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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Judges, Chapter 6

ΚΡΙΤΑΙ Ζ΄

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

Gideon is called from fear and obscurity to begin Israel's deliverance from Midian.

Translation & textual notes

The Greek text of Judges 6 reproduces the verbatim text of the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Judges survives in two distinct Greek text-forms — the so-called A-text (associated with codex Alexandrinus) and B-text (associated with codex Vaticanus) — which diverge markedly throughout the book; the present annotation follows the verbatim Rahlfs reference as given, without harmonizing the two. Judges 6 is the long expository chapter that launches the Gideon cycle: a narrator's oppression-summary (vv. 1–6) recording Israel's seven-year subjection to Midian (Μαδιαμ), Amalek (Αμαληκ), and the 'sons of the East' (υἱοὶ

ἀνατολῶν); a prophetic indictment (vv. 7–10) recalling the Exodus and the broken first commandment; the Angel of the LORD's call of Gideon threshing wheat in a winepress (ράβδιζων σῖτον ἐν ληνῷ, v. 11) under the terebinth (τερέμινθον), with the salutation κύριος μετὰ σοῦ ἰσχυρὸς τῶν δυνάμεων ('the LORD is with you, mighty one of the powers', v. 12), Gideon's protest, the commissioning, and the sign of fire rising from the rock to consume the meat and unleavened cakes (vv. 13–24), after which Gideon builds an altar named εἰρήνη κυρίου ('peace of the LORD'); the night demolition of the Baal-altar and the Asherah (τὸ ἄλσος) and Joash's defense leading to the naming Ιαρβααλ ('let Baal contend', vv. 25–32); and finally the Spirit of the LORD that 'empowered' Gideon (πνεῦμα κυρίου ἐνεδυνάμωσεν τὸν Γεδεων, v. 34) and the double sign of the fleece of wool (πόκος τοῦ ἐρίου) — dew on the fleece and dry ground, then dry fleece and dew on all the ground (vv. 33–40). The LXX renders the divine name κύριος for the Tetragrammaton throughout; transliterated and indeclinable names (Μαδιαμ, Γεδεων, Ιωας, Βααλ, Ιαρβααλ) are treated as indeclinable. Note the recurring vocabulary of altar (θυσιαστήριον), sacred grove / Asherah (ἄλσος), and the verbs of demolition (καθαίρω) and 'utter destruction' (ὀλεθρεύω / ἐξολεθρεύω) that bind the chapter's central panel together.

Discourse structure of the chapter

A · 6:1–6

Midianite oppression and Israel's cry

The deuteronomistic cycle turns once more: Israel does τὸ πονηρὸν ἐνώπιον κυρίου and is given into the hand of Midian for seven years (v. 1). The oppression is total — Israel hides in caves and clefts (vv. 1–2), and the Midianites with Amalek and the sons of the East devour the land's produce like locusts, leaving no sustenance (vv. 3–5). Israel is impoverished σφόδρα and cries out to the LORD (v. 6), setting the cycle's deliverance-mechanism in motion.

B · 6:7–10

The unnamed prophet's indictment

Before deliverance comes rebuke: the LORD sends a prophet (ἄνδρα προφήτην) who recites the Exodus credo — 'I brought you up out of Egypt, out of the house of your slavery' (v. 8) — and the deliverance from all oppressors (v. 9), then names the breach: 'you shall not fear the gods of the Amorite ... and you did not obey my voice' (v. 10). The prophetic word frames Israel's suffering as covenant consequence.

C · 6:11–24

The Angel of the LORD calls Gideon; the sign of fire on the rock

The Angel of the LORD sits under the terebinth at Ophrah where Gideon threshes wheat in a winepress to hide it from Midian (v. 11); the salutation κύριος μετὰ σοῦ ἰσχυρὸς τῶν δυνάμεων (v. 12) meets Gideon's lament over abandonment (v. 13) and the commission 'go in this strength of yours and save Israel' (v. 14). Gideon protests his clan's weakness and his own smallness (v. 15) but receives the assurance and asks for a sign (vv. 16–18). He prepares a kid and unleavened cakes; the Angel touches them with the staff-tip, fire rises from the rock and consumes them, and the Angel vanishes (vv. 19–21). Recognizing he has seen the Angel of the LORD face to face, Gideon fears for his life but is granted peace, and builds an altar named εἰρήνη κυρίου (vv. 22–24).

D · 6:25–32

Gideon tears down Baal's altar and is named Jerubbaal

That same night the LORD commands Gideon to pull down his father's altar of Baal, cut down the Asherah beside it, and build a proper altar to the LORD, offering the second bull as a holocaust on the wood of the felled grove (vv. 25–26). Gideon obeys by night with ten servants out of fear (v. 27). When the townsmen discover the demolition and trace it to Gideon, they demand his death (vv. 28–30); but his father Joash deflects them with the taunt 'if Baal is a god, let him contend for himself,' and Gideon is renamed Ιαρβααλ ('let Baal contend with him', vv. 31–32).

E · 6:33–40

The Spirit of the LORD and the double sign of the fleece

As the eastern coalition musters in the Jezreel valley (v. 33), the Spirit of the LORD 'empowers' Gideon; he sounds the trumpet and rallies Abiezer, Manasseh, Asher, Zebulun, and Naphtali (vv. 34–35). Still seeking confirmation, Gideon lays out the fleece of wool: first dew on the fleece alone with dry ground (vv. 36–38), then — fearing presumption — the reverse, dry fleece and dew over all the ground (vv. 39–40). God grants both signs, certifying that he will save Israel by Gideon's hand.

1 καὶ ἐποίησαν οἱ υἱοὶ Ἰσραὴλ τὸ πονηρὸν ἐνώπιον κυρίου καὶ ἔδωκεν αὐτοὺς κύριος ἐν χειρὶ Μαδιαμ ἐπὶ ἑπτὰ ἔτη

And the sons of Israel did what was evil before the LORD, and the LORD gave them into the hand of Midian for seven years.

Cycle-opening summary (main narrative line)

καὶ ἐποίησαν

The verse reactivates the deuteronomistic judges-cycle formula 'the sons of Israel did evil ... and the LORD gave them into the hand of X' (cf. 2:11–14; 3:7–8, 12; 4:1–2). The apostasy-clause and the handing-over clause are linked by καί in strict cause-and-consequence parataxis; the seven-year span quantifies the severity of this round of oppression.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

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

ἐποίησαν

did / made

Aor Act Indic 3 Pl · ποιέω

main verb (apostasy clause)

→ constative aorist (summary of a settled state of conduct)

ποιέω: 'do / make'; renders ἔψαχ; ἐποίησαν τὸ πονηρὸν is the fixed LXX rendering of the cycle-formula עָרַךְ ... וַיַּעַשׂ, the recurring indictment that opens each oppression in Judges.

οἱ

the

Nominative

article (with υἱοὶ)

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

υἱοὶ

sons

Nominative

subject

υἱός: 'son'; the collective οἱ υἱοὶ Ἰσραὴλ renders בְּנֵי יִשְׂרָאֵל, the covenant designation of the people as Jacob's descendants; the corporate subject bears collective responsibility for the apostasy.

Ισραηλ

Israel

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

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable in the LXX; in genitival relation to υἱοί, marking the people as a whole.

τὸ

the

Accusative

article (substantivizing πονηρόν)

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

πονηρόν

evil

Accusative

direct object (substantivized adjective: 'the evil thing')

πονηρός: 'evil / wicked'; the neuter substantive τὸ πονηρόν renders ᵐῡῖῡ; in Judges it denotes specifically covenant infidelity — Baal- and Astarte-worship (cf. 2:11–13) — rather than generic moral wrong.

ἐνώπιον

before / in the sight of

preposition + genitive (evaluative: Hebraism)

ἐνώπιον: 'before / in the presence of'; Hebraism rendering יְנִיטְּ ('in the eyes of'); the phrase frames Israel's conduct as judged by YHWH's own evaluative gaze.

κυρίου

LORD

Genitive

genitive object of ἐνώπιον

κύριος: the LXX rendering of the Tetragrammaton יהוה; here the offended covenant God before whom the evil is reckoned.

καὶ

and

narrative conjunction (consequence)

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

ἔδωκεν

gave / handed over

Aor Act Indic 3 Sg · δίδωμι

main verb (handing-over clause)

→ *constative aorist (judicial act of consignment)*

δίδωμι: 'give'; renders יָתַן; the idiom ἔδωκεν ... ἐν χειρὶ ('gave into the hand of') renders יָתַן יָדוֹ, the standard formula for delivering a people into an enemy's power as covenant punishment.

αὐτούς

them

Accusative

direct object (the Israelites)

αὐτός: the accusative αὐτούς resumes οἱ υἱοὶ Ισραηλ as the object handed over.

κύριος

LORD

Nominative

subject (of ἔδωκεν)

κύριος: the Tetragrammaton; YHWH is the active agent of the consignment — the oppression is not mere historical misfortune but divine discipline.

