indic 3 Sg · ἡσυχάζω

main verb (rest-formula)

→ *constative aorist (the whole peace-period)*

ἡσυχάζω: 'be at rest / be quiet'; the closing rest-formula ἡσύχασεν ἢ γῆ, verbatim from v. 11, now with eighty years — the longest peace in the chapter, marking the success of Ehud's deliverance.

ἡ

the

Nominative

article (with γῆ)

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

γῆ

land

Nominative

subject of ἡσυχασεν

γῆ: 'land'; the land personified as enjoying rest, as at v. 11.

ὀγδοήκοντα

eighty

indeclinable numeral (with ἔτη)

ὀγδοήκοντα: 'eighty'; indeclinable; double Othniel's forty (v. 11) — two ideal generations of peace, the longest tranquility of the cycles in this chapter.

ἔτη

years

Accusative

accusative of extent of time

ἔτος (pl. ἔτη): 'year'; accusative of duration ('eighty years').

καὶ

and

coordinate conjunction

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

ἔκρινεν

judged

Aor Act Indic 3 Sg · κρίνω

main verb (Ehud's tenure)

→ constative aorist (the whole period of his judgeship)

κρίνω: 'judge / govern'; as of Othniel (v. 10), denoting Ehud's governance of Israel through the years of peace; the office-verb that names the book.

αὐτούς

them

Accusative

direct object of ἔκρινεν (Israel)

αὐτός: refers to the Israelites, whom Ehud judges.

Αωδ

Ehud

subject of ἔκρινεν (indeclinable proper noun)

Αωδ: Ehud, who governs Israel until his death.

ἕως

until

conjunction (with οὗ: 'until')

ἕως: 'until'; with the relative οὗ forms the temporal conjunction ἕως οὗ ('until the time that').

οὗ

which / that

Genitive

relative pronoun (with ἕως: 'until')

ὅς (gen. οὗ): the relative in the fixed phrase ἕως οὗ ('until'), a standard temporal idiom.

ἀπέθανεν

he died

Aor Act Indic 3 Sg · ἀποθνήσκω

verb of temporal clause (the judge's death)

→ constative aorist

ἀποθνήσκω: 'die'; as of Othniel (v. 11), the death-notice closes the judge's cycle; Ehud's tenure lasts to his death, after which the Shamgar notice (v. 31) and a new relapse follow.

31 καὶ μετ' αὐτὸν ἀνέστη Σαμεγὰρ υἱὸς Διναχ καὶ ἐπάταξεν τοὺς ἀλλοφύλους εἰς ἑξακοσίους ἄνδρας ἐν τῷ ἄροτρόποδι τῶν βοῶν καὶ ἔσωσεν καὶ γε αὐτὸς τὸν Ἰσραὴλ

And after him arose Shamgar son of Anath, and he struck the Philistines, six hundred men, with the oxgoad; and he too saved Israel.

Appended minor-judge notice: Shamgar

καὶ μετ' αὐτὸν ἀνέστη Σαμεγὰρ

A terse, formulaic note on a 'minor judge': Shamgar son of Anath strikes six hundred Philistines with a single farm implement (ἄροτρόπος, 'oxgoad'), a detail emphasizing improbable, YHWH-given victory. The concluding ἔσωσεν ... τὸν Ἰσραὴλ ('he saved Israel'), with the emphatic καὶ γε αὐτός ('he too'), assimilates Shamgar to the savior-judges and closes the chapter, bridging to the Deborah cycle.

καὶ
and

narrative conjunction

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

μετ'
after

preposition + accusative (temporal: 'after him')

μετά (elided μετ) + acc.: 'after'; μετ' αὐτόν ('after him', i.e. after Ehud) marks the chronological succession of Shamgar.

αὐτὸν
him

Accusative

accusative object of μετ' (Ehud)

αὐτός; refers to Ehud; Shamgar arises after Ehud's death.

ἀνέστη
arose

Aor Act Indic 3 Sg: ἀνίστημι

main verb (the rise of the judge)

→ *ingressive aorist (came onto the scene)*

ἀνίστημι (aor. ἀνέστη): 'arise / stand up / appear'; renders הִיָּחַ / הִקִּיחַ; the verb introducing a new deliverer onto the scene; the intransitive aorist marks Shamgar's emergence as Israel's champion.

Σαμεγὰρ
Shamgar

subject of ἀνέστη (indeclinable proper noun)

Σαμεγὰρ: transliteration of שַׁמְגַּר (Shamgar); indeclinable; a 'minor judge' named only here and at 5:6; the non-Israelite-sounding name and the Anath patronymic suggest foreign or borderland associations.

υἱὸς
son

Nominative

nominative in apposition (genealogical)

υἱός; in the patronymic 'son of Anath', nominative agreeing with Σαμεγὰρ.

