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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Judges, Chapter 5

KPITAI E'

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's song celebrates the Lord's cosmic victory, praises willing tribes, and shames the absent.

Translation & textual notes

The Greek text of Judges 5 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, broadly the Alexandrinus tradition, and the B-text, broadly the Vaticanus tradition); the verbatim reference annotated here is Rahlfs' printed line, character for character. Judges 5 — the Song of Deborah and Barak — is among the oldest poems in Scripture and one of the most textually and linguistically difficult passages in the entire LXX. The archaic, often obscure Hebrew is frequently rendered woodenly, calqued,

or simply transliterated; numerous lines remain opaque in both Hebrew and Greek. The song opens with a prologue and call to praise (vv. 1–3), a theophany of YHWH marching from Seir/Sinai amid quaking earth and dripping heavens (vv. 4–5), a lament over the desolate days before Deborah arose as 'a mother in Israel' (vv. 6–8), a renewed call to recount the LORD's righteous acts (δικαιοσύνας, vv. 9–11), the muster and rebuke of the tribes — Ephraim, Benjamin, Machir, Zebulun, Issachar contrasted with Reuben's 'great searchings of heart' (μεγάλοι ἐξετασμοὶ καρδίας), Gilead, Dan, and Asher who stayed away, while Zebulun and Naphtali risked their lives (vv. 12–18); the battle at Taanach by the waters of Megiddo, where the stars from heaven and the torrent Kishon fought against Sisera and Meroz was cursed by the angel of the LORD (vv. 19–23); the blessing of Jael 'among women' and her killing of Sisera with tent-peg and hammer (vv. 24–27); the vignette of Sisera's mother at the lattice, awaiting spoil that will never come (vv. 28–30); and a closing doxology praying that all the LORD's enemies so perish while those who love him be as the sunrise in strength (v. 31). The chapter abounds in transliterated proper names treated as indeclinable (Δεββωρα, Βαρακ, Αβινεεμ, Σηιρ, Εδωμ, Ισραηλ, Σαμεγαρ, Αναθ, Ιαηλ, Σινα, Ελωι, Μαχιρ, Ζαβουλων, Ισσαχαρ, Ρουβην, Γαλααδ, Δαν, Ασηρ, Νεφθαλι, Χανααν, Θανααχ, Μεγεδδω, Σισαρα, Κισων, Μηρωζ, Χαβερ) and in Hebraizing constructions such as the cognate ἀπεκαλύφθη ἀποκάλυμμα (v. 2), the articular infinitives ἐν τῷ ἐκουσιασθῆναι (v. 2) and ἐν τῷ ἀπαίρειν (v. 4), the cognate οἰκτίρμων οἰκτιρήσει (v. 30) and αἰχμαλώτισον αἰχμαλωσίαν (v. 12), and the obscure rebuke-formulae of vv. 14–16.

A · 5:1–3

Prologue and call to praise

Deborah and Barak sing on the day of victory (v. 1). The opening line celebrates that 'a revelation was revealed' / leaders led and the people willingly offered themselves (v. 2, the obscure ἀπεκαλύφθη ἀποκάλυμμα), prompting the refrain εὐλογεῖτε κύριον ('bless the LORD'). Kings and satraps are summoned to hear as the singer pledges to sing and make melody to the LORD, the God of Israel (v. 3).

B · 5:4–5

Theophany: YHWH marches from Seir and Sinai

The LORD's going forth from Seir and his march from the field of Edom convulse creation: earth quakes, the heavens drip dew, the clouds drip water (v. 4), and the mountains are shaken before the face of the LORD — 'this Sinai' — before the LORD, the God of Israel (v. 5). The cosmic upheaval frames the coming deliverance as a divine warrior-advent.

C · 5:6–8

The desolate days before Deborah

In the days of Shamgar son of Anath and of Jael the highways were abandoned and travelers took crooked byways (v. 6); the mighty in Israel failed until Deborah arose, 'a mother in Israel' (v. 7). New gods were chosen and war came to the gates, yet shield and spear were not seen among forty thousand in Israel (v. 8) — a portrait of apostasy and military helplessness.

D · 5:9–11

Call to recount the LORD's righteous acts

The singer's heart inclines to Israel's commanders and to those who volunteered among the people; again εὐλογεῖτε κύριον (v. 9). Riders on white donkeys, those seated in judgment, and travelers on the road are bidden to recount, at the watering-places, the δικαιοσύνας ('righteous acts') of the LORD — for then the people of the LORD went down to the gates (vv. 10–11).

E · 5:12–18

The muster and rebuke of the tribes

The fourfold ἐξεγείρου ('awake!') rouses Deborah to song and Barak to lead captives away (v. 12). The remnant goes down to the mighty (v. 13). Ephraim, Benjamin, Machir, and Zebulun march out with the commanders of Issachar and Barak (vv. 14–15a); but Reuben sits among the sheepfolds with 'great searchings of heart' (vv. 15b–16), Gilead, Dan, and Asher remain at the Jordan, in ships, and by the seacoast (v. 17), while Zebulun and Naphtali risk their very lives on the heights of the field (v. 18).

F · 5:19–23

The battle at Taanach and the curse of Meroz

The kings of Canaan fight at Taanach by the waters of Megiddo but take no spoil of silver (v. 19). From heaven the very stars fight against Sisera (v. 20); the ancient torrent Kishon sweeps the enemy away (v. 21); the horse-hooves are battered in flight (v. 22). The angel of the LORD curses Meroz bitterly, because its people did not come to the help of the LORD among the mighty (v. 23).

G · 5:24–27

Jael blessed and the death of Sisera

Jael, wife of Heber the Kenite, is blessed above women in the tent (v. 24). Sisera asks water; she gives milk and brings curds in a lordly bowl (v. 25). With her left hand to the peg and her right to the workman's hammer she strikes, pierces, and shatters his head and temple (v. 26). Between her feet he sinks, falls, and lies dead — 'where he sank, there he fell, undone' (v. 27).

H · 5:28–30

The mother of Sisera at the lattice

Through the window the mother of Sisera peers out beyond the lattice, asking why his chariot delays (v. 28). Her wisest princesses answer, and she repeats their words to herself (v. 29): surely they are dividing spoil — dyed garments for Sisera, embroidered cloths for the victors' necks (v. 30) — a tragic irony, for he lies dead.

I · 5:31

Closing doxology

The song ends in prayer: 'So perish all your enemies, O LORD; but let those who love him be as the going-forth of the sun in its strength.' The narrator's coda notes that the land had rest forty years.

1 καὶ ᾤσαν Δεββωρα καὶ Βαρακ υἱὸς Αβινεεμ ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγοντες

And Deborah and Barak son of Abinoam sang on that day, saying:

Narrative superscription introducing the song (frame around the poem)

καὶ ᾤσαν

The prose superscription frames the entire poem; the aorist ᾤσαν (from ᾄδω, 'sing') sets the victory-song on the day of triumph. The masculine plural participle λέγοντες ('saying') introduces the quoted song that follows, even though one subject (Δεββωρα) is feminine — a constructio ad sensum embracing both singers.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

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

ᾤσαν
sang

Aor Act Indic 3 Pl · ᾤδω

main verb (introducing the victory-song)

→ **constative aorist (the singing of the song as a whole)**

ᾤδω: 'sing'; the aorist ᾤσαν (ᾤσα, ᾤσαν) renders Hebrew וַתִּשֹּׁר ('and she sang', from וְשָׁרָה); the verb governs the whole poem of vv. 2–31; not to be confused with the imperfect of εἰμί. The victory-song genre (cf. Exod 15; Judg 5) celebrates YHWH's deliverance in battle.

Δεββωρα
Deborah

subject (indeclinable proper noun)

Δεββωρα: transliteration of Hebrew דְּבוּרָה ('bee'); the prophetess and judge of Israel (Judg 4); treated as indeclinable here (cf. the genitive Δεββωρας at v. 15, where a declined form appears).

καὶ
and

coordinate conjunction

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

Βαρακ
Barak

subject (indeclinable proper noun, coordinate with Δεββωρα)

Βαρακ: transliteration of Hebrew בָּרַק ('lightning'); the military commander summoned by Deborah (Judg 4:6); indeclinable throughout the chapter.

υἱός
son

Nominative

appositional (in apposition to Βαρακ)

υἱός: 'son'; the nominative υἱός Αβινεεμ stands in apposition to the indeclinable Βαρακ, supplying the patronymic; the construction X υἱός Y is the standard LXX rendering of the Hebrew X בֶּן Y.

Αβινεεμ
Abinoam

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

Αβινεεμ: transliteration of Hebrew אֲבִינֵעָם ('my father is delight/pleasantness'); indeclinable; the patronymic of Barak, recurring at v. 12.

ἐν
in / 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.

ἡμέρα

day

Dative

dative of time (with ἐκείνη: 'on that day')

ἡμέρα: 'day'; the phrase ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') renders מִיּוֹם הַהוּא, anchoring the song to the day of the victory narrated in ch. 4.

ἐκείνη

that

Dative

demonstrative adjective (modifying ἡμέρα)

ἐκείνος: 'that'; the deictic points back to the day of triumph over Sisera and the Canaanite host.

λέγοντες

saying

Pres Act Part Nom Masc Pl · λέγω

participle of speaking (introducing direct discourse)

→ present participle (speech accompanying the objecting)

λέγω: the masculine plural participle λέγοντες introduces the quoted song; the masculine gender embraces both Deborah and Barak (constructio ad sensum), and λέγων/λέγοντες is the standard LXX marker of quotation, calquing Hebrew מַלְאָךְ.

2 ἀπεκαλύφθη ἀποκάλυμμα ἐν Ἰσραὴλ ἐν τῷ ἐκουσιασθῆναι λαὸν εὐλογεῖτε κύριον

A revelation was revealed in Israel when the people offered themselves willingly. Bless the LORD!

Opening strophe of the song (cognate-figure incipit)

ἀπεκαλύφθη ἀποκάλυμμα

The song proper opens with the obscure cognate figure ἀπεκαλύφθη ἀποκάλυμμα ('a revelation was revealed'), a wooden rendering of the difficult Hebrew תִּגְדַּל גְּדָרָם ('when locks were loosed' / 'when leaders led'). The temporal articular infinitive ἐν τῷ ἐκουσιασθῆναι λαόν ('when the people volunteered') links the willing self-offering of the people to the refrain εὐλογεῖτε κύριον, which recurs at v. 9.

ἀπεκαλύφθη

was revealed

Aor Pass Indic 3 Sg · ἀποκαλύπτω

main verb (cognate construction with ἀποκάλυμμα)

→ constative aorist (a single revelatory event)

ἀποκαλύπτω: 'uncover / reveal'; the passive ἀπεκαλύφθη with cognate subject ἀποκάλυμμα forms a Hebraizing figura etymologica rendering the obscure Hebrew תוערָה בְּפָרֹעַ; the translator construed the root פָּרַע as 'uncover/loose', yielding 'an uncovering was uncovered' — itself a crux of the song's opening.

ἀποκάλυμμα

a revelation / uncovering

Nominative

subject (cognate nominative with ἀπεκαλύφθη)

ἀποκάλυμμα: 'thing uncovered / revelation'; a rare neuter cognate noun (cf. ἀποκάλυψις); the cognate subject reproduces the Hebrew infinitive-absolute-like emphasis of תוערָה; the precise sense ('leaders leading' / 'locks loosed for battle') remains disputed.

ἐν

in

preposition + dative (sphere)

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

Ισραηλ

Israel

dative object of ἐν (indeclinable proper noun)

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable throughout the LXX; 'in Israel' is the recurring locative refrain of the song (vv. 2, 7, 8, 9, 11).

ἐν

in / when

preposition + dative articular infinitive (temporal)

ἐν τῷ + infinitive: a temporal construction ('when / while'), the standard LXX rendering of the Hebrew אֲשֶׁר + infinitive construct; here 'when the people offered themselves willingly'

τῷ

the

Dative

article (with articular infinitive)

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

ἐκουσιασθῆναι

to offer willingly

Aor Pass Inf · ἐκουσιάζομαι

articular infinitive (temporal: 'when ... volunteered')

ἐκουσιάζομαι: 'offer / volunteer willingly'; renders Hebrew בָּרַךְ (volunteer / offer freely); the same root underlies οἱ ἐκουσιαζόμενοι at v. 9; the willing self-offering of the people for battle is the cause of the praise that follows.

λαὸν

the people

Accusative

accusative subject of the articular infinitive

λαός: 'people'; the accusative is the subject of the infinitive ἐκουσιασθῆναι ('that the people offered themselves'), a normal Greek construction with articular infinitives.

εὐλογεῖτε

bless

Pres Act Impv 2 Pl · εὐλογέω

main verb (imperative refrain)

→ durative present imperative (ongoing summons to praise)

εὐλογέω: 'bless / praise'; renders Hebrew יִבְרַךְ; the imperative εὐλογεῖτε κύριον is the song's recurring refrain (also v. 9), calling the assembly to bless YHWH for the deliverance.

κύριον

the LORD

Accusative

direct object of εὐλογεῖτε

κύριος; the standard LXX rendering of the Tetragrammaton יהוה; the accusative object of εὐλογεῖτε; YHWH is the one to be blessed for the willing muster and victory.

3 ἀκούσατε βασιλεῖς καὶ ἐνωτίσασθε σατράπαι ἐγὼ εἰμι τῷ κυρίῳ ἐγὼ εἰμι ᾄσομαι ψαλῷ τῷ κυρίῳ τῷ θεῷ Ισραηλ

Hear, O kings, and give ear, O satraps! I, even I, will sing to the LORD; I will make melody to the LORD, the God of Israel.

Summons to the nations' rulers and self-dedication of the singer

ἀκούσατε βασιλεῖς

The singer summons the kings and satraps of the nations to hear (synonymous parallelism ἀκούσατε // ἐνωτίσασθε), then pledges in emphatic first person (ἐγὼ εἰμι ... ἐγὼ εἰμι) to sing and make melody to YHWH. The doubled ἐγὼ εἰμι is a wooden calque of the Hebrew emphatic אֲנִי אֲנִי, and the synonymous pair ᾄσομαι // ψαλῷ mirrors the Hebrew poetic parallelism.

ἀκούσατε

hear

Aor Act Impv 2 Pl · ἀκούω

main verb (imperative summons)

→ **ingressive aorist imperative** (give a hearing!)

ἀκούω: 'hear / listen'; renders יִשְׁמָע; the summons to kings is a stock prophetic device calling rulers to witness YHWH's deeds (cf. Ps 2:10; Isa 49:1).

βασιλεῖς

O kings

Vocative

vocative of address

βασιλεύς: 'king'; the nominative/vocative plural βασιλεῖς addresses the rulers of the nations summoned to hear the song; renders מְלָכִים.

καὶ

and

coordinate conjunction

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

ἐνωτίσασθε

give ear

Aor Mid Impv 2 Pl · ἐνωτίζομαι

main verb (parallel imperative to ἀκούσατε)

→ **ingressive aorist imperative**

ἐνωτίζομαι: 'give ear / listen' (from ἐν + οὖς, 'into the ear'); a LXX poetic verb rendering Hebrew וְשָׁמַעְתִּיךָ; the synonymous parallel ἀκούσατε // ἐνωτίσασθε is characteristic of Hebrew verse.

σατράπαι

O satraps / rulers

Vocative

vocative of address (parallel to βασιλεῖς)

σατράπης: 'satrap / governor' (a Persian loanword, ultimately Old Persian xšaθrapāvan); used in the LXX for מְלָכִים ('rulers / dignitaries'); the anachronistic Persian term renders the parallel Hebrew word for high officials.

ἐγώ

I

Nominative

emphatic subject pronoun

ἐγώ: the emphatic first-person pronoun; the doubled ἐγώ εἰμι ... ἐγώ εἰμι woodenly renders the Hebrew emphatic אֲנִי יְהוָה ('to the LORD, I — I will sing').

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (with dative τῷ κυρίῳ: 'I belong to the LORD')

→ **stative present**

εἰμί: 'be'; ἐγώ εἰμι τῷ κυρίῳ is a literalistic rendering of the Hebrew (lit. 'I — to the LORD'), expressing belonging or dedication to YHWH; the Greek is awkward, reflecting close adherence to the Hebrew word-order.

τῷ

the

Dative

article

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

κυρίῳ

to the LORD

Dative

dative of belonging / advantage

κύριος: rendering of the Tetragrammaton יהוה; the dative marks the one to whom the singer dedicates herself and her song.

ἐγώ

I

Nominative

emphatic subject pronoun (anaphoric repetition)

ἐγώ: the second emphatic ἐγώ reinforces the singer's personal commitment, calquing the repeated Hebrew אֲנִי.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (repetition)

→ **stative present**

εἰμί: the repeated ἐγώ εἰμι continues the literalistic rendering; here it leads into the cohortative ᾄσομαι ('I will sing').

ᾄσομαι

I will sing

Fut Mid Indic 1 Sg · ᾄδω

main verb (first-person resolve)

→ **volitive future (cohortative: 'I will sing!')**

ᾄδω: 'sing'; the future middle ᾄσομαι renders the Hebrew cohortative אֲשִׁירָא ('let me sing / I will sing'); paired synonymously with ψαλῶ in the next colon.

ψαλῶ

I will make melody

Fut Act Indic 1 Sg · ψάλλω

main verb (synonymous parallel to ᾠσομαι)

→ volitive future (cohortative)

ψάλλω: 'pluck (a string) / make melody / sing to instrumental accompaniment'; renders רָמַחְ; the pair ᾠσομαι // ψαλῶ mirrors the Hebrew רָמַחְ // יָשַׁחְ, the standard poetic doublet for praise (cf. Ps 27:6 LXX).

τῷ

the

Dative

article

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

κυρίῳ

to the LORD

Dative

dative (recipient of praise)

κύριος: rendering of יהוה; the object of the singing and melody-making.

τῷ

the

Dative

article (in apposition)

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

θεῷ

God

Dative

dative in apposition to κυρίῳ

θεός: 'God'; the appositional τῷ θεῷ Ἰσραὴλ ('the God of Israel') identifies YHWH as Israel's covenant deity; renders יְהוָה לֵאלֹהֵינוּ.

Ἰσραὴλ

of Israel

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

Ἰσραὴλ: indeclinable; in the title θεῷ Ἰσραὴλ the proper noun functions as a genitive of relationship ('the God of Israel'), the covenant formula identifying the recipient of the song.

4 κύριε ἐν τῇ ἐξόδῳ σου ἐν Σηὶρ ἐν τῷ ἀπαίρειν σε ἐξ ἄγρου Ἐδωμ γῆ ἐσειέσθῃ καὶ ὁ οὐρανὸς ἔσταξεν δρόσους καὶ αἱ νεφέλαι ἔσταξαν ὕδωρ

O LORD, at your going forth from Seir, when you set out from the field of Edom, the earth quaked, and the heaven dropped dew, and the clouds dropped water.

Theophany strophe: YHWH the divine warrior advances (vocative apostrophe)

κύριε ἐν τῇ ἐξόδῳ σου

Direct apostrophe (κύριε) opens the theophany. Two parallel temporal phrases — ἐν τῇ ἐξόδῳ σου ('at your going forth') and the articular infinitive ἐν τῷ ἀπαίρειν σε ('when you set out') — frame YHWH's march from Seir/Edom. The cosmic response is given in a tricolon: earth quaked, heaven dropped dew, clouds dropped water, picturing creation convulsed before the advancing divine warrior.

κύριε

O LORD

Vocative

vocative of address (apostrophe)

κύριος (voc. κύριε): rendering of the Tetragrammaton יהוה; the direct address opens the theophany, turning from the summoned kings (v. 3) to YHWH himself.

ἐν

at / in

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.

ἐξόδῳ

going forth

Dative

dative of time (with ἐν: 'at your going forth')

ἐξόδος: 'going out / departure / exodus'; renders Hebrew מַצְוֶה (inf. of מָצָה); here YHWH's martial 'going forth' from Seir is depicted as a military advance; cf. the same noun at v. 31 (ἐξόδος ἡλίου, 'the going-forth of the sun').