ἐν

into / in

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

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

χειρὶ

hand

Dative

dative object of ἐν (instrumental power)

χείρ: 'hand'; renders יָד; here metonymy for power or control — to be given 'into the hand of' Midian is to be placed under Midianite domination.

Μαδιαμ

Midian

genitive of possession (indeclinable: 'hand of Midian')

Μαδιαμ: transliteration of מִדְיָן; indeclinable in the LXX; the Midianites, a nomadic confederation east of the Jordan, are the chief oppressor of the Gideon cycle (cf. Num 31; Gen 25:2).

ἑπτὰ

seven

numeral (modifying ἔτη)

ἑπτὰ: 'seven'; indeclinable cardinal; renders נָשָׁא; the seven-year span measures the duration of Midianite oppression before the cry for deliverance.

ἔτη

years

Accusative

accusative of duration ('for seven years')

ἔτος (pl. ἔτη): 'year'; the accusative of extent of time quantifies the length of the subjection.

2 καὶ ἰσχυσεν χεὶρ Μαδιαμ ἐπὶ Ἰσραηλ καὶ ἐποίησαν ἑαυτοῖς οἱ υἱοὶ Ἰσραηλ ἀπὸ προσώπου Μαδιαμ τὰς τρυμαλιὰς τὰς ἐν τοῖς ὄρεσιν καὶ τὰ σπήλαια καὶ τὰ κρεμαστά

And the hand of Midian prevailed over Israel; and because of Midian the sons of Israel made for themselves the clefts that are in the mountains, and the caves, and the strongholds.

Intensification of the oppression (main narrative line) καὶ ἰσχυσεν

The verse deepens v. 1: the 'hand' of Midian now actively 'prevails' (ἰσχυσεν), and the consequence is described concretely — Israel's flight to mountain refuges. The threefold list (clefts, caves, strongholds) paints total dispossession: the covenant people, meant to dwell securely in the land, become troglodytes in their own territory.

καὶ

and

narrative conjunction

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

ἰσχυσεν

prevailed / grew strong

Aor Act Indic 3 Sg · ἰσχύω

main verb (with χεὶρ Μαδιαμ as subject)

→ ingressive aorist (the hand grew strong / came to prevail)

ἰσχύω: 'be strong / prevail / overpower'; renders קָוָה / קָוָה; the cognate noun ἰσχύς will reappear at v. 14 (ἐν ἰσχύϊ σου) in pointed contrast — Midian's strength here, Gideon's commissioned strength there.

χεὶρ

hand

Nominative

subject

χεὶρ: 'hand'; nominative subject; the 'hand of Midian' personifies Midianite military power as the oppressing force, picking up the χεῖρί of v. 1.

Μαδιαμ

Midian

genitive of possession (indeclinable)

Μαδιαμ: indeclinable; in genitival relation to χεὶρ.

ἐπὶ

over / against

preposition + accusative (hostile superiority)

ἐπί + acc.: here 'over / against'; the construction ἴσχυσεν ... ἐπὶ expresses domination exercised upon Israel.

Ἰσραηλ

Israel

accusative object of ἐπὶ (indeclinable)

Ἰσραηλ: indeclinable; the people as the object of Midianite domination.

καὶ

and

narrative conjunction (consequence)

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

ἐποίησαν

made

Aor Act Indic 3 Pl · ποιέω

main verb (with reflexive dative)

→ *constative aorist (the making of refugees)*

ποιέω: 'make / fashion'; here of constructing or adapting refuges; the pointed echo of ἐποίησαν τὸ πονηρόν (v. 1) is grimly ironic — the same verb that named their sin now names their desperate self-help.

ἐαυτοῖς

for themselves

Dative

dative of advantage (reflexive pronoun)

ἐαυτοῦ: reflexive pronoun; the dative of advantage ('for themselves') underscores the self-protective desperation of the act.

οἱ

the

Nominative

article (with υἱοὶ)

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

υἱοὶ

sons

Nominative

subject (resumed)

υἱός; the full subject οἱ υἱοὶ Ἰσραηλ is restated for clarity after the intervening clause.

Ἰσραηλ

Israel

genitive of relationship (indeclinable)

Ἰσραηλ: indeclinable.

ἀπὸ

because of / from before

preposition + genitive (causal Hebraism: 'from the face of')

ἀπό: in the idiom ἀπὸ προσώπου ('from the face of') it carries causal-defensive force, 'because of / for fear of'; renders יְגִשָּׁמ.

προσώπου

face / presence

Genitive

genitive object of ἀπό (Hebraism)

πρόσωπον: 'face'; in ἀπὸ προσώπου a calque of יְגִשָּׁמ, meaning 'on account of / before the threat of'; the recurring phrase (vv. 2, 6, 11) keeps Midian's menacing presence before the reader.

Μαδιαμ

Midian

genitive (indeclinable: 'face of Midian')

Μαδιαμ: indeclinable.

τὰς

the

Accusative

article (with τρυμαλιάς)

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

τρυμαλιάς

clefts / holes

Accusative

direct object (first of three refuge-terms)

τρυμαλιά: 'hole / cleft / crevice'; renders תְּרִמְלִיָּה; the same word is used of the 'eye of a needle' (Mark 10:25) and of rock-crevices; here mountain hideouts dug or used for refuge from Midianite raids.

τὰς

the

Accusative

article (attributive, with prepositional phrase)

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

ἐν

in

preposition + dative (locative)

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

τοῖς

the

Dative

article (with ὄρεσιν)

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

ὄρεσιν

mountains

Dative

dative of place (locative)

ὄρος (dat. pl. ὄρεσιν): 'mountain'; renders הָרִים; the mountain country provides the natural refuge from cavalry-borne raiders of the plains.

καὶ

and

coordinate conjunction

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

τὰ

the

Accusative

article (with σπήλαια)

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

σπήλαια

caves

Accusative

direct object (second refuge-term)

σπήλαιον: 'cave / cavern'; renders סִגְיָה; caves were standard places of refuge and concealment in the Judahite and central highlands (cf. 1 Sam 22:1; 24:3).

καὶ

and

coordinate conjunction

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

τὰ

the

Accusative

article (with κρεμαστά)

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

κρεμαστά

strongholds / hanging-places

Accusative

direct object (third refuge-term, substantivized adjective)

κρεμαστός: 'hanging / suspended'; the neuter plural substantive τὰ κρεμαστά denotes inaccessible 'hanging' fastnesses or cliff-strongholds; renders סִגְיָה ('strongholds'); the term completes the picture of Israel driven to the most inaccessible heights.

3 καὶ ἐγένετο ἔαν ἔσπειραν οἱ υἱοὶ Ἰσραὴλ καὶ ἀνέβαιναν Μαδιαμ καὶ Ἀμαληκ καὶ οἱ υἱοὶ ἀνατολῶν συνανέβαινον αὐτοῖς

And it happened, whenever the sons of Israel had sown, that Midian and Amalek would come up, and the sons of the East would come up together with them.

Iterative-customary description (main narrative line)

καὶ ἐγένετο

καὶ ἐγένετο (יְהִי) introduces a habitual scenario; the iterative ἔαν + aorist (ἔσπειραν) with imperfects (ἀνέβαιναν, συνανέβαινον) paints a recurring seasonal pattern — every harvest the raiders descend. The triad Midian / Amalek / sons of the East names the full eastern coalition that will reappear at v. 33.

καὶ

and

narrative conjunction

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

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal-setting formula)

→ constative aorist (scene-setting 'and it came to pass')

γίνομαι: 'become / happen'; καὶ ἐγένετο renders the Hebrew narrative-opener יְהִי, a temporal frame introducing the recurring situation that follows.

ἐάν

whenever

conditional-temporal conjunction (iterative)

ἐάν: normally 'if', but here iterative-temporal 'whenever', rendering ὅτι in a customary sense; with the aorist ἔσπειραν it marks the repeated precondition (each sowing).

ἔσπειραν

had sown

Aor Act Indic 3 Pl · σπείρω

verb of iterative temporal clause

→ iterative aorist (each completed sowing)

σπείρω: 'sow / scatter seed'; renders זָרָה; the agricultural act that triggers the raid — Israel's labor becomes the very bait that draws the plunderers.

οἱ

the

Nominative

article (with υἱοί)

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

υἱοί

sons

Nominative

subject of ἔσπειραν

υἱός: οἱ υἱοὶ Ἰσραὴλ as the agricultural subject.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable)

Ἰσραὴλ: indeclinable.

καὶ

and

narrative conjunction (apodosis)

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

ἀνέβαιναν

would come up

Impf Act Indic 3 Pl · ἀναβαίνω

main verb (apodosis: the raiders' incursion)

→ iterative imperfect (customary repeated action)

ἀναβαίνω: 'go up / come up'; the imperfect denotes habitual seasonal incursion; the verb of military 'going up' (cf. נָּלַח) is standard for invasion or campaign.

