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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Judges, Chapter 4

KPITAI Δ'

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

Deborah and Barak lead Israel against Sisera, and Jael brings the victory to its unexpected finish.

Translation & textual notes

The Greek text of Judges 4 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-text (associated with codex Alexandrinus) and B-text (associated with codex Vaticanus); Rahlfs prints the two in parallel, and the reference annotated here follows the verbatim text supplied. Judges 4 is the prose account of the Deborah–Barak deliverance, paired with the celebrated poem of chapter 5. After Ehud's death Israel relapses into evil (v. 1) and YHWH 'sells' them into the hand of Jabin king of Canaan, whose army-

commander Sisera wields nine hundred iron chariots (ἐννακόσια ἄρματα σιδηρᾶ, v. 3). Deborah the prophetess (Δεββωρα γυνὴ προφήτις), judging Israel beneath her palm in the hill country of Ephraim (vv. 4–5), summons Barak son of Abinoam and relays YHWH's command to muster ten thousand men at Mount Tabor (ὄρος Θαβωρ, v. 6). Barak agrees to go only if Deborah accompanies him (v. 8); she consents but prophesies that the glory of the day will fall to a woman, for YHWH will deliver Sisera into a woman's hand (ἐν χειρὶ γυναικός, v. 9). At the Wadi Kishon (χειμάρρους Κισων) YHWH throws Sisera and all his chariots into panic (ἐξέστησεν κύριος τὸν Σισαρα, v. 15); the whole army falls by the edge of the sword. Sisera flees on foot (τοῖς ποσὶν αὐτοῦ) to the tent of Jael (Ιαηλ), wife of Heber the Kenite; she lulls him with milk, then drives the tent-peg (πάσσαλος) through his temple (κρόταφος) as he sleeps (vv. 17–21). The chapter closes (vv. 23–24) with God subduing Jabin and Israel's hand growing ever harder against him until his destruction.

Discourse structure of the chapter

A · 4:1–3

Renewed apostasy and Canaanite oppression under Jabin and Sisera

After Ehud's death (Αωδ ἀπέθανεν, v. 1) Israel again does evil before YHWH, who 'sells' them (ἀπέδοτο) into the hand of Jabin king of Canaan reigning in Hazor, whose army-commander is Sisera based at Harosheth-of-the-Nations (v. 2). Israel cries out to YHWH because Sisera oppressed them mightily with nine hundred iron chariots for twenty years (v. 3); the chariot count establishes the humanly hopeless odds the deliverance must overturn.

B · 4:4–10

Deborah summons Barak to Mount Tabor

Deborah the prophetess judges Israel beneath her palm in the Ephraimite hills (vv. 4–5). She summons Barak son of Abinoam and conveys YHWH's command to muster ten thousand men of Naphtali and Zebulun at Mount Tabor, with the promise to draw Sisera and his chariots to the Wadi Kishon and hand him over (vv. 6–7). Barak makes his going conditional on Deborah's presence (v. 8); she agrees but foretells that the day's glory will pass to a woman, for YHWH will sell Sisera into a woman's hand (v. 9). Barak musters the tribes and Deborah goes up with him (v. 10).

C · 4:11–16

The battle at the Wadi Kishon and the rout of Sisera's army

A narratorial note locates Heber the Kenite, separated from his kin, encamped near Kedesh (v. 11) — preparing the reader for Jael. Word reaches Sisera that Barak has gone up to Tabor (v. 12); he marshals all nine hundred chariots and his people to the Kishon (v. 13). At Deborah's word 'Arise, for this is the day' (vv. 14), YHWH throws Sisera and all his chariots into panic by the edge of the sword (v. 15); Sisera abandons his chariot and flees on foot while Barak pursues the army to Harosheth, leaving not one survivor (v. 16).

D · 4:17–22

Sisera's flight to Jael's tent and his death by the tent-peg

Sisera flees to the tent of Jael, wife of Heber the Kenite, since there was peace between Jabin and Heber's house (v. 17). Jael lures him in, covers him, and gives him milk (vv. 18–19); he posts her at the tent-door to deny his presence (v. 20). As he sleeps from exhaustion she takes a tent-peg and the hammer and drives the peg through his temple into the ground, and he dies (v. 21). When Barak arrives in pursuit, Jael shows him Sisera lying dead with the peg in his temple (v. 22) — Deborah's prophecy of v. 9 fulfilled.

E · 4:23–24

Conclusion: God subdues Jabin king of Canaan

The narrator closes the prose account: on that day God subdued (ἐτρόπωσεν) Jabin king of Canaan before the sons of Israel (v. 23), and the hand of Israel grew ever heavier and harder against Jabin until they destroyed him utterly (v. 24). The deliverance frame is complete, setting up the victory hymn of chapter 5.

1 καὶ προσέθεντο οἱ υἱοὶ Ἰσραὴλ ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου καὶ Αὼδ ἀπέθανεν

And the sons of Israel again did evil before the LORD, and Ehud had died.

New cycle-opening: relapse into evil after the deliverer's death

καὶ προσέθεντο

The verse opens the standard Deuteronomistic judges-cycle formula 'the sons of Israel again did evil before the LORD' (cf. 3:7, 12; 6:1). The Hebrewism προσέθεντο ... ποιῆσαι ('they added to do' = 'they did again') renders לַעֲשׂוֹת ... יַיִסְרוּ. The notice that Ehud (Αὼδ) had died marks the lapse of the previous deliverer and thus the structural opening of a new oppression.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

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

προσέθεντο

they added / did again

Aor Mid Indic 3 Pl · προστίθμι

main verb (auxiliary in Hebraistic periphrasis 'again did')

→ **constative aorist (renewed national act)**

προστίθμι (mid.): 'add / proceed to'; the middle προσέθεντο ... ποιῆσαι ('they added to do') is the LXX's calque of the Hebrew auxiliary יָצַח + infinitive, meaning 'they again did'; the idiom recurs as the cyclic opener of each Judges oppression-narrative (cf. 3:12; 10:6).

οἱ

the

Nominative

article

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

υἱοὶ

sons

Nominative

subject ('the sons of Israel')

υἱός: 'son'; the collective οἱ υἱοὶ Ἰσραὴλ renders לְאֶרְצָאֲנִי, the standard designation of the covenant people as a corporate national body.

Ἰσραὴλ

Israel

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

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable in the LXX; here genitive of relationship dependent on υἱοί.

ποιῆσαι

to do

Aor Act Inf · ποιέω

complementary infinitive (object of προσέθεντο)

→ **constative aorist infinitive**

ποιέω: 'do / make'; the aorist infinitive completes the auxiliary προσέθεντο; ποιῆσαι τὸ πονηρόν ('to do the evil') is the fixed phrase for covenant infidelity throughout Judges.

τὸ

the

Accusative

article

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

πονηρόν

evil

Accusative

direct object of ποιῆσαι (substantivized adjective)

πονηρός: 'evil / wicked'; substantivized neuter τὸ πονηρόν renders עָרָבָה; in the Judges formula the 'evil' is concretely idolatry and abandonment of YHWH (cf. 2:11–13).

ἐνώπιον

before / in the sight of

preposition + genitive (evaluative perspective: Hebraism)

ἐνώπιον: 'before / in the eyes of'; renders בְּעֵינֵי ('in the eyes of'); the phrase frames the evil as judged by YHWH's own evaluative gaze, not merely human reckoning.

κυρίου

the LORD

Genitive

genitive object of ἐνώπιον (divine evaluator)

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the genitive κυρίου marks YHWH as the one before whose eyes the national evil is reckoned.

καὶ

and

coordinate conjunction (appending the deliverer's death)

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

Αωδ

Ehud

subject of ἀπέθανεν (indeclinable proper noun)

Αωδ: transliteration of Hebrew אֶהְדָּ (Ehud), the left-handed Benjaminite deliverer of ch. 3; indeclinable in the LXX; his death closes the previous deliverance and opens the new oppression.

ἀπέθανεν

had died / died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (circumstantial: lapse of the deliverer)

→ constative aorist (here with pluperfect force: 'had died')

ἀποθνήσκω: 'die'; the aorist ἀπέθανεν here functions with anterior (pluperfect) force — Ehud's death is the precondition for the relapse, explaining why the people again fall into evil once the deliverer is gone.

2 καὶ ἀπέδοτο αὐτοὺς κύριος ἐν χειρὶ Ιαβὶν βασιλέως Χανααν ὃς ἐβασίλευσεν ἐν Ασωρ καὶ ὁ ἄρχων τῆς δυνάμεως αὐτοῦ Σισαρα καὶ αὐτὸς κατώκει ἐν Αρισωθ τῶν ἐθνῶν

And the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor; and the commander of his army was Sisera, and he dwelt in Harosheth of the Nations.

Divine judgment: handing Israel over to the oppressor

καὶ ἀπέδοτο

The 'selling' formula ἀπέδοτο ... ἐν χειρί ('he sold them into the hand of') renders **יָדָהּ בְּיָדֵי**, the standard Judges idiom for YHWH's judicial surrender of Israel to a foreign power (cf. 2:14; 3:8; 10:7). The verse then introduces the chapter's two antagonists: Jabin the king at Hazor and his army-commander Sisera at Harosheth.

καὶ

and

narrative conjunction

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

ἄπεδοτο

sold

Aor Mid Indic 3 Sg · ἀποδίδωμι

main verb (divine judicial surrender)

→ *constative aorist (decisive act of handing over)*

ἀποδίδωμι (mid.): 'sell / give over'; the middle ἄπεδοτο renders כָּנָן ('sell'); the idiom 'YHWH sold them into the hand of X' presents the oppression as a deliberate divine judicial act, not mere historical misfortune (cf. 3:8; Deut 32:30).

αὐτούς

them

Accusative

direct object (the sons of Israel)

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

κύριος

the LORD

Nominative

subject

κύριος: rendering of the Tetragrammaton יהוה; the nominative subject stresses YHWH as the active agent of the judicial 'selling.'

ἐν

in / into

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

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

χειρὶ

hand

Dative

dative object of ἐν (idiomatic: 'into the hand/power of')

χείρ: 'hand'; ἐν χειρὶ renders יָד ('into the hand/power of'), a Hebraism for transfer of dominion; here Israel passes under the controlling power of Jabin.

Ἰαβὶν

Jabin

genitive of relationship (indeclinable: 'hand of Jabin')

Ἰαβὶν: transliteration of Hebrew יָבִין (Jabin); indeclinable in the LXX; the Canaanite king of Hazor, the named oppressor of this cycle (cf. Josh 11:1, where a king Jabin of Hazor leads the northern coalition).

βασιλέως

king

Genitive

genitive in apposition to Ἰαβὶν

βασιλεύς: 'king'; renders מֶלֶךְ; the genitive βασιλέως Χαναναί stands in apposition to the indeclinable Ἰαβὶν, supplying his title and realm.

Χαναναί

Canaan

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

Χαναναί: transliteration of Hebrew כְּנָעַן (Canaan); indeclinable; designates Jabin as 'king of Canaan,' representing the residual Canaanite power Israel failed to dispossess.

ὅς

who

Nominative

relative pronoun (subject of ἐβασίλευσεν)

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

ἐβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

verb of relative clause (Jabin's seat of rule)

→ *constative aorist (established reign)*

βασιλεύω: 'be king / reign'; renders מָלַךְ; locates Jabin's throne at Hazor, the great fortified city of the northern Canaanite confederacy.

ἐν

in

preposition + dative (locative)

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

Ἀσωρ

Hazor

dative of place (indeclinable place-name)

Ἀσωρ: transliteration of Hebrew הַצֹּר (Hazor); indeclinable in the LXX; the principal Canaanite city of the northern Galilee, Jabin's royal seat.

καὶ

and

coordinate conjunction (introducing the commander)

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

ὁ

the

Nominative

article

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

ἄρχων

commander / ruler

Nominative

subject (predicated of Sisera in a verbless clause)

ἄρχων: 'ruler / commander / chief'; renders שַׂר ('commander'); ὁ ἄρχων τῆς δυνάμεως ('commander of the army') is the LXX's standard rendering of מֶלֶךְ־צָבָא, the field-general's title.

τῆς

the

Genitive

article

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

δυνάμεως

army / host

Genitive

genitive (the force he commands)

δύναμις: 'power / force / army'; in military contexts renders מִצָּנָה ('host / army'); here the fighting force under Sisera's command.

αὐτοῦ

his

Genitive

genitive of possession (Jabin's army)

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

Σισαρα

Sisera

predicate nominative (indeclinable: '[was] Sisera')

Σισαρα: transliteration of Hebrew סִיסְרָא (Sisera); indeclinable in the LXX; the army-commander whose nine hundred chariots make him the chapter's chief human antagonist and the object of Deborah's prophecy.

καὶ

and

coordinate conjunction

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

αὐτὸς

he

Nominative

subject (intensive pronoun: 'he himself')

αὐτός: the nominative pronoun resumes Sisera as subject of κατῴκει, marking the shift to his place of residence.

κατῴκει

dwelt

Impf Act Indic 3 Sg · κατοικέω

main verb (durative residence)

→ *customary imperfect (habitual dwelling)*

κατοικέω: 'dwell / settle / inhabit'; renders שָׁכַן; the imperfect κατῴκει marks Sisera's settled, ongoing residence at his base of operations.

ἐν

in

preposition + dative (locative)

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

Αρισωθ

Harosheth

dative of place (indeclinable place-name)

Αρισωθ: transliteration of Hebrew תַּרְשִׁיֶּת (Harosheth); indeclinable; with τῶν ἐθνῶν it renders תַּרְשִׁיֶּת הַגִּיּוֹם ('Harosheth of the Nations'), Sisera's chariot-base near the Kishon.

τῶν

of the

Genitive

article

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

ἐθνῶν

nations / Gentiles

Genitive

genitive qualifier of the place-name ('of the Nations')

ἔθνος: 'nation / people / Gentiles'; renders ἡ; the genitive plural in 'Harosheth of the Nations' designates the place's mixed Gentile population, the heartland of Canaanite chariot-power.

3 καὶ ἐκέκραξαν οἱ υἱοὶ Ἰσραὴλ πρὸς κύριον ὅτι ἐννακόσια ἄρματα σιδηρᾶ ἦν αὐτῷ καὶ αὐτὸς ἔθλιψεν τὸν Ἰσραὴλ κατὰ κράτος εἴκοσι ἔτη

And the sons of Israel cried out to the LORD, for he had nine hundred iron chariots, and he oppressed Israel mightily for twenty years.

Israel's cry of distress (third element of the judges-cycle) καὶ ἐκέκραξαν

The crying-out (ἐκέκραξαν πρὸς κύριον) is the cycle's third element after apostasy and oppression — the cue for YHWH to raise up a deliverer (cf. 3:9, 15). The causal ὅτι-clause supplies the measure of distress: nine hundred iron chariots and twenty years of mighty oppression, establishing the impossible odds the deliverance will overturn.

καὶ

and

narrative conjunction

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

ἐκέκραξαν

cried out

Aor Act Indic 3 Pl · κράζω

main verb (cry of distress to YHWH)

→ *constative aorist (urgent collective appeal)*

κράζω (redupl. aor. ἐκέκραξα): 'cry out / shout'; renders קָרָעַ / קָרָעַ ('cry out for help'); the reduplicated aorist is the LXX's regular distress-cry form; the appeal to YHWH triggers the deliverance pattern of the Judges cycle.

οἱ

the

Nominative

article

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

υἱοὶ

sons

Nominative

subject ('the sons of Israel')

υἱός: see v. 1; οἱ υἱοὶ Ἰσραὴλ as corporate subject of the cry.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable)

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

πρὸς

to

preposition + accusative (direction of appeal)

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

κύριον

the LORD

Accusative

accusative object of πρὸς (addressee of the cry)

κύριος: rendering of the Tetragrammaton יהוה; the accusative marks YHWH as the one to whom the distress-cry is directed.

ὅτι

because

causal conjunction (giving the ground of the cry)

ὅτι: 'because / that'; here causal, introducing the reason for the cry — the overwhelming chariot-force and the duration of oppression.

ἐννακόσια

nine hundred

Nominative

attributive numeral (modifying ἅρματα)

ἐννακόσιοι: 'nine hundred'; renders תְּשַׁנְּתִי אֶלְפִּים; the staggering chariot count (repeated at v. 13) dramatizes the technological superiority of Canaan over an Israel without chariots, making the victory unmistakably YHWH's.

ἅρματα

chariots

Nominative

subject of ἦν (collective neuter plural)

ἅρμα: 'chariot'; renders עֲרֹכָה; the iron war-chariot was the decisive battlefield weapon of the Canaanite plains, against which Israel's hill-country militia was helpless.