σου

your

Genitive

genitive of possession (subjective: 'your going forth')

σύ (gen. σου): the genitive marks YHWH as the one going forth; addressed in the second person within the apostrophe.

ἐν

in / from

preposition + dative (place of origin)

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

Σηρ

Seir

dative object of ἐν (indeclinable place-name)

Σηρ: transliteration of Hebrew שֵׁעִיר, the mountainous region of Edom south of Judah; indeclinable; together with Edom and Sinai it locates YHWH's theophanic advent in the southern wilderness traditions (cf. Deut 33:2; Hab 3:3).

ἐν

when

preposition + dative articular infinitive (temporal)

ἐν τῷ + infinitive: temporal construction ('when'), parallel to ἐν τῇ ἐξόδῳ σου; renders the Hebrew כִּי־מָרַח ('when you marched').

τῷ

the

Dative

article (with articular infinitive)

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

ἀπαίρειν

to set out

Pres Act Inf · ἀπαίρω

articular infinitive (temporal: 'when you set out')

ἀπαίρω: 'set out / depart / march away'; renders Hebrew מָרַח ('march / stride'); a verb of military movement, here YHWH's stride out from the field of Edom.

σε

you

Accusative

accusative subject of the articular infinitive

σύ (acc. σε): the accusative is the subject of the infinitive ἀπαίρειν ('when you set out'), addressed to YHWH.

ἐξ

from

preposition + genitive (source)

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

ἀγροῦ

field / country

Genitive

genitive of source (with ἐξ: 'from the field')

ἀγρός: 'field / open country / territory'; renders Hebrew חֶדְשׁ; 'the field of Edom' (ἀγροῦ Εδωμ) designates the open country of Edom from which YHWH marches.

Εδωμ

Edom

genitive of relationship (indeclinable: 'field of Edom')

Εδωμ: transliteration of Hebrew עֲדוֹם; indeclinable; the region southeast of the Dead Sea, parallel to Seir; the southern theophany-geography evokes YHWH's advent as in Deut 33:2.

γῆ

earth / land

Nominative

subject of ἐσεισθη

γῆ: 'earth / land'; renders γῆ; the anarthrous γῆ ('earth') as subject of ἐσεισθη opens the tricolon of cosmic upheaval.

ἐσεισθη

quaked

Aor Pass Indic 3 Sg · σεῖω

main verb (cosmic response, first colon)

→ **constative aorist (the theophanic earthquake)**

σεῖω: 'shake'; the passive ἐσεισθη ('was shaken / quaked') renders ηῤῥῆ; earthquake is a standard accompaniment of theophany in OT poetry (cf. Ps 68:8 [67:9 LXX]; Hab 3:6).

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.

οὐρανός

heaven / sky

Nominative

subject of ἔσταξεν (second colon)

οὐρανός: 'heaven / sky'; renders שָׁמַיִם; the heavens dripping dew is part of the storm-theophany imagery, the convulsion of the upper world matching the quaking earth.

ἔσταξεν

dropped / dripped

Aor Act Indic 3 Sg · στάζω

main verb (second colon)

→ **constative aorist**

στάζω: 'drip / drop / let fall'; renders שָׁטַף; the heavens 'dripped' dew as the storm-God advances; the verb recurs in the parallel colon (ἔσταξαν).

δρόσους

dew(s)

Accusative

direct object of ἔσταξεν

δρόσος: 'dew'; the accusative plural δρόσους ('dews / drops of dew') is the object of ἔσταξεν; the moisture dripping from the storm-clouds of the theophany.

καὶ

and

coordinate conjunction (introducing third colon)

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

αἱ

the

Nominative

article (plural)

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

νεφέλαι

clouds

Nominative

subject of ἔσταξαν (third colon)

νεφέλη: 'cloud'; renders עָנָן; the clouds dripping water complete the storm-theophany tricolon (earth-heaven-clouds), a stock feature of the divine-warrior advent.

ἔσταξαν

dropped / dripped

Aor Act Indic 3 Pl · στάζω

main verb (third colon, parallel to ἔσταξεν)

→ constative aorist

στάζω: the plural ἔσταξαν agrees with αἱ νεφέλαι; the repetition of στάζω across the second and third cola reproduces the Hebrew poetic parallelism (יִפְּזַז ... יִפְּזַז).

ὕδωρ

water

Accusative

direct object of ἔσταξαν

ὕδωρ: 'water'; renders מַיִם; the accusative object of ἔσταξαν; 'water' parallels 'dew' (δρόσους) in the preceding colon, intensifying the deluge of the theophany.

5 ὄρη ἐσαλεύθησαν ἀπὸ προσώπου κυρίου Ελωι τοῦτο Σινα ἀπὸ προσώπου κυρίου θεοῦ Ἰσραηλ

The mountains were shaken before the face of the LORD — Eloi, this Sinai — before the face of the LORD, the God of Israel.

Theophany strophe continued: the mountains shaken (parallel to v. 4) ὄρη ἐσαλεύθησαν

The theophany climaxes: even the mountains quake before YHWH's face. The line is textually difficult: Ελωι τοῦτο Σινα corresponds to the Hebrew עַל־פְּנֵי הַיָּהּ ('this Sinai'), but the Greek has additionally transliterated a Hebrew word (Ελωι, perhaps from אֱלֹהִים, 'God of', or a doublet) — a marker of the translator's struggle with the archaic verse. The doubled ἀπὸ προσώπου κυρίου ('from before the face of the LORD') forms an inclusio around the obscure phrase.

ὄρη

mountains

Nominative

subject of ἐσαλεύθησαν

ὄρος (pl. ὄρη): 'mountain'; renders הָרִים; the quaking of the mountains before YHWH is a classic theophany-motif (cf. Ps 97:5 [96:5 LXX]; Mic 1:4); it intensifies the earth-quake of v. 4.

ἐσαλεύθησαν

were shaken

Aor Pass Indic 3 Pl · σαλεύω

main verb

→ constative aorist (theophanic convulsion)

σαλεύω: 'shake / cause to totter'; the passive ἐσαλεύθησαν renders הִלָּזְזוּ (in some witnesses; MT הִלָּזְזוּ 'flowed/quaked'); synonymous with ἐσείσθη (v. 4), continuing the imagery of nature convulsed before the divine warrior.

ἀπὸ

from / before

preposition + genitive (with προσώπου: 'from before')

ἀπὸ προσώπου: 'from before / from the presence of'; a Hebraism rendering מִפְּנֵי ('from before the face of'); the phrase forms an inclusio with its repetition later in the verse.

προσώπου

face / presence

Genitive

genitive object of ἀπὸ (idiomatic: 'before the face of')

πρόσωπον: 'face / presence'; renders מִפְּנֵי; ἀπὸ προσώπου κυρίου ('before the face of the LORD') is the standard LXX rendering of הַיְהוָה מִפְּנֵי, expressing the overwhelming nearness of YHWH that convulses creation.

κυρίου

of the LORD

Genitive

genitive of relationship (with προσώπου)

κύριος: rendering of the Tetragrammaton יהוה; the source of the theophanic upheaval.

Ελωι

Eloi (transliteration)

indeclinable transliterated intrusion

Ελωι: an untranslated transliteration, probably of Hebrew אֱלֹהִי ('God of') or a doublet of the divine name, intruding before τοῦτο Σιναι ('this Sinai'); the Hebrew of this colon (הַיְיָ שֵׁינַי) is itself obscure, and the Greek translator simply transliterated the puzzling element — a clear marker of the textual difficulty of the song.

τοῦτο

this

Nominative

demonstrative pronoun (apposition: 'this Sinai')

οὗτος: 'this'; the neuter τοῦτο with the indeclinable Σιναι renders the Hebrew הַיְיָ שֵׁינַי ('this is Sinai' / 'the One of Sinai'); the gender mismatch reflects the wooden rendering of an archaic Hebrew epithet.

Σιναι

Sinai

indeclinable place-name (apposition with τοῦτο)

Σιναι: transliteration of Hebrew סִינַי; indeclinable; the sacred mountain of the covenant; its mention links Deborah's deliverance to the foundational Sinai theophany.

ἀπὸ

from / before

preposition + genitive (repetition forming inclusio)

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

προσώπου

face / presence

Genitive

genitive object of ἀπὸ (idiomatic, repeated)

πρόσωπον: the repeated ἀπὸ προσώπου κυρίου closes the verse with an inclusio, framing the obscure central phrase between two statements of YHWH's overwhelming presence.

κυρίου

of the LORD

Genitive

genitive of relationship (repetition)

κύριος: rendering of יהוה.

θεοῦ

God

Genitive

genitive in apposition to κυρίου ('the God of Israel')

θεός: 'God'; the appositional κυρίου θεοῦ Ἰσραηλ ('the LORD, the God of Israel') echoes the title of v. 3, binding the theophany strophe to the opening call to praise.

Ἰσραηλ

of Israel

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

Ἰσραηλ: indeclinable; completes the covenant title θεοῦ Ἰσραηλ, identifying the theophanic God as Israel's own.

6 ἐν ἡμέραις Σαμεγαρ υἱοῦ Αναθ ἐν ἡμέραις Ιαηλ ἐξέλιπον ὁδοὺς καὶ ἐπορεύθησαν ἀτραπούς ἐπορεύθησαν ὁδοὺς διεστραμμένας

In the days of Shamgar son of Anath, in the days of Jael, they abandoned the roads, and they went by byways; they went by crooked paths.

Lament strophe: the desolation before the deliverance (temporal flashback) ἐν ἡμέραις Σαμεγαρ

A temporal flashback to the lawless 'days' of Shamgar and Jael, when the main highways were unsafe and travelers crept along crooked byways. The doubled ἐν ἡμέραις ('in the days of') and the repeated ἐπορεύθησαν create the dirge-like rhythm of the lament; the picture of abandoned roads dramatizes the breakdown of order before Deborah's rise (v. 7).

ἐν

in

preposition + dative (temporal)

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

ἡμέραις

days

Dative

dative of time (with ἐν: 'in the days of')

ἡμέρα: 'day'; the plural ἐν ἡμέραις ('in the days of') renders יָמֵי, the standard Hebrew temporal idiom for an era; here the period of insecurity before the deliverance.

Σαμεγαρ

Shamgar

genitive of relationship (indeclinable: 'days of Shamgar')

Σαμεγαρ: transliteration of Hebrew שָׁמְגָר; indeclinable; the judge-deliverer Shamgar son of Anath (Judg 3:31); his 'days' mark the era of Philistine/Canaanite oppression.

υἱοῦ

son

Genitive

genitive in apposition to Σαμεγαρ (patronymic)

υἱός: 'son'; the genitive υἱοῦ Αναθ ('son of Anath') is the patronymic of Shamgar; Anath is, ironically, also the name of a Canaanite war-goddess.

Αναθ

Anath

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

Αναθ: transliteration of Hebrew אָנַח; indeclinable; the patronymic of Shamgar (cf. Judg 3:31).

ἐν

in

preposition + dative (temporal, repeated)

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

ἡμέραις

days

Dative

dative of time (repetition: 'in the days of')

ἡμέρα: the repeated ἐν ἡμέραις forms the lament's parallel structure, pairing Shamgar with Jael as markers of the troubled era.

Ιαηλ

Jael

genitive of relationship (indeclinable: 'days of Jael')

Ιαηλ: transliteration of Hebrew יָאֵל ('mountain-goat'); indeclinable; the woman who will kill Sisera (vv. 24–27); here her name dates the era of disorder, anticipating her decisive role later in the song.

ἐξέλιπον

abandoned / ceased

Aor Act Indic 3 Pl · ἐκλείπω

main verb (with ὁδοὺς: roads forsaken)

→ **constative aorist**

ἐκλείπω: 'fail / cease / leave off'; the aorist ἐξέλιπον renders יָלַךְ ('ceased'); with ὁδοὺς ('roads') the sense is that the highways fell into disuse — travelers ceased to use them out of fear; the verb recurs three times in vv. 6–7, an emphatic anaphora of failure.

ὁδοὺς

roads / highways

Accusative

accusative object of ἐξέλιπον

ὁδός: 'road / way / highway'; renders תִּיָּהָר ('caravan-routes / highways'); the abandonment of the main roads signals the collapse of safe travel and commerce under oppression.

καὶ

and

coordinate conjunction

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

ἐπορεύθησαν

they went / traveled

Aor Pass Indic 3 Pl · πορεύομαι

main verb (with ἀτραπούς: 'went by byways')

→ **constative aorist**

πορεύομαι: 'go / travel'; the deponent aorist ἐπορεύθησαν renders יָצְאוּ; travelers resorted to back-paths to avoid the dangerous open roads; the verb is repeated for emphasis.

ἀτραπούς

byways / footpaths

Accusative

accusative of route (cognate-like: 'traveled byways')

ἀτραπός: 'path / byway / track'; renders תִּיָּהָר ('winding paths'); the accusative marks the route traversed; secondary tracks were used in place of the abandoned highways.

ἐπορεύθησαν

they went / traveled

Aor Pass Indic 3 Pl · πορεύομαι

main verb (repetition for emphasis)

→ **constative aorist**

πορεύομαι: the repeated ἐπορεύθησαν reinforces the lament; the doubling reproduces the parallelistic rhythm of the Hebrew verse.

ὁδοὺς

ways / paths

Accusative

accusative of route (with διεστραμμένas)

ὁδός: 'way / path'; here qualified by διεστραμμένas ('crooked'), describing the circuitous detours forced upon travelers.

διεστραμμένas

crooked / twisted

Perf Pass Part Acc Fem Pl · διαστρέφω

attributive participle (modifying ὁδοὺς)

διαστρέφω: 'twist / make crooked / pervert'; the perfect passive participle διεστραμμένas ('crooked / winding') renders תִּיָּהָר ('winding paths'); the resultative perfect describes paths that are settled in their crookedness — winding detours that avoid the perilous main roads.

7 ἐξέλιπον δυνατοὶ ἐν Ἰσραὴλ ἐξέλιπον ἕως οὗ ἀναστῆ Δεββωρα ἕως οὗ ἀναστῆ μήτηρ ἐν Ἰσραὴλ

The mighty in Israel failed, they failed — until Deborah arose, until a mother arose in Israel.

Lament strophe continued: the failure of the mighty until Deborah arises

ἐξέλιπον δυνατοὶ

The anaphoric ἐξέλιπον ... ἐξέλιπον ('they failed ... they failed', continuing from v. 6) laments the collapse of Israel's defenders, while the doubled ἕως οὗ ἀναστῆ ('until [Deborah / a mother] arose') marks the turning-point. The epithet μήτηρ ἐν Ἰσραὴλ ('a mother in Israel') gives Deborah a maternal-deliverer role, the answer to the era's desolation.

ἐξέλιπον

failed / ceased

Aor Act Indic 3 Pl · ἐκλείπω

main verb (with δυνατοὶ: 'the mighty failed')

→ **constative aorist**

ἐκλείπω: 'fail / cease / come to an end'; here the subject is δυνατοὶ ('the mighty / warriors'); the failure of Israel's defenders (the lack of armed resistance, cf. v. 8) is the era's defining feature; renders לָתַן / יָלַתַן.

δυνατοὶ

mighty ones / warriors

Nominative

subject (substantivized adjective)

δυνατός: 'mighty / powerful'; substantivized as 'the mighty / warriors'; renders נוֹרָא ('rural population / leadership' — itself obscure); the translator understood it as Israel's fighting men, whose absence the song laments.

ἐν

in

preposition + dative (sphere)

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

Ισραηλ

Israel

dative object of ἐν (indeclinable)

Ισραηλ: indeclinable; 'in Israel' (the locative refrain) frames both the failure and the deliverance.

ἐξέλιπον

failed / ceased

Aor Act Indic 3 Pl · ἐκλείπω

main verb (anaphoric repetition)

→ **constative aorist**

ἐκλείπω: the repeated ἐξέλιπον intensifies the lament through anaphora, a hallmark of the song's dirge-rhythm (cf. v. 6).

ἕως

until

conjunction (with οὗ: 'until')

ἕως οὗ: 'until'; a temporal conjunction (lit. 'until which [time]'); renders תַּל / פֶּסַל תַּל; introduces the decisive turning-point of the lament.

οὗ

which

Genitive

relative pronoun (with ἕως: 'until which time')

ὄς (gen. οὗ): the relative pronoun in the fixed phrase ἕως οὗ ('until'); the genitive is governed by ἕως.

ἀναστῆ

arose

Aor Act Subj 3 Sg · ἀνίστημι

verb of temporal clause (with ἕως οὗ: 'until ... arose')

→ **aorist subjunctive (anticipated event within ἕως-clause)**

ἀνίστημι: 'rise / arise / stand up'; the aorist subjunctive ἀναστῆ with ἕως οὗ marks the awaited rise of Deborah; the verb is used of God's raising up of deliverers (cf. Judg 2:16, 18 ἀνέστησεν κύριος κριτάς).

Δεββωρα

Deborah

subject of ἀναστῆ (indeclinable)

Δεββωρα: indeclinable; the rise of Deborah is the answer to the era's desolation; she is named first, then characterized as 'a mother in Israel' in the parallel colon.

ἕως

until

conjunction (repetition, parallel colon)

ἕως οὗ: the repeated 'until' reproduces the synonymous parallelism, restating the turning-point with the maternal epithet.

οὗ

which

Genitive

relative pronoun (with ἕως, repeated)

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

ἀναστῆ

arose

Aor Act Subj 3 Sg · ἀνίστημι

verb of temporal clause (repetition)

→ **aorist subjunctive**

ἀνίστημι: the repeated ἀναστῆ binds the two parallel cola, restating Deborah's rise under the epithet μήτηρ.

μήτηρ

a mother

Nominative

subject of the second ἀναστῆ (apposition to Δεββωρα)

μήτηρ: 'mother'; renders μηρ; the epithet μήτηρ ἐν Ἰσραηλ ('a mother in Israel') casts Deborah as a maternal protector and deliverer of the nation, paralleling her naming in the first colon.

ἐν

in

preposition + dative (sphere)

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

Ἰσραηλ

Israel

dative object of ἐν (indeclinable)

Ἰσραηλ: indeclinable; the closing 'in Israel' echoes the opening of the verse, framing the lament's reversal.

8 ἐξελέξαντο θεοὺς καινοὺς τότε ἐπολέμησαν πόλεις ἀρχόντων θυρεὸς ἐὰν ὀφθῇ καὶ λόγχη ἐν τεσσαράκοντα χιλιάσιν ἐν Ἰσραηλ

They chose new gods; then they made war on the cities of rulers. Shield was not to be seen, nor spear, among forty thousand in Israel.

Lament strophe: apostasy and military helplessness

ἐξελέξαντο θεοὺς καινοὺς

The cause of the desolation is named: Israel 'chose new gods' (apostasy), and then war came to the gates. The final colon — θυρεὸς ἐὰν ὀφθῇ καὶ λόγχη ('if a shield were seen, or a spear') — is an obscure conditional lamenting that no shield or spear was to be found among Israel's forty thousand; the Greek is awkward, reflecting the difficult Hebrew. Apostasy and disarmament are paired as the marks of Israel's degradation.

ἐξελέξαντο

they chose

Aor Mid Indic 3 Pl · ἐκλέγομαι

main verb (apostasy)

→ **constative aorist**

ἐκλέγομαι: 'choose / select (for oneself)'; the middle ἐξελέξαντο renders רָבּוּ ('they chose'); the choosing of 'new gods' is the root cause of Israel's plight — apostasy invites oppression (the Deuteronomistic logic of Judges).

θεοὺς

gods

Accusative

direct object of ἐξελέξαντο

θεός: 'god'; the accusative plural θεοὺς καινούς ('new gods') renders מִיְהוָה מִשְׁתַּחֲוִי; the worship of newly-adopted deities is Israel's covenant-breach (cf. Deut 32:17, 'new gods that came lately').