Μαδιαμ

Midian

subject (indeclinable)

Μαδιαμ: indeclinable; the chief oppressor heads the raiding triad.

καὶ

and

coordinate conjunction

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

Αμαληκ

Amalek

subject (indeclinable, coordinate with Μαδιαμ)

Αμαληκ: transliteration of אֶמֶלֶק ; indeclinable; the perennial desert enemy of Israel (Exod 17:8–16; 1 Sam 15), here allied with Midian.

καὶ

and

coordinate conjunction

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

οἱ

the

Nominative

article (with υἱοὶ)

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

υἱοὶ

sons

Nominative

subject (of συνανέβαινον)

υἱός; in οἱ υἱοὶ ἀνατολῶν, 'sons of the East', a Hebraism (בְּנֵי יִנְיָ) for the nomadic peoples of the eastern desert.

ἀνατολῶν

of the East / of the risings

Genitive

genitive of relationship (with υἱοὶ)

ἀνατολή (pl. ἀνατολαί): 'rising (of the sun) / east'; renders מִזְרָח ; οἱ υἱοὶ ἀνατολῶν designates the eastern desert tribes generally, completing the invading coalition.

συνανέβαινον

would come up together

Impf Act Indic 3 Pl · συναναβαίνω

main verb (with the sons of the East as subject)

→ iterative imperfect (habitual joint incursion)

συναναβαίνω: 'come up together with'; the συν- prefix stresses the coalition character of the invasion; the imperfect again marks the recurring seasonal pattern.

αὐτοῖς

with them

Dative

dative of accompaniment (with συν-compound)

αὐτός: dative of association completing συναναβαίνω, 'came up together with them' (i.e., with Midian and Amalek).

4 καὶ παρενέβαλον εἰς αὐτοὺς καὶ κατέφθειραν τοὺς καρποὺς αὐτῶν ἕως ἐλθεῖν εἰς Γάζαν καὶ οὐ κατέλιπον ὑπόστασιν ζωῆς ἐν τῇ γῇ Ἰσραὴλ οὐδὲ ἐν τοῖς ποιμνίοις ταῦρον καὶ ὄνον

And they encamped against them and destroyed the fruits of their land until one comes to Gaza, and they left no sustenance of life in the land of Israel, nor in the flocks an ox or a donkey.

Detailing the devastation (main narrative line)

καὶ παρενέβαλον

The raid's effect is total economic ruin: encampment, destruction of crops as far as Gaza (the southwestern coastal edge), and the leaving of no 'sustenance of life' — neither produce nor livestock. The merism ταῦρον καὶ ὄνον ('ox and donkey') stands for all draft and farm animals; nothing survives to rebuild with.

καὶ

and

narrative conjunction

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

παρενέβαλον

they encamped

Aor Act Indic 3 Pl · παρεμβάλλω

main verb (military encampment)

→ constative aorist (the act of pitching camp against Israel)

παρεμβάλλω: 'encamp / draw up in array'; renders נָחַךְ; a military term for pitching camp, here in hostile occupation of Israelite territory; the same verb recurs at v. 33.

εἰς

against / among

preposition + accusative (hostile direction)

εἰς: here with hostile force, 'against / over against them'; the raiders camp upon the land occupied by Israel.

αὐτοὺς

them

Accusative

object of εἰς (the Israelites)

αὐτός: refers to the Israelites whose land is overrun.

καὶ

and

narrative conjunction

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

κατέφθειραν

destroyed / ruined

Aor Act Indic 3 Pl · καταφθείρω

main verb (destruction of crops)

→ constative aorist (total ruin of the harvest)

καταφθείρω: 'destroy utterly / corrupt / ruin'; the κατα- prefix intensifies φθείρω to total devastation; renders תָּהַרַס; cf. the simplex διέφθειρον at v. 5.

τοὺς

the

Accusative

article (with καρποὺς)

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

καρποὺς

fruits / produce

Accusative

direct object

καρπός: 'fruit / produce / crop'; renders פְּרִי / בּוֹל; the agricultural yield Israel had just sown (v. 3) is annihilated, leaving famine.

αὐτῶν

their

Genitive

genitive of possession (Israel's produce)

αὐτός; genitive of possession; 'their fruits' = the produce of the land of Israel.

ἕως

until

conjunction + articular-infinitive idiom (extent)

ἕως: here marking spatial extent, 'as far as'; with the infinitive ἐλθεῖν it forms the idiom 'until one comes to', i.e., reaching all the way to Gaza.

ἐλθεῖν

to come / one comes

Aor Act Inf · ἔρχομαι

infinitive of extent (with ἕως: 'until one comes')

→ aorist infinitive

ἔρχομαι: 'come / go'; the idiom ἕως ἐλθεῖν εἰς ('until coming to') is a LXX way of marking geographical limit, rendering תְּלַבְּיָב ('as far as'); the devastation reaches the southwestern coastal boundary.

εἰς

to

preposition + accusative (terminus)

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

Γάζαν

Gaza

Accusative

accusative of terminus (object of εἰς)

Γάζα: the Philistine coastal city in the far southwest; declined as a first-declension noun (acc. Γάζαν); naming it as the limit of the raid marks the devastation as spanning the whole land.

καὶ

and

narrative conjunction

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

οὐ

not

negative particle (with κατέλιπον)

οὐ: negation; intensifies the totality — nothing whatever was left.

κατέλιπον

they left

Aor Act Indic 3 Pl · καταλείπω

main verb (negated: 'left nothing')

→ constative aorist (the complete leaving-behind of nothing)

καταλείπω: 'leave behind / leave remaining'; renders קָטַץ (Hiphil); with οὐ it asserts that no remnant of sustenance survived the raid.

ὑπόστασιν

sustenance / substance

Accusative

direct object

ὑπόστασις: 'substance / standing-thing / means of support'; here 'sustenance' or 'living-substance'; renders הַיָּמָה; the phrase ὑπόστασιν ζωῆς denotes the very means by which life is sustained — utterly stripped away.

ζωῆς

of life

Genitive

genitive (defining ὑπόστασιν: 'sustenance of life')

ζωή: 'life'; the genitive specifies the sustenance as life-sustaining provision; its removal means starvation.

ἐν

in

preposition + dative (locative)

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

τῇ

the

Dative

article (with γῆ)

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

γῆ

land

Dative

dative of place (locative)

γῆ: 'land / earth'; the land of Israel, the covenant inheritance, is here the very place stripped of sustenance.

Ἰσραηλ

Israel

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

Ἰσραηλ: indeclinable.

οὐδὲ

nor

negative coordinating particle (extending the negation)

οὐδὲ: 'and not / nor'; extends οὐ κατέλιπον to the livestock — not only crops but also animals were taken.

ἐν

in / among

preposition + dative (locative)

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

τοῖς

the

Dative

article (with ποιμνίους)

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

ποιμνίους

flocks

Dative

dative of place (locative: 'among the flocks')

ποίμνιον: 'flock'; renders ἰσλ; the raiders strip even the herds, leaving no breeding stock — total economic collapse.

ταῦρον

ox / bull

Accusative

accusative (object of κατέλιπον, resumed: 'left ... no ox')

ταῦρος: 'bull / ox'; the chief draft and plough animal; its loss cripples agriculture itself; ταῦρον καὶ ὄνον is a merism for all the working livestock.

καὶ

and

coordinate conjunction

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

ὄνον

donkey

Accusative

accusative (coordinate object: 'or donkey')

ὄνος: 'donkey / ass'; the principal beast of burden and transport; paired with ταῦρος it completes the merism — neither the ploughing ox nor the carrying ass remained.

5 ὅτι αὐτοὶ καὶ αἱ κτήσεις αὐτῶν ἀνέβαινον καὶ αἱ σκηναὶ αὐτῶν παρεγίνοντο καθὼς ἀκρίς εἰς πλῆθος καὶ αὐτοῖς καὶ τοῖς καμήλοις αὐτῶν οὐκ ἦν ἀριθμός καὶ ἤρχοντο εἰς τὴν γῆν Ἰσραὴλ καὶ διέφθειρον αὐτήν

For they and their livestock would come up, and their tents would arrive like a locust-swarm in multitude; and to them and their camels there was no number; and they would come into the land of Israel and ravage it.

Causal explanation of the devastation (subordinate) ὅτι

ὅτι ('for') grounds v. 4's total ruin in the sheer mass of the invaders. The locust simile (καθὼς ἀκρίς εἰς πλῆθος) and the innumerable camels evoke an irresistible swarm; the imperfects (ἀνέβαινον, παρεγίνοντο, ἤρχοντο, διέφθειρον) sustain the iterative, year-after-year picture begun in v. 3.

ὅτι

for / because

causal conjunction

ὅτι: 'because / for'; introduces the explanation of why nothing survived — the invaders came in overwhelming, swarming numbers.