σιδηρᾶ

of iron

Nominative

attributive adjective (material: 'iron chariots')

σιδηροῦς: 'made of iron'; renders עֲרֹכָה; 'iron chariots' signals the cutting-edge military technology that made the Canaanite plain-cities unconquerable by Israel (cf. Josh 17:16; Judg 1:19).

ἦν

were / belonged

Impf Act Indic 3 Sg · εἰμί

copula (with dative of possession αὐτῷ; sg. with neut. pl. subject)

→ *stative imperfect (ongoing possession)*

εἰμί: 'be'; the singular ἦν with neuter plural subject ἅρματα follows the regular Greek rule; with the dative αὐτῷ it expresses possession ('he had nine hundred chariots').

αὐτῷ

to him / his

Dative

dative of possession (the chariots belonged to Sisera/Jabin)

αὐτός (dat.): the dative of possession with εἶμι; 'there were to him nine hundred chariots' = 'he had nine hundred chariots,' referring to Sisera/Jabin's force.

καὶ

and

coordinate conjunction

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

αὐτός

he

Nominative

subject (intensive pronoun: 'he himself')

αὐτός: the emphatic nominative resumes the oppressor as agent of the violent oppression.

ἔθλιψεν

oppressed

Aor Act Indic 3 Sg · θλίβω

main verb (act of oppression)

→ **constative aorist** (summarizing the whole oppression)

θλίβω: 'press / afflict / oppress'; renders γπῷ ('oppress / squeeze'); the aorist summarizes the entire twenty-year oppression as a single completed reality.

τὸν

the

Accusative

article

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

Ισραηλ

Israel

direct object of ἔθλιψεν (indeclinable, with article)

Ισραηλ: here the indeclinable name takes the accusative article τὸν as direct object of ἔθλιψεν; 'he oppressed Israel.'

κατὰ

according to / with

preposition + accusative (manner: 'mightily')

κατὰ + acc.: here adverbial of manner; κατὰ κράτος ('with might / mightily') intensifies the severity of the oppression.

κράτος

might / force

Accusative

accusative with κατὰ (idiomatic adverbial: 'mightily')

κράτος: 'strength / might / dominion'; κατὰ κράτος is a fixed idiom 'with all (one's) might / forcibly'; here it renders the Hebrew כִּזְכָּת ('with strength'), conveying brutal severity.

εἴκοσι

twenty

attributive numeral (indeclinable, modifying ἔτη)

εἴκοσι: 'twenty'; indeclinable cardinal; renders עֶשְׂרִים; the twenty-year span (cf. v. 3 Hebrew) measures the duration of Jabin's oppression.

ἔτη

years

Accusative

accusative of extent of time ('for twenty years')

ἔτος (pl. ἔτη): 'year'; renders הָשָׁנָה; the accusative of duration measures the length of the oppression.

4 καὶ Δεββωρα γυνὴ προφήτις γυνὴ Λαφιδωθ αὐτὴ ἔκρινεν τὸν Ἰσραὴλ ἐν τῷ καιρῷ ἐκείνῳ

And Deborah, a woman, a prophetess, the wife of Lappidoth — she was judging Israel at that time.

Introduction of the deliverer-figure Deborah καὶ Δεββωρα

The fronting of Δεββωρα with a cluster of appositional descriptors (γυνὴ προφήτις, γυνὴ Λαφιδωθ) and the resumptive emphatic pronoun αὐτή ('she herself') foregrounds the surprising fact that the YHWH-raised judge of this cycle is a woman and a prophetess. The imperfect ἔκρινεν marks her ongoing judicial office.

καὶ
and

narrative conjunction (introducing a new participant)

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

Δεββωρα
Deborah

subject (indeclinable proper noun, resumed by αὐτή)

Δεββωρα: transliteration of Hebrew דִּבְרָה (Deborah, 'bee'); indeclinable in the LXX; the prophetess-judge who instigates and oversees the deliverance and sings the victory hymn of ch. 5.

γυνή
woman / wife

Nominative

apposition to Δεββωρα ('a woman')

γυνή: 'woman / wife'; renders ἡψα; the first appositive identifies Deborah's sex, anticipating the chapter's repeated stress that this deliverance comes through women (cf. v. 9, Jael in vv. 17–22).

προφήτις
prophetess

Nominative

apposition to Δεββωρα ('a prophetess')

προφήτις: 'prophetess'; the feminine of προφήτης, renders נָבִיאָה; Deborah is one of the few named female prophets of the OT (cf. Miriam, Exod 15:20; Huldah, 2 Kgs 22:14); her prophetic office grounds the authority of the YHWH-word she relays to Barak.

γυνή
wife

Nominative

apposition (construct: 'wife of Lappidoth')

γυνή: here in the construct-like sense 'wife of,' rendering נִשְׂתָּ לַפִּדּוֹת; the second γυνή supplies Deborah's marital identification.

Λαφιδωθ
Lappidoth

genitive of relationship (indeclinable: 'wife of Lappidoth')

Λαφιδωθ: transliteration of Hebrew לַפִּדּוֹת (Lappidoth, 'torches/flames'); indeclinable; Deborah's husband, named only here and otherwise unknown.

αὐτή
she herself

Nominative

resumptive emphatic pronoun (subject of ἔκρινεν)

αὐτός: the resumptive αὐτή ('she herself') gathers up the preceding appositives and emphatically reasserts Deborah as the active subject of the judging — a striking foregrounding of female leadership.

ἔκρινεν
was judging

Impf Act Indic 3 Sg · κρίνω

main verb (her ongoing judicial office)

→ customary imperfect (continuing activity of judging)

κρίνω: 'judge / govern / decide'; renders נָפַשׁ ('judge / deliver'); the imperfect ἔκρινεν marks Deborah's settled, ongoing exercise of the judge's office — both adjudication (v. 5) and military-deliverance leadership.

τὸν

the

Accusative

article

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

Ισραηλ

Israel

direct object of ἔκρινεν (indeclinable, with article)

Ισραηλ: the people as the object of Deborah's judging; the accusative article τὸν marks the indeclinable name as direct object.

ἐν

in / at

preposition + dative (temporal)

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

τῷ

the

Dative

article

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

καιρῷ

time

Dative

dative of time ('at that time')

καιρός: 'time / season / occasion'; renders πχ; ἐν τῷ καιρῷ ἐκείνῳ ('at that time') locates Deborah's judgeship within the twenty-year oppression of vv. 2–3.

ἐκείνῳ

that

Dative

demonstrative adjective (modifying καιρῷ)

ἐκεῖνος: 'that'; the demonstrative fixes the reference to the period of Jabin's oppression just described.

5 καὶ αὐτὴ ἐκάθητο ὑπὸ φοίνικα Δεββωρα ἀνὰ μέσον τῆς Ραμα καὶ ἀνὰ μέσον τῆς Βαιθηλ ἐν τῷ ὄρει Εφραιμ καὶ ἀνέβαινον πρὸς αὐτὴν οἱ υἱοὶ Ἰσραηλ εἰς κρίσιν

And she used to sit under the palm of Deborah between Ramah and between Bethel in the hill country of Ephraim, and the sons of Israel would go up to her for judgment.

Descriptive expansion: Deborah's place and judicial practice καὶ αὐτὴ ἐκάθητο

The verse fleshes out Deborah's judgeship spatially: she sits beneath a named landmark ('the palm of Deborah') in the Ephraimite highlands, and Israelites come up to her for adjudication. The two imperfects ἐκάθητο ... ἀνέβαινον depict habitual, repeated practice, establishing her settled judicial authority before the military narrative begins.

καὶ
and

narrative conjunction

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

αὐτή
she

Nominative

subject (emphatic pronoun resuming Deborah)

αὐτός: the nominative αὐτή continues Deborah as subject from v. 4, focusing on her customary seat of judgment.

ἐκάθητο
used to sit

Impf Mid Indic 3 Sg · κάθημαι

main verb (habitual judicial sitting)

→ customary imperfect (repeated, settled practice)

κάθημαι: 'sit / be seated'; renders כָּשַׁב; the imperfect ἐκάθητο marks her habitual sitting in the judge's posture — to sit was to render judgment (cf. the enthroned judge motif).

ὑπὸ
under

preposition + accusative (position: 'under the palm')

ὑπό + acc.: 'under / beneath'; locates Deborah's seat beneath a specific landmark tree.

φοίνικα
palm tree

Accusative

accusative object of ὑπό (the landmark palm)

φοῖνιξ: 'palm tree / date-palm'; renders תְּמָרָה; the 'palm of Deborah' (φοῖνιξ Δεββωρα) was evidently a known local landmark, an outdoor tribunal beneath an open-air tree.

Δεββωρα
of Deborah

genitive of relationship (indeclinable: 'palm of Deborah')

Δεββωρα: here genitive, naming the palm after the prophetess — 'the palm of Deborah' became the toponym for her judicial seat.

ἀνά
between

preposition (in idiom ἀνά μέσον: 'between')

ἀνά: in the fixed idiom ἀνά μέσον ('in the midst of / between'), a Hebraism rendering יְבִין ... יְבִין; the doubled construction marks the two boundary points of the location.

μέσον
midst

Accusative

accusative in idiom ἀνά μέσον ('between')

μέσος: 'middle / midst'; ἀνά μέσον τῆς Ραμα ... καὶ ἀνά μέσον τῆς Βαιθηλ renders the Hebrew 'between Ramah and Bethel,' fixing Deborah's tribunal between two towns of the Ephraimite ridge.

τῆς
the

Genitive

article (with place-name Ραμα)

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

Ραμα
Ramah

genitive with ἀνά μέσον (indeclinable place-name)

Ραμα: transliteration of Hebrew רָמָה (Ramah, 'height'); indeclinable, here marked by the genitive article τῆς; a town in the Ephraim/Benjamin highlands.

καὶ
and

coordinate conjunction

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

ἀνά
between

preposition (second occurrence of ἀνά μέσον)

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

μέσον

midst

Accusative

accusative in idiom ἀνὰ μέσον (second boundary point)

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

τῆς

the

Genitive

article (with place-name Βαιθηλ)

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

Βαιθηλ

Bethel

genitive with ἀνὰ μέσον (indeclinable place-name)

Βαιθηλ: transliteration of Hebrew בֵּית־לָה (Bethel, 'house of God'); indeclinable; the second boundary town fixing Deborah's tribunal on the central hill ridge.

ἐν

in

preposition + dative (locative)

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

τῷ

the

Dative

article

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

ὄρει

mountain / hill country

Dative

dative of place ('in the hill country')

ὄρος: 'mountain / hill'; renders ὄρη; ἐν τῷ ὄρει Εφραιμ ('in the hill country of Ephraim') designates the central highland region, Deborah's home territory.

Εφραιμ

Ephraim

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

Εφραιμ: transliteration of Hebrew עִפְרַיִם (Ephraim); indeclinable; the central tribal territory whose highlands form Deborah's judicial base.

καὶ

and

coordinate conjunction

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

ἀνέβαινον

would go up

Impf Act Indic 3 Pl · ἀναβαίνω

main verb (habitual ascent for judgment)

→ customary imperfect (repeated pilgrimage to the tribunal)

ἀναβαίνω: 'go up / ascend'; renders אָזַע; the imperfect ἀνέβαινον depicts Israelites repeatedly 'going up' (to the highland seat) for adjudication — a settled pattern of resort to Deborah's authority.

πρὸς

to

preposition + accusative (direction)

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

αὐτήν

her

Accusative

accusative object of πρὸς (Deborah as destination)

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

οἱ

the

Nominative

article

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

υἱοὶ

sons

Nominative

subject ('the sons of Israel')

υἱός; see v. 1; the litigants who come up to Deborah for judgment.

Ισραηλ

Israel

genitive of relationship (indeclinable)

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

εἰς

for

preposition + accusative (purpose: 'for judgment')

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

κρίσιν

judgment

Accusative

accusative of purpose (the object of their coming)

κρίσις: 'judgment / legal decision'; renders ὑψῆς; εἰς κρίσιν ('for judgment') specifies the purpose of the people's ascent — to have their disputes adjudicated by the prophetess-judge.

6 καὶ ἀπέστειλεν Δεββωρα καὶ ἐκάλεσεν τὸν Βαρακ υἱὸν Αβινεεμ ἐκ Καδης Νεφθαλι καὶ εἶπεν πρὸς αὐτόν οὐχὶ ἐνετείλατο κύριος ὁ θεὸς Ισραηλ σοὶ καὶ ἀπελεύση εἰς ὄρος Θαβωρ καὶ λήμψη μετὰ σεαυτοῦ δέκα χιλιάδας ἀνδρῶν ἐκ τῶν υἱῶν Νεφθαλι καὶ ἐκ τῶν υἱῶν Ζαβουλων

And Deborah sent and summoned Barak son of Abinoam out of Kedesh of Naphtali, and said to him, 'Has not the LORD the God of Israel commanded you? And you shall go to Mount Tabor and take with yourself ten thousand men from the sons of Naphtali and from the sons of Zebulun.'

Prophetic summons and divine commission to Barak

καὶ ἀπέστειλεν Δεββωρα

Deborah, acting as YHWH's prophetic mouthpiece, summons Barak and issues the divine command in the form of a rhetorical question (οὐχὶ ἐνετείλατο κύριος; 'has not the LORD commanded?'), which presupposes an affirmative and functions as urgent exhortation. The command specifies the mustering site (Mount Tabor), the troop number (ten thousand), and the two tribes (Naphtali and Zebulun).

καὶ
and

narrative conjunction

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

ἀπέστειλεν
sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (Deborah dispatches a summons)

→ *constative aorist (single act of sending)*

ἀποστέλλω: 'send / dispatch'; renders
Πῶς; here Deborah sends messengers to
summon Barak, initiating the military
phase of the deliverance.

Δεββωρα
Deborah

subject (indeclinable proper noun)

Δεββωρα: 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.

ἐκάλεσεν
summoned

Aor Act Indic 3 Sg · καλέω

main verb (calling Barak)

→ *constative aorist*

καλέω: 'call / summon / invite'; renders
קָרָא; ἀπέστειλεν ... καὶ ἐκάλεσεν ('she sent
and summoned') is a Hebraistic verb-pair
for an authoritative summons.

τὸν
the

Accusative

article (with the name Βαράκ)

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

Βαράκ
Barak

*direct object of ἐκάλεσεν (indeclinable, with
article)*

Βαράκ: transliteration of Hebrew בָּרַק
(Barak, 'lightning'); indeclinable in the
LXX, here marked by the accusative article
τὸν; the military leader Deborah
commissions to face Sisera.

υἱὸν
son

Accusative

apposition to Βαράκ ('son of Abinoam')

υἱός: 'son'; the patronymic 'son of Abinoam'
identifies Barak's lineage.

Αβινεεμ
Abinoam

*genitive of relationship (indeclinable: 'son of
Abinoam')*

Αβινεεμ: transliteration of Hebrew אֲבִינֵעָם
(Abinoam); indeclinable; Barak's father,
named to fix his identity.

ἐκ
out of / from

preposition + genitive (source: place of origin)

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

Καδης
Kedesh

genitive of source (indeclinable place-name)

Καδης: transliteration of Hebrew קִדְשׁ
(Kedesh); indeclinable; Καδης Νεφθαλι
(('Kedesh of Naphtali')) is Barak's hometown,
a Levitical city of refuge in the northern
hill country.

Νεφθαλι
Naphtali

*genitive qualifier (indeclinable: 'Kedesh of
Naphtali')*

Νεφθαλι: transliteration of Hebrew נַפְתָּלִי
(Naphtali); indeclinable; the northern tribe;
here qualifying Kedesh and below naming
one of the two tribes Barak must muster.

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: Deborah introduces the divine command she relays to Barak as YHWH's prophet.

πρὸς
to

preposition + accusative (direction of speech)

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

αὐτόν
him

Accusative

accusative object of πρὸς (Barak)

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

οὐχὶ
has not ...?

interrogative negative (expecting affirmative answer)

οὐχὶ: emphatic form of οὐ; introducing a rhetorical question that presupposes a 'yes' — 'Has not the LORD commanded?' = 'The LORD has surely commanded'; the form gives the divine word the urgency of a settled fact.

ἐνετείλατο
commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb of the rhetorical question (divine command)

→ *constative aorist (the standing divine commission)*

ἐντέλλομαι: 'command / charge / enjoin'; renders יְצַו; the aorist refers to YHWH's authoritative charge that Deborah now communicates; the rhetorical question treats Barak as already obligated by it.

κύριος
the LORD

Nominative

subject (the divine commander)

κύριος: rendering of the Tetragrammaton יהוה; the named subject of the command, here further specified as ὁ θεὸς Ἰσραηλ.

ὁ
the

Nominative

article (with θεός)

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

θεός
God

Nominative

apposition to κύριος ('the God of Israel')

θεός: 'God'; renders יְהוָה; κύριος ὁ θεὸς Ἰσραηλ ('the LORD the God of Israel') is the solemn covenant title underscoring that the command issues from Israel's own covenant deity.