καινούς

new

Accusative

attributive adjective (modifying θεοὺς)

καινός: 'new / fresh'; renders מִשְׁתַּחֲוִי; the 'newness' of the gods underscores Israel's faithlessness in abandoning YHWH for recently-adopted idols.

τότε

then

temporal adverb (consequence)

τότε: 'then / at that time'; renders וְכֵן; marks the consequence of apostasy — war comes upon the gates; τότε is a key structuring adverb in the song (cf. vv. 11, 13, 19, 22).

ἐπολέμησαν

they made war

Aor Act Indic 3 Pl · πολεμέω

main verb (with πόλεις: 'warred on cities')

→ **constative aorist**

πολεμέω: 'make war / fight'; the aorist ἐπολέμησαν renders מִלְחָמָה ('fight'); the obscure Hebrew (מִלְחָמָה מִן הַבָּיִת, 'war at the gates') is rendered with πόλεις ἀρχόντων ('cities of rulers') as the object/locus of the fighting.

πόλεις

cities

Accusative

accusative object of ἐπολέμησαν

πόλις: 'city'; the accusative plural πόλεις ('cities') renders the obscure מִן הַבָּיִת ('gates'); 'cities of rulers' may render an attempt to make sense of the difficult Hebrew, the gates being the place of battle.

ἀρχόντων

of rulers

Genitive

genitive of possession (modifying πόλεις)

ἄρχων: 'ruler / commander'; the genitive plural ἀρχόντων ('of rulers') qualifies πόλεις; the phrase 'cities of rulers' renders the difficult underlying text.

θυρεός

shield

Nominative

subject of ὀφθῆ (in conditional)

θυρεός: 'shield' (the large, door-shaped body-shield); renders וְלֹא; the absence of shields among Israel's host dramatizes their military helplessness — they cannot resist the Canaanite chariotry.

ἐάν

if

conditional conjunction (with ὀφθῆ)

ἐάν: 'if'; takes the subjunctive (ὀφθῆ); the clause θυρεός ἐάν ὀφθῆ ('if a shield should be seen') laments that scarcely a shield or spear could be found — the conditional underscores the rarity of weapons.

ὀφθῆ

should be seen

Aor Pass Subj 3 Sg · ὁράω

verb of conditional clause (with ἐάν)

→ **aorist passive subjunctive (hypothetical)**

ὁράω: 'see'; the aorist passive subjunctive ὀφθῆ ('should be seen / appear') with ἐάν renders the rarity of weapons (Hebrew מִן הַבָּיִת); the point is that not a shield nor a spear was to be seen in all Israel.

καὶ

and / nor

coordinate conjunction (linking θυρεός and λόγχη)

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

λόγχη

spear / lance

Nominative

subject (coordinate with θυρεός under ὀφθῆ)

λόγχη: 'spear-head / lance'; renders מִן הַבָּיִת; coordinate with θυρεός under the verb ὀφθῆ; the pairing 'shield and spear' is a merism for armament generally — none was to be found.

ἐν

among

preposition + dative (within a number)

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

τεσσαράκοντα

forty

indeclinable numeral (modifying χιλιάσιν)

τεσσαράκοντα: 'forty'; indeclinable numeral; renders **מֵאַרְבָּעִים**; 'forty thousand in Israel' is the muster-figure of the people, among whom — astonishingly — scarcely a weapon could be found.

χιλιάσιν

thousands

Dative

dative object of ἐν (with τεσσαράκοντα: 'forty thousand')

χιλιάς: 'thousand / group of a thousand'; the dative plural χιλιάσιν with τεσσαράκοντα ('among forty thousands') renders **הָלָאֵךְ**; the term may also denote military 'clans/units', heightening the picture of a disarmed host.

ἐν

in

preposition + dative (sphere, repeated)

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

Ισραηλ

Israel

dative object of ἐν (indeclinable)

Ισραηλ: indeclinable; the closing 'in Israel' seals the lament over disarmament, the locative refrain recurring once more.

9 ἡ καρδία μου εἰς τὰ διατεταγμένα τῷ Ισραηλ οἱ ἐκουσιαζόμενοι ἐν λαῷ εὐλογεῖτε κύριον

My heart is toward the decrees appointed for Israel; you who volunteered among the people — bless the LORD!

Renewed call to praise (echo of v. 2 refrain)

ἡ καρδία μου

The singer's heart turns to the commanders/decrees of Israel and to those who volunteered (οἱ ἐκουσιαζόμενοι, echoing ἐκουσιασθῆναι in v. 2). The refrain εὐλογεῖτε κύριον repeats verbatim from v. 2, marking the opening of the third major movement (the call to recount YHWH's righteous acts, vv. 9–11).

ἡ

the

Nominative

article

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

καρδία

heart

Nominative

subject (verbless clause)

καρδία: 'heart'; renders בֶּלֵךְ; the singer's heart 'goes out to' (εἰς) Israel's commanders/decrees; the verbless clause ('my heart is toward...') expresses warm solidarity with those who served.

μου

my

Genitive

genitive of possession

ἐγὼ (gen. μου): the first-person possessive identifies the singer (Deborah) as the speaker, as at vv. 3, 21.

εἰς

toward

preposition + accusative (direction of affection)

εἰς: 'to / toward'; here marks the direction of the heart's inclination — affectionate regard for Israel's leaders/decrees.

τὰ

the

Accusative

article (with participle)

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

διατεταγμένα

the things ordained / decrees

Perf Pass Part Acc Neut Pl · διατάσσω

substantivized participle (object of εἰς)

διατάσσω: 'arrange / appoint / ordain'; the substantivized perfect passive participle τὰ διατεταγμένα ('the things ordained / the commanders' decrees') renders the obscure Hebrew לְאֲרָצִי, יְקִי אֶת־לִּי ('the commanders of Israel'); the resultative perfect denotes settled ordinances or those who issue them.

τῷ

the

Dative

article (with Ἰσραηλ, dative of advantage)

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

Ἰσραηλ

Israel

dative of advantage (indeclinable: 'for Israel')

Ἰσραηλ: indeclinable; with the article τῷ it functions as a dative ('for / among Israel'); the decrees are those appointed for the nation's deliverance.

οἱ

the

Nominative

article (with participle)

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

ἐκουσιαζόμενοι

those who volunteer

Pres Mid Part Nom Masc Pl · ἐκουσιάζομαι

substantivized participle (vocative-like address)

ἐκουσιάζομαι: 'offer / volunteer willingly'; the present participle οἱ ἐκουσιαζόμενοι ('those who volunteer') deliberately echoes ἐκουσιασθῆναι (v. 2); these willing fighters are summoned, with the singer's heart, to bless the LORD.

ἐν

among

preposition + dative (sphere)

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

λαῶ

the people

Dative

dative object of ἐν ('among the people')

λαός: 'people'; renders דָּג; 'among the people' locates the volunteers within the covenant assembly of Israel.

εὐλογεῖτε

bless

Pres Act Impv 2 Pl · εὐλογέω

main verb (imperative refrain, echo of v. 2)

→ durative present imperative

εὐλογέω: the refrain εὐλογεῖτε κύριον repeats verbatim from v. 2, a structural marker opening the song's third movement; the volunteers are called to bless YHWH for the victory.

κύριον

the LORD

Accusative

direct object of εὐλογεῖτε

κύριος; rendering of the Tetragrammaton
יהוה; the object of blessing.

10 ἐπιβεβηκότες ἐπὶ ὄνου θηλείας μεσημβρίας καθήμενοι ἐπὶ κριτηρίου καὶ πορευόμενοι ἐπὶ ὁδὸς συνέδρων ἐφ' ὁδῶ

You who ride on a female donkey at midday, you who sit upon the judgment-seat, and you who travel on the roads of the councils — speak, on the road!

Tricolon of addressees: all social classes summoned to recount (vocative participles)

ἐπιβεβηκότες ἐπὶ ὄνου

A tricolon of substantivized participles addresses three classes — the well-to-do riders on donkeys, the seated magistrates, and ordinary travelers — summoning all alike to consider and recount YHWH's deeds (the imperative διηγεῖσθε follows in v. 11). The phrase ὄνου θηλείας μεσημβρίας ('female donkey of midday') is an obscure rendering of the Hebrew 'white she-asses' (תִּירְחָצַ תִּנּוֹנִתָא), the translator construing רַחֲצַ as 'noon/brightness'.

ἐπιβεβηκότες

those who ride / have mounted

Perf Act Part Nom Masc Pl · ἐπιβαίνω

substantivized participle (vocative-like address)

ἐπιβαίνω: 'mount / go up on / ride'; the perfect active participle ἐπιβεβηκότες ('those mounted / riding') denotes the well-off who ride donkeys; renders רִכְבֵּי ('riders of'); the resultative perfect pictures them seated astride their mounts.

ἐπὶ

on

preposition + genitive (position)

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

ὄνου

donkey

Genitive

genitive object of ἐπὶ (mount ridden)

ὄνος: 'donkey / ass'; renders נוֹנָה ('she-ass'); riding a donkey marks status and peaceable travel (cf. Judg 10:4; 12:14); the well-to-do are summoned alongside the poor.

θηλείας

female

Genitive

attributive adjective (modifying ὄνου)

θηλὺς: 'female'; renders the feminine נוֹנָה ('she-asses'); the gender-specification reflects close adherence to the Hebrew noun.

μεσημβρίας

at midday / noon

Genitive

genitive of time (with θηλείας: an obscure rendering)

μεσημβρία: 'midday / noon' (also 'south'); the genitive μεσημβρίας renders the Hebrew רוֹחַ ('white / tawny [she-asses]'), the translator deriving צַח from a root for brightness/noon — a crux; the resulting 'she-asses of noon' is an unintended product of the wooden rendering.

καθήμενοι

those who sit

Pres Mid Part Nom Masc Pl · κάθημαι

substantivized participle (second addressee)

κάθημαι: 'sit / be seated'; the present participle καθήμενοι ('those who sit') denotes the magistrates seated for judgment; renders שִׁבְי ('those who sit/dwell'); the seated judges are the second class summoned.

ἐπὶ

upon

preposition + genitive (position)

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

κριτηρίου

judgment-seat / tribunal

Genitive

genitive object of ἐπὶ (place of judging)

κριτήριον: 'court / tribunal / judgment-seat'; renders the obscure מִדֵּי ('on rich carpets' / 'in judgment'); the translator took it as the seat of legal authority — the magistrates who 'sit on the tribunal.'

καὶ

and

coordinate conjunction

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

πορευόμενοι

those who travel

Pres Mid Part Nom Masc Pl · πορεύομαι

substantivized participle (third addressee)

πορεύομαι: 'go / travel / walk'; the present participle πορευόμενοι ('those who travel / walk') denotes ordinary wayfarers; renders הַלְכֵי ('those who walk on the way'); the third class — common travelers — completes the social tricolon.

ἐπὶ

on

preposition + accusative (route)

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

ὁδούς

roads

Accusative

accusative object of ἐπὶ (route traveled)

ὁδός: 'road / way'; renders דְּרָךְ; the roads now safe again (contrast v. 6, where they were abandoned) — order is restored.

συνέδρων

of councils / councillors

Genitive

genitive of relationship (modifying ὁδούς)

σύνεδρος: 'councillor / one who sits in assembly' (or συνέδριον, 'council'); the genitive plural συνέδρων renders an obscure element of the Hebrew; 'roads of councils' may denote routes to places of assembly where deeds are recounted.

ἐφ'

on

preposition + dative (elided ἐπί before rough breathing)

ἐπί (ἐφ' before rough breathing): 'on / upon'; the elided form before ὁδῶ; ἐφ' ὁδῶ ('on the road') closes the verse, perhaps a refrain-tag linking to the imperative διηγείσθε of v. 11.

ὁδῶ

the road

Dative

dative object of ἐφ' ('on the road')

ὁδός: 'road / way'; the dative with ἐπί; the closing 'on the road' rounds off the tricolon of travelers and leads into the summons to recount at the watering-places (v. 11).

11 διηγείσθε ἀπὸ φωνῆς ἀνακρουομένων ἀνὰ μέσον ὑδρευομένων ἐκεῖ δώσουσιν δικαιοσύνας κυρίῳ δικαιοσύνας αὐξήσον ἐν Ἰσραὴλ τότε κατέβη εἰς τὰς πόλεις λαὸς κυρίου

Recount it from the sound of those who strike up music among the water-drawers! There they will recount the righteous acts of the LORD — increase righteous acts in Israel! Then the people of the LORD went down to the gates.

Imperative climax of the call to recount, with the τότε-refrain of descent

διηγείσθε

The imperative διηγείσθε ('recount!') commands the rehearsal of YHWH's δικαιοσύναι ('righteous/saving acts') at the watering-places where the people gather. The repeated δικαιοσύνας frames the central theme. The closing τότε κατέβη ... λαὸς κυρίου ('then the people of the LORD went down') anticipates the muster of the tribes (vv. 12–18), the τότε echoing v. 8 and recurring at v. 13.

διηγείσθε

recount / tell

Pres Mid Impv 2 Pl · διηγέομαι

main verb (imperative summons to narrate)

→ durative present imperative (keep recounting)

διηγέομαι: 'narrate / recount in full'; the present imperative διηγείσθε commands the ongoing rehearsal of YHWH's deeds; renders the obscure Hebrew (וְיַגִּידוּ / וְיַגִּידוּ); the summoned classes (v. 10) are to tell of the deliverance.

ἀπὸ

from

preposition + genitive (source)

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

φωνῆς

the sound / voice

Genitive

genitive object of ἀπό (source of the recounting)

φωνή: 'voice / sound'; renders קוֹל; 'from the sound of those who strike up music' locates the recounting amid the festive noise at the wells; renders the obscure מְקוֹלֵי הַיְּצָחִים.

ἀνακρουμένων

of those who strike up music

Pres Mid Part Gen Masc Pl · ἀνακρούω

substantivized participle (genitive with φωνῆς)

ἀνακρούω: 'strike up (a tune) / play music'; the present middle participle ἀνακρουμένων ('those striking up music') renders the obscure Hebrew מְחַלְחֵלִים ('archers' or 'those who divide flocks'); the translator understood it as musicians making festive noise at the wells.

ἀνὰ

among

preposition (with μέσον: 'among / between')

ἀνὰ μέσον: 'in the midst of / among / between'; a LXX prepositional idiom rendering יְבַיֵּן; here 'among the water-drawers.'

μέσον

midst

Accusative

accusative (in the idiom ἀνὰ μέσον)

μέσος: 'middle / midst'; part of the fixed phrase ἀνὰ μέσον ('among').

ὕδρευομένων

of those who draw water

Pres Mid Part Gen Masc Pl · ὕδρεύομαι

substantivized participle (genitive with ἀνὰ μέσον)

ὕδρεύομαι: 'draw water'; the present participle ὕδρευομένων ('the water-drawers') renders מְחַלְחֵלִים ('places of drawing water'); the wells were communal gathering-places where deeds were recounted (cf. Gen 24:11; Exod 2:16).

ἐκεῖ

there

adverb of place

ἐκεῖ: 'there'; renders שָׁם; points to the watering-places as the locus of recounting YHWH's righteous deeds.

δώσουσιν

they will give / recount

Fut Act Indic 3 Pl · δίδωμι

main verb (with δικαιοσύνας: 'render the righteous acts')

→ predictive / gnomic future

δίδωμι: 'give'; here δώσουσιν δικαιοσύνας ('they will render / rehearse the righteous acts') renders תִּקְרָא וְיִסַּד ('they recount the righteous deeds'); the idiom 'give righteousnesses' = proclaim YHWH's saving acts.

δικαιοσύνας

righteous acts

Accusative

direct object of δώσουσιν

δικαιοσύνη (pl. δικαιοσύνας): 'righteousness / righteous act / saving deed'; the plural renders תִּקְרָא ('saving / vindicating acts'); in the song these are YHWH's victories that vindicate his people — the central theme of the recounting.

κυρίῳ

of the LORD

Dative

dative of relationship/possession (the LORD's righteous acts)

κύριος: rendering of the Tetragrammaton יהוה; the dative marks the acts as YHWH's own saving deeds (rendering יהוה יִקְרָא).

δικαιοσύνας

righteous acts

Accusative

direct object of αὐξήσον (repetition)

δικαιοσύνη: the repeated δικαιοσύνας frames the theme; here as the object of the imperative αὐξήσον ('increase the righteous acts in Israel').

αὐξήσον

increase

Aor Act Impv 2 Sg · αὐξάνω

main verb (imperative petition)

→ ingressive aorist imperative

αὐξάνω: 'increase / make to grow'; the aorist imperative αὐξήσον renders the obscure וְיִסַּד ('his villagery / leadership'), the translator deriving it from a root for increase; thus 'increase the righteous acts in Israel' — a petition for the multiplication of YHWH's saving deeds.

ἐν

in

preposition + dative (sphere)

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

Ισραηλ

Israel

dative object of ἐν (indeclinable)

Ισραηλ: indeclinable; the locative refrain 'in Israel' (cf. vv. 2, 7, 8, 9).

τότε

then

temporal adverb (transition to muster)

τότε: 'then'; renders יָדָה; the structuring adverb marks the descent of the people to the gates — the muster that v. 12 will summon; it echoes τότε at v. 8 and recurs at v. 13.

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb (with λαὸς κυρίου: 'the people went down')

→ *constative aorist*

καταβαίνω: 'go down / descend'; the aorist κατέβη renders טָרַד ('went down'); the people of the LORD 'went down' to the gates/cities for battle; the verb recurs (twice) at v. 13.

εἰς

to / into

preposition + accusative (goal of descent)

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

τὰς

the

Accusative

article (plural)

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

πόλεις

the gates / cities

Accusative

accusative object of εἰς (goal)

πόλις: 'city'; the accusative plural πόλεις renders פִּתְחוּ ('gates') — the gates of the cities being the place of assembly and battle; the people go down to muster (cf. v. 8).

λαὸς

the people

Nominative

subject of κατέβη

λαός: 'people'; the subject λαὸς κυρίου ('the people of the LORD') renders אֶמְצֵה יְהוָה; the covenant designation stresses that the muster is YHWH's own host going to war.

κυρίου

of the LORD

Genitive

genitive of relationship (with λαὸς: 'people of the LORD')

κύριος: rendering of יְהוָה; 'the people of the LORD' identifies Israel's army as the host of YHWH himself.

12 ἐξεγείρου ἐξεγείρου Δεββωρα ἐξεγείρου ἐξεγείρου λάλησον ὥδὴν ἀνάστα Βαρακ καὶ αἰχμαλώτισον αἰχμαλωσίαν σου υἱὸς Αβινεεμ

Awake, awake, Deborah! Awake, awake, utter a song! Arise, Barak, and lead captive your captivity, O son of Abinoam!

Self-summons opening the muster strophe (fourfold imperative) ἐξεγείρου ἐξεγείρου

The fourfold ἐξεγείρου ('awake!') rouses Deborah to song and the imperatives ἀνάστα ('arise') and αἰχμαλώτισον ('lead captive') rouse Barak to battle. The cognate figure αἰχμαλώτισον αἰχμαλωσίαν σου ('take captive your captivity') is a Hebraism (calquing לָקַח שְׂבִיבָה), the same idiom cited at Ps 68:18 (67:19 LXX) and Eph 4:8. The strophe opens the muster of the tribes (vv. 12–18).

ἐξεγείρου

awake

Pres Mid Impv 2 Sg · ἐξεγείρω

main verb (imperative self-summons)

→ durative present imperative (rouse yourself!)

ἐξεγείρω (mid.): 'rouse / wake up'; the present imperative ἐξεγείρου ('awake!') renders יָגֵעַ; the fourfold repetition is a wooden reproduction of the Hebrew doubled יָגֵעַ יָגֵעַ, an emphatic summons to action.

ἐξεγείρου

awake

Pres Mid Impv 2 Sg · ἐξεγείρω

main verb (emphatic repetition)

→ durative present imperative

ἐξεγείρω: the doubled ἐξεγείρου intensifies the summons, calquing the Hebrew יָגֵעַ יָגֵעַ.