αὐτοὶ

they themselves

Nominative

subject (emphatic, of ἀνέβαινον)

αὐτός: the emphatic nominative αὐτοί stresses the raiders themselves coming up in person along with their possessions.

καὶ

and

coordinate conjunction

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

αἱ

the

Nominative

article (with κτήσεις)

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

κτήσεις

livestock / possessions

Nominative

subject (coordinate with αὐτοί)

κτήσεις: 'possession / acquired property', here especially herds and movable wealth; renders קָמָרִים; the nomads bring their whole pastoral economy with them, grazing it on Israel's land.

αὐτῶν

their

Genitive

genitive of possession

αὐτός: 'their' — the raiders' own herds.

ἀνέβαινον

would come up

Impf Act Indic 3 Pl · ἀναβαίνω

main verb (iterative)

→ iterative imperfect (recurring incursion)

ἀναβαίνω: 'come up'; the imperfect continues the customary picture of v. 3 — every season the swarm ascends into the land.

καὶ

and

coordinate conjunction

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

αἱ

the

Nominative

article (with σκηναί)

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

σκηναί

tents

Nominative

subject (of παρεγίνοντο)

σκηνή: 'tent'; renders לִּחָא; the tents mark the invaders as nomadic pastoralists who settle in to graze and plunder, not a passing army.

αὐτῶν

their

Genitive

genitive of possession

αὐτός: 'their' tents.

παρεγίνοντο

would arrive / be present

Impf Mid Indic 3 Pl · παραγίνομαι

main verb (iterative)

→ iterative imperfect (recurring encampment)

παράγίνομαι: 'arrive / come to be present'; the imperfect pictures the tents recurrently appearing on the land, an occupying nomadic presence.

καθώς

like / as

comparative conjunction (introducing simile)

καθώς: 'just as'; introduces the locust simile; renders כִּי in comparative force.

ἀκρίς

locust

Nominative

predicate of comparison ('like a locust')

ἀκρίς: 'locust'; renders חֲבִירָא; the locust-swarm is the classic OT image of innumerable, devouring multitude (cf. Exod 10; Joel 1–2); it captures both the number and the destructiveness of the raiders.

εἰς

in / unto

preposition + accusative (degree: 'in multitude')

εἰς: here expressing degree or measure, 'unto multitude' = 'in vast numbers'.

πλήθος

multitude

Accusative

accusative of degree (object of εἰς)

πλήθος: 'multitude / great number'; renders כָּר; with the locust simile it stresses the sheer countless mass of the invading host.

καὶ

and

coordinate conjunction

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

αὐτοῖς

to them

Dative

dative of possession (with ἦν: 'they had')

αὐτός: dative of possession; 'to them ... there was no number' = they were innumerable.

καὶ

and

coordinate conjunction

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

τοῖς

the

Dative

article (with καμήλοις)

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

καμήλοις

camels

Dative

dative of possession (coordinate with αὐτοῖς)

κάμηλος: 'camel'; renders כַּמֶּלֶךְ; the innumerable camels mark the Midianites as the camel-mounted desert raiders whose mobility made resistance futile — among the earliest biblical references to large-scale camel warfare.

αὐτῶν

their

Genitive

genitive of possession

αὐτός: 'their' camels.

οὐκ

not

negative particle (with ἦν)

οὐκ: negation; 'there was no number' — beyond counting.

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

main verb (existential, with dative of possession)

→ **imperfect of state** (a standing, ongoing condition)

εἰμί: 'be'; the existential οὐκ ἦν ἀριθμός ('there was no number') is a Hebraism (יִשְׁרָאֵל אֵין מִסָּפֵר) for innumerability.

ἀριθμός

number

Nominative

subject of ἦν

ἀριθμός: 'number / count'; renders אֶרְבָּעָה; οὐκ ἦν ἀριθμός underlines the impossibility of counting the raiders and their beasts.

καὶ

and

narrative conjunction

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

ἥρχοντο

would come

Impf Mid Indic 3 Pl · ἔρχομαι

main verb (iterative)

→ **iterative imperfect** (habitual incursion)

ἔρχομαι: 'come'; the imperfect ἥρχοντο sustains the recurring picture — repeatedly they came into the land.

εἰς

into

preposition + accusative (direction)

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

τὴν

the

Accusative

article (with γῆν)

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

γῆν

land

Accusative

accusative object of εἰς

γῆ: 'land'; the covenant land of Israel, repeatedly violated by the incursion.

Ἰσραηλ

Israel

genitive of relationship (indeclinable)

Ἰσραηλ: indeclinable.

καὶ

and

narrative conjunction

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

διέφθειρον

would ravage / destroy

Impf Act Indic 3 Pl · διαφθείρω

main verb (iterative)

→ *iterative imperfect (habitual destruction)*

διαφθείρω: 'destroy thoroughly / ruin'; renders נָפַשׁ ; the imperfect marks the repeated devastation of the land, echoing κατέφθειραν (v. 4).

αὐτήν

it

Accusative

direct object (the land)

αὐτός: the accusative αὐτήν resumes τὴν γῆν — the land itself is the object ruined.

6 καὶ ἐπτώχευσεν Ἰσραὴλ σφόδρα ἀπὸ προσώπου Μαδιαμ καὶ ἐβόησαν οἱ υἱοὶ Ἰσραὴλ πρὸς κύριον

And Israel was brought very low because of Midian, and the sons of Israel cried out to the LORD.

Climax of oppression and turn to the cry (main narrative line)

καὶ ἐπτώχευσεν

The oppression-summary reaches its nadir (ἐπτώχευσεν ... σφόδρα) and pivots to the cycle's hinge: Israel 'cries out' (ἐβόησαν) to the LORD. This cry is the standard trigger of the deliverance phase in Judges (cf. 3:9, 15; 4:3); it sets up the prophet (vv. 7–10) and the call of Gideon (v. 11ff.).

καὶ

and

narrative conjunction

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

ἐπτώχευσεν

was brought low / became poor

Aor Act Indic 3 Sg · πτωχεύω

main verb (with Ἰσραὴλ as subject)

→ *ingressive aorist (came into a state of impoverishment)*

πτωχεύω: 'become poor / be reduced to beggary'; renders לָבַט ('be brought low'); the verb pictures the covenant nation reduced to destitution — a striking inversion of the promised abundance of the land.

Ἰσραὴλ

Israel

subject (indeclinable)

Ἰσραὴλ: indeclinable; here the nation as a collective singular subject.

σφόδρα

exceedingly

adverb of degree (intensifying ἐπτώχευσεν)

σφόδρα: 'very much / exceedingly'; standard LXX rendering of טַחֲלִי ; intensifies the impoverishment to its extreme.

ἀπὸ

because of / from before

preposition + genitive (causal Hebraism)

ἀπό: in ἀπὸ προσώπου, causal 'because of'; renders יְגִשָּׁךְ.

προσώπου

face / presence

Genitive

genitive object of ἀπό (Hebraism)

πρόσωπον: in ἀπὸ προσώπου a calque of יְגִשָּׁךְ, 'on account of'; the third occurrence of the phrase in the chapter (cf. vv. 2, 11), framing Midian as the relentless cause of Israel's misery.

Μαδιαμ

Midian

genitive (indeclinable)

Μαδιαμ: indeclinable.

καὶ

and

narrative conjunction (the turning-point)

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

ἐβόησαν

cried out

Aor Act Indic 3 Pl · βοάω

main verb (the cry for help)

→ *ingressive aorist (raised a cry)*

βοάω: 'cry out / call aloud'; renders / בָּעָזָה; the cry of the oppressed to the LORD is the formulaic trigger of deliverance throughout Judges (3:9, 15; 4:3; 10:10).

οἱ

the

Nominative

article (with υἱοί)

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

υἱοί

sons

Nominative

subject (of ἐβόησαν)

υἱός: οἱ υἱοί Ισραηλ as the crying-out subject.

Ισραηλ

Israel

genitive of relationship (indeclinable)

Ισραηλ: indeclinable.

πρὸς

to / toward

preposition + accusative (direction of the cry)

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

κύριον

LORD

Accusative

accusative object of πρὸς (the addressee of the cry)

κύριος: the Tetragrammaton; the covenant God to whom the cry is directed — the very LORD whose evil was done 'before' (v. 1) is now appealed to for rescue.

7 ἀπὸ προσώπου Μαδιαμ

because of Midian.

Verse-fragment continuing the cry-clause of v. 6 (subordinate)

ἀπὸ προσώπου

In the verbatim Rahlfs reference as printed here, v. 7 consists only of the phrase ἀπὸ προσώπου Μαδιαμ ('because of Midian'), a continuation of the cry-clause begun in v. 6 (the fuller B-text reads 'and it came to pass when the sons of Israel cried to the LORD because of Midian'). The phrase repeats the chapter's leitmotif of Midianite menace as the cause driving Israel to its knees; it is annotated here exactly as given.