Ἰσραηλ
of Israel

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

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

σοὶ
you

Dative

dative (recipient of the command: 'commanded you')

σύ (dat. σοί): the dative names Barak as the personal recipient of the divine charge — the command is directed specifically at him.

καὶ
and

coordinate conjunction (introducing the content of the command)

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

ἀπελεύση

you shall go

Fut Mid Indic 2 Sg · ἀπέρχομαι

main verb (command in future-imperative form)

→ imperative future (command: 'you are to go')

ἀπέρχομαι: 'go away / depart / go off'; the future ἀπελεύση has imperatival force (a Hebraism reflecting the volitive use of the imperfect/waw), conveying the divine command for Barak to march to Tabor.

εἰς

to

preposition + accusative (direction/destination)

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

ὄρος

mountain

Accusative

accusative object of εἰς (destination)

ὄρος: 'mountain'; ὄρος Θαβωρ ('Mount Tabor') is the mustering-point — a prominent isolated dome at the northeast edge of the Jezreel valley, commanding the Kishon plain.

Θαβωρ

Tabor

genitive of relationship (indeclinable: 'Mount Tabor')

Θαβωρ: transliteration of Hebrew תְּבוֹר (Tabor); indeclinable; the rallying-mountain from which Barak will descend to battle (v. 14).

καὶ

and

coordinate conjunction

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

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb (command: 'take with you')

→ imperative future (command)

λαμβάνω: 'take / receive'; the future λήμψη continues the imperative-future chain; Barak is to take ten thousand men with him to the muster.

μετά

with

preposition + genitive (accompaniment)

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

σεαυτοῦ

yourself

Genitive

genitive reflexive object of μετά ('with yourself')

σεαυτοῦ: reflexive pronoun 'yourself'; μετά σεαυτοῦ ('with yourself') stresses that Barak personally leads the levied force.

δέκα

ten

attributive numeral (indeclinable, with χιλιάδας)

δέκα: 'ten'; indeclinable; with χιλιάδας it gives the round figure 'ten thousand' (cf. vv. 10, 14).

χιλιάδας

thousands

Accusative

direct object of λήμψη ('ten thousand')

χιλιάς: 'a thousand / unit of a thousand'; renders ἑξῆς; δέκα χιλιάδας = 'ten thousand,' the levy Barak is to raise from the northern tribes.

ἀνδρῶν

of men

Genitive

partitive/descriptive genitive ('thousands of men')

ἀνὴρ: 'man / male / warrior'; renders ὡς; the genitive ἀνδρῶν specifies the ten thousand as fighting men.

ἐκ

from

preposition + genitive (source/origin of the levy)

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

τῶν the Genitive article τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	υἱῶν sons Genitive genitive of source ('from the sons of Naphtali') υἱός: 'son'; οἱ υἱοὶ Νεφθαλί designates the tribe of Naphtali as a corporate body from which troops are drawn.	Νεφθαλί Naphtali genitive of relationship (indeclinable: 'sons of Naphtali') Νεφθαλί: see above; one of the two tribes mustered for the battle, Barak's own tribe.	καὶ and coordinate conjunction καὶ: connective element linking clauses, phrases, or discourse developments in the passage.
ἐκ from preposition + genitive (second source-tribe) ἐκ: preposition governing its complement and marking the relation specified by the clause.	τῶν the Genitive article τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	υἱῶν sons Genitive genitive of source ('from the sons of Zebulun') υἱῶν: lexical item interpreted according to its local syntactic role in this passage.	Ζαβουλῶν Zebulun genitive of relationship (indeclinable: 'sons of Zebulun') Ζαβουλῶν: transliteration of Hebrew זְבוּלֹן (Zebulun); indeclinable; the second northern tribe mustered; both Naphtali and Zebulun are praised for their valor in the song (5:18).

7 καὶ ἐπάξω πρὸς σὲ εἰς τὸν χειμάρρουν Κισων τὸν Σισαρα ἄρχοντα τῆς δυνάμεως Ιαβιν καὶ τὰ ἄρματα αὐτοῦ καὶ τὸ πλῆθος αὐτοῦ καὶ παραδώσω αὐτὸν εἰς τὰς χεῖράς σου

And I will draw to you, to the Wadi Kishon, Sisera the commander of Jabin's army and his chariots and his multitude, and I will deliver him into your hands.

Divine promise: YHWH will lure and deliver Sisera

καὶ ἐπάξω

The continuation of the oracle shifts to YHWH's own first-person guarantee: he himself will 'draw' (ἐπάξω) Sisera with his chariots and host to the Kishon and 'deliver' (παραδώσω) him into Barak's hands. The two divine futures frame the battle as YHWH's own act, of which Barak is the human instrument.

καὶ

and

coordinate conjunction (continuing the oracle)

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

ἐπάξω

I will draw / bring

Fut Act Indic 1 Sg · ἐπάγω

main verb (divine first-person promise)

→ predictive future (certain divine act)

ἐπάγω: 'bring upon / lead toward'; renders קָשַׁךְ ('draw / lure') in this context; the first-person ἐπάξω makes YHWH the agent who lures Sisera and his chariots into the trap at the Kishon, where the river will neutralize the chariots' advantage (cf. 5:21).

πρὸς

to

preposition + accusative (direction toward Barak)

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

σέ

you

Accusative

accusative object of πρὸς (Barak)

σύ (acc. σέ): the personal pronoun; YHWH will draw Sisera 'to you,' i.e., into Barak's reach.

εἰς

to

preposition + accusative (destination)

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

τὸν

the

Accusative

article

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

χειμάρρουν

wadi / torrent-valley

Accusative

accusative object of εἰς (the battle-site)

χειμάρρους: 'winter-stream / wadi / torrent'; renders לְחֵיט (the Kishon is a seasonal watercourse that floods in the rainy season — the very feature that will mire and sweep away Sisera's chariots (cf. 5:21).

Κισων

Kishon

genitive of relationship (indeclinable: 'wadi Kishon')

Κισων: transliteration of Hebrew קִישׁוֹן (Kishon); indeclinable; the river draining the Jezreel valley, the divinely chosen battlefield.

τὸν

the

Accusative

article (with the name Σισαρα)

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

Σισαρα

Sisera

direct object of ἐπάξω (indeclinable, with article)

Σισαρα: see v. 2; the object YHWH promises to draw to the trap; the accusative article τὸν marks the indeclinable name as direct object.

ἄρχοντα

commander

Accusative

apposition to Σισαρα ('the commander')

ἄρχων: 'ruler / commander'; the appositive restates Sisera's office (ἄρχων τῆς δυνάμεως, cf. v. 2), emphasizing that the whole Canaanite command will be drawn into the trap.

τῆς

the

Genitive

article

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

δυνάμεως

army

Genitive

genitive (the army he commands)

δύναμις: see v. 2; the host under Sisera's command, belonging to Jabin.

Ιαβιν

of Jabin

genitive of possession (indeclinable: 'army of Jabin')

Ιαβιν: see v. 2; the king to whom the army belongs.

καὶ

and

coordinate conjunction

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

τὰ

the

Accusative

article

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

ἄρματα

chariots

Accusative

direct object of ἐπάξω (coordinate with Σισαρα)

ἄρμα: see v. 3; the nine hundred iron chariots, drawn into the wadi where their power becomes their undoing.

αὐτοῦ

his

Genitive

genitive of possession (Sisera's chariots)

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.

τὸ

the

Accusative

article

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

πλῆθος

multitude

Accusative

direct object of ἐπάξω (coordinate)

πλῆθος: 'multitude / great number / host'; renders רַב־מִלְחָמָה ('multitude / tumult'); the whole mass of Sisera's troops, drawn to destruction with him.

αὐτοῦ

his

Genitive

genitive of possession (Sisera's multitude)

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.

παραδώσω

I will deliver / hand over

Fut Act Indic 1 Sg · παραδίδωμι

main verb (divine promise of victory)

→ predictive future (guaranteed divine act)

παραδίδωμι: 'hand over / deliver up'; renders הָיִלְתִּיךָ; the standard holy-war formula 'I will deliver him into your hands' guarantees the victory as YHWH's gift, not Barak's military achievement (cf. v. 14; Josh 6:2).

αὐτόν

him

Accusative

direct object of παραδώσω (Sisera)

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

εἰς

into

preposition + accusative (idiom: 'into your hands')

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

τὰς

the

Accusative

article

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

χειράς

hands

Accusative

accusative object of εἰς (idiomatic: 'into the hands')

χείρ: 'hand'; εἰς τὰς χειράς σου ('into your hands') renders 𐤇𐤕𐤁, the holy-war idiom for the granting of victory and the captive enemy.

σου

your

Genitive

genitive of possession (Barak's hands)

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

8 καὶ εἶπεν πρὸς αὐτήν Βαρακ ἐὰν πορευθῇς μετ' ἐμοῦ πορεύσομαι καὶ ἐὰν μὴ πορευθῇς οὐ πορεύσομαι ὅτι οὐκ οἶδα τὴν ἡμέραν ἐν ᾗ εὐδοοῖ τὸν ἄγγελον κύριος μετ' ἐμοῦ

And Barak said to her, 'If you go with me, I will go; and if you do not go, I will not go; for I do not know the day on which the LORD prospers the angel with me.'

Barak's conditional response: his going hinges on Deborah's presence

καὶ εἶπεν πρὸς αὐτήν Βαρακ

Barak's reply is a balanced double conditional (ἐὰν ... πορεύσομαι / ἐὰν μὴ ... οὐ πορεύσομαι) making his obedience contingent on Deborah's accompaniment. His stated reason — that he does not know the day YHWH grants success — frames his insistence as dependence on the prophetic presence that mediates the divine word and timing; this hesitation sets up Deborah's prophecy of v. 9.

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 (speech-introduction)

→ *constative aorist*

λέγω: introduces Barak's conditional reply to Deborah.

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτήν

her

Accusative

accusative object of πρὸς (Deborah)

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

Βαράκ

Barak

subject (indeclinable proper noun)

Βαράκ: see v. 6; the speaker of the conditional reply.

ἐάν

if

conditional conjunction (+ subjunctive: protasis)

ἐάν: 'if'; with the subjunctive introduces a future/present general condition; here the protasis of Barak's positive condition.

πορευθῆς

you go

Aor Pass Subj 2 Sg · πορεύομαι

verb of protasis (condition: 'if you go')

→ *aorist subjunctive (condition viewed as a single act)*

πορεύομαι: 'go / travel / proceed'; the aorist passive (deponent) subjunctive πορευθῆς states the condition — Deborah's going with Barak is the hinge of his obedience.

μετ'

with

preposition + genitive (accompaniment, elided before vowel)

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

ἐμοῦ

me

Genitive

genitive object of μετὰ ('with me')

ἐγώ (gen. ἐμοῦ): emphatic first-person pronoun; μετ' ἐμοῦ ('with me') marks the accompaniment Barak demands.

πορεύσομαι

I will go

Fut Mid Indic 1 Sg · πορεύομαι

main verb of apodosis (consequence)

→ *predictive future (Barak's pledged response)*

πορεύομαι (fut.): the apodosis of the positive condition — 'I will go' — Barak's commitment if Deborah accompanies him.

καὶ

and

coordinate conjunction (introducing the negative condition)

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

ἐάν

if

conditional conjunction (negative protasis)

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

μή

not

negative particle (with subjunctive)

μή: the negative used with the subjunctive;
ἐὰν μή ('if ... not / unless') frames the
negative condition.

πορευθῆς

you go

Aor Pass Subj 2 Sg · πορεύομαι

verb of negative protasis ('if you do not go')

→ aorist subjunctive

πορεύομαι: repeated in the negative
condition, sharpening Barak's all-or-
nothing stipulation.

οὐ

not

negative particle (with indicative apodosis)

οὐ: the objective negative with the future
indicative; 'I will not go.'

πορεύσομαι

I will go

Fut Mid Indic 1 Sg · πορεύομαι

main verb of negative apodosis ('I will not go')

→ predictive future (refusal)

πορεύομαι (fut.): the negated apodosis —
Barak will refuse the campaign without
Deborah's presence.

ὅτι

because

causal conjunction (giving Barak's reason)

ὅτι: causal 'because'; introduces Barak's
stated rationale for requiring Deborah.

οὐκ

not

negative particle (with οἶδα)

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

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb of causal clause (Barak's ignorance)

→ perfect with present sense ('I do not
know')

οἶδα: 'know' (perfect with present
meaning); Barak confesses ignorance of the
day of YHWH's granted success, hence his
dependence on the prophetess who alone
mediates the divine timing.

τὴν

the

Accusative

article

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

ἡμέραν

day

Accusative

direct object of οἶδα ('the day')

ἡμέρα: 'day'; renders הַיּוֹם; the 'day' is the
appointed time of YHWH's granting of
victory, knowable only through the
prophetic word.

ἐν

on

preposition + dative (temporal, with relative)

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

ἣ

which

Dative

*relative pronoun (dative, antecedent ἡμέραν: 'on
which')*

ὅς, ἣ, ὅ: the feminine dative relative ἣ, with
ἐν, means 'on which (day)'; introduces the
temporal relative clause.

εὐδοοῖ

prosper / grants success

Pres Act Indic 3 Sg · εὐδοόω

verb of relative clause (YHWH grants success)

→ gnomic/customary present (the day of
granted success)

εὐδοόω: 'prosper / grant a good journey /
give success'; renders הַיּוֹם יִשְׁלַח / הַיּוֹם יִשְׁלַח; the
verb (lit. 'make the way good') here
denotes YHWH's granting of military
success; Barak does not know on which day
that success will be given.

τὸν

the

Accusative

article

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

ἄγγελον

angel / messenger

Accusative

direct object of εὐδοῖ (the agent YHWH prospers)

ἄγγελος: 'messenger / angel'; this difficult clause (ἐν ἣ εὐδοῖ τὸν ἄγγελον κύριος μετ' ἐμοῦ) reflects the divergent Greek text-forms of Judges; the sense is that Barak does not know the day on which the LORD prospers (sends) 'the angel/messenger' with him — i.e., grants the accompanying divine help that secures victory.

κύριος

the LORD

Nominative

subject of εὐδοῖ (divine giver of success)

κύριος: rendering of the Tetragrammaton יהוה; the LORD is the one who grants the day of success and sends the accompanying help.

μετ'

with

preposition + genitive (accompaniment, elided)

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

ἐμοῦ

me

Genitive

genitive object of μετὰ ('with me')

ἐγώ (gen. ἐμοῦ): 'with me'; the accompanying divine help Barak longs to be assured of before he will march.

9 καὶ εἶπεν πορευομένη πορεύσομαι μετὰ σοῦ πλὴν γίνωσκε ὅτι οὐκ ἔσται τὸ προτέρημά σου ἐπὶ τὴν ὁδὸν ἣν σὺ πορεύῃ ὅτι ἐν χειρὶ γυναικὸς ἀποδώσεται κύριος τὸν Σισαρα καὶ ἀνέστη Δεββωρα καὶ ἐπορεύθη μετὰ Βαρακ ἐκ Καδης

And she said, 'Going I will go with you; only know that your advantage will not be on the road on which you go, for into the hand of a woman the LORD will sell Sisera.' And Deborah arose and went with Barak out of Kadesh.

Deborah's consent and her prophecy of a woman's victory

καὶ εἶπεν πορευομένη

Deborah consents with the emphatic Hebraistic figura etymologica πορευομένη πορεύσομαι ('going I will go' = 'I will surely go'), then qualifies the consent with a prophecy (πλὴν γίνωσκε, 'only know'): the honor of the day will not be Barak's, for YHWH will sell Sisera into a woman's hand. The narrative then resumes: Deborah arises and goes with Barak. The prophecy points to Jael (vv. 17–22).

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 (speech-introduction: Deborah replies)

→ constative aorist

λέγω: introduces Deborah's consent-with-prophecy.

πορευομένη

going

Pres Mid Ptcp Nom Sg Fem · πορεύομαι

participle in cognate figura etymologica with πορεύσομαι

→ intensifying participle (Hebraism: 'surely I will go')

πορεύομαι: the present participle πορευομένη joined to the finite πορεύσομαι is the LXX's calque of the Hebrew infinitive absolute הֵלֵךְ הֵלֵךְ ('going I will go' = 'I will certainly go'); the construction stresses the firmness of Deborah's consent.

πορεύσομαι

I will go

Fut Mid Indic 1 Sg · πορεύομαι

main verb (Deborah's commitment)

→ predictive future (firm consent)

πορεύομαι (fut.): the finite verb of the emphatic construction; Deborah agrees to accompany Barak.