Δεββωρα

Deborah

vocative of address (indeclinable)

Δεββωρα: indeclinable; addressed by name and summoned to take up the song of victory.

ἐξεγείρου

awake

Pres Mid Impv 2 Sg · ἐξεγείρω

main verb (third repetition)

→ durative present imperative

ἐξεγείρω: the third ἐξεγείρου opens the second pair of imperatives, leading to λάλησον ('utter a song').

ἐξεγείρου

awake

Pres Mid Impv 2 Sg · ἐξεγείρω

main verb (fourth repetition)

→ durative present imperative

ἐξεγείρω: the fourth ἐξεγείρου completes the emphatic anaphora before the command to sing.

λάλησον

utter / speak

Aor Act Impv 2 Sg · λαλέω

main verb (with ὠδήν: 'utter a song')

→ ingressive aorist imperative

λαλέω: 'speak / utter'; the aorist imperative λάλησον ὠδήν ('utter a song') renders יָשׁ יִרְבֵּד; Deborah is to give voice to the victory-song that she and Barak sing.

ὠδήν

a song

Accusative

direct object of λάλησον

ὠδή: 'song / ode'; renders יָשׁ; the cognate object of λάλησον; the very song that constitutes Judges 5.

ἀνάστα

arise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (imperative to Barak)

→ ingressive aorist imperative (athematic form)

ἀνίστημι: 'rise / stand up'; the athematic aorist imperative ἀνάστα ('arise!') renders אָקִם; the same root used of Deborah's rise (ἀναστῆ, v. 7); now Barak is summoned to rise for battle and to lead captives away.

Βαράκ

Barak

vocative of address (indeclinable)

Βαράκ: indeclinable; the commander summoned to rise and take the spoils of victory.

καὶ

and

coordinate conjunction

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

αἰχμαλώτισον

lead captive

Aor Act Impv 2 Sg · αἰχμαλωτίζω

main verb (cognate construction with αἰχμαλωσίαν)

→ ingressive aorist imperative

αἰχμαλωτίζω: 'take captive / lead into captivity'; the aorist imperative with cognate object αἰχμαλώτισον αἰχμαλωσίαν σου ('take captive your captivity') is a Hebraism rendering אָנֹכִי לְיָדָא; the figura etymologica intensifies the command and is famously quoted at Ps 68:18 (67:19 LXX) and Eph 4:8.

αἰχμαλωσίαν

captivity / band of captives

Accusative

cognate accusative (object of αἰχμαλώτισον)

αἰχμαλωσία: 'captivity / body of captives'; the cognate accusative with αἰχμαλώτισον; 'your captivity' = the captives you take; the abstract noun stands for the concrete band of prisoners led away in triumph.

σου

your

Genitive

genitive of possession (modifying αἰχμαλωσίαν)

σύ (gen. σου): 'your'; the captives that belong to Barak as victor — the spoils of his triumph over Sisera's host.

υἱός

son

Nominative

nominative for vocative (apposition to Βαράκ)

υἱός: 'son'; the nominative υἱός Αβινεεμ ('son of Abinoam') in apposition to the vocative Βαράκ; the patronymic (cf. v. 1) lends solemn, epic address.

Αβινεεμ

Abinoam

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

Αβινεεμ: indeclinable; the patronymic of Barak, repeated from v. 1, closing the summons with epic formality.

13 τότε κατέβη κατάλειμμα τοῖς ἰσχυροῖς λαὸς κυρίου κατέβη αὐτῷ ἐν τοῖς κραταιοῖς

Then a remnant went down to the mighty; the people of the LORD went down for him among the strong.

Muster strophe: the remnant descends to battle (τότε-refrain) τότε κατέβη κατάλειμμα

The τότε-refrain (cf. vv. 8, 11) and the doubled κατέβη ('went down') open the catalogue of the tribes. A 'remnant' (κατάλειμμα) of the people of the LORD goes down to join the mighty warriors. The obscure colon prepares for the tribal roll-call of vv. 14–18, where each tribe's response — march or stay — is recorded.

τότε

then

temporal adverb (refrain)

τότε: 'then'; renders תָּה; the structuring refrain (cf. vv. 8, 11) opening the tribal muster.

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb (with κατάλειμμα: 'a remnant went down')

→ constative aorist

καταβαίνω: 'go down / descend'; the aorist κατέβη renders תָּרַד; the descent to the gates/battle (cf. v. 11); the verb is doubled in this verse for emphasis.

κατάλειμμα

a remnant

Nominative

subject of the first κατέβη

κατάλειμμα: 'remnant / what is left over'; renders תִּרְשָׁ ('survivor / remnant'); the 'remnant' that went down to the nobles may denote the small force that answered the muster — a recurring biblical theme of the faithful few.

τοῖς

the

Dative

article (with ἰσχυροῖς)

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

ἰσχυροῖς

the mighty

Dative

dative (goal: 'down to the mighty')

ἰσχυρός: 'strong / mighty'; substantivized dative τοῖς ἰσχυροῖς ('to the mighty / nobles'); renders יְדִידֵי אֲדָמָה ('nobles / mighty ones'); the remnant goes down to join the warriors.

λαὸς

the people

Nominative

subject of the second κατέβη

λαός: 'people'; λαὸς κυρίου ('the people of the LORD', cf. v. 11) is the subject of the parallel colon — YHWH's host marching to war.

κυρίου

of the LORD

Genitive

genitive of relationship (with λαός)

κύριος: rendering of the Tetragrammaton יְהוָה; 'the people of the LORD' as YHWH's army (cf. v. 11).

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb (repetition, parallel colon)

→ constative aorist

καταβαίνω: the repeated κατέβη binds the two parallel cola, reinforcing the descent of YHWH's people to battle.

αὐτῷ

for him

Dative

dative of advantage (for YHWH)

αὐτός (dat. αὐτῷ): 'for him'; the dative of advantage refers to YHWH — the people went down 'for him', i.e. as his host in his cause; renders the Hebrew לוֹ ('for me/him', textually disputed).

ἐν

among

preposition + dative (sphere)

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

τοῖς

the

Dative

article (with κραταιοῖς)

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

κραταιοῖς

the strong / mighty

Dative

dative object of ἐν (substantivized: 'among the strong')

κραταιός: 'strong / mighty'; substantivized τοῖς κραταιοῖς ('among the strong/mighty'); renders יְבָרִיחַ ('warriors / mighty men'); synonym of ἰσχυροῖς, completing the parallelism.

14 ἐξ ἐμοῦ Εφραιμ ἐξερρίζωσεν αὐτούς ἐν τῷ Αμαληκ ὀπίσω σου Βενιαμιν ἐν τοῖς λαοῖς σου ἐν ἐμοὶ Μαχίρ
κατέβησαν ἐξερευνῶντες καὶ ἀπὸ Ζαβουλων ἔλκοντες ἐν ῥάβδῳ διηγήσεως γραμματέως

From me Ephraim rooted them out in Amalek; after you, Benjamin, among your peoples; from me Machir — they came down searching out — and from Zebulun those who draw with the staff of a scribe's narration.

Tribal roll-call (a): the tribes that mustered

ἐξ ἐμοῦ Εφραιμ

The catalogue of the responsive tribes begins: Ephraim, Benjamin, Machir (= Manasseh), and Zebulun. The verse is among the most obscure in the song; the Greek renders the archaic Hebrew woodenly (ἐξ ἐμοῦ ... ἐν ἐμοί, 'from me ... among me'). The closing image — those 'drawing with the staff of a scribe's narration' (ἐν ῥάβδῳ διηγήσεως γραμματέως) — depicts Zebulun's officers wielding the muster-officer's staff.

ἐξ

from

preposition + genitive (source)

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

ἐμοῦ

me

Genitive

genitive object of ἐξ ('from me')

ἐγώ (gen. ἐμοῦ): 'me'; ἐξ ἐμοῦ ('from me / out of me') woodenly renders the obscure Hebrew יָנִי ('from'); the speaker (Deborah or Ephraim personified) may be in view; the awkward Greek mirrors the difficult source.

Εφραιμ

Ephraim

subject of ἐξερρίζωσεν (indeclinable)

Εφραιμ: transliteration of Hebrew עִפְרַיִם; indeclinable; the leading central tribe, first in the roll-call of those who mustered against the foe.

ἐξερρίζωσεν

rooted out / uprooted

Aor Act Indic 3 Sg · ἐκρίζω

main verb (Ephraim's action)

→ constative aorist

ἐκρίζω: 'root out / uproot / extirpate'; the aorist ἐξερρίζωσεν renders the obscure עָרַשׁ ('their root'), the translator deriving a verb 'uproot'; Ephraim 'rooted out' the enemy — perhaps the Amalekites associated with the hill-country.

αὐτούς

them

Accusative

direct object of ἐξεργίζωσεν

αὐτός (acc. pl. αὐτούς): 'them'; the enemy uprooted by Ephraim; the antecedent is the foe implied in the battle-context.

ἐν

in

preposition + dative (locative)

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

τῷ

the

Dative

article (with Ἀμαληκ)

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

Ἀμαληκ

Amalek

dative object of ἐν (indeclinable, with article)

Ἀμαληκ: transliteration of Hebrew אֲמָלֵק; indeclinable; the article τῷ marks it as dative; 'in Amalek' renders the Hebrew אֶמְלָקָא (perhaps the hill-country once held by Amalekites, Judg 12:15), the locus of Ephraim's action.

ὀπίσω

after / behind

improper preposition + genitive

ὀπίσω: 'after / behind'; renders אַחֲרָיְכֶם ('after you'); Benjamin marches 'after you' (i.e. behind Ephraim) among the peoples — the tribes advance in formation.

σου

you

Genitive

genitive object of ὀπίσω ('after you')

σύ (gen. σου): 'you'; the addressee is Ephraim, with Benjamin following behind.

Βενιαμιν

Benjamin

subject (indeclinable, in apposition)

Βενιαμιν: transliteration of Hebrew בִּנְיָמִן ('son of the right hand'); indeclinable; the small southern tribe marching after Ephraim.

ἐν

among

preposition + dative (sphere)

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

τοῖς

the

Dative

article (with λαοῖς)

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

λαοῖς

peoples

Dative

dative object of ἐν ('among your peoples')

λαός (pl. λαοῖς): 'people / kinsfolk'; renders אֶמְנָנִי ('your kinsmen/clans'); Benjamin marches among the assembled clans of Israel.

σου

your

Genitive

genitive of possession (with λαοῖς)

σύ (gen. σου): 'your'; the peoples/clans belonging to Ephraim or to the addressed tribe.

ἐν

in / from

preposition + dative (source, parallel to ἐξ ἐμοῦ)

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

ἐμοὶ

me

Dative

dative object of ἐν ('from/among me')

ἐγώ (dat. ἐμοί): 'me'; ἐν ἐμοί ('among me / from me') parallels ἐξ ἐμοῦ above, another wooden rendering of יָמִי; introduces Machir.

Μαχὶρ

Machir

subject (indeclinable)

Μαχὶρ: transliteration of Hebrew מַכִּיר; indeclinable; the firstborn of Manasseh, here standing for the western half-tribe of Manasseh that joined the muster (Num 26:29; Josh 17:1).

κατέβησαν

they came down

Aor Act Indic 3 Pl · καταβαίνω

main verb (Machir's contingent descends)

→ *constative aorist*

καταβαίνω: 'go down / descend'; the aorist plural κατέβησαν renders יָרְדוּ; Machir's leaders 'came down' to the muster (cf. the refrain κατέβη in vv. 11, 13).

ἐξερευνῶντες

searching out

Pres Act Part Nom Masc Pl · ἐξερευνάω

circumstantial participle (modifying the subject of κατέβησαν)

ἐξερευνάω: 'search out / examine thoroughly'; the present participle ἐξερευνῶντες ('searching out') renders the obscure דִּיקְקָה־ ('commanders / those who decree'), the translator construing the root דִּקַּח as 'investigate'; the leaders came down inquiring/leading.

καὶ

and

coordinate conjunction

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

ἀπὸ

from

preposition + genitive (source)

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

Ζαβουλων

Zebulun

genitive object of ἀπὸ (indeclinable)

Ζαβουλων: transliteration of Hebrew זְבוּלֹן; indeclinable; the northern tribe that, with Naphtali, bore the brunt of the fighting (cf. vv. 18, and Judg 4:6, 10).

ἔλκοντες

those who draw / wield

Pres Act Part Nom Masc Pl · ἔλκω

substantivized participle (Zebulun's officers)

ἔλκω: 'draw / drag / pull'; the present participle ἔλκοντες ('those who draw/wield') renders מְשָׁמֵ ('those who handle/wield'); the men of Zebulun 'draw' (wield) the muster-officer's staff; the image is of military scribes marshalling the troops.

ἐν

with

preposition + dative (instrument)

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

ῥάβδω

staff / rod

Dative

dative of instrument (with ἔλκοντες)

ῥάβδος: 'rod / staff / scepter'; renders מַטֵּה ('staff / rod', also 'tribe'); the muster-officer's staff (the staff of office) with which Zebulun's leaders marshal the troops.

διηγήσεως

of narration / account

Genitive

genitive of quality (with ῥάβδω)

διήγησις: 'narration / account / recounting'; the genitive renders an attempt at the Hebrew סֵפֶר ('scribe / muster'); 'the staff of narration of a scribe' = the writing-staff/baton of the muster-officer who enrolls the troops.

γραμματέως

of a scribe

Genitive

genitive of relationship (with ῥάβδω διηγήσεως)

γραμματεὺς: 'scribe / clerk / muster-officer'; renders סֹפֵר; in a military context the γραμματεὺς is the officer who enrolls and marshals the host (cf. 2 Kgs 25:19); Zebulun supplies these enrolling-officers for the muster.

15 καὶ ἀρχηγοὶ ἐν Ἰσσαχαρ μετὰ Δεββωρας καὶ Βαρακ οὕτως Βαρακ ἐν κοιλάσιν ἀπέστειλεν ἐν ποσὶν αὐτοῦ εἰς τὰς μερίδας Ρουβην μεγάλοι ἐξικνούμενοι καρδίαν

And the chiefs in Issachar were with Deborah and Barak; so Barak in the valleys sent forth at his feet.
To the divisions of Reuben were great searchings of heart.

Tribal roll-call (b): Issachar mustered; pivot to Reuben's hesitation καὶ ἀρχηγοὶ ἐν Ἰσσαχαρ

Issachar's chiefs march with Deborah and Barak (note the declined genitive Δεββωρας, contrasting with the indeclinable Δεββωρα elsewhere). Barak rushes into the valleys 'at his feet' (on foot, in pursuit). The verse then pivots to the first rebuke: εἰς τὰς μερίδας Ρουβην ('to the divisions of Reuben') belong μεγάλοι ἐξικνούμενοι καρδίαν ('great reachings/searchings of heart') — Reuben's irresolution, restated at v. 16.

καὶ
and

coordinate conjunction

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

ἀρχηγοὶ

chiefs / leaders

Nominative

subject (verbless clause: 'chiefs were with...')

ἀρχηγός: 'leader / chief / commander'; renders יְרִיב ('my princes / chiefs'); the leaders of Issachar joined the muster with Deborah and Barak.

ἐν

in

preposition + dative (with Ἰσσαχαρ)

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

Ἰσσαχαρ

Issachar

dative object of ἐν (indeclinable)

Ἰσσαχαρ: transliteration of Hebrew יִשָּׁשכָר; indeclinable; the tribe whose chiefs sided with Deborah (cf. Gen 49:14–15).

μετὰ
with

preposition + genitive (accompaniment)

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

Δεββωρας

Deborah

Genitive

genitive object of μετὰ (declined form)

Δεββωρα (gen. Δεββωρας): here the name is declined as a first-declension genitive (Δεββωρας), unlike the indeclinable Δεββωρα at vv. 1, 7, 12 — a striking inconsistency typical of the song's textual handling of proper names.

καὶ
and

coordinate conjunction

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

Βαρακ

Barak

genitive object of μετὰ (indeclinable)

Βαρακ: indeclinable; coordinate with Δεββωρας under μετὰ; Issachar's chiefs are 'with Deborah and Barak.'

οὕτως

so / thus

adverb (resumptive)

οὕτως: 'so / thus'; renders וְ; resumes the narrative of Barak's action — 'so Barak [rushed] into the valleys.'

Βαράκ

Barak

subject of ἀπέστειλεν (indeclinable)

Βαράκ: indeclinable; the subject of ἀπέστειλεν, here pictured plunging into the valley in pursuit.

ἐν

in / into

preposition + dative (locative)

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

κοιλάσιν

valleys

Dative

dative object of ἐν ('in the valleys')

κοιλάς: 'hollow / valley'; renders קִנְעִין ('valley'); Barak charges into the valley (the plain of Jezreel/Esdraelon) where the battle is joined.

ἀπέστειλεν

sent forth / rushed

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (Barak's action)

→ *constative aorist*

ἀποστέλλω: 'send / send forth'; the aorist ἀπέστειλεν renders פָּרַח ('was sent / let loose'); the sense is that Barak 'sent himself / rushed forth at his feet' (on foot) into the valley — a vivid picture of headlong pursuit.

ἐν

at / with

preposition + dative (means/manner)

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

ποσίν

feet

Dative

dative of means (with αὐτοῦ: 'at his feet')

πούς (dat. pl. ποσίν): 'foot'; ἐν ποσίν αὐτοῦ ('at his feet / on foot') renders וּבְרַגְלָיו; Barak rushed forward on foot into the valley — the foot-soldiers behind him.

αὐτοῦ

his

Genitive

genitive of possession (with ποσίν)

αὐτός (gen. αὐτοῦ): 'his'; refers to Barak; 'at his feet' = following hard upon him.

εἰς

to / among

preposition + accusative (reference)

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

τὰς

the

Accusative

article (plural)

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

μερίδας

divisions / portions

Accusative

accusative object of εἰς (the clans of Reuben)

μερίς: 'portion / division / clan'; renders מַחֲנֵה ('divisions / clans'); the 'divisions of Reuben' are the tribe's clans, whose hesitation is now rebuked.

Ρουβην

Reuben

genitive of relationship (indeclinable: 'divisions of Reuben')

Ρουβην: transliteration of Hebrew רְבִּינִי; indeclinable; the Transjordanian tribe whose failure to join the battle is the song's chief rebuke (vv. 15b–16).

μεγάλοι

great

Nominative

predicate adjective (with ἐξικνούμενοι: 'great searchings')

μέγας (pl. μεγάλοι): 'great'; renders מְגָדִים ('great'); modifies the 'reachings/searchings of heart' — Reuben's deliberation was great, but it produced no action; the phrase is echoed at v. 16 (μεγάλοι ἐξετασμοὶ καρδίας).

ἐξικνούμενοι

reaching / searching

Pres Mid Part Nom Masc Pl · ἐξικνέομαι

substantivized participle (with μεγάλοι and καρδίαν)

ἐξικνέομαι: 'reach / extend to / attain'; the present participle ἐξικνούμενοι ('reaching / searching') renders בָּלְיָקָה ('searchings/resolves of heart'); the idiom describes Reuben's protracted inner deliberation that never issued in deeds.

καρδίαν

heart

Accusative

accusative of respect (with ἐξικνούμενοι: 'reaching in heart')

καρδία: 'heart'; the accusative of respect with ἐξικνούμενοι; 'great searchings of heart' = deep but fruitless deliberation; the heart-imagery anticipates v. 16's ἐξετασμοὶ καρδίας.

16 εἰς τί ἐκάθισαν ἀνὰ μέσον τῆς διγομίας τοῦ ἀκοῦσαι συρισμοῦ ἀγγέλων εἰς διαιρέσεις Ρουβην μεγάλοι ἐξετασμοὶ καρδίας

Why did they sit between the two saddlebags, to hear the piping of the messengers? To the divisions of Reuben were great searchings of heart.