Διναχ
of Anath / Dinah

genitive of relationship (indeclinable: 'son of Anath')

Διναχ: the B-text's transliteration of the patronymic (Hebrew דִּנְיָהּ בִּן, 'son of Anath'); indeclinable; 'Anath' (Διναχ in this Greek form) may be a place-name (Beth-anath) or the goddess-name Anath, hinting at Shamgar's non-Israelite background.

καὶ
and

coordinate conjunction

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

ἐπάταξεν

he struck

Aor Act Indic 3 Sg · πατάσσω

main verb (Shamgar's exploit)

→ *constative aorist*

πατάσσω: 'strike / smite'; the verb of military defeat (cf. vv. 13, 29); here Shamgar single-handedly strikes down six hundred Philistines, an exploit of YHWH-given prowess.

τούς

the

Accusative

article (with ἀλλοφύλους)

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

ἀλλοφύλους

Philistines / foreigners

Accusative

direct object of ἐπάταξεν

ἀλλόφυλος: 'foreigner', the LXX's standard term for the Philistines (cf. v. 3); the Philistines are here the new threat, anticipating the Samson cycle; Shamgar's victory over them is the first Philistine engagement in Judges.

εἰς

to the number of / about

preposition + accusative (extent of number: 'to the count of')

εἰς + acc.: here marking numerical extent ('up to / to the number of'), a Hellenistic usage; εἰς ἑξακοσίους ἄνδρας = 'to the count of six hundred men'.

ἑξακοσίους

six hundred

Accusative

numeral adjective (modifying ἄνδρας)

ἑξακόσιοι: 'six hundred'; renders תִּשְׁמֹנֶה עָשָׂר; the round number magnifies the improbability of the feat — six hundred slain with a farm tool, underscoring divine enablement.

ἄνδρας

men

Accusative

accusative (the number struck: 'six hundred men')

ἄνθρωπος (acc. pl. ἄνδρας): 'man'; the six hundred Philistine warriors slain by Shamgar.

ἐν

with

preposition + dative (instrumental: 'with the oxgoad')

ἐν + dat.: instrumental ('with / by means of'), rendering the Hebrew אֶל of instrument.

τῷ

the

Dative

article (with ἀροτρόποδι)

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

ἀροτρόποδι

oxgoad / plow-point

Dative

dative of instrument (with ἐπάταξεν)

ἀρότροπος (dat. ἀροτρόποδι): lit. 'plow-foot', i.e. the iron-tipped goad/plowstaff used to drive oxen; renders מִלְמַד הַבָּקָר ('oxgoad'); the humble agricultural implement as weapon underscores the marvel of the victory — like Samson's jawbone (15:15).

τῶν

of the

Genitive

article (with βοῶν)

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

βοῶν

of oxen / cattle

Genitive

genitive (defining the goad: of the oxen')

βοῦς (gen. pl. βοῶν): 'ox / head of cattle'; renders הַבָּקָר; ἀροτρόποδι τῶν βοῶν ('the oxgoad of the cattle') specifies the goad as the cattle-driving implement — emphatically a farm tool, not a weapon of war.

καὶ

and

coordinate conjunction

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

ἔσωσεν

he saved

Aor Act Indic 3 Sg · σφῶζω

main verb (the deliverance)

→ *constative aorist*

σφῶζω: 'save / deliver'; the deliverance-verb of v. 9 (ἔσωσεν); assimilates Shamgar to the savior-judges; the chapter-closing note ('he too saved Israel') gives this minor figure full deliverer-status.

καί

also / even

adverbial intensifier (with γε: 'he too')

καί: adverbial ('also / even'); with γε and αὐτός forms καί γε αὐτός ('he too / he himself also'), a Hebraism (אִי־הָ דָּלָה) stressing that Shamgar, like Othniel and Ehud before him, was a genuine deliverer.

γε

indeed

emphatic particle (with καί)

γε: enclitic emphatic particle; καί γε ('even indeed') renders the emphatic Hebrew דָּלָה, here heightening 'he too saved Israel'.

αὐτός

he himself

Nominative

intensive subject pronoun (with καί γε)

αὐτός: intensive 'he himself'; with καί γε underscores Shamgar's inclusion among the saviors of Israel despite the brevity of his notice.

τὸν

the

Accusative

article (with Ἰσραηλ)

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

Ἰσραηλ

Israel

accusative object of ἔσωσεν (indeclinable, articular)

Ἰσραηλ: the final word of the chapter; the object of Shamgar's deliverance, closing the unit on the note of salvation that recurs through the cycles (vv. 9, 31) and bridging to the Deborah-Barak narrative of chs. 4–5.

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.