μετά

with

preposition + genitive (accompaniment)

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

σοῦ

you

Genitive

genitive object of μετά ('with you')

σύ (gen. σοῦ): 'with you'; Deborah grants Barak the accompaniment he demanded in v. 8.

πλὴν

only / however

adversative/restrictive particle (qualifying the consent)

πλὴν: 'only / nevertheless / however'; introduces the qualification limiting Barak's share in the glory; renders / וְאַךְ וְלֹא .

γίνωσκε

know

Pres Act Impv 2 Sg · γινώσκω

main verb (imperative introducing the prophecy)

→ durative present imperative ('be aware / keep in mind')

γινώσκω: 'know / recognize'; the present imperative γίνωσκε ('know this') solemnly introduces Deborah's prophetic announcement about the locus of the victory's honor.

ὅτι

that

conjunction (content of γίνωσκε)

ὅτι: introduces the object-clause of γίνωσκε — the content Barak must know.

οὐκ

not

negative particle (with ἔσται)

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

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb of the ὅτι-clause (copula)

→ predictive future

εἰμί (fut. ἔσται): 'will be'; the future copula in the prophecy — Barak's 'advantage / pre-eminence' will not attach to this campaign-road.

τὸ

the

Nominative

article

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

προτέρημα

advantage / pre-eminence

Nominative

subject of ἔσται ('your advantage')

πρότερημα: 'advantage / precedence / superiority'; a rare noun (lit. 'that which goes first'); here it denotes the honor or glory of the victory, which Deborah declares will not be Barak's because the decisive blow will fall to a woman.

σου

your

Genitive

genitive of possession ('your advantage')

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

ἐπὶ

on

preposition + accusative (location of the 'advantage')

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

τήν

the

Accusative

article

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

ὁδόν

road / way

Accusative

accusative object of ἐπί ('on the road')

ὁδός: 'road / way / journey'; renders דרך; here the campaign-route Barak is taking; the 'way' on which he marches will not yield him the personal glory.

ἣν

which

Accusative

relative pronoun (object of πορεύη, antecedent ὁδόν)

ὅς, ἥ, ὅ: the feminine accusative relative ἣν, with the cognate verb πορεύη ('the way which you go'), is an internal/cognate accusative construction.

σύ

you

Nominative

subject of πορεύη (emphatic pronoun)

σύ: the emphatic nominative singles out Barak — the way 'you yourself' are taking.

πορεύη

you go

Pres Mid Indic 2 Sg · πορεύομαι

verb of relative clause ('the way you go')

→ progressive present (the journey under way)

πορεύομαι: 'go / travel'; the present πορεύη describes Barak's current campaign-march; with ὁδόν it forms the cognate construction 'the way you are going.'

ὅτι

because

causal conjunction (ground of the prophecy)

ὅτι: causal; gives the reason Barak's glory is forfeit — YHWH will hand Sisera to a woman.

ἐν

into / in

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

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

χειρὶ

hand

Dative

dative object of ἐν (fronted for emphasis: 'into a hand')

χείρ: 'hand'; ἐν χειρὶ γυναικός ('into a woman's hand') is fronted before the verb for rhetorical emphasis — the surprising agent of the victory; renders יְדַיִן.

γυναικός

of a woman

Genitive

genitive of possession ('a woman's hand')

γυνή: 'woman'; the anonymous 'woman' of the prophecy is Jael (vv. 17–22); the irony is sharp — Barak, who would not go without a woman (Deborah), loses the glory to another woman.

ἀποδώσεται

will sell / deliver up

Fut Mid Indic 3 Sg · ἀποδίδωμι

main verb of the causal clause (divine handing-over)

→ predictive future (certain divine act)

ἀποδίδωμι (mid.): 'sell / give over'; the same verb used of YHWH's 'selling' Israel in v. 2, now reversed — YHWH will 'sell' Sisera into a woman's hand; the lexical echo frames the deliverance as the undoing of the oppression.

κύριος

the LORD

Nominative

subject (divine agent of the handing-over)

κύριος: rendering of the Tetragrammaton יהוה; YHWH himself is the one who delivers Sisera, through the woman's hand.

τὸν

the

Accusative

article (with the name Σισαρα)

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

Σισαρα

Sisera

direct object of ἀποδώσεται (indeclinable, with article)

Σισαρα: see v. 2; the object of YHWH's handing-over, doomed to die by a woman's hand.

καὶ
and

narrative conjunction (resuming the action)

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

ἀνέστη
arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (Deborah's setting out)

→ *ingressive aorist (rose up to act)*

ἀνίστημι: 'rise / stand up / set out'; renders נָּסַח ; the aorist ἀνέστη marks Deborah's decisive rising to accompany Barak on campaign.

Δεββωρα
Deborah

subject (indeclinable proper noun)

Δεββωρα: 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.

ἐπορεύθη
went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Deborah accompanies Barak)

→ *constative aorist*

πορεύομαι (aor. pass. dep.): 'go / proceed'; ἐπορεύθη marks the fulfillment of her promise to go with Barak.

μετά
with

preposition + genitive (accompaniment)

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

Βαράκ
Barak

genitive object of μετά (indeclinable: 'with Barak')

Βαράκ: see v. 6; Deborah's traveling companion to the muster.

ἐκ
out of / from

preposition + genitive (source)

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

Καδης
Kedesh

genitive of source (indeclinable place-name)

Καδης: see v. 6; the staging-point from which Deborah and Barak set out for Tabor.

10 καὶ ἐβόησεν Βαρακ τὸν Ζαβουλων καὶ τὸν Νεφθαλι ἐκ Καδης καὶ ἀνέβησαν κατὰ πόδας αὐτοῦ δέκα χιλιάδες ἀνδρῶν καὶ ἀνέβη μετ' αὐτοῦ Δεββωρα

And Barak called out Zebulun and Naphtali from Kedesh, and ten thousand men went up at his feet, and Deborah went up with him.

Barak musters the tribes; the levy assembles καὶ ἐβόησεν Βαρακ

Barak executes Deborah's command: he summons (ἐβόησεν) the two tribes from Kedesh, and ten thousand men go up 'at his feet' (κατὰ πόδας αὐτοῦ, a Hebraism for 'following him / under his command'). The closing note that Deborah went up with him confirms the fulfilled condition of v. 8.

καὶ

and

narrative conjunction

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

ἐβόησεν

called out / summoned

Aor Act Indic 3 Sg · βοάω

main verb (Barak musters the tribes)

→ *constative aorist (act of mustering)*

βοάω: 'shout / cry out / call'; renders בָּאָהַ (Hiphil, 'call out / summon to arms'); here Barak raises the war-levy of the two tribes.

Βαρακ

Barak

subject (indeclinable proper noun)

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

τὸν

the

Accusative

article (with Ζαβουλων, marking direct object)

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

Ζαβουλων

Zebulun

direct object of ἐβόησεν (indeclinable, with article)

Ζαβουλων: see v. 6; here the tribe summoned to arms, the indeclinable name marked as object by τόν.

καὶ

and

coordinate conjunction

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

τὸν

the

Accusative

article (with Νεφθαλι)

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

Νεφθαλι

Naphtali

direct object of ἐβόησεν (indeclinable, with article)

Νεφθαλι: see v. 6; the second tribe summoned.

ἐκ

from

preposition + genitive (source)

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

Καδης

Kedesh

genitive of source (indeclinable place-name)

Καδης: see v. 6; the mustering-point.

καὶ

and

narrative conjunction

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

ἀνέβησαν

went up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb (the levy ascends to Tabor)

→ *constative aorist (the mustered ascent)*

ἀναβαίνω: 'go up / ascend'; renders תָּלַעַ; the ten thousand 'go up' (to Mount Tabor) under Barak's lead.

κατὰ

at / following

preposition + accusative (Hebraism: 'at the feet of')

κατὰ + acc.: in the idiom κατὰ πόδας ('at the feet / on the heels of'), a Hebraism (בְּרַגְלָיו) meaning 'following him / under his command.'

πόδας

feet

Accusative

accusative in idiom κατὰ πόδας ('at his feet')

πούς: 'foot'; κατὰ πόδας αὐτοῦ ('at his feet') renders the Hebrew idiom for troops marching in a leader's train, i.e., under his command.

αὐτοῦ

his

Genitive

genitive of possession (Barak's feet)

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

δέκα

ten

attributive numeral (indeclinable, with χιλιάδες)

δέκα: see v. 6; with χιλιάδες = 'ten thousand,' the levy now assembled.

χιλιάδες

thousands

Nominative

subject of ἀνέβησαν ('ten thousand')

χιλιάς: 'thousand'; the ten thousand men commanded in v. 6 now go up with Barak.

ἀνδρῶν

of men

Genitive

partitive/descriptive genitive ('thousands of men')

ἀνὴρ: see v. 6; the fighting men of the levy.

καὶ

and

coordinate conjunction

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (Deborah's ascent)

→ *constative aorist*

ἀναβαίνω: the singular ἀνέβη with Deborah as subject confirms that she went up with Barak, fulfilling the condition of v. 8.

μετ'

with

preposition + genitive (accompaniment, elided)

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

αὐτοῦ

him

Genitive

genitive object of μετά ('with him')

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

Δεββωρα

Deborah

subject of ἀνέβη (indeclinable proper noun)

Δεββωρα: see v. 4; her presence on campaign is the fulfilled condition that secured Barak's obedience.

11 καὶ Χαβερ ὁ Κιναῖος ἐχωρίσθη ἀπὸ Καίνα ἀπὸ τῶν υἱῶν Ἰωβαβ γαμβροῦ Μωυσῆ καὶ ἔπηξεν τὴν σκηνὴν αὐτοῦ ἕως δρυὸς πλεονεκτούντων ἣ ἔστιν ἐχόμενα Κεδες

Now Heber the Kenite had separated himself from Kaina, from the sons of Hobab the father-in-law of Moses, and he pitched his tent as far as the oak of the covetous ones, which is near Kedesh.

Narratorial parenthetical: locating Heber the Kenite

καὶ Χαβερ ὁ Κιναῖος

A narrator's aside, interrupting the battle-build-up to position Heber the Kenite (and so his wife Jael) near the coming theater of action. The Kenites trace to Hobab, Moses' father-in-law; Heber's separation from his kin and encampment near Kedesh explains why a fleeing Sisera will find Jael's tent (v. 17). Such anticipatory placement of a minor character is a classic Hebrew narrative technique.

καὶ

and / now

narrative conjunction (introducing a parenthetical)

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

Χαβερ

Heber

subject (indeclinable proper noun)

Χαβερ: transliteration of Hebrew חֶבֶר (Heber); indeclinable; the Kenite husband of Jael, whose tent will become the scene of Sisera's death.

ὁ

the

Nominative

article (with the gentilic Κιναῖος)

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

Κιναῖος

Kenite

Nominative

apposition to Χαβερ ('the Kenite')

Κιναῖος: 'Kenite'; a declinable gentilic adjective (rendering קִינִי identifying Heber's clan; the Kenites were a nomadic group associated with Moses' Midianite in-laws and traditionally friendly to Israel.

ἐχωρίσθη

had separated himself

Aor Pass Indic 3 Sg · χωρίζω

main verb (Heber's separation from his kin)

→ **constative aorist** (here with **anterior force**: 'had separated')

χωρίζω (aor. pass.): 'separate / part / withdraw'; the passive ἐχωρίσθη ('was separated / separated himself') describes Heber's split from the main Kenite group, explaining his isolated encampment in the north near the battlefield.

ἀπὸ

from

preposition + genitive (separation/source)

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

Καίνα

Kaina

genitive of separation (indeclinable place/clan name)

Καίνα: transliteration reflecting Hebrew קַיִן (Kain / the Kenite clan); indeclinable; the parent Kenite group from which Heber separated.

ἀπὸ

from

preposition + genitive (in apposition to the prior phrase)

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

τῶν

the

Genitive

article

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

υἱῶν

sons

Genitive

genitive of separation ('from the sons of Hobab')

υἱός: 'son'; οἱ υἱοὶ Ἰωβαβ designates the descendants of Hobab, the Kenite line from which Heber parted.

Ἰωβαβ

Hobab

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

Ἰωβαβ: transliteration of Hebrew הֹבָב (Hobab); indeclinable; Moses' father-in-law (or brother-in-law; cf. Num 10:29; Judg 1:16), ancestor of the Kenites here named.

γαμβροῦ

father-in-law

Genitive

genitive in apposition to Ἰωβαβ ('father-in-law of Moses')

γαμβρός: 'relative by marriage / father-in-law / son-in-law'; renders ἡθῆρ ('father-in-law'); identifies Hobab by his marriage-tie to Moses, grounding the Kenites' traditional bond with Israel.

Μωσῆ

of Moses

Genitive

genitive of relationship ('father-in-law of Moses')

Μωσῆς (gen. Μωσῆ): transliteration of Hebrew מֹשֶׁה; declined in the LXX (gen. Μωσῆ); the genitive links Hobab to Moses, recalling the Kenite-Israelite alliance.

καὶ

and

coordinate conjunction

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

ἔπηξεν

pitched

Aor Act Indic 3 Sg · πήγνυμι

main verb (Heber sets up his tent)

→ **constative aorist**

πήγνυμι: 'fix / set up / pitch'; renders ἔπυ (of a tent); ἔπηξεν τὴν σκηνήν ('pitched his tent') locates Heber's nomadic encampment near the battlefield; the same verb returns at v. 21 (ἔπηξεν τὸν πάσσαλον, 'drove the peg').

τὴν

the

Accusative

article

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

σκηνην

tent

Accusative

direct object of ἔπηξεν ('his tent')

σκηνή: 'tent / tabernacle'; renders לִּהְיָ; the nomadic dwelling that becomes the setting of Sisera's death (vv. 17–22).

αὐτοῦ

his

Genitive

genitive of possession (Heber's tent)

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

ἕως

as far as / up to

preposition + genitive (extent of location)

ἕως: 'as far as / up to'; here marking the limit/place of the encampment, by the named oak.

δρυός

oak

Genitive

genitive object of ἕως (the landmark tree)

δρῦς: 'oak / tree'; renders יַלְלֹךְ ('great tree / terebinth'); a named landmark tree by which Heber camps.

πλεονεκτούντων

of the covetous ones

Pres Act Ptcp Gen Pl Masc · πλεονεκτέω

substantival participle (genitive: qualifying δρυός)

πλεονεκτέω: 'have/take more / be covetous / overreach'; the substantival participle δρῦς πλεονεκτούντων ('oak of the covetous/grasping ones') is the LXX's rendering of the place-name זַאנַנִּים (Zaananim/Bezaananim), apparently etymologized from a root sense of grasping/gain — a wooden-literal transliteration-by-meaning typical of Judges.

ἥ

which

Nominative

relative pronoun (nom. fem., antecedent δρυός)

ἥ, ἥ, ὅ: the feminine nominative relative ἥ agrees with δρῦς (fem.); introduces the locating clause.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula of relative clause

→ present (geographical statement)

εἰμί: 'is'; the present locates the oak geographically relative to Kedesh.

ἐχόμενα

near / adjoining

Pres Mid Ptcp Nom/Acc Pl Neut · ἔχω

participle in adverbial/prepositional sense ('next to')

ἔχω (mid. ptcp.): 'hold (to) / be next to'; the middle participle ἐχόμενα functions adverbially/prepositionally ('adjoining / close to'), a common LXX idiom for 'near' (rendering the sense of לְצֶדֶק / לְעַד); here 'near Kedesh.'

Κεδες

Kedesh

object of the quasi-prepositional ἐχόμενα (indeclinable place-name)

Κεδες; transliteration of Hebrew כְּדֵשׁ (Kedesh); indeclinable; the same town as Καδης (vv. 6, 9–11) in an alternate spelling — the location fixing Heber's tent near the coming battle-zone.

12 καὶ ἀνηγγέλη Σισαρα ὅτι ἀνέβη Βαρακ υἱὸς Αβινεεμ εἰς ὄρος Θαβωρ

And it was reported to Sisera that Barak son of Abinoam had gone up to Mount Tabor.

Intelligence reaches Sisera: the trigger for his mobilization

καὶ ἀνηγγέλη Σισαρα

The narrative returns to the main line: news of Barak's ascent to Tabor reaches Sisera, prompting his full chariot-mobilization in v. 13. The impersonal passive ἀνηγγέλη ('it was reported') with the dative-sense Σισαρα is the standard LXX way of conveying received intelligence.

καὶ

and

narrative conjunction (resuming the main line)

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

ἀνηγγέλη

it was reported

Aor Pass Indic 3 Sg · ἀναγγέλλω

main verb (impersonal passive: report received)

→ constative aorist (single act of reporting)

ἀναγγέλλω (aor. pass.): 'announce / report / bring word'; renders **תָּאֵל** (Hophal, 'it was told'); the impersonal passive 'it was reported to Sisera' conveys battlefield intelligence reaching the commander.