Rebuke of Reuben: rhetorical question and refrain εἰς τί ἐκάθισαν

The rhetorical εἰς τί ('why?') sharpens the rebuke of Reuben for staying among the sheepfolds. The crux τῆς διγομίας ('the two saddlebags / double burden') is a rare calque of the Hebrew מִן הַצֹּמֶת (the dual of 'sheepfolds / hearths'), and συρισμοῦ ἀγγέλων ('piping of messengers') renders the Hebrew 'pipings/whistlings for the flocks.' The verse closes by repeating the refrain μεγάλοι ἐξετασμοὶ καρδίας, sealing Reuben's indictment.

εἰς

for / why

preposition (with τί: 'for what / why')

εἰς τί: 'for what reason / why?'; an interrogative idiom rendering תִּהְיֶה; introduces the reproachful question to Reuben.

τί

what

Accusative

interrogative pronoun (with εἰς: 'why')

τίς, τί: the interrogative; in εἰς τί ('why') it forms a reproachful rhetorical question expecting no justification.

ἐκάθισαν

did they sit

Aor Act Indic 3 Pl · καθίζω

main verb (rhetorical question)

→ **constative aorist (reproachful)**

καθίζω: 'sit / settle'; the aorist ἐκάθισαν renders תִּבֹּשֶׁי ('you sat / stayed'); the sitting among the sheepfolds is the very inaction the song condemns — contrast the active tribes who 'went down' (vv. 13–15).

ἀνά

between / among

preposition (with μέσον: 'between')

ἀνά μέσον: 'between / in the midst of'; renders תֵּבֵן; 'between the two saddlebags / sheepfolds.'

μέσον

midst

Accusative

accusative (in idiom ἀνά μέσον)

μέσος: 'middle / midst'; part of the prepositional idiom ἀνά μέσον ('between').

τῆς

the

Genitive

article (with διγομίας)

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

διγομίας

the two saddlebags / double burden

Genitive

genitive object of ἀνά μέσον (crux)

διγομία: 'double load / two saddlebags' (from δι- + γόμος, 'load/cargo'); a rare word coined to render the Hebrew dual יִשְׁנֵי תֵבֵן ('two sheepfolds / saddle-packs / ash-heaps' — itself obscure); the picture is of Reuben lounging among the pack-saddles or sheepfolds instead of fighting.

τοῦ

the

Genitive

article (with articular infinitive of purpose)

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

ἀκοῦσαι

to hear

Aor Act Inf · ἀκούω

articular infinitive of purpose (τοῦ + inf.)

→ **constative aorist infinitive (the act of obeying)**

ἀκούω: 'hear'; the articular infinitive τοῦ ἀκοῦσαι ('to hear / in order to hear') expresses purpose, renders the Hebrew שָׁמַע; Reuben sat idly 'to hear the piping' — listening to shepherds' tunes rather than the trumpet of war.

συρισμοῦ

piping / whistling

Genitive

genitive object of ἀκοῦσαι

συρισμός: 'hissing / whistling / piping (on a reed-pipe)'; renders תִּקְרָשׁ ('pipings / whistlings'); the shepherd's pipe-call to the flocks — Reuben preferred its peaceful sound to the battle-summons.

ἀγγέλων

of messengers

Genitive

genitive of relationship (with συρισμοῦ)

ἄγγελος: 'messenger / angel'; the genitive plural ἀγγέλων renders the Hebrew מִן הַצֹּדֵי ('flocks'), the translator apparently reading a different word; thus 'the piping of messengers' stands where the Hebrew has 'the pipings for the flocks' — another sign of the song's textual difficulty.

εἰς

to / among

preposition + accusative (reference)

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

διαίρεσεις

divisions

Accusative

accusative object of εἰς (the clans of Reuben)

διαίρεσις: 'division / partition'; renders תְּחִלָּה ('divisions / clans', cf. μερίδας at v. 15); the 'divisions of Reuben' — the tribe's irresolute clans.

Ρουβην

Reuben

genitive of relationship (indeclinable)

Ρουβην: indeclinable; the repeated naming (cf. v. 15) drives home the rebuke of the Transjordanian tribe.

μεγάλοι

great

Nominative

predicate adjective (with ἐξετασμοί)

μέγας (pl. μεγάλοι): 'great'; the refrain echoes v. 15; Reuben's deliberations were 'great' but barren of action.

ἐξετασμοί

searchings / examinations

Nominative

subject (verbless clause: 'great searchings of heart')

ἐξετασμός: 'examination / scrutiny / searching'; renders the Hebrew לְיִרְקָה ('searchings of heart'); the phrase μεγάλοι ἐξετασμοί καρδίας ('great searchings of heart') is the song's memorable indictment of Reuben's irresolution — much soul-searching, no commitment.

καρδίας

of heart

Genitive

genitive of relationship (with ἐξετασμοί)

καρδία: 'heart'; the genitive καρδίας ('of heart') completes the idiom; Reuben's inner searchings replaced outward deeds — the heart deliberated while the hands stayed idle.

17 Γαλααδ ἐν τῷ πέραν τοῦ Ιορδάνου ἐσκήνωσεν καὶ Δαν εἰς τί παροικεῖ πλοίοις Ἀσηρ ἐκάθισεν παραλίαν θαλασσῶν καὶ ἐπὶ διεξόδοις αὐτοῦ σκηνώσει

Gilead encamped beyond the Jordan; and Dan — why does he sojourn in ships? Asher sat on the seacoast and will encamp at his harbors.

Rebuke continued: the tribes that stayed away (Gilead, Dan, Asher)

Γαλααδ ἐν τῷ πέραν

The catalogue of the absent tribes continues: Gilead stayed across the Jordan, Dan lingered by his ships (εἰς τί παροικεῖ, 'why does he sojourn?' — echoing the reproachful εἰς τί of v. 16), and Asher remained on the seacoast. Each verb of dwelling (ἐσκήνωσεν, παροικεῖ, ἐκάθισεν, σκηνώσει) underscores their failure to march to battle.

Γαλααδ

Gilead

subject of ἐσκήνωσεν (indeclinable)

Γαλααδ: transliteration of Hebrew גַּלְאָד; indeclinable; the Transjordanian region (here for the tribes east of the Jordan, esp. Gad) that stayed home beyond the river.

ἐν

in

preposition + dative (locative)

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

τῷ

the

Dative

article (substantivizing πέραν)

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

πέραν

beyond / across

adverb substantivized by the article ('the region beyond')

πέραν: 'beyond / across / on the other side'; an indeclinable adverb; with the article τῷ πέραν τοῦ Ιορδάνου ('the region beyond the Jordan') it renders יַרְדֵּן הַיַּבֵּר, the standard term for Transjordan.

τοῦ

the

Genitive

article (with Ιορδάνου)

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

Ιορδάνου

of the Jordan

Genitive

genitive of relationship (with πέραν)

Ιορδάνης (gen. Ιορδάνου): transliteration of Hebrew יַרְדֵּן, here fully declined as a first-declension noun (gen. Ιορδάνου) — unlike many names in the song; the river forms the boundary of the absent Transjordanian tribes.

ἐσκήνωσεν

encamped / dwelt

Aor Act Indic 3 Sg · σκηνώω

main verb (Gilead's inaction)

→ *constative aorist*

σκηνώω: 'pitch a tent / encamp / dwell'; the aorist ἐσκήνωσεν renders יָכַשׁ ('dwelt'); Gilead 'stayed encamped' east of the Jordan rather than crossing to fight — settled comfort instead of battle.

καὶ

and

coordinate conjunction

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

Δαν

Dan

subject of παροικεῖ (indeclinable)

Δαν: transliteration of Hebrew דָּן; indeclinable; the tribe associated with seafaring (cf. its coastal/northern location); rebuked for staying with its ships.

εἰς

why

preposition (with τί: 'why')

εἰς τί: 'why?'; the reproachful interrogative echoes v. 16, now aimed at Dan.

τί

what

Accusative

interrogative pronoun (with εἰς: 'why')

τίς, τί: the interrogative in εἰς τί ('why'); rebukes Dan's preoccupation with shipping.

παροικεῖ

sojourns / lingers

Pres Act Indic 3 Sg · παροικέω

main verb (rhetorical question)

→ *descriptive present (reproachful)*

παροικέω: 'dwell as a stranger / sojourn / linger'; renders יָגַד ('dwell / abide'); the present tense vividly depicts Dan still loitering among his ships while Israel fights.

πλοίοις

in ships

Dative

dative of place (with παρourkeĩ: 'among ships')

πλοῖον: 'ship / boat'; the dative πλοίοις ('in/among ships') renders תַּיִן; Dan's maritime commerce kept him from the battle — preoccupation with trade over covenant duty.

Ασηρ

Asher

subject of ἐκάθισεν (indeclinable)

Ασηρ: transliteration of Hebrew אֲשֶׁר; indeclinable; the northern coastal tribe, likewise rebuked for staying by the sea.

ἐκάθισεν

sat / remained

Aor Act Indic 3 Sg · καθίζω

main verb (Asher's inaction)

→ **constative aorist**

καθίζω: 'sit / settle / remain'; the aorist ἐκάθισεν (cf. ἐκάθισαν of Reuben, v. 16) renders בָּשָׁ; Asher 'sat still' on the coast — the verb of culpable inaction recurs.

παραλίαν

the seacoast

Accusative

accusative of place (extent: 'along the coast')

παράλιος / παραλία: 'coastline / seacoast'; renders מִיַּם יָדָה ('at the shore of the seas'); the accusative marks the place where Asher remained — the Phoenician littoral.

θαλασσῶν

of seas

Genitive

genitive of relationship (with παραλίαν)

θάλασσα (gen. pl. θαλασσῶν): 'sea'; renders יָם; 'the coast of the seas' = the Mediterranean shore where Asher dwelt.

καὶ

and

coordinate conjunction

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

ἐπὶ

at / by

preposition + dative (locative)

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

διεξόδοις

harbors / outlets

Dative

dative object of ἐπί ('at his outlets/harbors')

διέξοδος: 'outlet / passage / inlet'; the dative plural διεξόδοις renders יְצִדָּה ('his harbors / landing-places'); Asher settled at his coastal inlets/harbors, tending trade rather than war.

αὐτοῦ

his / its

Genitive

genitive of possession (with διεξόδοις)

αὐτός (gen. αὐτοῦ): 'his / its'; refers to Asher (or its coastline); the harbors that kept the tribe occupied.

σκηνώσει

will encamp / dwell

Fut Act Indic 3 Sg · σκηνώω

main verb (Asher's continued staying)

→ **predictive / gnomic future**

σκηνώω: 'encamp / dwell'; the future σκηνώσει ('will dwell') renders יִבְשָׁ; the verb of v. 17a (ἐσκήνωσεν) returns, framing the absent tribes who 'dwell' rather than fight — Asher will simply remain at his harbors.

18 Ζαβουλων λαὸς ὠνειδισεν ψυχὴν αὐτοῦ εἰς θάνατον καὶ Νεφθαλι ἐπὶ ὕψι ἀγροῦ

Zebulun is a people that exposed its life to death, and Naphtali, on the heights of the field.

Praise of the valiant tribes (climax of the muster, contrast to vv. 15b–17)

Ζαβουλων λαὸς

After the rebukes, the song's praise climaxes with Zebulun and Naphtali, who risked their very lives (ψυχὴν ... εἰς θάνατον, 'jeopardized its soul unto death') on the heights of the battlefield. These are the two tribes Barak originally summoned (Judg 4:6, 10); their courage is the foil to Reuben's hesitation and the coastal tribes' absence.

Ζαβουλων

Zebulun

subject (indeclinable)

Ζαβουλων: indeclinable; the gallant northern tribe (cf. v. 14) praised for its self-sacrifice in battle.

λαὸς

a people

Nominative

predicate noun / apposition to Ζαβουλων

λαός: 'people'; in apposition to Ζαβουλων ('Zebulun, a people that...'); renders לָאֵךְ ; characterizes the whole tribe by its valor.

ὠνειδισεν

exposed to scorn / risked

Aor Act Indic 3 Sg · ὠνειδίζω

main verb (with ψυχὴν: 'risked its life')

→ *constative aorist*

ὠνειδίζω: 'reproach / scorn / despise'; the aorist ὠνειδισεν here renders הִשְׁמִית ('exposed / scorned / put at risk'); the idiom ὠνειδισεν ψυχὴν αὐτοῦ εἰς θάνατον means Zebulun 'held its life in contempt unto death' — i.e. recklessly risked its life in battle.

ψυχὴν

life / soul

Accusative

direct object of ὠνειδισεν

ψυχή: 'soul / life'; renders נַפְשׁוֹ ; the 'life' that Zebulun held cheap, risking it to death for the sake of the deliverance.

αὐτοῦ

its

Genitive

genitive of possession (with ψυχὴν)

αὐτός (gen. αὐτοῦ): 'its'; refers to Zebulun (the people); 'its life' risked for the cause.

εἰς

to / unto

preposition + accusative (extent/result)

εἰς θάνατον: 'unto death'; renders עַד מוֹת ('to die'); marks the extremity of Zebulun's self-sacrifice — risking life to the point of death.

θάνατον

death

Accusative

accusative object of εἰς

θάνατος: 'death'; renders מָוֶת ; the term of Zebulun's risk — they faced death without flinching.

καὶ

and

coordinate conjunction

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

Νεφθαλι

Naphtali

subject (indeclinable, parallel to Ζαβουλων)

Νεφθαλι: transliteration of Hebrew נַפְתָּלִי; indeclinable; the second valiant tribe, paired with Zebulun (cf. Judg 4:6, 10), fighting on the open heights.

ἐπὶ

on

preposition + accusative (place)

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

ὕψη

heights

Accusative

accusative of place (with ἐπὶ: 'on the heights')

ὕψος (pl. ὕψη): 'height / high place'; renders מְרֹמֵי ('the heights of'); Naphtali fought on the exposed high ground of the battlefield — risking life like Zebulun.

ἀγροῦ

of the field

Genitive

genitive of relationship (with ὕψη)

ἀγρός: 'field / open country'; renders תְּשֻׁעַ; 'the heights of the field' = the high places of the battle-plain; the same noun appeared at v. 4 (ἀγροῦ Εδωμ).

19 ἦλθον αὐτῶν βασιλεῖς παρετάξαντο τότε ἐπολέμησαν βασιλεῖς Χανααν ἐν Θανααχ ἐπὶ ὕδατι Μεγεδδω δῶρον ἀργυρίου οὐκ ἔλαβον

Their kings came, they drew up for battle; then the kings of Canaan fought at Taanach by the water of Megiddo; they took no spoil of silver.

Battle strophe: the Canaanite kings engage (τότε-refrain)

ἦλθον αὐτῶν βασιλεῖς

The battle proper opens. The Canaanite kings come and deploy (παρατάξαντο, a key verb repeated three times in vv. 19–20); the τότε ('then') marks the engagement at Taanach by the waters of Megiddo on the plain of Jezreel. The terse closing — δῶρον ἀργυρίου οὐκ ἔλαβον ('they took no spoil of silver') — declares the enemy's defeat: they gained nothing from the fight.

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (the kings' arrival)

→ constative aorist

ἔρχομαι: 'come / go'; the aorist ἦλθον renders יָבֹאוּ ('they came'); the Canaanite kings advance to battle — the opening of the combat narrative.

αὐτῶν

their

Genitive

genitive of possession (with βασιλεῖς)

αὐτός (gen. pl. αὐτῶν): 'their'; refers to the enemy coalition; 'their kings' = the Canaanite kings led by Sisera's overlord Jabin (Judg 4:2).

βασιλεῖς

kings

Nominative

subject of ἦλθον

βασιλεύς: 'king'; renders מְלִיכֵי; the allied Canaanite kings who came to fight against Israel.

παρατάξαντο

they drew up for battle

Aor Mid Indic 3 Pl · παρατάσσω

main verb (battle deployment)

→ constative aorist

παρατάσσω (mid.): 'draw up in battle array / deploy for battle'; the aorist middle παρετάξαντο renders מָלְחֻהוּ ('they fought / arrayed'); the technical military verb is the keyword of the battle-strophe, recurring in v. 20 (×2) of the stars who fight.

τότε

then

temporal adverb (refrain)

τότε: 'then'; renders τότε; the structuring refrain (cf. vv. 8, 11, 13) marks the moment of the battle's joining.

ἐπολέμησαν

they fought / made war

Aor Act Indic 3 Pl · πολεμέω

main verb (the kings' fighting)

→ constative aorist

πολεμέω: 'make war / fight'; the aorist ἐπολέμησαν (cf. v. 8) renders ἐπολέμησαν; the kings of Canaan join battle at Taanach.

βασιλεῖς

kings

Nominative

subject of ἐπολέμησαν

βασιλεύς: the repeated βασιλεῖς Χανααν ('kings of Canaan') specifies the enemy as the Canaanite coalition.

Χανααν

Canaan

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

Χανααν: transliteration of Hebrew כְּנָעַן; indeclinable; the land and its native kingdoms, Israel's oppressors in the Judges-era.

ἐν

at / in

preposition + dative (locative)

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

Θανααχ

Taanach

dative object of ἐν (indeclinable place-name)

Θανααχ: transliteration of Hebrew תַּנְחַח; indeclinable; a fortified city on the southern edge of the Jezreel plain, near Megiddo — the battle-site.

ἐπὶ

by / at

preposition + dative (locative)

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

ὕδατι

water

Dative

dative object of ἐπὶ ('by the water')

ὕδωρ (dat. ὕδατι): 'water'; renders מַיִם ('the waters of'); 'the water of Megiddo' is the stream/springs by the plain of Jezreel, near the torrent Kishon (v. 21).

Μεγεδδω

Megiddo

genitive of relationship (indeclinable: 'water of Megiddo')

Μεγεδδω: transliteration of Hebrew מִגְדּוֹ; indeclinable; the famous fortress-city guarding the Jezreel pass; the waters of Megiddo are the battle's locale (cf. the later 'Armageddon', Har-Megiddo).

δῶρον

gift / spoil

Accusative

direct object of ἔλαβον

δῶρον: 'gift / present / spoil'; renders מַגֵּנָה ('gain / plunder'); 'gift/spoil of silver' = the plunder the Canaanites hoped to seize; the point is that they got none.

ἄργυριου

of silver

Genitive

genitive of material (with δῶρον)

ἄργυριον: 'silver / money'; renders כֶּסֶף; the silver-spoil the enemy coveted but failed to take — their defeat was total and profitless.

οὐκ

not

negative particle (with ἔλαβον)

οὐ (οὐκ before vowels): the negative; emphatic in final position of the clause-sense — 'no spoil of silver did they take.'

ἔλαβον

they took

Aor Act Indic 3 Pl · λαμβάνω

main verb (negated: defeat of the enemy)

→ constative aorist (with οὐκ: total failure)

λαμβάνω: 'take / receive / seize'; the aorist ἔλαβον with οὐκ renders יִהְיֶה לָם ('they took not'); the enemy seized no plunder — a terse declaration of their rout, setting up the cosmic battle of v. 20.

20 ἔξ οὐρανοῦ παρετάξαντο οἱ ἀστέρες ἐκ τρίβων αὐτῶν παρετάξαντο μετὰ Σισαρα

From heaven the stars drew up for battle; from their courses they fought against Sisera.

Battle strophe: the cosmic powers fight for Israel

ἔξ οὐρανοῦ παρετάξαντο

The decisive turn: the very stars of heaven join the battle on Israel's side. The verb παρετάξαντο ('drew up for battle', from v. 19) is repeated twice, now with the stars as subject — heaven's host arrayed against Sisera. The motif of celestial powers fighting for YHWH's people frames the victory as a cosmic event, not merely a human one (cf. Josh 10:11–13).

ἐξ

from

preposition + genitive (source)

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

οὐρανοῦ

heaven

Genitive

genitive object of ἐξ ('from heaven')

οὐρανός: 'heaven / sky'; renders שָׁמַיִם (cf. v. 4); the stars fight 'from heaven', i.e. the cosmic realm itself is mobilized against the enemy.