ἀπὸ

because of / from before

preposition + genitive (causal Hebraism)

ἀπό: in ἀπὸ προσώπου, causal 'because of'; renders יְצַחֵם; here grounding the cry of v. 6 in the Midianite threat.

προσώπου

face / presence

Genitive

genitive object of ἀπό (Hebraism)

πρόσωπον: in ἀπὸ προσώπου a calque of יְצַחֵם; the leitmotif phrase (vv. 2, 6, 7, 11) once more names Midian as the oppressive presence.

Μαδιαμ

Midian

genitive (indeclinable: 'face of Midian')

Μαδιαμ: indeclinable; the oppressor whose presence drives Israel to cry out.

8 καὶ ἐξαπέστειλεν κύριος ἄνδρα προφήτην πρὸς τοὺς υἱοὺς Ἰσραηλ καὶ εἶπεν αὐτοῖς τάδε λέγει κύριος ὁ θεὸς Ἰσραηλ ἐγὼ εἰμι ὃς ἀνήγαγον ὑμᾶς ἐκ γῆς Αἰγύπτου καὶ ἐξήγαγον ὑμᾶς ἐξ οἴκου δουλείας ὑμῶν

And the LORD sent a man, a prophet, to the sons of Israel, and he said to them, 'Thus says the LORD, the God of Israel: I am the one who brought you up out of the land of Egypt and led you out of the house of your slavery.'

Divine response to the cry: the prophet's mission (main narrative line)

καὶ ἐξαπέστειλεν κύριος

Instead of immediate deliverance, the LORD first sends a prophet — a delay that subordinates rescue to repentance. The messenger-formula τάδε λέγει κύριος introduces a covenant lawsuit; the self-predication ἐγὼ εἰμι ὃς ἀνήγαγον recites the Exodus credo as the ground of YHWH's claim, echoing the prophet's word at the same structural point in the cycle (cf. 2:1–3; 10:11–14).

καὶ
and

narrative conjunction

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

ἐξαπέστειλεν
sent

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (divine sending)

→ **constative aorist (the act of commissioning the prophet)**

ἐξαποστέλλω: 'send out / send forth'; the compound ἐξαπο- intensifies πλψ; the LORD's response to the cry is to dispatch a prophetic messenger before any deliverer.

κύριος
LORD

Nominative

subject

κύριος: the Tetragrammaton; YHWH himself, the addressee of the cry (v. 6), now acts.

ἄνδρα
a man

Accusative

direct object (with appositive προφήτην)

ἄνθρωπος: 'man'; renders שׂר; ἄνδρα προφήτην ('a man, a prophet') renders the Hebrew construct שׂר שׂר, an idiom for 'a prophet'; the unnamed prophet contrasts with the named Angel and Gideon who follow.

προφήτην
prophet

Accusative

accusative in apposition to ἄνδρα

προφήτης: 'prophet / spokesman'; renders שׂר; the prophetic office here functions as covenant prosecutor, indicting Israel before announcing any rescue.

πρὸς
to

preposition + accusative (direction of mission)

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

τοὺς
the

Accusative

article (with υἱούς)

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

υἱούς
sons

Accusative

accusative object of πρὸς

υἱός: the recipients of the prophetic word, τοὺς υἱούς Ισραηλ.

Ισραηλ
Israel

genitive of relationship (indeclinable)

Ισραηλ: indeclinable.

καὶ
and

narrative conjunction

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ **constative aorist (single speech-act)**

λέγω: introduces the prophet's oracle; the subject is the prophet, who relays the LORD's own words.

αὐτοῖς
to them

Dative

dative indirect object (the Israelites)

αὐτοῖς: dative of the addressees, the sons of Israel.

τάδε

thus / these things

Accusative

demonstrative (object of λέγει: content of the oracle)

ὅδε, ἥδε, τόδε: 'this'; the formula τάδε λέγει κύριος renders יהוה אֵלֵינוּ, the standard prophetic messenger-formula; τάδε (acc. pl. n.) points forward to the words that follow.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula (historic present)

→ **historic present** (vivid immediacy of the divine word)

λέγω (pres.): the present λέγει in the citation-formula gives the divine word ongoing authority — 'thus says the LORD' — and marks the transition from narration to direct YHWH-speech.

κύριος

LORD

Nominative

subject of λέγει (divine speaker)

κύριος: the Tetragrammaton; the true speaker behind the prophet's lips.

ὁ

the

Nominative

article (with θεός, in apposition to κύριος)

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

θεός

God

Nominative

nominative in apposition to κύριος

θεός: 'God'; ὁ θεός Ισραηλ ('the God of Israel') renders אֱלֹהֵינוּ, the covenant title binding YHWH to the people he is about to indict and rescue.

Ισραηλ

Israel

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

Ισραηλ: indeclinable.

ἐγώ

I

Nominative

subject (emphatic, of εἰμι)

ἐγώ: emphatic pronoun; ἐγώ εἰμι opens the divine self-predication, recalling the self-revelation formula of Exod 20:2.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (with relative clause as predicate)

→ **present of identity** (timeless self-identification)

εἰμί: 'be'; the ἐγώ εἰμι ὅς construction ('I am the one who ...') renders the Hebrew self-identification אֲנִי ... יְהוָה, grounding YHWH's covenant claim in his saving acts.

ὅς

who

Nominative

relative pronoun (subject of ἀνήγαγον)

ὅς: relative pronoun introducing the predicated clause of the self-identification.

ἀνήγαγον

brought up

Aor Act Indic 1 Sg · ἀνάγω

verb of relative clause (the Exodus act)

→ **constative aorist** (the foundational saving act)

ἀνάγω: 'bring up / lead up'; renders הֵצִיאָה; the 'bringing up' from Egypt is the constitutive saving act of Israel's history, invoked as the basis of covenant obligation.

ὕμᾱς

you

Accusative

direct object (2nd person plural)

σύ: the people addressed corporately as the beneficiaries of the Exodus.

ἐκ

out of

preposition + genitive (source)

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

γῆς

land

Genitive

genitive of source (with Αἰγύπτου)

γῆ: 'land'; ἐκ γῆς Αἰγύπτου, 'out of the land of Egypt', the standard Exodus formula.

Αἰγύπτου

Egypt

Genitive

genitive (with γῆς: 'land of Egypt')

Αἴγυπτος (gen. Αἰγύπτου): standard LXX form of מִצְרַיִם; the place of bondage from which YHWH delivered Israel.

καὶ

and

coordinate conjunction

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

ἐξήγαγον

led out

Aor Act Indic 1 Sg · ἐξάγω

verb (parallel to ἀνήγαγον)

→ *constative aorist (the saving deliverance)*

ἐξάγω: 'lead out / bring out'; renders מֵצִיחַ; the pairing ἀνήγαγον ... ἐξήγαγον ('brought up ... led out') is a stock LXX doublet for the Exodus deliverance (cf. Exod 20:2; Deut 5:6).

ὕμᾱς

you

Accusative

direct object

σύ: the people delivered.

ἐξ

out of

preposition + genitive (source, elided before vowel)

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

οἴκου

house

Genitive

genitive of source (with δουλείας)

οἶκος: 'house'; ἐξ οἴκου δουλείας ('out of the house of slavery') renders מִבֵּית מִצְרַיִם, the fixed Exodus designation of Egypt as the place of bondage (Exod 13:3; Deut 6:12).

δουλείας

of slavery

Genitive

genitive (defining οἴκου: 'house of slavery')

δουλεία: 'slavery / bondage'; renders עֲבָדִים (lit. 'slaves'); the genitive characterizes Egypt as the realm of servitude from which Israel was freed.

ὕμῶν

your

Genitive

genitive of possession (with δουλείας)

σύ: 'your'; the slavery was Israel's own — a pointed reminder of the bondage now ironically mirrored by Midianite oppression.

9 καὶ ἔρρυσάμην ὑμᾶς ἐκ χειρὸς Αἰγύπτου καὶ ἐκ χειρὸς πάντων τῶν θλιβόντων ὑμᾶς καὶ ἐξέβαλον αὐτοὺς ἐκ προσώπου ὑμῶν καὶ ἔδωκα ὑμῖν τὴν γῆν αὐτῶν

And I delivered you out of the hand of Egypt and out of the hand of all who oppressed you, and I drove them out from before you, and I gave you their land.

Continuation of the divine recital of saving acts (subordinate to the oracle) καὶ ἔρρυσάμην

The oracle continues the catalogue of YHWH's grace: deliverance from Egypt and all oppressors, the expulsion of the Canaanites, and the gift of the land. The first-person aorists (ἐρρυσάμην, ἐξέβαλον, ἔδωκα) pile up YHWH's unilateral benefactions, building the case that Israel's apostasy is sheer ingratitude.