Σισαρα

to Sisera

dative-sense recipient of the report (indeclinable)

Σισαρα: see v. 2; the indeclinable name functions as the (dative-sense) recipient of the report — 'it was reported to Sisera.'

ὅτι

that

conjunction (content of the report)

ὅτι: introduces the reported content — Barak's ascent to Tabor.

ἀνέβη

had gone up

Aor Act Indic 3 Sg · ἀναβαίνω

verb of the ὅτι-clause (Barak's reported ascent)

→ constative aorist (with anterior force in indirect report)

ἀναβαίνω: see v. 10; here in the report — Barak 'has gone up' to Tabor, the news that triggers Sisera's mobilization.

Βαρακ

Barak

subject of ἀνέβη (indeclinable proper noun)

Βαρακ: see v. 6.

υἱὸς

son

Nominative

apposition to Βαρακ ('son of Abinoam')

υἱός: the patronymic, repeated from v. 6, fixes Barak's identity in the report.

Αβινεεμ

Abinoam

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

Αβινεεμ: see v. 6; Barak's father.

εἰς

to

preposition + accusative (destination)

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

ὄρος

mountain

Accusative

accusative object of εἰς (destination)

ὄρος: see v. 6; Mount Tabor, the muster-point now occupied by Barak's levy.

Θαβωρ

Tabor

genitive of relationship (indeclinable: 'Mount Tabor')

Θαβωρ: see v. 6; the rallying-mountain.

13 καὶ ἐκάλεσεν Σισαρα πάντα τὰ ἄρματα αὐτοῦ ἑννακόσια ἄρματα σιδηρᾶ καὶ πάντα τὸν λαὸν τὸν μετ' αὐτοῦ ἀπὸ Αρισωθ τῶν ἐθνῶν εἰς τὸν χειμάρρουν Κισων

And Sisera mustered all his chariots, nine hundred iron chariots, and all the people who were with him, from Harosheth of the Nations to the Wadi Kishon.

Sisera mobilizes his full chariot-force to the Kishon

καὶ ἐκάλεσεν Σισαρα

Sisera responds to the intelligence by mustering his entire force — all nine hundred iron chariots (the repeated count from v. 3 underscoring the overwhelming odds) and all his people — moving from his base at Harosheth to the Wadi Kishon. Unwittingly he marches into the very trap YHWH promised in v. 7.

καὶ

and

narrative conjunction

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

ἐκάλεσεν

mustered / called together

Aor Act Indic 3 Sg · καλέω

main verb (Sisera summons his forces)

→ *constative aorist (act of mobilization)*

καλέω: 'call / summon'; here 'call together / muster'; renders קָלַף (Hiphil); Sisera assembles his entire chariot-army for battle.

Σισαρα

Sisera

subject (indeclinable proper noun)

Σισαρα: see v. 2.

πάντα

all

Accusative

attributive adjective (modifying ἄρματα: 'all his chariots')

πᾶς: 'all / every'; the neuter accusative plural πάντα stresses that Sisera commits his entire chariot-force.

τὰ

the

Accusative

article

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

ἄρματα

chariots

Accusative

direct object of ἐκάλεσεν

ἄρμα: see v. 3; the chariot-corps mobilized to the Kishon.

αὐτοῦ

his

Genitive

genitive of possession

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

ἐννακόςια

nine hundred

Accusative

attributive numeral (in apposition: 'nine hundred chariots')

ἐννακόσιοι: see v. 3; the repeated count dramatizes the technological dominance Sisera brings to the field.

ἄρματα

chariots

Accusative

noun in apposition ('nine hundred iron chariots')

ἄρμα: the appositional restatement (ἐννακόςια ἄρματα σιδηρᾶ) echoes v. 3 verbatim, binding the mobilization to the original measure of oppression.

σιδηρᾶ

of iron

Accusative

attributive adjective (material: 'iron chariots')

σιδηροῦς: see v. 3; the iron chariots whose dominance YHWH will overturn at the wadi.

καὶ

and

coordinate conjunction

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

πάντα

all

Accusative

attributive adjective (modifying λαόν: 'all the people')

πᾶς: the masculine accusative πάντα with λαόν stresses total mobilization of the infantry as well as the chariots.

τὸν

the

Accusative

article

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

λαὸν

people / host

Accusative

direct object of ἐκάλεσεν (coordinate with ἄρματα)

λαός: 'people'; here the mass of Sisera's foot-soldiers and retinue (renders ׀ַב in the military sense of 'troops').

τὸν

the (who was)

Accusative

article in attributive position (with μετ' αὐτοῦ: 'the [one] with him')

the repeated article τὸν with the prepositional phrase μετ' αὐτοῦ functions as a relative ('the people that was with him'), a common Greek attributive construction.

μετ'

with

preposition + genitive (accompaniment, elided)

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

αὐτοῦ

him

Genitive

genitive object of μετά ('with him')

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

ἀπὸ

from

preposition + genitive (point of departure)

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

Αρισωθ

Harosheth

genitive of source (indeclinable place-name)

Αρισωθ: see v. 2; Sisera's chariot-base, from which he advances.

τῶν

of the

Genitive

article

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

ἐθνῶν

nations

Genitive

genitive qualifier ('Harosheth of the Nations')

ἔθνος: see v. 2; the Gentile heartland from which Sisera marches.

εἰς

to

preposition + accusative (destination)

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

τὸν

the

Accusative

article

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

χειμάρρου

wadi

Accusative

accusative object of εἰς (the battle-site)

χειμάρρους: see v. 7; the Kishon, the divinely chosen ground where the chariots will be undone.

Κισων

Kishon

genitive of relationship (indeclinable: 'wadi Kishon')

Κισων: see v. 7; Sisera marches exactly into the trap YHWH foretold.

14 καὶ εἶπεν Δεββωρα πρὸς Βαρακ ἀνάστηθι ὅτι αὕτη ἡ ἡμέρα ἐν ἣ παρέδωκεν κύριος τὸν Σισαρα ἐν τῇ χειρὶ σου ὅτι κύριος ἐξελεύσεται ἔμπροσθέν σου καὶ κατέβη Βαρακ ἀπὸ τοῦ ὄρους Θαβωρ καὶ δέκα χιλιάδες ἀνδρῶν ὀπίσω αὐτοῦ

And Deborah said to Barak, 'Arise, for this is the day on which the LORD has delivered Sisera into your hand; for the LORD will go out before you.' And Barak went down from Mount Tabor, and ten thousand men after him.

Deborah's battle-cry: the day of YHWH's deliverance

καὶ εἶπεν Δεββωρα πρὸς Βαρακ

Deborah gives the prophetic battle-command (ἀνάστηθι, 'arise'), declaring the day of victory present and the deliverance already accomplished in the divine reckoning (παρέδωκεν, perfective: 'has delivered'). The ground is the holy-war assurance that YHWH goes out before the army (ἐξελεύσεται ἔμπροσθέν σου). Barak obeys, descending Tabor with his ten thousand.

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 (speech-introduction)

→ constative aorist

λέγω: introduces Deborah's prophetic battle-command.

Δεββωρα

Deborah

subject (indeclinable proper noun)

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

πρὸς

to

preposition + accusative (direction of speech)

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

Βαράκ

Barak

accusative object of *πρός* (indeclinable)

Βαράκ: see v. 6; the addressee of the battle-command.

ἀνάστηθι

arise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (imperative: battle-command)

→ ingressive aorist imperative (rise up and act now)

ἀνίστημι: 'rise / stand up'; the aorist imperative ἀνάστηθι ('arise!') is the prophetic signal to launch the attack — the decisive moment of YHWH's appointed day.

ὅτι

for

causal conjunction (ground of the command)

ὅτι: causal; gives the reason for rising — the day of victory has come.

αὕτη

this

Nominative

demonstrative pronoun (subject: 'this is the day')

οὗτος (fem. αὕτη): 'this'; the demonstrative emphatically identifies the present moment as the appointed day of deliverance.

ἡ

the

Nominative

article

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

ἡμέρα

day

Nominative

predicate nominative ('this [is] the day')

ἡμέρα: 'day'; the verbless clause αὕτη ἡ ἡμέρα ('this is the day') answers Barak's anxiety in v. 8 about not knowing the day of success — Deborah now declares it has arrived.

ἐν

on

preposition + dative (temporal, with relative)

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

ἣ

which

Dative

relative pronoun (dat. fem., antecedent ἡμέρα: 'on which')

ὅς, ἣ, ὅ: feminine dative relative ἣ, with ἐν, 'on which (day)'; introduces the temporal relative clause.

παρέδωκεν

has delivered

Aor Act Indic 3 Sg · παραδίδωμι

verb of relative clause (the accomplished deliverance)

→ perfective/proleptic aorist (the victory as already given)

παραδίδωμι: 'hand over / deliver'; the aorist παρέδωκεν ('has delivered') is proleptic — from the standpoint of the divine word the victory is already accomplished, fulfilling the promise of v. 7; faith treats the future deliverance as a present fact.

κύριος

the LORD

Nominative

subject (divine deliverer)

κύριος: rendering of the Tetragrammaton יהוה; YHWH is the one who hands Sisera over.

τὸν

the

Accusative

article (with the name Σισαρα)

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

Σισαρα

Sisera

direct object of *παρέδωκεν* (indeclinable, with article)

Σισαρα: see v. 2; delivered into Barak's hand by YHWH.

ἐν

into

preposition + dative (Hebraism: 'into your hand')

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

τῇ

the

Dative

article

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

χειρί

hand

Dative

dative object of ἐν ('into your hand')

χείρ: 'hand'; ἐν τῇ χειρί σου renders יְדִיךָ, the holy-war idiom for the granting of the enemy; echoes the promise of v. 7.

σου

your

Genitive

genitive of possession ('your hand')

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

ὅτι

for

causal conjunction (ground of the assurance)

ὅτι: causal; gives the theological ground of the victory — YHWH's own going-out before the army.

κύριος

the LORD

Nominative

subject (the divine warrior)

κύριος: rendering of יהוה; the LORD as the one who marches at the head of his people in holy war.

ἐξελεύσεται

will go out

Fut Mid Indic 3 Sg · ἐξέρχομαι

main verb of causal clause (divine warrior motif)

→ *predictive future (assured divine accompaniment)*

ἐξέρχομαι: 'go out / come forth'; renders נֶצַח; 'the LORD will go out before you' is the holy-war formula for YHWH leading the charge as divine warrior (cf. 2 Sam 5:24; Judg 4:14), guaranteeing victory.

ἔμπροσθέν

before

preposition + genitive (spatial: 'in front of you')

ἔμπροσθεν: 'before / in front of'; renders יְנִיבִי; YHWH goes 'before' Barak, leading the attack — Barak follows the divine warrior.

σου

you

Genitive

genitive object of ἔμπροσθεν ('before you')

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

καὶ

and

narrative conjunction (resuming the action)

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

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb (Barak descends to attack)

→ *constative aorist (decisive descent)*

καταβαίνω: 'go down / descend'; renders יָרַד; Barak 'goes down' from Tabor to the plain to engage Sisera — the obedient response to ἀνάστηθι.

Βαράκ

Barak

subject (indeclinable proper noun)

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

ἀπὸ

from

preposition + genitive (point of departure)

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

τοῦ

the

Genitive

article

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

ὄρους

mountain

Genitive

genitive object of ἀπό ('from the mountain')

ὄρος: see v. 6; Barak descends from Tabor's height to the Kishon plain.

Θαβωρ

Tabor

genitive of relationship (indeclinable: 'Mount Tabor')

Θαβωρ: see v. 6.

καὶ

and

coordinate conjunction

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

δέκα

ten

attributive numeral (indeclinable, with χιλιάδες)

δέκα: see v. 6; the levy following Barak into battle.

χιλιάδες

thousands

Nominative

subject (verbless: 'ten thousand [went] after him')

χιλιάς: 'thousand'; the ten thousand men descend after Barak.

ἀνδρῶν

of men

Genitive

partitive/descriptive genitive ('thousands of men')

ἀνὴρ: see v. 6.

ὀπίσω

after / behind

preposition + genitive ('after him')

ὀπίσω: 'after / behind'; renders אַחֲרָי; the troops follow 'after' Barak in the descent — and YHWH 'before' them (ἐμπροσθεν), framing the army between divine leadership and obedient following.

αὐτοῦ

him

Genitive

genitive object of ὀπίσω ('after him')

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

15 καὶ ἐξέστησεν κύριος τὸν Σισαρα καὶ πάντα τὰ ἄρματα αὐτοῦ καὶ πᾶσαν τὴν παρεμβολὴν αὐτοῦ ἐν στόματι ῥομφαίας ἐνώπιον Βαρακ καὶ κατέβη Σισαρα ἐπάνωθεν τοῦ ἅρματος αὐτοῦ καὶ ἔφυγεν τοῖς ποσὶν αὐτοῦ

And the LORD threw into panic Sisera and all his chariots and all his camp by the edge of the sword before Barak; and Sisera came down from his chariot and fled on his feet.

The decisive divine act: YHWH routs Sisera's army καὶ ἐξέστησεν κύριος

The climactic verb is YHWH's: ἐξέστησεν ('threw into panic / confounded') makes the victory unmistakably divine — the holy-war motif of YHWH casting the enemy into terror. The host falls 'by the edge of the sword,' and Sisera, his chariots now useless, abandons his vehicle and flees on foot — the proud chariot-commander reduced to a fugitive, setting up his death at a woman's hand.

καὶ

and

narrative conjunction

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

ἐξέστησεν

threw into panic / confounded

Aor Act Indic 3 Sg · ἐξίστημι

main verb (the decisive divine rout)

→ constative aorist (single decisive divine act)

ἐξίστημι: 'displace / confound / throw into confusion / panic'; the transitive aorist ἐξέστησεν renders סמך ('throw into panic / rout'), the classic holy-war verb for YHWH's terror-stroke against an enemy army (cf. Exod 14:24; Josh 10:10); the chariots' strength becomes useless once panic seizes them.

κύριος

the LORD

Nominative

subject (the divine warrior who routs)

κύριος: rendering of יהוה; YHWH himself, not Barak, is the grammatical and theological agent of the rout — the fulfillment of 'the LORD will go out before you' (v. 14).

τὸν

the

Accusative

article (with the name Σισαρα)

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

Σισαρα

Sisera

direct object of ἐξέστησεν (indeclinable, with article)

Σισαρα: see v. 2; the chief object of the panic.

καὶ

and

coordinate conjunction

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

πάντα

all

Accusative

attributive adjective (modifying ἄρματα)

πᾶς: 'all'; the totality of the chariot-force is thrown into confusion — the boasted nine hundred are undone at a stroke.

τὰ

the

Accusative

article

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

ἄρματα

chariots

Accusative

direct object of ἐξέστησεν (coordinate with Σισαρα)

ἄρμα: see v. 3; the chariots, now objects of the divine panic rather than instruments of dominance.

αὐτοῦ

his

Genitive

genitive of possession

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.

πᾶσαν

all

Accusative

attributive adjective (modifying παρεμβολήν)

πᾶς: 'all'; the whole camp/host shares the panic — no part of Sisera's force escapes.

τὴν

the

Accusative

article

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

παρεμβολήν

camp / army

Accusative

direct object of ἐξέστησεν (coordinate)

παρεμβολή: 'camp / army / battle-array'; renders Πῦλῃ; the whole encamped host of Sisera, thrown into rout.

αὐτοῦ

his

Genitive

genitive of possession

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

ἐν

by

preposition + dative (instrumental/idiomatic: 'by the edge of the sword')

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

στόματι

mouth / edge

Dative

dative in idiom ἐν στόματι ρομφαίας ('by the edge of the sword')

στόμα: 'mouth / edge'; ἐν στόματι ρομφαίας ('by the mouth/edge of the sword') is a Hebraism rendering בִּלְפִי־חֶרֶב, the standard idiom for slaughter in battle (cf. v. 16; Josh 6:21).

ρομφαίας

sword

Genitive

genitive ('edge of the sword')

ρομφαία: 'sword / large blade'; renders חֶרֶב; the weapon of the slaughter; the genitive completes the Hebraic idiom 'mouth of the sword.'

ἐνώπιον

before

preposition + genitive ('before Barak')

ἐνώπιον: 'before / in the presence of'; the rout happens 'before Barak,' i.e., as he advances — but the agent throughout is κύριος, not Barak.

Βαράκ

Barak

genitive object of ἐνώπιον (indeclinable)

Βαράκ: see v. 6; the human commander before whom YHWH's victory unfolds.

καὶ

and

narrative conjunction

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

κατέβη

came down / dismounted

Aor Act Indic 3 Sg · καταβαίνω

main verb (Sisera abandons his chariot)

→ constative aorist

καταβαίνω: 'go down / descend / dismount'; Sisera 'comes down from' his chariot — the chariot-commander forced to abandon the very vehicle that symbolized his power, a humiliating reversal.