παρετάξαντο

drew up for battle

Aor Mid Indic 3 Pl · παρατάσσω

main verb (the stars deploy)

→ constative aorist

παρατάσσω (mid.): 'draw up in battle array'; the same verb as in v. 19 (the Canaanite kings), now applied to the stars — heaven's army deploys against Sisera; renders יִמְלִיךְ.

οἱ

the

Nominative

article (with ἀστέρες)

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

ἀστέρες

stars

Nominative

subject of *παρετάξαντο*

ἀστήρ (pl. ἀστέρες): 'star'; renders כִּיכְבָּדִים; the stars as heaven's host fighting for Israel — the celestial powers (perhaps with the storm they herald) overwhelm Sisera's chariotry, swelling the Kishon (v. 21).

ἐκ

from

preposition + genitive (source)

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

τρίβων

courses / paths

Genitive

genitive object of *ἐκ* ('from their courses')

τρίβος (gen. pl. τρίβων): 'path / track / course'; renders מַדְיָוָה ('their highways/courses'); the stars fight 'from their orbits' — even the fixed celestial courses are marshalled for battle.

αὐτῶν

their

Genitive

genitive of possession (with *τρίβων*)

αὐτός (gen. pl. αὐτῶν): 'their'; refers to the stars; their appointed courses become battle-lines against the enemy.

παρετάξαντο

they fought / drew up

Aor Mid Indic 3 Pl · παρατάσσω

main verb (*repetition for emphasis*)

→ constative aorist

παρατάσσω: the repeated *παρετάξαντο* (now 'against Sisera') drives home the cosmic onslaught; the threefold use of the verb in vv. 19–20 binds the human and celestial battle-lines.

μετά

against / with

preposition + genitive (hostile engagement)

μετά + gen.: usually 'with', but here in a hostile sense 'against' (rendering מֵעַל in the sense of 'in conflict with'); the stars deploy 'against Sisera.'

Σισαρα

Sisera

genitive object of *μετά* (indeclinable)

Σισαρα: transliteration of Hebrew שִׁסְרָא; indeclinable; the commander of the Canaanite army of Jabin (Judg 4:2); named here for the first time in the song as the target of heaven's hosts; his death is narrated in vv. 24–27.

21 χειμάρρους Κισων ἐξέσυρεν αὐτούς χειμάρρους ἀρχαίων χειμάρρους Κισων καταπατήσει αὐτὸν ψυχὴ μου δυνατή

The torrent Kishon swept them away — the ancient torrent, the torrent Kishon. March on, my soul, in strength! It will trample him down.

Battle strophe: the torrent Kishon sweeps the enemy away **χειμάρρους Κισων**

The flooded Kishon — swollen by the storm the stars heralded (v. 20) — sweeps away the Canaanite chariotry. The threefold *χειμάρρους* ('torrent') with the epithet *ἀρχαίων* ('ancient') gives the flood an almost primordial, mythic force. The first-person interjection *ψυχὴ μου δυνατή* ('my soul, [be] strong' / 'march on, my soul, in might') is the singer's self-exhortation amid the triumph.

χειμάρρους

torrent / wadi

Nominative

subject of ἐξέσπρεν

χείμαρρος (Att. χειμάρρους): 'winter-stream / torrent / wadi'; renders לַחֲמַרְרִים; the Kishon, normally a dry or shallow streambed, became a raging torrent in the storm, drowning Sisera's chariots — the central instrument of the victory.

Κισων

Kishon

apposition to χειμάρρους (indeclinable)

Κισων: transliteration of Hebrew קִישׁוֹן; indeclinable; the river draining the Jezreel plain into the Mediterranean; its flooding routed the Canaanite chariotry (cf. Judg 4:7).

ἐξέσπρεν

swept away / dragged off

Aor Act Indic 3 Sg · ἐκσύρω

main verb (the torrent's action)

→ *constative aorist*

ἐκσύρω: 'drag out / sweep away'; the aorist ἐξέσπρεν renders עָרַבָּ ('swept them away'); the torrent dragged the enemy's chariots and warriors to destruction — the violence of the flood is vivid in the compound ἐκ-σύρω.

αὐτούς

them

Accusative

direct object of ἐξέσπρεν

αὐτός (acc. pl. αὐτούς): 'them'; the Canaanite host swept away by the Kishon.

χειμάρρους

torrent

Nominative

apposition (repetition)

χείμαρρος: the repeated χειμάρρους builds an incantatory, hymnic intensity; the threefold naming of the torrent reproduces the Hebrew's emphatic repetition (לַחֲמַרְרִים קִישׁוֹן ... קִישׁוֹן).

ἀρχαίων

of ancient / of old

Genitive

genitive of quality (with χειμάρρους: 'ancient torrent')

ἀρχαῖος: 'ancient / primeval'; the genitive plural ἀρχαίων renders קְדוּמִים ('of ancient times / onrushing'); 'the torrent of ancient days' lends the flood a primordial, mythic grandeur — as old as creation, now serving YHWH.

χειμάρρους

torrent

Nominative

apposition (third repetition)

χείμαρρος: the third χειμάρρους Κισων completes the triple naming, the hymnic refrain emphasizing the river as YHWH's chosen weapon.

Κισων

Kishon

apposition (indeclinable, repetition)

Κισων: indeclinable; the repeated naming of the Kishon fixes attention on the instrument of victory.

καταπατήσει

will trample down

Fut Act Indic 3 Sg · καταπατέω

main verb (the soul / torrent tramples the foe)

→ *volitive / gnomic future*

καταπατέω: 'tread down / trample'; the future καταπατήσει renders תִּדְרֹכִי ('you shall tread'); the subject may be the singer's soul (ψυχή μου) trampling the enemy in triumph, or the torrent crushing them — the syntax is ambiguous, reflecting the Hebrew.

αὐτόν

him / it

Accusative

direct object of καταπατήσει

αὐτός (acc. αὐτόν): 'him / it'; the trampled foe — perhaps Sisera or the enemy host collectively.

ψυχή

soul

Nominative

subject / vocative (self-address of the singer)

ψυχή: 'soul / self'; renders נַפְשִׁי; the interjection ψυχή μου δυνατή ('my soul, [be] strong' / 'march on, O my soul, in might') is the singer's self-exhortation amid the triumph — a vivid first-person outburst (cf. Ps 103:1).

μου

my

Genitive

genitive of possession (with ψυχή)

ἐγώ (gen. μου): 'my'; identifies the soul as the singer's own — Deborah rousing herself to the strength of the moment.

δυνατή

strong / mighty

Nominative

predicate adjective (with ψυχή: 'my soul is/be mighty')

δυνατός (fem. δυνατή): 'strong / mighty / powerful'; renders רַחַ ('strength'); the singer summons her own soul to march on 'in strength' — a hymnic burst of resolve in the heat of the victory-song.

22 τότε ἐνεποδίσθησαν πτέρναι ἵππου σπουδῇ ἔσπευσαν ἰσχυροὶ αὐτοῦ

Then the horse's hooves were entangled; his mighty ones hastened away in haste.

Battle strophe: the rout of the chariotry (τότε-refrain)

τότε ἐνεποδίσθησαν

The τότε ('then') marks the climactic rout: the horses' hooves are entangled (in the mire of the flooded plain), and Sisera's mighty warriors flee in panicked haste (σπουδῇ ἔσπευσαν, a cognate intensification, 'they hastened in haste'). The proud chariotry — the enemy's chief advantage (Judg 4:3) — is undone.

τότε

then

temporal adverb (refrain)

τότε: 'then'; renders תָּה; the structuring refrain (cf. vv. 8, 11, 13, 19) now marks the moment of the chariots' downfall.

ἐνεποδίσθησαν

were entangled / hampered

Aor Pass Indic 3 Pl · ἐμποδίζω

main verb (the hooves hampered)

→ **constative aorist**

ἐμποδίζω: 'entangle / hamper / hinder' (lit. 'put something in the feet'); the aorist passive ἐνεποδίσθησαν renders נִכְרְתָּ ('beat / pounded' — textually difficult); the horses' hooves were 'hampered/entangled' in the mire of the flooded battlefield, immobilizing the chariots.

πτέρναι

heels / hooves

Nominative

subject of ἐνεποδίσθησαν

πτέρνα: 'heel / hoof'; renders כִּבְרַע ('hooves / heels'); the horses' hooves, the source of the chariotry's speed, are now mired and useless — the rout of Sisera's elite force.

ἵππου

of a horse

Genitive

genitive of relationship (with πτέρναι)

ἵππος: 'horse'; the genitive ἵππου ('of the horse') renders סוּס; the chariot-horse, emblem of Canaanite military might (the 900 iron chariots of Judg 4:3), now floundering.

σπουδῇ

in haste

Dative

dative of manner (with ἔσπευσαν, cognate intensifier)

σπουδή: 'haste / speed / eagerness'; the dative σπουδῇ with the cognate verb ἔσπευσαν ('they hastened in haste') is a Hebraizing figura etymologica intensifying the panic of the flight (rendering תִּרְחֹץ תִּרְחֹץ, 'galloping, galloping').

ἔσπευσαν

they hastened / fled

Aor Act Indic 3 Pl · σπεύδω

main verb (the mighty flee, cognate with σπουδῇ)

→ constative aorist

σπεύδω: 'hasten / hurry / be eager'; the aorist ἔσπευσαν with the cognate dative σπουδῇ intensifies the headlong flight of Sisera's warriors — the proud charge has become a panicked rout.

ἰσχυροὶ

mighty ones / warriors

Nominative

subject of ἔσπευσαν (substantivized)

ἰσχυρός: 'strong / mighty'; substantivized ἰσχυροὶ αὐτοῦ ('his mighty ones'); renders יִרְבִּיצ ('his stallions / mighty ones'); Sisera's elite warriors (or his stallions) flee in disarray — the proud are humbled (cf. ἰσχυροῖς, v. 13).

αὐτοῦ

his

Genitive

genitive of possession (with ἰσχυροὶ)

αὐτός (gen. αὐτοῦ): 'his'; refers to Sisera; 'his mighty ones / stallions' — the commander's own forces routed.

23 καταρᾶσθε Μηρωζ εἶπεν ἄγγελος κυρίου καταρᾶσθε ἐπικατάρατος πᾶς ὁ κατοικῶν αὐτήν ὅτι οὐκ ἦλθοσαν εἰς βοήθειαν κυρίου εἰς βοήθειαν ἐν δυνατοῖς

Curse Meroz, said the angel of the LORD; curse, bitterly curse her inhabitants, every one — because they did not come to the help of the LORD, to the help of the LORD among the mighty.

Curse of Meroz: the angel's imprecation (climax of the battle-strophe) καταρᾶσθε Μηρωζ

The battle-strophe ends with the angel of the LORD's curse on Meroz, the town that failed to join the fight. The imperative καταρᾶσθε ('curse!') is doubled, and ἐπικατάρατος ('accursed') intensifies the imprecation. The reason (ὅτι) is the inverse of the praised tribes' valor (v. 18): they 'did not come to the help of the LORD among the mighty' — the gravest of failures in a holy war.

καταράσθε

curse

Pres Mid Impv 2 Pl · καταράομαι

main verb (imperative imprecation)

→ durative present imperative

καταράομαι: 'curse / call down a curse'; the present imperative καταράσθε renders מְרֹז ('curse!'); the imprecation against Meroz contrasts with the blessing of Jael (v. 24) — curse and blessing frame the two responses to YHWH's battle.

Μηρωζ

Meroz

direct object of καταράσθε (indeclinable)

Μηρωζ: transliteration of Hebrew מְרֹז; indeclinable; an otherwise unknown town (perhaps near the battlefield) cursed for failing to aid Israel; its obscurity makes its condemnation all the more pointed.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist

λέγω: 'say'; the aorist εἶπεν introduces the speaker of the curse — the angel of the LORD; renders מְרֹז; the curse carries divine authority.

ἄγγελος

angel / messenger

Nominative

subject of εἶπεν

ἄγγελος: 'messenger / angel'; ἄγγελος κυρίου ('the angel of the LORD') renders יהוה אֱלֹהֵי; the curse on Meroz is pronounced by YHWH's own messenger, giving it the force of a divine decree (cf. Judg 2:1; 6:11).

κυρίου

of the LORD

Genitive

genitive of relationship (with ἄγγελος)

κύριος: rendering of the Tetragrammaton יהוה; the angel belongs to and speaks for YHWH; the curse is therefore divine, not merely human.

καταράσθε

curse

Pres Mid Impv 2 Pl · καταράομαι

main verb (emphatic repetition)

→ durative present imperative

καταράομαι: the repeated καταράσθε intensifies the imprecation, reproducing the Hebrew doubled מְרֹז אֲרוּ ('curse, bitterly curse').

ἐπικατάρατος

accursed

Nominative

predicate adjective (with πᾶς ὁ κατοικῶν)

ἐπικατάρατος: 'accursed / under a curse'; renders מְרֹז; the verbal adjective declares the inhabitants of Meroz to be objects of the curse — the same word used in the covenant curses (Deut 27:15–26) and cited at Gal 3:10, 13.

πᾶς

every / all

Nominative

subject (with ὁ κατοικῶν: 'everyone dwelling')

πᾶς: 'every / all'; πᾶς ὁ κατοικῶν ('everyone who dwells') extends the curse to all the town's inhabitants without exception — collective guilt for collective failure.

ὁ

the

Nominative

article (with participle κατοικῶν)

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

κατοικῶν

dwelling / inhabitant

Pres Act Part Nom Masc Sg · κατοικέω

substantivized participle (with πᾶς: 'every inhabitant')

κατοικέω: 'dwell / inhabit'; the present participle ὁ κατοικῶν ('the one dwelling / inhabitant') renders יֹשֵׁב ('inhabitant'); every resident of Meroz falls under the curse for the town's neutrality.

αὐτήν

her / it

Accusative

direct object of κατοικῶν (Meroz as feminine)

αὐτήν (acc. fem. αὐτήν): 'her / it'; the feminine refers to Meroz (cities are feminine); 'those who inhabit her' = the townsfolk of Meroz.

ὅτι

because

causal conjunction (ground of the curse)

ὅτι: 'because / that'; renders כִּי; introduces the ground of the curse — Meroz's failure to come to YHWH's aid.

οὐκ

not

negative particle (with ἤλθοσαν)

οὐ (οὐκ): the negative; the failure to act is the heart of the indictment.

ἤλθοσαν

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb of causal clause (negated)

→ **constative aorist** (with οὐκ: culpable failure)

ἔρχομαι: 'come'; the aorist ἤλθοσαν (Hellenistic 3 pl. form with -οσαν ending, common in the LXX) renders יָבֹאוּ ('they came'); negated with οὐκ — Meroz 'did not come' to the battle, the opposite of the valiant tribes (v. 18).

εἰς

to

preposition + accusative (purpose/goal)

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

βοήθειαν

help / aid

Accusative

accusative object of εἰς ('to the help')

βοήθεια: 'help / aid / succour'; renders יְרֵךְ ('the help of'); 'the help of the LORD' — the holy war is YHWH's own cause, and to withhold aid is to fail YHWH himself.

κυρίου

of the LORD

Genitive

genitive of relationship (with βοήθειαν)

κύριος: rendering of יְהוָה; the battle is 'the help of the LORD' — to aid Israel is to aid YHWH; Meroz's neutrality is treason against the divine warrior.

εἰς

to

preposition + accusative (repetition)

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

βοήθειαν

help / aid

Accusative

accusative object of εἰς (repetition for emphasis)

βοήθεια: the repeated εἰς βοήθειαν reproduces the Hebrew's emphatic doubling (לְעֵזְרֵת יְהוָה ... בְּגִבּוֹרִים), underscoring the gravity of the failure to help.

ἐν

among

preposition + dative (sphere)

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

δυνατοῖς

the mighty

Dative

dative object of ἐν (substantivized: 'among the mighty')

δυνατός: 'mighty / powerful'; substantivized τοῖς δυνατοῖς ('among the mighty / warriors'); renders בְּגִבּוֹרִים ('among the mighty men'); Meroz failed to stand 'among the mighty' who fought for YHWH (cf. δυνατοί, v. 7).

24 εὐλογηθεῖη ἐν γυναιξὶν Ἰαηλ γυνὴ Χαβερ τοῦ Κιναίου ἀπὸ γυναικῶν ἐν σκηναῖς εὐλογηθεῖη

Blessed among women be Jael, wife of Heber the Kenite; above women in tents may she be blessed.

Blessing of Jael: counterpart to the curse of Meroz (new strophe) εὐλογηθεῖη ἐν γυναιξὶν Ἰαηλ

In sharp antithesis to the cursed Meroz (v. 23), Jael is blessed 'among women.' The optative εὐλογηθεῖη ('may she be blessed') frames the verse as an inclusio (it opens and closes the line). The double blessing-formula (ἐν γυναιξὶν ... ἀπὸ γυναικῶν ἐν σκηναῖς) elevates Jael above all tent-dwelling women — preparing for the graphic account of her deed (vv. 25–27).

εὐλογηθεῖη

may she be blessed

Aor Pass Opt 3 Sg · εὐλογέω

main verb (optative of blessing)

→ optative of wish (benediction)

εὐλογέω: 'bless'; the aorist passive optative εὐλογηθεῖη ('may she be blessed') renders יְבָרַךְ ('let her be blessed'); the optative of wish pronounces a benediction on Jael, the exact counterpart to the curse (καταρᾶσθε) on Meroz.

ἐν

among

preposition + dative (sphere of comparison)

ἐν γυναιξὶν: 'among women'; a Hebraism (rendering בְּיִשְׂרָאֵל) functioning as a superlative — 'most blessed of women' (cf. Luke 1:42, εὐλογημένη σὺ ἐν γυναιξὶν, of Mary).

γυναιξὶν

women

Dative

dative object of ἐν ('among women')

γυνή (dat. pl. γυναιξὶν): 'woman'; renders בְּיִשְׂרָאֵל; 'blessed among women' marks Jael as supremely blessed for her deed; the phrase is famously echoed of Mary at Luke 1:42.

Ἰαηλ

Jael

subject of εὐλογηθεῖη (indeclinable)

Ἰαηλ: indeclinable (cf. v. 6); the Kenite woman who killed Sisera (Judg 4:17–22); now blessed above all women for her decisive act.

γυνή

wife

Nominative

apposition to Ἰαηλ

γυνή: 'woman / wife'; here 'wife (of Heber)'; renders יְשֻׁרָאֵל; the apposition identifies Jael by her household — that of Heber the Kenite, at peace with Jabin (Judg 4:17), which makes her act the more startling.

Χαβερ

Heber

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

Χαβερ: transliteration of Hebrew חֲבֵר; indeclinable; the Kenite whose wife Jael was (Judg 4:11, 17); the clan had ties to Moses' father-in-law and dwelt apart from Israel.

τοῦ

the

Genitive

article (with Κιναίου)

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

Κιναίου

the Kenite

Genitive

genitive in apposition to Χαβερ (gentilic adjective)

Κιναῖος: 'Kenite'; the gentilic, here declined (gen. τοῦ Κιναίου), renders כִּנְיָנִי; the Kenites were a nomadic clan associated with Midian and friendly to Israel (Judg 1:16; 4:11); Heber's branch had made peace with Jabin, heightening the drama of Jael's deed.

ἀπὸ

above / from

preposition + genitive (comparative Hebraism)

ἀπὸ γυναικῶν: 'above / more than women'; a comparative Hebraism (rendering עִשְׂרָה) reinforcing the superlative — 'most blessed of all tent-dwelling women'; parallel to ἐν γυναιξίν.

γυναικῶν

women

Genitive

genitive object of ἀπό (comparison)

γυνή (gen. pl. γυναικῶν): 'woman'; renders עִשְׂרָה; the comparison-group above which Jael is exalted.