καὶ

and

coordinate conjunction

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

ἐρρυσάμην

I delivered / rescued

Aor Mid Indic 1 Sg · ῥύομαι

main verb (divine deliverance)

→ constative aorist (the act of rescue)

ῥύομαι: 'rescue / deliver / draw to oneself'; renders לִצִּיחַ / לַצִּיחַ; the verb of saving deliverance, used of YHWH's rescue of his people from danger and oppression.

ὑμᾶς

you

Accusative

direct object

σύ: the people rescued.

ἐκ

out of

preposition + genitive (source)

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

χειρὸς

hand

Genitive

genitive of source (with ἐκ: 'out of the hand')

χείρ: 'hand'; ἐκ χειρὸς ('out of the hand of') is the standard idiom for liberation from a power; pointedly echoes ἐν χειρὶ Μαδιαμ (v. 1) — the LORD who once freed them from Egypt's hand could free them from Midian's.

Αἰγύπτου

Egypt

Genitive

genitive of possession (Egypt's hand)

Αἴγυπτος: standard LXX form of מִצְרַיִם; the archetypal oppressor.

καὶ

and

coordinate conjunction

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

ἐκ

out of

preposition + genitive (source, parallel)

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

χειρὸς

hand

Genitive

genitive of source (parallel: 'out of the hand of all')

χείρ: 'hand'; the second ἐκ χειρός broadens the deliverance beyond Egypt to all who ever oppressed Israel.

πάντων

all

Genitive

genitive attributive (with τῶν θλιβόντων)

πᾶς: 'all'; universalizes the deliverance — from every oppressor, not Egypt alone.

τῶν

the

Genitive

article (substantivizing θλιβόντων)

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

θλιβόντων

who oppressed

Pres Act Ptc Gen Pl Masc · θλίβω

substantival participle (genitive: of those oppressing')

→ **general present participle (those who characteristically oppress)**

θλίβω: 'press / afflict / oppress'; renders γῆ; the substantival participle οἱ θλίβοντες ('the oppressors') is a stock LXX term for Israel's enemies (cf. the same root in v. 9's Midianite context).

ὕμᾱς

you

Accusative

direct object of the participle

οὐ: the object of the oppressors' affliction.

καὶ

and

coordinate conjunction

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

ἐξέβαλον

I drove out

Aor Act Indic 1 Sg · ἐκβάλλω

main verb (expulsion of the Canaanites)

→ **constative aorist (the act of dispossession)**

ἐκβάλλω: 'throw out / drive out / expel'; renders שׁלח; the dispossession of the land's former inhabitants before Israel, a standard element of the conquest tradition (cf. Exod 23:28–31).

αὐτοὺς

them

Accusative

direct object (the former inhabitants)

αὐτοὺς: the Canaanite peoples driven out before Israel.

ἐκ

from

preposition + genitive (separation, in Hebraism)

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

προσώπου

face / presence

Genitive

genitive (Hebraism: 'from before you')

πρόσωπον: in ἐκ προσώπου a calque of 'לפני, 'from before'; the enemies were expelled 'from the face of' Israel — the same idiom that elsewhere describes Israel fleeing before Midian, now reversed.

ὕμῶν

your

Genitive

genitive (with προσώπου: 'your face')

οὐ: 'your'; from before you, the conquering people.

καὶ

and

coordinate conjunction

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

ἔδωκα

I gave

Aor Act Indic 1 Sg · δίδωμι

main verb (gift of the land)

→ *constative aorist (the act of land-grant)*

δίδωμι: 'give'; renders ἰΠῃ; the climactic benefaction — the gift of the land — caps the recital of grace; pointedly, the same verb that gave them the land (here) gave them into Midian's hand (v. 1, ἔδωκεν).

ὕμῖν

to you

Dative

dative indirect object (recipients of the gift)

σύ: the people to whom the land was given.

τὴν

the

Accusative

article (with γῆν)

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

γῆν

land

Accusative

direct object (the gift)

γῆ: 'land'; the promised inheritance, given by grace — its present devastation (vv. 4–5) makes the gift's squandering all the more poignant.

αὐτῶν

their

Genitive

genitive of possession (the former inhabitants' land)

αὐτός: 'their' — the land that had belonged to the dispossessed peoples, now Israel's.

10 καὶ εἶπα ὑμῖν ἐγὼ κύριος ὁ θεὸς ὑμῶν οὐ φοβηθήσεσθε τοὺς θεοὺς τοῦ Αμορραίου ἐν οἷς ὑμεῖς καθήσεσθε ἐν τῇ γῇ αὐτῶν καὶ οὐκ εἰσηκούσατε τῆς φωνῆς μου

And I said to you, 'I am the LORD your God; you shall not fear the gods of the Amorite, in whose land you dwell'; and you did not obey my voice.

The indictment proper: the broken command (subordinate to the oracle) καὶ εἶπα ὑμῖν

The oracle reaches its accusatory point: the recited grace establishes the obligation (the first commandment, here as οὐ φοβηθήσεσθε τοὺς θεοὺς), and the closing clause καὶ οὐκ εἰσηκούσατε τῆς φωνῆς μου ('and you did not obey my voice') delivers the verdict. The prophet's word breaks off without announcing rescue — the disobedience hangs as the cause of the present oppression.

καὶ
and

coordinate conjunction

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

εἶπα
I said

Aor Act Indic 1 Sg · λέγω

main verb (recalling the past command)

→ **constative aorist (the past commandment recalled)**

λέγω: 'say'; the first-person εἶπα (Hellenistic α-aorist) recalls YHWH's past commandment — the giving of the first commandment to which Israel failed to listen.

ὕμῃν
to you

Dative

dative indirect object

σύ: the addressees of the original command.

ἐγώ
I

Nominative

subject (emphatic, of the implied copula)

ἐγώ: emphatic; ἐγώ κύριος ὁ θεὸς ὑμῶν ('I am the LORD your God') is the self-identification formula of the Decalogue (Exod 20:2), here grounding the prohibition that follows.

κύριος
LORD

Nominative

predicate nominative (with ἐγώ)

κύριος: the Tetragrammaton; the covenant name asserting exclusive claim — the basis for forbidding the worship of other gods.

ὁ
the

Nominative

article (with θεός)

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

θεός
God

Nominative

nominative in apposition to κύριος

θεός: ὁ θεὸς ὑμῶν ('your God'), the covenant-relational title that obligates Israel to exclusive allegiance.

ὕμῶν
your

Genitive

genitive of relationship (with θεός)

σύ: 'your'; the covenant bond YHWH-Israel.

οὐ
not

negative particle (prohibitive with future indicative)

οὐ: negation; with the future φοβηθήσεσθε it forms an emphatic prohibition in the Decalogue style ('you shall not ...').

φοβηθήσεσθε
you shall fear

Fut Pass Indic 2 Pl · φοβέομαι

main verb (prohibition: future for command)

→ **imperative future (legal prohibition)**

φοβέομαι: 'fear / revere / worship'; here in the cultic sense 'venerate'; renders אָפּוֹד; the future-as-imperative οὐ φοβηθήσεσθε is the LXX's standard rendering of the apodictic אָל + imperfect of the Decalogue, forbidding the reverence of the land's gods.

τοὺς
the

Accusative

article (with θεοὺς)

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

θεοὺς
gods

Accusative

direct object (the forbidden gods)

θεός (pl. θεοί): here the false 'gods' of the Amorites — the very deities (Baal, Asherah) whose cult Gideon will dismantle in vv. 25–32.

τοῦ

the

Genitive

article (with Ἀμορραίου)

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

Ἀμορραίου

Amorite

Genitive

genitive of possession (the Amorite's gods)

Ἀμορραῖος: 'Amorite'; gentilic rendering of אֲמֹרִי; here a representative term for the land's pre-Israelite Canaanite population whose gods Israel was forbidden to worship; declined as a noun (gen. Ἀμορραίου).

ἐν

in

preposition + dative (locative, with relative)

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

οἷς

whose / among whom

Dative

relative pronoun (dative, locative antecedent)

οἷς: relative pronoun; ἐν οἷς ('in whose [land] / among whom') refers loosely to the Amorites or their gods, locating Israel's dwelling amid the temptation.

ὕμεῖς

you

Nominative

subject (emphatic, of καθήσεσθε)

σύ: the emphatic ὕμεῖς stresses that it is Israel itself that now dwells in the Amorites' former land — surrounded by the cult it must reject.

καθήσεσθε

you dwell / will sit

Fut Mid Indic 2 Pl · κάθημαι

verb of relative clause (dwelling)

→ future of settled dwelling (present circumstance)

κάθημαι: 'sit / settle / dwell'; renders בָּשַׁב; here of inhabiting the land — Israel dwells where the Amorite gods were worshiped, hence the standing danger of syncretism.

ἐν

in

preposition + dative (locative)

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

τῇ

the

Dative

article (with γῇ)

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

γῇ

land

Dative

dative of place (locative)

γῇ: 'land'; ἐν τῇ γῇ αὐτῶν, 'in their land' — the Amorites' former territory now inhabited by Israel.