Σισάρα

Sisera

subject (indeclinable proper noun)

Σισάρα: see v. 2.

ἐπάνωθεν

from upon / down from

preposition + genitive (separation from above)

ἐπάνωθεν: 'from above / down from upon'; renders לְמַעַל; Sisera descends 'from off' his chariot, stressing that he leaves the chariot behind to flee on foot.

τοῦ

the

Genitive

article

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

ἄρματος

chariot

Genitive

genitive object of ἐπάνωθεν ('from his chariot')

ἄρμα: see v. 3; the singular here is Sisera's own command-chariot, abandoned in flight.

αὐτοῦ

his

Genitive

genitive of possession (Sisera's chariot)

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

καὶ

and

coordinate conjunction

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

ἔφυγεν

fled

Aor Act Indic 3 Sg · φεύγω

main verb (Sisera's flight)

→ *constative aorist (act of flight)*

φεύγω: 'flee / escape'; renders **נָס**; Sisera flees on foot — the once-mighty commander now a lone fugitive, exactly as the prophecy of v. 9 requires for his death by a woman's hand.

τοῖς

the

Dative

article

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

ποσὶν

feet

Dative

dative of means/manner ('on his feet')

πούς: 'foot'; τοῖς ποσὶν αὐτοῦ ('on his feet') stresses that Sisera, deprived of his chariot, flees on foot like a common soldier (repeated at v. 17); the humiliation of the chariot-lord is complete.

αὐτοῦ

his

Genitive

genitive of possession ('his feet')

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

16 καὶ Βαρακ διώκων ὀπίσω τῶν ἀρμάτων καὶ ὀπίσω τῆς παρεμβολῆς ἕως Ἀριsworth τῶν ἐθνῶν καὶ ἔπεσεν πᾶσα παρεμβολὴ Σισαρα ἐν στόματι ῥομφαίας οὐ κατελείφθη ἕως ἑνός

And Barak pursued after the chariots and after the camp as far as Harosheth of the Nations; and all the camp of Sisera fell by the edge of the sword — not even one was left.

Barak's pursuit and the total annihilation of the army

καὶ Βαρακ διώκων

Barak's role is the mopping-up pursuit (διώκων) back to Sisera's own base at Harosheth. The result is total: the whole army falls by the sword, with the emphatic 'not even one was left' (οὐ κατελείφθη ἕως ἑνός) marking the completeness of the divine victory — the chariots are annihilated, but Sisera himself has escaped on foot, to die elsewhere.

καὶ
and

narrative conjunction

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

Βαράκ
Barak

subject (indeclinable proper noun)

Βαράκ: see v. 6; here the pursuer of the routed host.

διώκων
pursuing

Pres Act Ptcp Nom Sg Masc · διώκω

participle in periphrastic/descriptive function ('was pursuing')

→ progressive present participle (ongoing pursuit)

διώκω: 'pursue / chase / persecute'; renders ἡΤΤ; the participle διώκων (with implied 'was') depicts Barak's sustained pursuit of the fleeing chariots and host all the way back to Harosheth.

ὀπίσω
after

preposition + genitive ('after the chariots')

ὀπίσω: 'after / behind'; with διώκω, the standard idiom 'pursue after.'

τῶν
the

Genitive

article

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

ἀρμάτων
chariots

Genitive

genitive object of ὀπίσω ('after the chariots')

ἄρμα: see v. 3; the fleeing chariots Barak chases down.

καὶ
and

coordinate conjunction

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

ὀπίσω
after

preposition + genitive ('after the camp')

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

τῆς
the

Genitive

article

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

παρεμβολῆς
camp / army

Genitive

genitive object of ὀπίσω ('after the army')

παρεμβολή: see v. 15; the fleeing host pursued to its destruction.

ἕως
as far as

preposition + genitive (extent of pursuit)

ἕως: 'as far as / up to'; marks the limit of Barak's pursuit at Sisera's own base.

Ἀριsworth
Harosheth

genitive object of ἕως (indeclinable place-name)

Ἀριsworth: see v. 2; the pursuit reaches Sisera's chariot-base — the oppressor's stronghold becomes the place of his army's annihilation.

τῶν

of the

Genitive

article

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

ἐθνῶν

nations

Genitive

genitive qualifier ('Harosheth of the Nations')

ἔθνος: see v. 2.

καὶ

and

narrative conjunction

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

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

main verb (the army's destruction; sg. with collective subject)

→ constative aorist (total fall in battle)

πίπτω: 'fall'; renders לָפַד; in military idiom 'to fall' = 'to be slain in battle'; the singular ἔπεσεν agrees with the collective subject πᾶσα παρεμβολή.

πᾶσα

all / the whole

Nominative

attributive adjective (modifying παρεμβολή)

πᾶς: 'all / whole'; πᾶσα παρεμβολή ('the whole camp') underscores the totality of the slaughter.

παρεμβολή

camp / army

Nominative

subject of ἔπεσεν ('all the camp of Sisera')

παρεμβολή: see v. 15; the entire host of Sisera, annihilated.

Σισαρα

of Sisera

genitive of possession (indeclinable: 'camp of Sisera')

Σισαρα: see v. 2; the commander whose army is destroyed while he himself flees.

ἐν

by

preposition + dative (idiom: 'by the edge of the sword')

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

στόματι

mouth / edge

Dative

dative in idiom ἐν στόματι ῥομφαίας

στόμα: see v. 15; the repeated Hebraism 'mouth/edge of the sword' for slaughter.

ῥομφαίας

sword

Genitive

genitive ('edge of the sword')

ῥομφαία: see v. 15.

οὐ

not

negative particle (with κατελείφθη)

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

κατελείφθη

was left

Aor Pass Indic 3 Sg · καταλείπω

main verb (totality of destruction)

→ constative aorist passive (none survived)

καταλείπω (aor. pass.): 'leave behind / leave remaining'; renders נִפְּחַל (Niphal); the passive 'there was not left' with ἕως ενός ('down to one') is the emphatic annihilation-formula: not a single survivor (cf. Exod 14:28).

ἕως

even / down to

preposition + genitive (idiomatic limit: 'down to one')

ἕως: here in the idiom ἕως ενός ('as much as one / even one'), expressing the extreme limit — not so much as a single man remained.

ένός

one

Genitive

genitive object of ἕως (idiom: 'down to one')

εἷς (gen. ενός): 'one'; ἕως ενός ('even one') completes the annihilation-formula — the destruction of the army is total, though Sisera himself has escaped (v. 15).

17 καὶ Σισαρα ἔφυγεν τοῖς ποσὶν αὐτοῦ εἰς σκηνὴν Ἰαηλ γυναικὸς Χαβερ ἑταίρου τοῦ Κιναίου ὅτι εἰρήνη ἦν ἀνὰ μέσον Ἰαβιν βασιλέως Ἀσωρ καὶ ἀνὰ μέσον οἴκου Χαβερ τοῦ Κιναίου

And Sisera fled on his feet to the tent of Jael, the wife of Heber the companion of the Kenite, for there was peace between Jabin king of Hazor and the house of Heber the Kenite.

Sisera's flight to Jael's tent; the explanatory peace-note καὶ Σισαρα ἔφυγεν

The narrative follows the fugitive Sisera to the one place he thinks safe: Jael's tent. The causal ὅτι-clause explains his fatal misjudgment — there was peace between Jabin and Heber's house, so Sisera assumes refuge; the reader, primed by v. 11, anticipates the deadly irony. The repeated τοῖς ποσὶν αὐτοῦ ('on his feet', cf. v. 15) keeps the humiliation of the chariot-lord in view.

καὶ

and

narrative conjunction

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

Σισαρα

Sisera

subject (indeclinable proper noun)

Σισαρα: see v. 2; now the lone fugitive.

ἔφυγεν

fled

Aor Act Indic 3 Sg · φεύγω

main verb (Sisera's flight to the tent)

→ constative aorist

φεύγω: see v. 15; Sisera flees to what he believes is a safe haven.

τοῖς

the

Dative

article

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

ποσὶν

feet

Dative

dative of means/manner ('on his feet')

πούς: see v. 15; the repeated 'on his feet' underscores Sisera's reduction from chariot-commander to foot-fugitive.

αὐτοῦ

his

Genitive

genitive of possession

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

εἰς

to

preposition + accusative (destination)

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

σκηνὴν

tent

Accusative

accusative object of εἰς (destination)

σκηνή: see v. 11; Jael's tent, the scene of Sisera's death — entering a woman's tent is itself an irregular act that heightens the narrative tension.

Ἰαηλ

Jael

genitive of possession (indeclinable: 'tent of Jael')

Ἰαηλ: transliteration of Hebrew יַעֲלַ (Jael, 'mountain goat'); indeclinable; Heber's wife, the 'woman' of Deborah's prophecy (v. 9) who will kill Sisera.

γυναικὸς

wife

Genitive

genitive in apposition to Ἰαηλ ('wife of Heber')

γυνή: 'woman / wife'; identifies Jael as Heber's wife, tying her to the Kenite household noted in v. 11.

Χαβερ

of Heber

genitive of relationship (indeclinable: 'wife of Heber')

Χαβερ: see v. 11; Jael's husband, the Kenite.

ἐταίρου

companion / friend

Genitive

genitive in apposition ('the companion of the Kenite')

ἐταῖρος: 'companion / comrade / friend'; here in apposition describing Heber within the Kenite clan; the LXX's rendering reflects the difficulty of the underlying Hebrew construct, treating Heber as a 'companion/member' of the Kenite group.

τοῦ

the

Genitive

article (with the gentilic Κιναίτου)

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

Κιναίτου

Kenite

Genitive

genitive (gentilic: 'of the Kenite')

Κιναῖτος: see v. 11; the gentilic identifying Heber's clan.

ὅτι

for / because

causal conjunction (explaining the refuge)

ὅτι: causal; introduces the explanation for Sisera's choice of refuge — the peace between Jabin and Heber's house.

εἰρήνην

peace

Nominative

subject of ᾗν ('there was peace')

εἰρήνη: 'peace'; renders εἰρήνη; the peaceful treaty-relation between Jabin and the Kenites is the assumption Sisera fatally trusts; Jael's deed thus breaks an expected hospitality and alliance.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula ('there was peace')

→ stative imperfect (existing state of peace)

εἰμί: 'be'; the imperfect ἦν marks the standing peaceful relationship that made Sisera think Jael's tent safe.

ἀνά

between

preposition (idiom ἀνά μέσον: 'between')

ἀνά: in ἀνά μέσον ('between'), see v. 5.

μέσον

midst

Accusative

accusative in idiom ἀνά μέσον ('between')

μέσος: ἀνά μέσον ... καὶ ἀνά μέσον renders the Hebrew 'between X and Y'; here marking the two parties at peace.

Ιαβιν

Jabin

genitive with ἀνά μέσον (indeclinable: 'between Jabin')

Ιαβιν: see v. 2; one party to the peace.

βασιλέως

king

Genitive

genitive in apposition to Ιαβιν ('king of Hazor')

βασιλεύς: see v. 2; here Jabin is titled 'king of Hazor' (Ασωρ).

Ασωρ

Hazor

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

Ασωρ: see v. 2; Jabin's royal city.

καὶ

and

coordinate conjunction

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

ἀνά

between

preposition (second ἀνά μέσον)

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

μέσον

midst

Accusative

accusative in idiom ἀνά μέσον (second party)

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

οἴκου

house

Genitive

genitive with ἀνά μέσον ('the house of Heber')

οἶκος: 'house / household'; renders תִּיב; 'the house of Heber' designates the Kenite family/clan as the other party to the peace.

Χαβερ

of Heber

genitive of relationship (indeclinable: 'house of Heber')

Χαβερ: see v. 11.

τοῦ

the

Genitive

article (with the gentilic Κιναίου)

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

Κιναίου

Kenite

Genitive

genitive (gentilic: 'the Kenite')

Κιναῖος: see v. 11; the peace that lulls Sisera into trusting the wrong tent.

18 καὶ ἐξῆλθεν Ιαηλ εἰς συνάντησιν Σισαρα καὶ εἶπεν αὐτῷ ἔκκλινον κύριέ μου ἔκκλινον πρὸς με μὴ φοβοῦ καὶ ἐξέκλινεν πρὸς αὐτὴν εἰς τὴν σκηνὴν καὶ περιέβαλεν αὐτὸν ἐπιβολαίῳ

And Jael went out to meet Sisera and said to him, 'Turn aside, my lord, turn aside to me; do not be afraid.' And he turned aside to her into the tent, and she covered him with a rug.

Jael's disarming welcome lures Sisera in καὶ ἐξῆλθεν Ιαηλ

Jael takes the initiative, going out to meet Sisera with reassuring hospitality (ἐκκλινον ... μὴ φοβοῦ, 'turn aside ... do not fear'). The double imperative ἐκκλινον and the soothing μὴ φοβοῦ mask lethal intent; Sisera complies, and she covers him — feigned protection that is in fact concealment for the kill. The address κύριέ μου ('my lord') is the deferential human-master idiom.

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 (Jael goes out to meet Sisera)

→ constative aorist

ἐξέρχομαι: 'go out / come forth'; Jael takes the active initiative, going out of the tent to intercept and welcome the fugitive.

Ιαηλ

Jael

subject (indeclinable proper noun)

Ιαηλ: see v. 17.

εἰς

to

preposition + accusative (purpose: 'to meet')

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

συνάντησιν

meeting

Accusative

accusative of purpose (idiom: 'to meet')

συνάντησις: 'meeting / encounter'; εἰς συνάντησιν ('to meet') renders תַּקְלָל, the standard Hebraism for going out to encounter someone.

Σισαρα

Sisera

genitive/object with συνάντησιν (indeclinable: 'to meet Sisera')

Σισαρα: see v. 2; the one Jael goes out to meet.

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: introduces Jael's disarming invitation.

αὐτῷ

to him

Dative

indirect object ('said to him')

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

ἔκκλινον

turn aside

Aor Act Impv 2 Sg · ἐκκλίνω

main verb (imperative: invitation)

→ **ingressive aorist imperative (welcoming command)**

ἐκκλίνω: 'turn aside / turn away'; renders ἰδοῦ; the aorist imperative ἔκκλινον ('turn aside [here]') is a hospitable invitation to leave the road and take refuge — the bait of the trap.

κύριέ

my lord

Vocative

vocative of address (human-master sense)

κύριος: here NOT the divine name but the ordinary deferential address 'my lord / sir' (renders ἰδὲ); Jael flatters Sisera with the language of submission, masking her intent.

μου

my

Genitive

genitive of possession ('my lord')

ἐγώ (gen. μου): the possessive with κύριε forms the polite address 'my lord.'

ἔκκλινον

turn aside

Aor Act Impv 2 Sg · ἐκκλίνω

main verb (repeated imperative for emphasis)

→ **ingressive aorist imperative (urgent reassurance)**

ἐκκλίνω: the doubled imperative ἔκκλινον ... ἔκκλινον intensifies the urgency and warmth of the invitation, overcoming any hesitation in the exhausted fugitive.

πρός

to

preposition + accusative (direction)

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

με

me

Accusative

accusative object of πρὸς ('to me')

ἐγώ (acc. με): 'turn aside to me' — Jael directs Sisera personally into her tent.

μή

not

negative particle (with imperative)

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

φοβοῦ

be afraid

Pres Mid Impv 2 Sg · φοβέομαι

main verb (prohibition: 'do not fear')

→ **durative present imperative of prohibition ('stop fearing / have no fear')**

φοβέομαι: 'fear / be afraid'; the present imperative with μή (μή φοβοῦ, 'do not fear') is the reassurance-formula; deeply ironic here — the one place Sisera should fear most is the very tent he is bidden to enter without fear.

καὶ

and

narrative conjunction

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

ἔξέκλινεν

turned aside

Aor Act Indic 3 Sg · ἐκκλίνω

main verb (Sisera complies)

→ **constative aorist (the fatal compliance)**

ἐκκλίνω: Sisera 'turned aside' to Jael, accepting the invitation — the decisive step into the trap; the verb echoes Jael's imperative, marking his compliance.