ἐν

in

preposition + dative (locative)

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

σκηναῖς

tents

Dative

dative object of ἐν ('among women in tents')

σκηνή: 'tent'; renders לָחֵץ; 'women in tents' = the nomadic, tent-dwelling women among whom Jael is most blessed; her tent will be the scene of Sisera's death (vv. 25–27).

εὐλογηθεῖη

may she be blessed

Aor Pass Opt 3 Sg · εὐλογέω

main verb (optative, closing inclusio)

→ optative of wish (benediction)

εὐλογέω: the repeated εὐλογηθεῖη closes the verse, forming an inclusio around Jael's name and titles — a doubled benediction emphasizing the completeness of her blessing.

25 ὕδωρ ᾗτησεν γάλα ἔδωκεν ἐν λεκάνῃ ὑπερεχόντων προσήνεγκεν βούτυρον

He asked for water; she gave milk; in a lordly bowl she brought him curds.

Jael's deed (a): the deceptive hospitality

ὕδωρ ᾗτησεν

The terse, fast-moving cola narrate Jael's deceptive hospitality: Sisera asks water, she gives milk; in a 'lordly bowl' (λεκάνῃ ὑπερεχόντων, 'a dish of nobles') she brings curds. The escalation — water requested, but milk and curds given in a noble vessel — lulls the exhausted commander into security before the killing-blow (v. 26). The asyndetic, staccato style heightens the suspense.

ὕδωρ

water

Accusative

direct object of ἤτησεν

ὕδωρ: 'water'; renders מֵיִם; Sisera, fleeing and exhausted, asks only for water (cf. Judg 4:19); the modesty of the request contrasts with the lavish reply.

ἤτησεν

he asked

Aor Act Indic 3 Sg · αἰτέω

main verb (Sisera's request)

→ [constative aorist](#)

αἰτέω: 'ask / request'; the aorist ἤτησεν renders לָשַׁא ('he asked'); the subject is Sisera; his simple request for water sets up the irony of Jael's overgenerous, fatal hospitality.

γάλα

milk

Accusative

direct object of ἔδωκεν

γάλα: 'milk'; renders בָּזָה; Jael gives milk instead of water — richer, soporific fare; the generosity disarms Sisera's suspicion (cf. Judg 4:19).

ἔδωκεν

she gave

Aor Act Indic 3 Sg · δίδωμι

main verb (Jael's response)

→ [constative aorist](#)

δίδωμι: 'give'; the aorist ἔδωκεν renders הִנֵּה ('she gave'); the subject is Jael; her giving of milk for water is the first step of the lethal ruse.

ἐν

in

preposition + dative (instrument/container)

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

λεκάνη

bowl / dish

Dative

dative of container (with ὑπερχόντων)

λεκάνη: 'basin / bowl / dish'; renders כֶּסֶף ('bowl'); the vessel in which Jael serves the curds; qualified as a 'bowl of nobles' (lordly bowl), it flatters Sisera with royal treatment.

ὑπερχόντων

of nobles / the eminent

Pres Act Part Gen Masc Pl · ὑπερέχω

substantivized participle (genitive of quality with λεκάνη)

ὑπερέχω: 'surpass / be superior / excel'; the substantivized participle ὑπερχόντων ('of those who excel / nobles') renders עֲרִיכִי ('nobles / lordly ones'); 'a bowl of nobles' = a lordly, magnificent dish — Jael honours Sisera lavishly to disarm him.

προσήνεγκεν

she brought / offered

Aor Act Indic 3 Sg · προσφέρω

main verb (Jael presents the curds)

→ [constative aorist](#)

προσφέρω: 'bring to / offer / present'; the aorist προσήνεγκεν renders הִבִּיחָהּ ('she brought near / presented'); Jael's solicitous presentation of curds completes the picture of overwhelming hospitality masking lethal intent.

βούτυρον

curds / butter

Accusative

direct object of προσήνεγκεν

βούτυρον: 'butter / curds / cream' (lit. 'cow-cheese'); renders חֵמָר ('curds / curdled milk'); the rich, sleep-inducing food given to the weary Sisera — the last comfort before his death.

26 χεῖρα αὐτῆς ἀριστεράν εἰς πάσσαλον ἐξέτεινεν καὶ δεξιὰν αὐτῆς εἰς σφυῖραν κοπιώντων καὶ ἐσφυροκόπησεν Σισαρα διήλωσεν κεφαλὴν αὐτοῦ καὶ ἐπάταξεν διήλωσεν κρόταφον αὐτοῦ

She stretched out her left hand to the tent-peg, and her right hand to the workman's mallet; and she hammered Sisera, she pierced his head, and she struck, she pierced his temple.

Jael's deed (b): the killing of Sisera (climax) χεῖρα αὐτῆς ἀριστεράν

The killing is narrated with brutal, accumulating verbs: left hand to the peg, right hand to the workman's hammer; then a torrent of strokes — ἐσφυροκόπησεν ('she hammered'), διήλωσεν ('she nailed/pierced through', twice), ἐπάταξεν ('she struck'). The rare compounds ἐσφυροκόπησεν and διήλωσεν heighten the violence. The piling-up of near-synonymous blows reproduces the Hebrew's relentless poetic intensity.

χεῖρα

hand

Accusative

direct object of ἐξέτεινεν

χείρ: 'hand'; renders תִּ; Jael's hand reaching for the tent-peg — the first of the paired left/right hand actions.

αὐτῆς

her

Genitive

genitive of possession (with χεῖρα)

αὐτός (gen. fem. αὐτῆς): 'her'; refers to Jael; the repeated αὐτῆς (here and with δεξιάν) keeps her the relentless agent of the killing.

ἀριστεράν

left

Accusative

attributive adjective (with χεῖρα: 'left hand')

ἀριστερός: 'left'; renders תְּנִיזָּה ... תִּ (the hand to the peg); the left hand takes the peg while the right wields the hammer — a precise, deliberate choreography of the killing.

εἰς

to

preposition + accusative (direction)

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

πάσσαλον

tent-peg / pin

Accusative

accusative object of εἰς (the peg seized)

πάσσαλος: 'peg / pin / tent-stake'; renders תִּנְזָה ('tent-peg'); the ordinary tent-pin becomes the murder weapon — a domestic implement turned instrument of judgment (cf. Judg 4:21).

ἐξέτεινεν

she stretched out

Aor Act Indic 3 Sg · ἐκτείνω

main verb (Jael reaches for the peg)

→ constative aorist

ἐκτείνω: 'stretch out / extend'; the aorist ἐξέτεινεν renders הִנִּיחָהּ ('she put forth'); Jael deliberately extends her hand to grasp the peg — the calm precision of the act is chilling.

καὶ

and

coordinate conjunction

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

δεξιάν

right (hand)

Accusative

direct object (parallel to χεῖρα ἀριστεράν)

δεξιός (fem. δεξιά): 'right'; substantivized 'right hand'; renders יְמִינֶיהָ ('her right hand'); the right hand takes the heavier hammer for the blow.

αὐτῆς

her

Genitive

genitive of possession (with δεξιάν)

αὐτός (gen. fem. αὐτῆς): 'her'; Jael's right hand wielding the workman's hammer.

εἰς

to

preposition + accusative (direction)

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

σφῦραν

hammer / mallet

Accusative

accusative object of εἰς (the hammer seized)

σφῦρα: 'hammer / mallet'; renders תֹּמָלָךְ ('workmen's mallet'); the tool used to drive tent-pegs, now the instrument of Sisera's death.

κοπιώντων

of workmen / laborers

Pres Act Part Gen Masc Pl · κοπιάω

substantivized participle (genitive of quality with σφῦραν)

κοπιάω: 'toil / labor / grow weary'; the substantivized participle κοπιώντων ('of laborers / workmen') renders עֲמָלָיִים ('laborers'); 'a workman's mallet' — the heavy hammer of those who toil, fitting Jael's decisive, laborer-like blow.

καὶ

and

coordinate conjunction

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

ἐσφυροκόπησεν

she hammered / struck with a mallet

Aor Act Indic 3 Sg · σφυροκοπέω

main verb (the killing-blow)

→ constative aorist

σφυροκοπέω: 'strike with a hammer / hammer down' (a rare compound from σφῦρα + κόπτω); the aorist ἐσφυροκόπησεν renders הִכָּהָה ('she struck/hammered'); the vivid compound — perhaps coined for this verse — conveys the force of the mallet-blow.

Σισαρα

Sisera

direct object of ἐσφυροκόπησεν (indeclinable)

Σισαρα: indeclinable; the object of Jael's hammer-blow; the dreaded commander, undone by a tent-dwelling woman.

διήλωσεν

she pierced through / nailed

Aor Act Indic 3 Sg · διηλόω

main verb (with κεφαλήν)

→ constative aorist

διηλόω: 'nail through / pierce through' (from διά + ἥλος, 'nail'); a rare compound; the aorist διήλωσεν renders הִרְהִיחַ הַצָּהַק ('she shattered / pierced'); Jael drove the peg clean through Sisera's head — the gruesome detail of Judg 4:21.

κεφαλήν

head

Accusative

direct object of διήλωσεν

κεφαλή: 'head'; renders יָשָׁר ('his head'); the peg pierced through Sisera's head, pinning it to the ground (Judg 4:21).

αὐτοῦ

his

Genitive

genitive of possession (with κεφαλήν)

αὐτός (gen. αὐτοῦ): 'his'; refers to Sisera; 'his head' pierced by the peg.

καὶ

and

coordinate conjunction

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

ἐπάταξεν

she struck

Aor Act Indic 3 Sg · πατάσσω

main verb (the blow)

→ constative aorist

πατάσσω: 'strike / smite / beat'; the aorist ἐπάταξεν renders הִצָּהַק ('she smote'); a standard verb for a fatal blow (cf. the smiting of the Egyptian firstborn); part of the accumulating description of the killing.

διήλωσεν

she pierced through

Aor Act Indic 3 Sg · διηλόω

main verb (repetition with κρόταφον)

→ constative aorist

διηλόω: the repeated διήλωσεν (now of the temple) intensifies the violence; the doubling reproduces the Hebrew's piled-up verbs of striking (חָצַקְתָּ ... חָצַקְתָּ).

κρόταφον

temple (of the head)

Accusative

direct object of the second διήλωσεν

κρόταφος: 'temple (side of the head)'; renders יְתִדָּה ('his temple'); the peg pierced through the temple (Judg 4:21, 22) — the precise anatomical detail underscores the lethal accuracy of Jael's blow.

αὐτοῦ

his

Genitive

genitive of possession (with κρόταφον)

αὐτός (gen. αὐτοῦ): 'his'; refers to Sisera; 'his temple' pierced through — the death-stroke complete.

27 ἀνὰ μέσον τῶν ποδῶν αὐτῆς κατεκυλίσθη ἔπεσεν καὶ ἐκοιμήθη ἀνὰ μέσον τῶν ποδῶν αὐτῆς κατακλιθεὶς ἔπεσεν καθὼς κατεκλίθη ἐκεῖ ἔπεσεν ἐξοδευθεὶς

Between her feet he sank, he fell, he lay still; between her feet he sank, he fell; where he sank, there he fell, undone.

Jael's deed (c): the death-throes of Sisera (incantatory repetition)

ἀνὰ μέσον τῶν ποδῶν αὐτῆς

The death is rendered in a hypnotic, repetitive incantation: 'between her feet he sank, fell, lay still ... where he sank, there he fell, undone.' The fourfold ἔπεσεν ('he fell') and the verbs of collapse (κατεκυλίσθη, ἐκοιμήθη, κατακλιθεὶς, κατεκλίθη) build a slow-motion tableau of the warrior's end. The final participle ἐξοδευθεὶς ('having expired / been dispatched') is the song's grim full stop on Sisera.

ἀνὰ

between

preposition (with μέσον: 'between')

ἀνὰ μέσον: 'between / in the midst of'; renders יַבַּי ('between'); 'between her feet' — at Jael's feet Sisera collapses, an image of utter subjugation.

μέσον

midst

Accusative

accusative (in idiom ἀνὰ μέσον)

μέσος: 'middle / midst'; part of the prepositional idiom ἀνὰ μέσον.

τῶν

the

Genitive

article (with ποδῶν)

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

ποδῶν

feet

Genitive

genitive object of ἀνὰ μέσον ('between the feet')

πούς (gen. pl. ποδῶν): 'foot'; renders יְרֵכָה ('her feet'); Sisera falls at Jael's feet — the mighty commander brought low before a woman, the song's central reversal.

αὐτῆς

her

Genitive

genitive of possession (with ποδῶν)

αὐτός (gen. fem. αὐτῆς): 'her'; Jael's feet, between which Sisera collapses and dies.

κατεκυλίσθη

he sank / rolled down

Aor Pass Indic 3 Sg · κατακυλίω

main verb (first verb of collapse)

→ **constative aorist**

κατακυλίω: 'roll down / sink down'; the aorist passive κατεκυλίσθη renders עָרַב ('he sank / bowed down'); the first in the series of falling-verbs depicting Sisera's slow collapse.

ἔπεσεν

he fell

Aor Act Indic 3 Sg · πίπτω

main verb (second verb of collapse)

→ **constative aorist**

πίπτω: 'fall'; the aorist ἔπεσεν renders לָפַד ('he fell'); repeated four times in this verse, the verb is the drumbeat of Sisera's death.

καὶ

and

coordinate conjunction

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

ἐκοιμήθη

he lay still / slept

Aor Pass Indic 3 Sg · κοιμάω

main verb (third verb of collapse)

→ **constative aorist**

κοιμάω (pass. 'lie down / sleep / die'); the aorist ἐκοιμήθη renders בָּרַח ('he lay'); a euphemism for death — Sisera 'lay still' in the sleep of death at Jael's feet.

ἀνά

between

preposition (repetition of ἀνά μέσον)

ἀνά μέσον: the repeated 'between her feet' builds the incantatory rhythm of the death-tableau.

μέσον

midst

Accusative

accusative (in idiom ἀνά μέσον, repetition)

μέσος: part of the repeated prepositional idiom.

τῶν

the

Genitive

article (with ποδῶν, repetition)

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

ποδῶν

feet

Genitive

genitive object of ἀνά μέσον (repetition)

πούς: the repeated 'feet' fixes the image of Sisera prostrate before Jael.

αὐτῆς

her

Genitive

genitive of possession (with ποδῶν, repetition)

αὐτός (gen. fem. αὐτῆς): 'her'; Jael's feet, the place of Sisera's death.

κατακλιθεὶς

having sunk down / collapsed

Aor Pass Part Nom Masc Sg · κατακλίνω

circumstantial participle (with ἔπεσεν)

κατακλίνω: 'lay down / make recline'; the aorist passive participle κατακλιθεὶς ('having sunk down / collapsed') renders עָרַב ('bowing/sinking'); the participle adds to the slow-motion accumulation of Sisera's fall.

ἔπεσεν

he fell

Aor Act Indic 3 Sg · πίπτω

main verb (third ἔπεσεν)

→ **constative aorist**

πίπτω: the repeated ἔπεσεν drives the relentless rhythm of the death-scene.

καθώς

as / where

comparative/temporal conjunction

καθώς: 'as / just as / where'; renders קַדְמָה ('where / in the place that'); 'where he sank, there he fell' — the place of collapse is the place of death.

κατεκλίθη

he sank down

Aor Pass Indic 3 Sg · κατακλίνω

verb of καθώς-clause

→ constative aorist

κατακλίνω: 'lie down / sink down'; the aorist passive κατεκλίθη renders נָחַץ ('he sank'); the cognate of κατακλιθεις above, completing the cluster of sinking-verbs.

ἐκεῖ

there

adverb of place (with ἔπεσεν)

ἐκεῖ: 'there'; renders דָּם; 'there he fell' — the spot of his collapse is the spot of his death; the deictic seals the finality.

ἔπεσεν

he fell

Aor Act Indic 3 Sg · πίπτω

main verb (fourth and final ἔπεσεν)

→ constative aorist

πίπτω: the fourth ἔπεσεν closes the incantation of collapse; the relentless repetition (cf. the Hebrew's fivefold use of related verbs) makes Sisera's death the rhythmic climax of the song.

ἐξοδευθείς

having expired / been dispatched

Aor Pass Part Nom Masc Sg · ἐξοδεύω

circumstantial participle (result: 'destroyed/dead')

ἐξοδεύω: 'go out / depart / die' (lit. 'make an exodus'); the aorist passive participle ἐξοδευθείς ('having expired / been done away with') renders נִתְּנָה ('destroyed / despoiled'); the grim final word — Sisera 'departed' from life, utterly undone; note the play on ἔξοδος (cf. v. 4).

28 διὰ τῆς θυρίδος παρέκυψεν μήτηρ Σισαρα ἔκτὸς τοῦ τοξικοῦ διότι ἡσχύνθη ἄρμα αὐτοῦ διότι ἐχρόνισαν πόδες ἀρμάτων αὐτοῦ

Through the window the mother of Sisera peered out beyond the lattice: 'Why is his chariot ashamed to come? Why do the hooves of his chariots delay?'

The mother of Sisera at the window (new strophe: dramatic pathos) διὰ τῆς θυρίδος παρέκυψεν

The scene shifts to Sisera's home: his mother peers through the window-lattice, anxiously awaiting his return. The doubled διότι ('because / why') voices her growing alarm at the chariot's delay — pathos sharpened by the reader's knowledge (vv. 26–27) that Sisera lies dead. The crux τοῦ τοξικοῦ ('the lattice') and the personification ἡσχύνθη ἄρμα ('the chariot is ashamed [to come]') are notable touches.

διὰ

through

preposition + genitive (through which)

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

τῆς

the

Genitive

article (with θυρίδος)

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

θυρίδος

window

Genitive

genitive object of διὰ ('through the window')

θυρίς: 'window / lattice-opening'; renders ἡλιθιότης ('window'); the window through which Sisera's mother watches — the domestic setting that intensifies the pathos of her vain hope.

παρέκυψεν

she peered out / leaned out

Aor Act Indic 3 Sg · παρακύπτω

main verb (the mother looks out)

→ *constative aorist*

παρακύπτω: 'stoop to look / peer / lean over'; the aorist παρέκυψεν renders ἡσυχάζει ('she looked down / out'); the mother leans out the window scanning the horizon for her son — a poignant image of maternal anxiety (the same verb at John 20:5 of looking into the tomb).

μήτηρ

mother

Nominative

subject of παρέκλυψεν

μήτηρ: 'mother'; renders מִתָּה; 'the mother of Sisera' — the figure whose tragic hope dominates the closing strophe; contrast Deborah as 'mother in Israel' (v. 7).

Σισαρα

of Sisera

genitive of relationship (indeclinable: 'mother of Sisera')

Σισαρα: indeclinable; the dead commander, whose mother watches in vain; the dramatic irony — she waits for one already slain — is the heart of the scene.

ἐκτὸς

beyond / outside

improper preposition + genitive ('beyond the lattice')

ἐκτός: 'outside / beyond'; an improper preposition + genitive; 'beyond the lattice' — she peers past the window-screen, straining for a sight of the returning chariot.

τοῦ

the

Genitive

article (with τοξικοῦ)

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

τοξικοῦ

the lattice / window-screen

Genitive

genitive object of ἐκτός (crux)

τοξικόν: lit. 'pertaining to the bow / archer's' (from τόξον, 'bow'); here used for the latticed window-screen, rendering the Hebrew בַּחֲסִי (lattice / window-frame'); a crux — the translator chose an unusual word, perhaps construing the lattice as a cross-hatched, bow-like frame.

διότι

because / why

conjunction (introducing the mother's anxious question)

διότι: 'because / for what reason'; renders לָמָּד ('why?'); introduces the mother's lament/question over the chariot's delay; the doubled διότι voices her mounting dread.

ἡσχύνθη

is ashamed / delays

Aor Pass Indic 3 Sg · αἰσχύνω

main verb (the chariot 'ashamed' to come)

→ *constative aorist*

αἰσχύνω (pass. 'be ashamed'); the aorist passive ἡσχύνθη renders שָׁשָׁב ('tarried / was ashamed/late'); the chariot is personified as 'ashamed' (i.e. shamefully late) to return — a poignant euphemism for the delay that means defeat.