αὐτῶν

their

Genitive

genitive of possession (the Amorites')

αὐτός: 'their' — the land that once belonged to the Amorites, given to Israel (v. 9).

καὶ

and / but

narrative conjunction (introducing the verdict)

καί: here with adversative force, 'and yet / but', introducing Israel's failure against the commandment just recalled.

οὐκ

not

negative particle (with εισηκούσατε)

οὐκ: negation; the verdict — Israel did not obey.

εἰσηκούσατε

you obeyed / listened

Aor Act Indic 2 Pl · εἰσακούω

main verb (the verdict of disobedience)

→ *constative aorist (the settled fact of disobedience)*

εἰσακούω: 'hear / heed / obey'; renders *נָחַץ* (with the nuance 'obey'); οὐκ εἰσηκούσατε τῆς φωνῆς μου ('you did not obey my voice') is the climactic charge — the broken covenant relationship that explains the Midianite scourge.

τῆς

the

Genitive

article (with φωνῆς)

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

φωνῆς

voice

Genitive

genitive object of εἰσηκούσατε (verb of hearing)

φωνή: 'voice / sound'; renders *בִּקְוֶה*; the genitive complement of the verb of hearing; 'my voice' = YHWH's commandment, which Israel disregarded.

μου

my

Genitive

genitive of possession (with φωνῆς)

ἐγώ: 'my'; the voice is YHWH's own — the disobedience is directed against him personally.

11 καὶ ἦλθεν ἄγγελος κυρίου καὶ ἐκάθισεν ὑπὸ τὴν τερέμινθον τὴν ἐν Εφραθα τὴν Ἰωας πατρὸς τοῦ Εσδρι καὶ Γεδεων υἱὸς αὐτοῦ ραβδίζων σῖτον ἐν ληνῷ εἰς ἐκφυγεῖν ἀπὸ προσώπου τοῦ Μαδιαμ

And the Angel of the LORD came and sat under the terebinth that was in Ephratha, which belonged to Joash the father of Esdri; and Gideon his son was beating out wheat in a winepress to escape from before Midian.

New scene: the divine call begins (main narrative line)

καὶ ἦλθεν ἄγγελος κυρίου

The narrative shifts from corporate indictment to individual call. The Angel of the LORD (ἄγγελος κυρίου) — who throughout the chapter blurs into the LORD himself (cf. vv. 14, 16, 23) — arrives and sits beneath the terebinth at Ophrah. The vivid detail of Gideon threshing wheat in a winepress (an absurd location chosen to hide the grain) dramatizes the very oppression just described (vv. 4–5): the future deliverer is introduced as a frightened man hiding his food.

καὶ

and

narrative conjunction

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (the Angel's arrival)

→ *constative aorist (the act of coming)*

ἔρχομαι: 'come'; the arrival of the Angel of the LORD opens the call-narrative, marking the divine initiative in raising up a deliverer.

ἄγγελος

angel / messenger

Nominative

subject

ἄγγελος: 'messenger / angel'; renders ἰσραήλ; ἄγγελος κυρίου ('the Angel of the LORD') is the figure who repeatedly speaks and is addressed as the LORD himself (cf. Gen 16; Exod 3) — the boundary between angel and YHWH is fluid throughout this chapter.

κυρίου

of the LORD

Genitive

genitive of possession/source (with ἄγγελος)

κύριος: the Tetragrammaton; the genitive identifies the messenger as belonging to and representing YHWH himself.

καὶ

and

narrative conjunction

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

ἐκάθισεν

sat down

Aor Act Indic 3 Sg · καθίζω

main verb (the Angel sits)

→ *ingressive aorist (took a seat)*

καθίζω: 'sit down / be seated'; renders כָּשָׁׁׁ; the Angel's sitting under the tree depicts a deliberate, settled presence awaiting Gideon — a quiet theophany in an ordinary setting.

ὕπὸ

under

preposition + accusative (position: 'under')

ὕπὸ + acc.: 'under / beneath'; locating the Angel beneath the terebinth.

τὴν

the

Accusative

article (with τερέμινθον)

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

τερέμινθον

terebinth

Accusative

accusative object of ὑπό

τερέμινθος (= τερέβινθος): 'terebinth / turpentine-tree'; renders הָדָר; a large, long-lived tree often associated with sacred or memorable sites; the same tree recurs at v. 19 as the place of the offering.

τὴν

the

Accusative

article (attributive, with prepositional phrase)

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

ἐν

in

preposition + dative (locative)

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

Εφραθα

Ephratha

object of ἐν (indeclinable place-name)

Εφραθα: the LXX form here of the place-name (Hebrew עֹפְרָתָא, Ophrah, Gideon's town); indeclinable; the site of the terebinth and of the altars that figure in vv. 24–32.

τὴν

the (which belonged to)

Accusative

article (attributive, with possessive genitive Ἰωᾶς)

ἡ ... τὴν: the repeated feminine article governs the possessive phrase 'the [terebinth] of Joash', identifying the tree as belonging to Gideon's father's property.

Ἰωᾶς

Joash

genitive of possession (indeclinable: '[that] of Joash')

Ἰωᾶς: transliteration of יוֹאָשׁ (Joash); indeclinable; Gideon's father, an Abiezrite of Ophrah, owner of the Baal-altar in v. 25.

πατὴρ

father

Genitive

genitive in apposition to Ἰωᾶς

πατὴρ: 'father'; in apposition to Joash, 'the father of Esdri'.

τοῦ

the

Genitive

article (with Εσδρι)

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

Εσδρι

Esdri / the Ezrite

genitive (indeclinable: 'father of Esdri')

Εσδρι: the LXX transliteration here representing the Hebrew אֶבְיָרִי / אֶבְיָרִי (the Abiezrite); indeclinable; the clan-designation of Joash's family rendered as a proper name.

καὶ

and

narrative conjunction (introducing Gideon)

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

Γεδεων

Gideon

subject (indeclinable: the new protagonist)

Γεδεων: transliteration of גִּדְעֹן (Gideon, 'hewer / hacker'); indeclinable; the hero of the cycle, here introduced threshing wheat in hiding — his name ironically anticipates the 'hewing down' of the Baal-altar in v. 25.

υἱός

son

Nominative

nominative in apposition to Γεδεων

υἱός: 'son'; υἱὸς αὐτοῦ, 'his son' — Gideon as son of Joash, linking him to the property and the household whose altar he will destroy.

αὐτοῦ

his

Genitive

genitive of possession (Joash's son)

αὐτός: 'his' — referring to Joash.

ράβδιζω

beating out / threshing

Pres Act Ptc Nom Sg Masc · ράβδιζω

circumstantial participle (describing Gideon's activity)

→ present participle (action in progress)

ράβδιζω: 'beat with a rod / thresh by beating'; renders טִבֵּן; threshing small amounts of grain by beating with a stick (rather than by ox and threshing-floor) was a furtive method — appropriate to hiding the harvest from Midianite raiders.

σῖτον

wheat / grain

Accusative

direct object of ράβδιζων

σῖτος: 'wheat / grain'; renders סִטָּה; the grain Gideon is desperately trying to preserve from the plunderers.

ἐν

in

preposition + dative (locative)

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

ληνῶ

winepress

Dative

dative of place (locative)

ληνός: 'winepress / wine-vat'; renders נַחֲלָה; threshing wheat in a sunken winepress instead of an exposed threshing-floor is the narrative's vivid index of Midianite terror — the absurd hiding-place underscores Israel's degradation.

εἰς

in order to

preposition + articular infinitive idiom (purpose)

εἰς: with the infinitive, marking purpose, 'so as to / in order to'; a common LXX construction for purpose.

ἐκφυγεῖν

to escape

Aor Act Inf · ἐκφεύγω

infinitive of purpose (with εἰς)

ἐκφεύγω: 'flee out / escape'; the εἰς ἐκφυγεῖν clause states Gideon's motive — to get the grain safely away from Midian; the verb of fleeing confirms the prevailing climate of fear.

ἀπὸ

from before

preposition + genitive (causal-defensive Hebraism)

ἀπό: in ἀπὸ προσώπου, 'from before / for fear of'; renders יְהוָה; the leitmotif phrase returns once more (cf. vv. 2, 6, 7).

προσώπου

face / presence

Genitive

genitive object of ἀπό (Hebraism)

πρόσωπον: calque of יְהוָה; once more Midian is the menacing presence Gideon seeks to elude.

τοῦ

the

Genitive

article (with Μαδιαμ)

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

Μαδιαμ

Midian

genitive (indeclinable, with article: 'of Midian')

Μαδιαμ: indeclinable; the article τοῦ treats the indeclinable name as a genitive, 'the Midian(ites)'.