πρὸς

to

preposition + accusative (direction)

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

αὐτήν her Accusative <i>accusative object of πρὸς ('to her')</i> αὐτήν: lexical item interpreted according to its local syntactic role in this passage.	εἰς into <i>preposition + accusative (direction into the tent)</i> εἰς: preposition governing its complement and marking the relation specified by the clause.	τήν the Accusative <i>article</i> τήν: Greek article marking definiteness and the role of the accompanying noun phrase.	σκηνήν tent Accusative <i>accusative object of εἰς ('into the tent')</i> σκηνή: see v. 11; Sisera enters the tent — the point of no return.
καὶ and <i>coordinate conjunction</i> καί: connective element linking clauses, phrases, or discourse developments in the passage.	περιέβαλεν covered / wrapped Aor Act Indic 3 Sg · περιβάλλω <i>main verb (Jael covers Sisera)</i> → <i>constative aorist</i> περιβάλλω: 'throw around / clothe / cover'; Jael covers Sisera with a rug — ostensibly for concealment and rest, in fact part of lulling him into the helpless sleep in which she will kill him.	αὐτόν him Accusative <i>direct object of περιέβαλεν (Sisera)</i> αὐτόν: lexical item interpreted according to its local syntactic role in this passage.	ἐπιβολαίῳ with a rug / covering Dative <i>dative of means/instrument ('with a covering')</i> ἐπιβόλαιον: 'covering / rug / mantle'; renders הַרְחֵץ (a thick rug/blanket); the dative of means specifies what Jael wrapped him in — the homely detail heightens the false sense of safe hospitality.

19 καὶ εἶπεν Σισαρα πρὸς αὐτήν πότισόν με δὴ μικρὸν ὕδωρ ὅτι ἐδίψησα καὶ ἤνοιξεν τὸν ἄσκὸν τοῦ γάλακτος καὶ ἐπότισεν αὐτόν καὶ περιέβαλεν αὐτόν

And Sisera said to her, 'Give me, please, a little water to drink, for I am thirsty.' And she opened the skin of milk and gave him drink and covered him.

Sisera's request; Jael's excessive hospitality καὶ εἶπεν Σισαρα πρὸς αὐτήν

Sisera asks only for water (μικρὸν ὕδωρ, 'a little water'); Jael answers with more — milk from a skin — going beyond the request to deepen his trust and his drowsiness (cf. 5:25, where the song elaborates the milk in a lordly bowl). Her surplus hospitality is the velvet over the blade; she covers him again, completing the lulling.

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 (speech-introduction)

→ *constative aorist*

λέγω: introduces Sisera's request for water.

Σισαρα
Sisera

subject (indeclinable proper noun)

Σισαρα: see v. 2.

πρὸς
to

preposition + accusative (direction of speech)

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

αὐτήν
her

Accusative

accusative object of πρὸς (Jael)

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

πότισόν
give to drink

Aor Act Impv 2 Sg · ποτίζω

main verb (imperative: request)

→ *ingressive aorist imperative (polite request)*

ποτίζω: 'give to drink / water'; renders הָרַשׁ (Hiphil); the aorist imperative πότισόν με ('give me to drink') is Sisera's request, softened by the particle δῆ.

με
me

Accusative

direct object of πότισον ('give me')

ἐγώ (acc. με): the recipient of the drink.

δῆ
please / now

enclitic particle (softening the imperative)

δῆ: emphatic/entreating particle; with the imperative it renders the Hebrew נָא ('please / pray'), softening the command into a polite request.

μικρὸν
a little

Accusative

attributive adjective (modifying ὕδωρ: 'a little water')

μικρός: 'small / little'; μικρὸν ὕδωρ ('a little water') stresses the modesty of the request — Jael's response will far exceed it.

ὕδωρ
water

Accusative

direct object of πότισον (content of the drink requested)

ὕδωρ: 'water'; renders מַיִם; Sisera asks for water, but receives milk — a detail the victory-song savors (5:25).

ὅτι
because

causal conjunction (reason for the request)

ὅτι: causal; gives the reason — Sisera's thirst from flight.

ἐδίψησα
I am thirsty

Aor Act Indic 1 Sg · διψάω

verb of causal clause (Sisera's thirst)

→ *resultative aorist ('I have become thirsty / I am thirsty')*

διψάω: 'thirst / be thirsty'; renders נָחַץ; the aorist ἐδίψησα ('I have become thirsty') states Sisera's present condition after his flight on foot.

καὶ

and

narrative conjunction

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

ἤνοιξεν

opened

Aor Act Indic 3 Sg · ἀνοίγω

main verb (Jael opens the milk-skin)

→ *constative aorist*

ἀνοίγω: 'open'; renders Πηξ; Jael opens the milk-skin — answering thirst with milk, a richer and more soporific drink than the water requested.

τὸν

the

Accusative

article

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

ἄσκὸν

skin / wineskin

Accusative

direct object of ἤνοιξεν ('the skin')

ἄσκος: 'leather skin / bottle'; renders Τῶν; the skin-container for liquids — here for milk; the homely nomadic detail underlines the domestic setting of the killing.

τοῦ

of the

Genitive

article

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

γάλακτος

milk

Genitive

genitive of content ('skin of milk')

γάλα (gen. γάλακτος): 'milk'; renders בָּזָק; Jael gives milk instead of the requested water — exceeding the request, and (per 5:25) serving it like a noblewoman, deepening Sisera's trust and torpor.

καὶ

and

coordinate conjunction

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

ἐπότισεν

gave to drink

Aor Act Indic 3 Sg · ποτίζω

main verb (Jael gives the drink)

→ *constative aorist*

ποτίζω: 'give to drink'; Jael fulfills and surpasses the request, giving Sisera milk to drink.

αὐτόν

him

Accusative

direct object of ἐπότισεν (Sisera)

αὐτόν: 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.

περιέβαλεν

covered

Aor Act Indic 3 Sg · περιβάλλω

main verb (Jael covers him again)

→ *constative aorist*

περιβάλλω: see v. 18; she covers him once more, completing the lulling that precedes the deadly blow.

αὐτόν

him

Accusative

direct object of περιέβαλεν (Sisera)

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

20 καὶ εἶπεν πρὸς αὐτὴν Σισαρα στῆθι δὴ ἐπὶ τὴν θύραν τῆς σκηνῆς καὶ ἔσται ἐὰν ἀνὴρ ἔλθῃ πρὸς σὲ καὶ ἐρωτήσῃ σε καὶ εἴπῃ εἰ ἔστιν ὧδε ἀνὴρ καὶ ἐρεῖς οὐκ ἔστιν

And Sisera said to her, 'Stand, please, at the door of the tent, and it shall be that if a man comes to you and asks you and says, "Is there a man here?" then you shall say, "There is not."'

Sisera's instruction: post Jael as a lookout to deny his presence καὶ εἶπεν πρὸς αὐτὴν Σισαρα

Sisera, trusting Jael completely, posts her at the tent-door as a sentinel to lie about his presence. The irony is acute: he commissions the very person who will kill him to be his protector, and the word he puts in her mouth ('There is no man here') will become grimly true once she has killed him. The conditional ἐὰν ... ἔλθῃ ... ἐρεῖς frames the contingency.

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 (speech-introduction)

→ constative aorist

λέγω: introduces Sisera's final instruction before sleep.

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτὴν

her

Accusative

accusative object of πρὸς (Jael)

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

Σισαρα

Sisera

subject (indeclinable proper noun)

Σισαρα: see v. 2.

στῆθι

stand

Aor Act Impv 2 Sg · ἵστημι

main verb (imperative: posting Jael as sentry)

→ ingressive aorist imperative (take up a post)

ἵστημι: 'stand / set / take a stand'; the aorist imperative στῆθι ('stand / take your stand') posts Jael at the tent-door as Sisera's lookout — a fatal misplacement of trust.

δὴ

please / now

enclitic particle (softening the imperative)

δὴ: see v. 19; here softening Sisera's command into a request to his supposed protector.

ἐπὶ

at

preposition + accusative (position: 'at the door')

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

τὴν

the

Accusative

article

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

θύραν

door / entrance

Accusative

accusative object of ἐπί ('at the door')

θύρα: 'door / doorway / entrance'; renders ἡθῆ; the tent-entrance Jael is to guard, screening Sisera from any searcher.

τῆς

of the

Genitive

article

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

σκηνῆς

tent

Genitive

genitive ('door of the tent')

σκηνῆς: see v. 11; the tent whose door Jael is to watch.

καὶ

and

coordinate conjunction (introducing the contingency)

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (apodosis-introducing Hebraism: 'and it shall be')

→ predictive future (setting up the conditional)

εἰμί (fut. ἔσται): 'it will be'; καὶ ἔσται ('and it shall come to pass') is a Hebraism (הִנֵּה) that frames a following conditional scenario.

ἐὰν

if

conditional conjunction (+ subjunctive: protasis)

ἐὰν: 'if'; with the subjunctive introduces the hypothetical visit of a searcher.

άνήρ

a man

Nominative

subject of ἔλθῃ ('if a man comes')

άνήρ: 'man'; the hypothetical pursuer (a man of Barak's force) who might come searching; the same word άνήρ will recur in Sisera's scripted denial.

ἔλθῃ

comes

Aor Act Subj 3 Sg · ἔρχομαι

verb of protasis (the searcher's arrival)

→ aorist subjunctive (hypothetical single event)

ἔρχομαι: 'come / go'; the aorist subjunctive ἔλθῃ frames the hypothetical arrival of a searcher at the tent.

πρὸς

to

preposition + accusative (direction)

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

σέ

you

Accusative

accusative object of πρὸς ('to you')

σύ (acc. σέ): Jael, posted at the door, is the one a searcher would approach.

καὶ

and

coordinate conjunction

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

ἐρωτήσῃ

asks

Aor Act Subj 3 Sg · ἐρωτάω

verb of protasis (the searcher's question)

→ aorist subjunctive (hypothetical)

ἐρωτάω: 'ask / question'; renders לָשֹׁאֵל; the searcher's hypothetical interrogation of Jael.

σε

you

Accusative

direct object of ἐρωτήσῃ ('asks you')

σε: 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.

εἶπῃ

says

Aor Act Subj 3 Sg · λέγω

verb of protasis (the searcher's words)

→ aorist subjunctive (hypothetical)

λέγω: introduces the searcher's hypothetical question; the aorist subjunctive continues the conditional chain.

εἰ

whether / is ...?

interrogative particle (introducing direct/indirect question)

εἰ: here introduces the searcher's question 'Is there a man here?'; renders the Hebrew interrogative הֲ.

ἔστιν

is there

Pres Act Indic 3 Sg · εἰμί

verb of the searcher's question (existential)

→ existential present ('is there?')

εἰμί: 'be / there is'; the existential ἔστιν ('is there?') asks after the presence of a man in the tent.

ᾧδε

here

adverb of place ('here')

ᾧδε: 'here / in this place'; renders הֵנָּה; locates the question — 'is there a man here [in this tent]?'

ἀνὴρ

a man

Nominative

subject of ἔστιν ('is there a man')

ἀνὴρ: see above; the man whose presence is to be denied — and whose manhood/status the irony of the narrative deflates, since this 'man' is killed by a woman.

καὶ

and

coordinate conjunction (introducing the scripted reply)

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

ἐρεῖς

you shall say

Fut Act Indic 2 Sg · λέγω

main verb (apodosis: instructed reply)

→ imperative future (instruction: 'you are to say')

λέγω (fut. ἐρεῖς): 'you shall say'; the imperative future scripts Jael's lie of denial — which, after the killing, will become literally true (no living man is there).

οὐκ

not

negative particle (with ἔστιν)

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

ἔστιν

there is not

Pres Act Indic 3 Sg · εἰμί

verb of the scripted denial ('there is not')

→ existential present (the instructed denial)

εἰμί: 'there is'; οὐκ ἔστιν ('there is none') is the denial Sisera puts in Jael's mouth — a lie meant to protect him, soon made true by his death.

21 καὶ ἔλαβεν Ιαηλ γυνή Χαβερ τὸν πάσσαλον τῆς σκηνῆς καὶ ἔθηκεν τὴν σφυρὰν ἐν τῇ χειρὶ αὐτῆς καὶ εἰσῆλθεν πρὸς αὐτὸν ἐν κρυφῇ καὶ ἔπηξεν τὸν πάσσαλον ἐν τῷ κροτάφῳ αὐτοῦ καὶ διεξῆλθεν ἐν τῇ γῇ καὶ αὐτὸς ἐξεστῶς ἐσκοτώθη καὶ ἀπέθανεν

And Jael the wife of Heber took the peg of the tent and set the hammer in her hand, and went to him secretly and drove the peg into his temple, and it went through into the ground; and he, being in a stupor, was darkened and died.

The killing: Jael drives the tent-peg through Sisera's temple

καὶ ἔλαβεν Ιαηλ

The climax of the prose narrative and the fulfillment of v. 9. The string of swift aorists (ἔλαβεν ... ἔθηκεν ... εἰσῆλθεν ... ἔπηξεν ... διεξῆλθεν) renders the deed with brutal economy. Jael uses the tools of her domestic nomadic world — tent-peg and hammer — turning hospitality's implements into weapons; the same verb πῆγνυμι used of pitching the tent (v. 11) is now used of driving the peg. Sisera dies in stupefied sleep.

καὶ
and

narrative conjunction

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

ἔλαβεν
took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Jael takes the peg)

→ *constative aorist (decisive action)*

λαμβάνω: 'take / grasp'; renders $\Pi\acute{\alpha}\lambda\lambda\acute{o}\varsigma$; the first of the rapid aorists narrating the killing; Jael takes up the tent-peg as a weapon.

Ιαηλ
Jael

subject (indeclinable proper noun)

Ιαηλ: see v. 17; the 'woman' whose hand fulfills Deborah's prophecy.

γυνή
wife

Nominative

apposition to Ιαηλ ('wife of Heber')

γυνή: 'woman / wife'; the repetition of Jael's identity as 'wife of Heber' at the moment of the killing keeps the irony of the broken peace (v. 17) in view.

Χαβερ

of Heber

genitive of relationship (indeclinable: 'wife of Heber')

Χαβερ: see v. 11.

τὸν

the

Accusative

article

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

πάσσαλον

peg / tent-stake

Accusative

direct object of ἔλαβεν ('the tent-peg')

πάσσαλος: 'peg / stake / nail'; renders תַּיִט; the tent-peg, an everyday implement of nomadic life, becomes the murder weapon — Jael strikes with the tools of her own domestic competence.

τῆς

of the

Genitive

article

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

σκηνῆς

tent

Genitive

genitive ('peg of the tent')

σκηνή: see v. 11; the peg belongs to the very tent that should have been Sisera's refuge.

καὶ

and

coordinate conjunction

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

ἔθηκεν

set / placed

Aor Act Indic 3 Sg · τίθημι

main verb (Jael takes the hammer in hand)

→ *constative aorist*

τίθημι: 'put / place / set'; renders נָשָׂא; ἔθηκεν τὴν σφυῖραν ἐν τῇ χειρὶ αὐτῆς ('set the hammer in her hand') — she arms herself with the mallet to drive the peg.

τὴν

the

Accusative

article

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

σφυῖραν

hammer / mallet

Accusative

direct object of ἔθηκεν ('the hammer')

σφυῖρα: 'hammer / mallet'; renders מַקְלָה; the mallet used to drive tent-pegs, here the instrument that drives the peg through Sisera's skull.

ἐν

in

preposition + dative (locative: 'in her hand')

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

τῇ

the

Dative

article

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

χειρὶ

hand

Dative

dative of place ('in her hand')

χείρ: 'hand'; the 'hand' of the woman into which YHWH delivers Sisera (v. 9) is now literally the hand that wields the hammer.

αὐτῆς

her

Genitive

genitive of possession ('her hand')

αὐτῆς: 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.

εἰσῆλθεν

went in / approached

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (Jael approaches the sleeping Sisera)

→ *constative aorist*

εἰσέρχομαι: 'go in / enter / approach'; Jael comes in to the sleeping Sisera — quietly, to strike before he wakes.

πρὸς

to

preposition + accusative (direction)

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

αὐτόν

him

Accusative

accusative object of πρὸς (Sisera)

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

ἐν

in

preposition + dative (manner: 'secretly')

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

κρυφῇ

secretly / stealthily

Dative

dative of manner ('in secret / stealthily')

κρυφή: 'secrecy / hiding'; ἐν κρυφῇ ('secretly / stealthily') describes Jael's silent approach to the sleeping man — she strikes without warning.

καὶ

and

coordinate conjunction

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

ἔπηξεν

drove / fixed

Aor Act Indic 3 Sg · πῆγνυμι

main verb (the lethal blow)

→ *constative aorist (the decisive killing-stroke)*

πῆγνυμι: 'fix / drive in / pitch'; the very verb used of Heber's pitching the tent (v. 11) is now used of Jael's driving the peg into Sisera's temple — a grim lexical echo binding the domestic and the deadly.

τὸν

the

Accusative

article

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

πάσσαλον

peg

Accusative

direct object of ἔπηξεν ('drove the peg')

πάσσαλος: see above; the peg driven through Sisera's temple.

ἐν

in / into

preposition + dative (location of the blow)

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

τῷ

the

Dative

article

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

κροτάφῳ

temple (of the head)

Dative

dative of place ('into his temple')

κρόταφος: 'temple (side of the forehead)'; renders κῆρυξ; the soft, lethal spot where the peg passes clean through — a fatal, deliberate target (cf. 5:26).