ἄρμα

chariot

Nominative

subject of ἡσχύνθη

ἄρμα: 'chariot'; renders רֶכֶב ('his chariot'); the chariot whose return the mother awaits — the very chariotry that lies destroyed by the Kishon (vv. 21–22).

αὐτοῦ

his

Genitive

genitive of possession (with ἄρμα)

αὐτός (gen. αὐτοῦ): 'his'; refers to Sisera; 'his chariot' — the object of his mother's vain hope.

διότι

because / why

conjunction (repetition: parallel question)

διότι: the repeated 'why' (rendering לָמָּד) intensifies the mother's anxious questioning, reproducing the Hebrew's doubled lament.

ἐχρόνισαν

they delayed / tarried

Aor Act Indic 3 Pl · χρονίζω

main verb (the hooves delay)

→ *constative aorist*

χρονίζω: 'delay / tarry / take a long time'; the aorist ἐχρόνισαν renders יָרְחָו ('they delayed'); the chariot-hooves 'tarry' — the delay the mother cannot yet understand, but the reader knows it is the silence of death.

πόδες

feet / hooves

Nominative

subject of ἐχρόνισαν

πούς (pl. πόδες): 'foot / hoof'; renders יָרְחָו ('the hoofbeats / steps of'); the chariot-horses' hooves whose sound the mother strains to hear — but they will never come (cf. the mired hooves of v. 22).

ἄρμάτων

of chariots

Genitive

genitive of relationship (with πόδες)

ἄρμα (gen. pl. ἄρμάτων): 'chariot'; renders מְרִכְבּוֹתָי ('his chariots'); the hooves 'of his chariots' that delay — the destroyed chariotry that will never return home.

αὐτοῦ

his

Genitive

genitive of possession (with ἄρμάτων)

αὐτός (gen. αὐτοῦ): 'his'; refers to Sisera; 'his chariots' whose hoofbeats his mother will never hear again.

29 αἱ σοφαὶ ἄρχουσαι αὐτῆς ἀπεκρίθησαν πρὸς αὐτήν καὶ αὐτὴ ἀπέστρεψεν λόγους αὐτῆς ἑαυτῇ

Her wisest princesses answered her, and she herself returned her words to herself.

The princesses' reassurance (continuation of the window-scene)

αἱ σοφαὶ ἄρχουσαι αὐτῆς

The mother's wisest attendants answer her anxious question with comforting explanations (spelled out in v. 30), and she repeats their reassuring words to herself. The irony deepens: the 'wise' ladies' confident answer (spoils are being divided) is utterly false — Sisera lies dead. The self-soothing of the mother ('she returned her words to herself') heightens the pathos.

αἱ

the

Nominative

article (with σοφαὶ ἄρχουσαι)

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

σοφαὶ

wise

Nominative

attributive adjective (with ἄρχουσαι: 'wise princesses')

σοφός (fem. σοφαί): 'wise / skilled'; renders תְּכֵנִיטִּים ('wise women'); the mother's wisest attendants — their 'wisdom' is bitterly ironic, since their confident explanation is wholly mistaken.

ἄρχουσαι

princesses / noble ladies

Pres Act Part Nom Fem Pl · ἄρχω

substantivized participle (subject: 'her ruling ladies')

ἄρχω: 'rule / govern'; the feminine present participle ἄρχουσαι ('ruling women / princesses') renders הַמְלִיכִיּוֹת ('her princesses / ladies'); the noble attendants of Sisera's mother, here speaking false comfort.

αὐτῆς

her

Genitive

genitive of possession (with ἄρχουσαι)

αὐτός (gen. fem. αὐτῆς): 'her'; the princesses belonging to the mother's household.

ἀπεκρίθησαν

answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb (the princesses reply)

→ *constative aorist*

ἀποκρίνομαι: 'answer / reply'; the aorist ἀπεκρίθησαν (deponent, passive form) renders תַּגִּיבְנָה ('they answered'); the ladies respond to the mother's anxious question with the false reassurance of v. 30.

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 (the mother addressed)

αὐτός (acc. fem. αὐτήν): 'her'; the mother of Sisera, to whom the princesses speak their comforting words.

καὶ

and

coordinate conjunction

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

αὐτή

she herself

Nominative

intensive pronoun (subject of ἀπέστρεψεν)

αὐτός (fem. nom. αὐτή): 'she herself'; the intensive pronoun emphasizes that the mother repeats the words to herself — a self-consoling echo of the princesses' reassurance.

ἀπέστρεψεν

returned / repeated

Aor Act Indic 3 Sg · ἀποστρέφω

main verb (the mother repeats the words)

→ *constative aorist*

ἀποστρέφω: 'turn back / return'; the aorist ἀπέστρεψεν renders בָּשָׁה ('she returned'); 'she returned her words to herself' = she repeated the reassuring answer over to herself, clinging to false hope.

λόγους

words

Accusative

direct object of ἀπέστρεψεν

λόγος (acc. pl. λόγους): 'word / saying'; renders תַּיִרָתָהּ ('her words'); the reassuring words the mother repeats to console herself.

αὐτῆς

her

Genitive

genitive of possession (with λόγους)

αὐτός (gen. fem. αὐτῆς): 'her'; the words belonging to the mother (or echoed from the princesses).

ἑαυτῇ

to herself

Dative

reflexive dative (indirect object: 'to herself')

ἑαυτοῦ (dat. fem. ἑαυτῇ): 'to herself'; the reflexive renders תָּהָא ('to herself'); the mother soothes her own anxiety by rehearsing the false comfort — a poignant, tragic self-deception.

30 οὐχ εὐρήσουσιν αὐτὸν διαμερίζοντα σκῦλα οἰκτίρμων οἰκτιρήσει εἰς κεφαλὴν ἀνδρός σκῦλα βαμμάτων τῷ Σισαρα σκῦλα βαμμάτων ποικιλίας βάμματα ποικιλτῶν αὐτά τῷ τραχήλῳ αὐτοῦ σκῦλα

Will they not find him dividing the spoil? A compassionate one will surely take pity for the head of each man: spoil of dyed cloths for Sisera, spoil of dyed and embroidered cloths, embroidered garments — these for his neck as spoil.

The princesses' false comfort: the imagined spoil (dramatic irony)

οὐχ εὐρήσουσιν αὐτὸν

The content of the reassurance: surely Sisera is delayed because he is dividing the plunder — captive girls, dyed and embroidered garments for his neck. The dramatic irony is total: the audience knows Sisera lies dead at Jael's feet. The cognate figure οἰκτίρμων οἰκτιρήσει ('a compassionate one will surely have compassion') is a Hebraism calquing the infinitive absolute, and the fourfold σκῦλα ('spoil') with βαμμάτων / ποικιλίας evokes a fantasy of rich plunder that will never be claimed.

οὐχ

not

negative particle (in rhetorical question expecting 'yes')

οὐ (οὐχ before rough breathing): the negative in a rhetorical question ('will they not find...?') expecting an affirmative — 'surely they are finding him dividing spoil'; renders the Hebrew לֹא ('do they not...?').

εὐρήσουσιν

will they find

Fut Act Indic 3 Pl · εὐρίσκω

main verb (rhetorical question)

→ **predictive future (in confident question)**

εὐρίσκω: 'find / discover'; the future εὐρήσουσιν renders יִצְחָק ('they will find'); the confident question imagines Sisera busy dividing plunder — the delay innocently explained, with crushing dramatic irony.

αὐτὸν

him

Accusative

direct object of εὐρήσουσιν

αὐτός (acc. αὐτόν): 'him'; Sisera, imagined alive and victorious — though dead.

διαμερίζοντα

dividing

Pres Act Part Acc Masc Sg · διαμερίζω

supplementary participle (with εὐρήσουσιν αὐτόν: 'find him dividing')

διαμερίζω: 'divide / distribute / share out'; the present participle διαμερίζοντα ('dividing') renders $\text{קִלְקַל} / \text{יִקְלַל}$ ('dividing'); the imagined Sisera distributing the spoils of victory — the false picture the mother clings to.

σκῦλα

spoils / plunder

Accusative

direct object of διαμερίζοντα

σκῦλον (pl. σκῦλα): 'spoil / plunder / booty'; renders לָזַב ('spoil'); the fourfold σκῦλα in this verse evokes the imagined riches of victory — a fantasy that mocks the reality of defeat.

οἰκτίρμων

a compassionate one

Nominative

subject (cognate figure with οἰκτιρήσει)

οἰκτίρμων: 'compassionate / merciful'; the substantivized adjective with the cognate verb forms a figura etymologica οἰκτίρμων οἰκτιρήσει ('a compassionate one will have compassion') — a Hebraism rendering the obscure Hebrew יְמִתְּךָ שְׁנֵי ('a girl or two', lit. 'a womb, two wombs'); the LXX read סַח as the root for 'compassion', producing this very different sense.

οἰκτιρήσει

will have compassion

Fut Act Indic 3 Sg · οἰκτίρω

main verb (cognate with οἰκτίρμων)

→ **predictive future (cognate intensification)**

οἰκτίρω: 'pity / have compassion'; the future οἰκτιρήσει with cognate οἰκτίρμων is a Hebraizing figura etymologica ('a compassionate one will surely have compassion'); the LXX's misreading of יְמִתְּךָ ('two maidens' as spoil) as 'compassion' yields a wholly different line from the Hebrew — a notable crux.

εἰς

for / upon

preposition + accusative (goal/reference)

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

κεφαλὴν

head

Accusative

accusative object of εἰς ('for the head of a man')

κεφαλὴ: 'head'; renders שִׂרָא ('head'); 'for the head of each man' may mean 'for each warrior' (per capita distribution of spoil); ironic, given that Sisera's own head was pierced (v. 26).

ἀνδρός

of a man

Genitive

genitive of relationship (with κεφαλὴν)

ἀνὴρ (gen. ἀνδρός): 'man / warrior'; renders גִּבּוֹר ('man / strong man'); 'the head of a man' = each fighting man receiving his share of spoil.

σκῦλα

spoil

Accusative

accusative (apposition: the plunder enumerated)

σκῦλον: the repeated σκῦλα begins the enumeration of the imagined plunder — dyed cloths for Sisera.

βαμμάτων

of dyed cloths

Genitive

genitive of material (with σκῦλα)

βάμμα (gen. pl. βαμμάτων): 'dyed stuff / dyed garment'; renders מְצִצָּה ('dyed cloths'); luxury textiles, prized war-plunder; 'spoil of dyed cloths for Sisera.'

τῷ

the / for

Dative

article (with Σισαρα, dative of advantage)

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

Σισαρα

for Sisera

dative of advantage (indeclinable, with article τῷ)

Σισαρα: indeclinable; with the article τῷ it functions as a dative ('for Sisera'); the spoil imagined as his share — a cruel irony, since he is dead.

σκῦλα

spoil

Accusative

accusative (third repetition)

σκῦλον: the third σκῦλα continues the enumeration — dyed cloths of embroidery.

βαμμάτων

of dyed cloths

Genitive

genitive of material (with σκῦλα, repetition)

βάμμα: the repeated βαμμάτων heaps up the imagined luxury-spoil; renders מְצִצָּה קֶרֶךְ ('dyed embroidery').

ποικιλίας

of embroidery / variegation

Genitive

genitive of quality (with βαμμάτων)

ποικιλία: 'variegation / embroidery / many-coloured work'; renders הַמְּקִינִי ('embroidery'); 'dyed cloths of embroidery' = richly worked, multicoloured garments, the finest of plunder.

βάμματα

dyed garments

Accusative

accusative (apposition: the embroidered cloths)

βάμμα (pl. βάμματα): 'dyed garments'; renders שְׁנֵי מִקְצֵי ('two pieces of embroidery'); the embroidered cloths imagined as neck-adornment for the victors.

ποικιλτῶν

of embroiderers

Genitive

genitive of relationship (with βάμματα)

ποικιλτής: 'embroiderer / weaver of coloured work'; renders מְקַנֵּי ('embroiderer'); 'garments of embroiderers' = professionally worked, costly textiles — the height of imagined plunder.

αὐτά

these / them

Accusative

demonstrative/intensive pronoun (resumptive: 'these')

αὐτός (neut. pl. αὐτά): 'them / these'; resumptive, pointing back to the embroidered garments — 'these for his neck as spoil.'

τῷ

the / for

Dative

article (with τραχήλῳ)

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

τραχήλῳ

neck

Dative

dative of advantage/place ('for his neck')

τράχηλος: 'neck'; renders וְלִצְנֵי ('necks'); the embroidered garments imagined draped on the victor's neck — perhaps Sisera's, perhaps the spoilers'; the irony is that his neck/temple was pierced (v. 26).

αὐτοῦ

his

Genitive

genitive of possession (with τραχήλῳ)

αὐτός (gen. αὐτοῦ): 'his'; refers to Sisera (or the victor); 'his neck' adorned with imagined plunder.

σκῦλα

spoil

Accusative

accusative (fourth and final repetition, closing the enumeration)

σκῦλον: the fourth and final σκῦλα closes the catalogue of imagined plunder; the relentless repetition of 'spoil' underscores the mother's fantasy — riches that will never come, for Sisera is dead.

31 οὕτως ἀπόλιντο πάντες οἱ ἐχθροί σου κύριε καὶ οἱ ἀγαπῶντες αὐτὸν ὡς ἔξοδος ἡλίου ἐν δυνάμει αὐτοῦ καὶ ἡσύχασεν ἡ γῆ τεσσαράκοντα ἔτη

So perish all your enemies, O LORD! But let those who love him be as the going-forth of the sun in its strength. And the land had rest forty years.

Closing doxology and narrative coda (climax and frame-closure)

οὕτως ἀπόλιντο

The song closes with an antithetical doxology: 'so perish all your enemies' (the optative ἀπόλιντο, a malediction echoing the fate of Sisera) versus 'those who love him be as the sunrise in its strength' (a benediction echoing the theophany of vv. 4–5). The narrator's prose coda — καὶ ἡσύχασεν ἡ γῆ τεσσαράκοντα ἔτη ('and the land had rest forty years') — closes the frame begun at v. 1 and rejoins the Judges-cycle formula (cf. Judg 3:11, 30; 8:28).

οὕτως

so / thus

adverb (introducing the maledictory wish)

οὕτως: 'so / thus / in this way'; renders וְכִי; 'so [as Sisera perished] may all your enemies perish' — the death just narrated becomes the pattern for the fate of all YHWH's foes.

ἀπόλιντο

may they perish

Aor Mid Opt 3 Pl · ἀπόλλυμι

main verb (optative of imprecation)

→ optative of wish (malediction)

ἀπόλλυμι (mid. 'perish'); the aorist middle optative ἀπόλιντο ('may they perish') renders וְיָדָנִי ('let them perish'); the optative of wish pronounces a curse on all YHWH's enemies — the dark counterpart to the blessing on those who love him.

πάντες

all

Nominative

adjective (with οἱ ἐχθροί: 'all your enemies')

πᾶς (pl. πάντες): 'all / every'; renders כָּל; the malediction is universal — every enemy of YHWH is to share Sisera's fate.

οἱ

the

Nominative

article (with ἐχθροί)

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

ἐχθροί

enemies

Nominative

subject of ἀπόλιντο

ἐχθρός: 'enemy / foe'; substantivized οἱ ἐχθροί ('the enemies'); renders וְיָדָנִי ('your enemies'); YHWH's foes — those who, like Sisera and the cursed Meroz, set themselves against his people and his cause.

σου

your

Genitive

genitive of relationship (with ἐχθροί)

σύ (gen. σου): 'your'; addressed to YHWH (κύριε); the enemies are specifically YHWH's, not merely Israel's — the holy-war theology of the song.

κύριε

O LORD

Vocative

vocative of address (apostrophe)

κύριος (voc. κύριε): rendering of the Tetragrammaton יהוה; the closing apostrophe addresses YHWH directly, framing the doxology as prayer; the vocative echoes the theophany-address of v. 4.

καὶ

and / but

coordinate conjunction (antithetical: curse vs. blessing)

καί: 'and / but'; here introduces the antithetical second member — over against the perishing enemies stand those who love YHWH, blessed as the sunrise.

οἱ

those

Nominative

article (with ἀγαπῶντες)

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

ἀγαπῶντες

those who love

Pres Act Part Nom Masc Pl · ἀγαπάω

substantivized participle (subject of the implied wish)

ἀγαπάω: 'love'; the present participle οἱ ἀγαπῶντες αὐτόν ('those who love him') renders וְיִדְּבָקֵם ('those who love him'); the lovers of YHWH — the counterpart to his enemies; the same phrase recurs in covenant-love contexts (Exod 20:6; Deut 7:9).

αὐτόν

him

Accusative

direct object of ἀγαπῶντες

αὐτός (acc. αὐτόν): 'him'; refers to YHWH (the shift from second-person σου/κύριε to third-person αὐτόν is a common feature of Hebrew poetry's enallage of person).

ὥς

as / like

comparative particle (introducing the simile)

ὥς: 'as / like'; renders כִּי; introduces the simile of the rising sun — the lovers of YHWH shine in triumphant strength.

ἔξοδος

going-forth / rising

Nominative

predicate (in the simile: 'as the rising of the sun')

ἔξοδος: 'going out / rising'; renders תָּצֵא ('the going forth of'); 'the going-forth of the sun' = the sunrise; the noun deliberately echoes ἐξόδω at v. 4 (YHWH's 'going forth') and ἐξοδευθεῖς at v. 27, binding the song's frame: YHWH's enemies make their 'exodus' into death, but his lovers rise like the sun.

ἡλίου

of the sun

Genitive

genitive of relationship (with ἔξοδος)

ἡλίου: 'sun'; renders שֶׁמֶשׁ; 'the going-forth of the sun' = the dawn; the image of the sunrise in full strength conveys the radiant, victorious destiny of those who love YHWH.

ἐν

in

preposition + dative (manner/state)

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

δυνάμει

power / strength

Dative

dative of manner (with ἔξοδος ἡλίου: 'in its strength')

δύναμις: 'power / strength / might'; renders כֹּחַ ('its strength'); the sun rising 'in its strength' = at full, blazing power (cf. the noonday sun); the lovers of YHWH share this triumphant radiance.

αὐτοῦ

its

Genitive

genitive of possession (with δυνάμει)

αὐτός (gen. αὐτοῦ): 'its'; refers to the sun; 'in its strength' — the sun's full radiant power, the figure of the faithful's glory.

καὶ

and

narrative conjunction (introducing the prose coda)

καί: 'and'; the conjunction shifts from the poetic doxology to the narrator's prose coda, closing the frame opened at v. 1.

ἡσύχασεν

had rest / was quiet

Aor Act Indic 3 Sg · ἡσυχάζω

main verb (narrative coda)

→ **constative aorist**

ἡσυχάζω: 'be still / rest / be quiet'; the aorist ἡσύχασεν renders וַיָּשָׁט (and [the land] had rest'); the standard Judges-cycle formula marking the period of peace after a deliverance (cf. Judg 3:11, 30; 8:28).

ἡ

the

Nominative

article (with γῆ)

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

γῆ

the land

Nominative

subject of ἡσύχασεν

γῆ: 'land / earth'; renders אֶרֶץ ('the land'); the land of Israel that 'had rest' after the victory — the same noun that 'quaked' in the theophany (v. 4), now at peace.

τεσσαράκοντα

forty

indeclinable numeral (with ἔτη: 'forty years')

τεσσαράκοντα: 'forty'; indeclinable numeral; renders אַרְבָּעִים; the conventional span of a generation of peace in the Judges cycle (cf. Judg 3:11; 8:28); echoes the τεσσαράκοντα of v. 8.

ἔτη

years

Accusative

accusative of duration (with τεσσαράκοντα: 'forty years')

ἔτος (pl. ἔτη): 'year'; the accusative of extent of time; renders אַרְבָּעִים; 'forty years' of rest — the closing note of the deliverance, sealing the song and the chapter.

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.