αὐτοῦ

his

Genitive

genitive of possession ('his temple')

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.

διεξῆλθεν

went through

Aor Act Indic 3 Sg · διεξέρχομαι

main verb (the peg passes clean through into the ground)

→ constative aorist

διεξέρχομαι: 'go through / pass clean through'; the double compound (δια- + ἐξ-) stresses that the peg drove entirely through the temple and into the earth beneath — the force of the blow pins the head to the ground (cf. the MT 'into the ground').

ἐν

into

preposition + dative (goal: 'into the ground')

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

τῇ

the

Dative

article

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

γῇ

ground / earth

Dative

dative of place ('into the ground')

γῇ: 'earth / ground'; the peg passes into the earth, pinning Sisera's head — graphic proof of the force and finality of the blow.

καὶ

and

coordinate conjunction

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

αὐτός

he

Nominative

subject (emphatic: 'he himself')

αὐτός: the emphatic pronoun returns focus to Sisera at the moment of death.

ἐξεστώς

being in a stupor / dazed

Perf Act Ptcp Nom Sg Masc · ἐξίστημι

circumstantial participle (Sisera's condition: stupefied)

→ perfect participle (settled state of stupor)

ἐξίστημι (perf. ptcp.): 'be beside oneself / be dazed / in a stupor'; the intransitive perfect participle ἐξεστώς describes Sisera's condition — stupefied with exhaustion and sleep (perhaps dazed by the blow); note the same root as ἐξέστησεν in v. 15, where YHWH 'confounded' the army: the panic that began the rout reaches its end in the stupor of its commander.

ἐσκοτώθη

was darkened / lost consciousness

Aor Pass Indic 3 Sg · σκοτόω

main verb (Sisera's swoon)

→ constative aorist passive (sank into darkness)

σκοτόω (aor. pass.): 'darken / make dark / blind'; the passive ἐσκοτώθη ('was darkened') describes Sisera's blacking out — consciousness extinguished as death overtakes him.

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 (Sisera's death)

→ constative aorist (the accomplished death)

ἀποθνήσκω: 'die'; renders מָוַת; the final verb seals Sisera's fate — the dreaded chariot-commander dead by a tent-peg in a woman's hand, exactly as Deborah foretold (v. 9); the same verb closed v. 1 (Ehud's death), framing the cycle.

22 καὶ ἰδοὺ Βαρακ διώκων τὸν Σισαρα καὶ ἐξῆλθεν Ιαηλ εἰς συνάντησιν αὐτῷ καὶ εἶπεν αὐτῷ δεῦρο καὶ δείξω σοι τὸν ἄνδρα ὃν σὺ ζητεῖς καὶ εἰσῆλθεν πρὸς αὐτήν καὶ ἰδοὺ Σισαρα ῥεριμμένος νεκρὸς καὶ ὁ πάσσαλος ἐν τῷ κροτάφῳ αὐτοῦ

And behold, Barak was pursuing Sisera, and Jael went out to meet him and said to him, 'Come, and I will show you the man whom you are seeking.' And he went in to her, and behold, Sisera lay fallen, dead, with the peg in his temple.

Barak arrives; Jael displays the dead Sisera καὶ ἰδοὺ Βαρακ διώκων

The two ἰδοὺ ('behold') particles frame the scene dramatically: behold Barak pursuing, and behold Sisera dead. Jael again goes out to meet (cf. v. 18) — now to the victor, not the victim — and presents 'the man you seek' already slain. Barak, who would have the kill, finds it accomplished by a woman's hand: Deborah's word of v. 9 is fully vindicated before his eyes.

καὶ

and

narrative conjunction

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

ἰδοὺ

behold

presentative particle (drawing attention)

ἰδοὺ: 'behold / look'; renders הִנֵּה; the deictic particle dramatizes the arrival of Barak on the scene of the completed killing.

Βαρακ

Barak

subject (indeclinable proper noun)

Βαρακ: see v. 6.

διώκων

pursuing

Pres Act Ptcp Nom Sg Masc · διώκω

participle (with ἰδοὺ: 'behold, [was] pursuing')

→ progressive present participle (pursuit in progress)

διώκω: see v. 16; Barak is still chasing the fugitive Sisera when Jael intercepts him with the news.

τὸν

the

Accusative

article (with the name Σισαρα)

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

Σισαρα

Sisera

direct object of διώκων (indeclinable, with article)

Σισαρα: see v. 2; the object of Barak's pursuit — already dead.

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 (Jael goes out to meet Barak)

→ constative aorist

ἐξέρχομαι: see v. 18; Jael again 'goes out to meet' — the verbal echo of v. 18 contrasts her welcome of the victim with her welcome of the victor.

Ιαηλ

Jael

subject (indeclinable proper noun)

Ιαηλ: see v. 17.

εἰς

to

preposition + accusative (purpose: 'to meet')

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

συνάντησιν

meeting

Accusative

accusative of purpose (idiom: 'to meet')

συνάντησις: see v. 18; εἰς συνάντησιν αὐτῷ ('to meet him'), the Hebraism repeated from her meeting of Sisera.

αὐτῷ

him

Dative

dative with συνάντησιν ('to meet him', i.e., Barak)

αὐτῷ: 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.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: introduces Jael's announcement to Barak.

αὐτῷ

to him

Dative

indirect object ('said to him')

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

δεῦρο

come

adverb used as imperative ('come here!')

δεῦρο: 'here / come here'; an adverb functioning as a hortatory imperative; Jael summons Barak to view her handiwork.

καὶ
and

coordinate conjunction

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

δείξω

I will show

Fut Act Indic 1 Sg · δείκνυμι

main verb (Jael's offer to display Sisera)

→ *predictive/volitive future* ('I will show')

δείκνυμι: 'show / point out / display'; renders **הִצִּיל** (Hiphil); Jael offers to show Barak 'the man you seek' — already a corpse; the irony: the victor is shown the victory he did not win.

σοι

you

Dative

indirect object (show you')

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

τὸν

the

Accusative

article

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

ἄνδρα

man

Accusative

direct object of δείξω ('the man')

ἄνθρωπος: 'man'; 'the man whom you seek' — the same word ἄνθρωπος that Sisera scripted for his denial (v. 20); the 'man' is now a corpse displayed by a woman.

ὃν

whom

Accusative

relative pronoun (object of ζητεῖς)

ὃς: the accusative relative ὃν, object of ζητεῖς; 'the man whom you seek.'

σύ

you

Nominative

subject of ζητεῖς (emphatic pronoun)

σύ: the emphatic 'you' — the one Barak personally seeks, but did not himself kill.

ζητεῖς

you seek

Pres Act Indic 2 Sg · ζητέω

verb of relative clause ('whom you seek')

→ *progressive present (ongoing search)*

ζητέω: 'seek / search for'; renders **שָׁרַד**; Barak's ongoing pursuit of Sisera is now answered — the sought man lies dead.

καὶ
and

narrative conjunction

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

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (Barak enters the tent)

→ *constative aorist*

εἰσέρχομαι: see v. 21; Barak enters Jael's tent to see the body.

πρὸς

to

preposition + accusative (direction)

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

αὐτήν

her

Accusative

accusative object of πρὸς (Jael)

αὐτήν: 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.

ἰδοὺ
behold

presentative particle (revealing the corpse)

ἰδοὺ: see above; the second 'behold' reveals what Barak sees — Sisera dead, the peg in his temple.

Σισαρα
Sisera

subject of the verbless 'behold'-clause (indeclinable)

Σισαρα: see v. 2; the corpse displayed to Barak.

ῥεπιμμένος
fallen / cast down

Perf Mid Ptcp Nom Sg Masc · ῥίπτω

perfect participle (state: 'lying fallen')

→ perfect participle (settled resultant state)

ῥίπτω (perf. mid./pass. ptcp.): 'throw / cast / fling down'; the perfect participle ῥεπιμμένος ('flung down / lying prostrate') depicts Sisera's body sprawled where he fell — the once-proud commander cast down in death.

νεκρός
dead

Nominative

predicate adjective ('[lying] dead')

νεκρός: 'dead / a corpse'; renders נָמָּ; states plainly the result Barak beholds — Sisera is dead.

καὶ
and

coordinate conjunction

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

ὁ
the

Nominative

article

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

πάσσαλος
peg

Nominative

subject of verbless clause ('the peg [was] in his temple')

πάσσαλος: see v. 21; the peg still lodged in the temple — visible proof of Jael's deed.

ἐν
in

preposition + dative (location)

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

τῷ
the

Dative

article

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

κροτάφω
temple (of the head)

Dative

dative of place ('in his temple')

κροτάφος: see v. 21; the peg in the temple, the grisly confirmation of the prophecy's fulfillment.

αὐτοῦ
his

Genitive

genitive of possession ('his temple')

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

23 καὶ ἐτρόπωσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ ἐκείνῃ τὸν Ιαβὶν βασιλέα Χανααν ἔμπροσθεν τῶν υἱῶν Ισραηλ

And God subdued on that day Jabin king of Canaan before the sons of Israel.

Narrator's summary: God subdues Jabin

καὶ ἐτρόπωσεν ὁ θεός

The narrator closes the battle-account with a theological summary: God himself (ὁ θεός) 'routed / subdued' Jabin before Israel. The naming of God as subject — not Barak or Jael — gathers up the whole narrative under divine agency, matching ἐξέστησεν κύριος (v. 15). 'On that day' marks the decisive turning-point of the oppression.

καὶ

and

narrative conjunction (summary)

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

ἐτρόπωσεν

subdued / routed

Aor Act Indic 3 Sg · τροπώω

main verb (God's subduing of Jabin)

→ *constative aorist (decisive subjugation)*

τροπώω: 'put to flight / rout / subdue'; the verb (from τροπή, 'a turning/rout') means to turn the enemy in defeat; renders נָצַח (Hiphil, 'subdue / humble'); God is the explicit subject — the victory is his.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

subject (the divine agent of the victory)

θεός: 'God'; renders אֱלֹהִים; the summary names ὁ θεός as the one who subdued Jabin, sealing the whole deliverance as divine work.

ἐν

on

preposition + dative (temporal)

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

τῇ

the

Dative

article

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

ἡμέρᾳ

day

Dative

dative of time ('on that day')

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') marks the decisive day of deliverance — the day Deborah declared in v. 14.

ἐκείνῃ

that

Dative

demonstrative adjective (modifying ἡμέρᾳ)

ἐκεῖνος: 'that'; fixes the reference to the day of the battle and Sisera's death.

τὸν the Accusative article (with the name <i>Ιαβιν</i>) τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	Ιαβιν Jabin direct object of <i>ἐτρόπωσεν</i> (indeclinable, with article) Ιαβιν: see v. 2; the oppressor-king, now subdued by God.	βασιλέα king Accusative apposition to <i>Ιαβιν</i> ('king of Canaan') βασιλεύς: see v. 2; Jabin titled 'king of Canaan,' the embodiment of the residual Canaanite power.	Χανααν of Canaan genitive of relationship (indeclinable: 'king of Canaan') Χανααν: see v. 2.
ἔμπροσθεν before preposition + genitive ('before the sons of Israel') ἔμπροσθεν: see v. 14; the subjugation happens 'before the sons of Israel,' i.e., openly for the covenant people's vindication.	τῶν the Genitive article τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	υἱῶν sons Genitive genitive object of <i>ἔμπροσθεν</i> ('the sons of Israel') υἱός: see v. 1; the covenant people before whom Jabin is humbled.	Ισραηλ Israel genitive of relationship (indeclinable) Ισραηλ: see v. 1.

24 καὶ ἐπορεύετο χεὶρ τῶν υἱῶν Ισραηλ πορευομένη καὶ σκληρυνομένη ἐπὶ Ιαβιν βασιλέα Χανααν ἕως οὗ ἐξωλέθρευσαν τὸν Ιαβιν βασιλέα Χανααν

And the hand of the sons of Israel went on, going and growing harder against Jabin king of Canaan, until they utterly destroyed Jabin king of Canaan.

Closing summary: Israel's hand prevails until Jabin's destruction καὶ ἐπορεύετο χεὶρ

The chapter ends with a progressive summary: the 'hand' of Israel (the power it now wields, reversing the 'hand' of Jabin in v. 2) goes on growing ever heavier (the Hebraistic participle-pair πορευομένη καὶ σκληρυνομένη, 'going and hardening' = 'growing steadily stronger') until Jabin is utterly destroyed. The repetition of his full title twice in one verse hammers home the completeness of the reversal, closing the prose account before the song of ch. 5.

καὶ

and

narrative conjunction (closing summary)

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

ἐπορεύετο

went on / continued

Impf Mid Indic 3 Sg · πορεύομαι

main verb (the progressive prevailing of Israel's hand)

→ progressive imperfect (continuing, intensifying action)

πορεύομαι: 'go / proceed'; the imperfect ἐπορεύετο with the following participles forms a Hebraism (יָלַלְתִּי-) expressing continuous, increasing action — Israel's power 'kept going and growing.'

χείρ

hand

Nominative

subject ('the hand of the sons of Israel')

χείρ: 'hand'; here 'the hand of Israel' = Israel's power/dominance; pointedly reverses v. 2, where Israel was given 'into the hand of Jabin' — now Jabin falls under Israel's hand.

τῶν

the

Genitive

article

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

υἱῶν

sons

Genitive

genitive ('hand of the sons of Israel')

υἱός: see v. 1.

Ισραηλ

Israel

genitive of relationship (indeclinable)

Ισραηλ: see v. 1.

πορευομένη

going

Pres Mid Ptcp Nom Sg Fem · πορεύομαι

participle in Hebraistic progressive idiom ('going and ...')

→ progressive participle (continuing action)

πορεύομαι (ptcp.): the participle πορευομένη (agreeing with χεῖρ) joins ἐπορεύετο in the Hebraism יָלַלְתִּי- ('went on going and ...'), expressing steadily increasing force.

καὶ

and

coordinate conjunction

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

σκληρυνόμενη

growing harder / stronger

Pres Mid/Pass Ptcp Nom Sg Fem · σκληρύνω

participle (second member of the progressive idiom)

→ **progressive participle (intensifying)**

σκληρύνω: 'harden / make hard / strengthen'; renders חֲזַק; the participle σκληρυνόμενη ('growing harder/heavier') completes the idiom — Israel's hand presses ever more severely on Jabin; the same verb σκληρύνω elsewhere describes Pharaoh's hardened heart (Exod 11:10), here turned to Israel's relentless ascendancy.

ἐπὶ

against / upon

preposition + accusative (hostile direction: 'against')

ἐπί + acc.: 'against / upon'; here in the hostile sense — Israel's pressure 'against Jabin.'

Ἰαβὶν

Jabin

accusative object of ἐπί (indeclinable)

Ἰαβὶν: see v. 2; the object of Israel's growing dominance.

βασιλέα

king

Accusative

apposition to Ἰαβὶν ('king of Canaan')

βασιλεύς: see v. 2; Jabin's title.

Χανααν

of Canaan

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

Χανααν: see v. 2.

ἕως

until

conjunction (with οὗ: 'until')

ἕως: 'until'; with the relative οὗ forms the temporal conjunction ἕως οὗ ('until the point at which'), marking the terminus of Israel's pressure — Jabin's destruction.

οὗ

which

Genitive

relative pronoun (in the conjunction ἕως οὗ: 'until')

ὅς (gen. οὗ): the relative in the fixed temporal phrase ἕως οὗ ('until'); introduces the endpoint clause.

ἐξολέθρευσαν

they utterly destroyed

Aor Act Indic 3 Pl · ἐξολέθρεύω

main verb of the temporal clause (final destruction)

→ **constative aorist (completed annihilation)**

ἐξολέθρεύω: 'utterly destroy / exterminate'; the intensive compound (ἐξ- + ὀλεθρεύω) renders חָתַם / קָרַת ('cut off / destroy'); the verb marks the total, final destruction of Jabin — the complete undoing of the oppression that opened the chapter.

τὸν

the

Accusative

article (with the name *Ιαβιν*)

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

Ιαβιν

Jabin

direct object of *ἐξωλέθρευσαν* (indeclinable, with article)

Ιαβιν: see v. 2; the repeated naming (twice in this verse) hammers the completeness of the reversal — the oppressor utterly destroyed.

βασιλέα

king

Accusative

apposition to *Ιαβιν* ('king of Canaan')

βασιλεύς: see v. 2; the full title repeated to close the account on the note of total victory over Canaanite power.

Χανααν

of Canaan

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

Χανααν: see v. 2; the final word of the prose narrative — the Canaanite power that oppressed Israel is named one last time, now in its destruction, setting the stage for the victory-song of ch. 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.