12 καὶ ὥφθη αὐτῷ ὁ ἄγγελος κυρίου καὶ εἶπεν πρὸς αὐτόν κύριος μετὰ σοῦ ἰσχυρὸς τῶν δυνάμεων

And the Angel of the LORD appeared to him and said to him, 'The LORD is with you, O mighty one of the powers.'

Theophanic appearance and salutation (main narrative line)

καὶ ὥφθη αὐτῷ

ὥφθη ('appeared') is the standard LXX verb for theophany (cf. Gen 12:7; Exod 3:2). The salutation κύριος μετὰ σοῦ ('the LORD is with you') is the classic call-formula of assurance (cf. Exod 3:12; Josh 1:5; Luke 1:28), and the title ἰσχυρὸς τῶν δυνάμεων ('mighty one of the powers') is at once an honorific and an ironic anticipation — addressed to a man hiding in a winepress.

καὶ
and

narrative conjunction

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

ὤφθη
appeared

Aor Pass Indic 3 Sg · ὁράω

main verb (theophanic appearance)

→ constative aorist passive (the act of being seen / appearing)

ὁράω (aor. pass. ὤφθη): 'be seen / appear'; the passive ὤφθη is the fixed LXX term for divine self-manifestation (cf. Gen 12:7; 17:1; Exod 3:2); it frames the encounter as a genuine theophany.

αὐτῷ
to him

Dative

dative of the one to whom appearance is made

αὐτός: dative; 'to him' = to Gideon, the recipient of the theophany.

ὁ
the

Nominative

article (with ἄγγελος)

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

ἄγγελος
angel / messenger

Nominative

subject

ἄγγελος: 'angel / messenger'; ὁ ἄγγελος κυρίου, the same figure of v. 11, now actively manifests himself and speaks for the LORD.

κυρίου
of the LORD

Genitive

genitive of possession (with ἄγγελος)

κύριος: the Tetragrammaton; identifies the messenger as YHWH's own.

καὶ
and

narrative conjunction

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces the Angel's salutation to Gideon.

πρὸς
to

preposition + accusative (direction of speech)

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

αὐτόν
him

Accusative

accusative object of πρὸς (Gideon)

αὐτός: 'him' = Gideon, the addressee.

κύριος
LORD

Nominative

subject (of the verbless salutation 'the LORD [is] with you')

κύριος: the Tetragrammaton; the salutation κύριος μετὰ σοῦ ('the LORD is with you') is the classic assurance of the call-narratives (Exod 3:12; Josh 1:5), the very promise Gideon will question in v. 13.

μετὰ
with

preposition + genitive (accompaniment)

μετά + gen.: 'with / in company with'; the preposition of accompaniment in the assurance formula 'with you'.

σοῦ

you

Genitive

genitive object of μετά (Gideon)

σύ: 'you' (sg.); Gideon as the one promised the LORD's presence.

ἰσχυρὸς

mighty one / strong

Nominative

vocative nominative (form of address: 'O mighty one')

ἰσχυρὸς: 'strong / mighty'; here a nominative used as address, rendering רַבִּי; ἰσχυρὸς τῶν δυνάμεων ('mighty one of the powers/forces') corresponds to רַבִּי הַיָּהוָה ('mighty man of valor'); the title is at once promise and irony — bestowed on a man hiding in a winepress, it names what Gideon will become.

τῶν

the

Genitive

article (with δυνάμεων)

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

δυνάμεων

powers / forces / armies

Genitive

genitive (qualifying ἰσχυρὸς: 'mighty of forces')

δύναμις (gen. pl. δυνάμεων): 'power / force / army'; renders לִּיָּהוָה ('strength / valor / army'); the genitive ἰσχυρὸς τῶν δυνάμεων characterizes Gideon as a warrior of valor — a martial honorific bestowed in advance of any deed.

13 καὶ εἶπεν πρὸς αὐτὸν Γεδεων ἐν ἑμοί κύριέ μου καὶ εἰ ἔστιν κύριος μεθ' ἡμῶν εἰς τί εὗρεν ἡμᾶς τὰ κακὰ ταῦτα καὶ ποῦ ἔστιν πάντα τὰ θαυμάσια αὐτοῦ ἃ διηγέσαντο ἡμῖν οἱ πατέρες ἡμῶν λέγοντες μὴ οὐχὶ ἐξ Αἰγύπτου ἀνήγαγεν ἡμᾶς κύριος καὶ νῦν ἐξέρριψεν ἡμᾶς καὶ ἔδωκεν ἡμᾶς ἐν χειρὶ Μαδιαμ

And Gideon said to him, 'By me, my lord — if the LORD is with us, why have all these evils found us? And where are all his wonders that our fathers recounted to us, saying, "Did not the LORD bring us up out of Egypt?" But now he has cast us off and given us into the hand of Midian.'

Gideon's lament-protest (reported speech, subordinate)

καὶ εἶπεν πρὸς αὐτὸν Γεδεων

Gideon answers the assurance with a theodicy-lament: if the LORD is truly 'with us', then the oppression refutes it. He invokes the Exodus tradition (the same ἀνήγαγεν of v. 8) only to register its apparent contradiction in the present. The threefold complaint — present evils, vanished wonders, divine abandonment — voices the crisis the whole chapter answers; ἐν ἑμοί κύριέ μου ('by me, my lord' / 'please, my lord') is a deferential entreaty-formula (cf. v. 15).

καὶ

and

narrative conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ *constative aorist (single speech-act)*

λέγω: introduces Gideon's reply to the Angel's salutation.

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτόν

him

Accusative

accusative object of πρὸς (the Angel)

αὐτός: 'him' = the Angel of the LORD.

Γεδεων

Gideon

subject (indeclinable)

Γεδεων: indeclinable; Gideon, now the speaker, voicing his doubt.

ἐν

in / by

preposition + dative (in entreaty-formula)

ἐν: in the idiom ἐν ἐμοί ('by me / please'), part of a deferential request-formula rendering יָבִי ('pray / I beseech').

ἐμοί

me

Dative

dative in entreaty-formula ('by me' = 'I pray')

ἐγώ: in ἐν ἐμοί a calque of the Hebrew particle of entreaty יָבִי, 'please / pardon, my lord'; the deferential opening softens the complaint that follows.

κύριε

lord / sir

Vocative

vocative (respectful address)

κύριος (voc. κύριε): here in the human-deferential sense 'my lord / sir' — Gideon does not yet recognize his visitor as divine, so this κύριε is courteous address, not the Tetragrammaton.

μου

my

Genitive

genitive of possession (with κύριε)

ἐγώ: 'my'; κύριέ μου ('my lord') marks polite, unsuspecting address to the stranger.

καὶ

and / now

conjunction (introducing the conditional protasis)

καί: here lightly continuative, leading into the conditional question 'and if the LORD is with us ...!'

εἰ

if

conditional conjunction (protasis)

εἰ: 'if'; introduces the real condition that frames Gideon's challenge to the assurance of v. 12.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

verb of protasis (existential/copular)

→ *present of state (the disputed claim)*

εἰμί: 'be'; εἰ ἔστιν κύριος μεθ' ἡμῶν directly echoes and contests the Angel's κύριος μετὰ σοῦ (v. 12) — Gideon shifts it to the plural 'with us'.

κύριος

LORD

Nominative

subject of ἔστιν

κύριος: the Tetragrammaton; here Gideon speaks of YHWH in the third person, questioning whether the LORD is truly present with Israel.

μεθ

with

preposition + genitive (accompaniment, elided)

μετά + gen.: 'with'; μεθ ἡμῶν ('with us') generalizes the Angel's 'with you' to the whole people.

ἡμῶν

us

Genitive

genitive object of μετὰ

ἐγώ (pl. ἡμεῖς): 'us'; Gideon speaks corporately for oppressed Israel.

εἰς

for / unto

preposition (in interrogative idiom εἰς τί: 'why')

εἰς: in εἰς τί ('to what end / why?'), an interrogative idiom rendering עַד מָה.

τί

what / why

Accusative

interrogative pronoun (in εἰς τί: 'why')

τίς: interrogative; εἰς τί = 'why / for what reason', launching Gideon's protest against the present suffering.

εὑρεν

has found

Aor Act Indic 3 Sg · εὕρισκω

main verb (with neuter plural subject τὰ κακά)

→ *constative aorist (the befalling of the evils)*

εὕρισκω: 'find / come upon'; here idiomatically 'befall / overtake' (renders ΝΨΩ); the singular verb with neuter plural subject (τὰ κακά) is normal Greek; 'why have all these evils found us?' personifies the calamities as actively overtaking Israel.

ἡμᾶς

us

Accusative

direct object (those whom the evils befell)

ἐγώ (pl.): 'us'; the suffering people.

τὰ

the

Nominative

article (with κακά)

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

κακά

evils / calamities

Nominative

subject (neuter plural substantive)

κακός: 'evil / bad'; the neuter plural τὰ κακά ('the evils / calamities') denotes the Midianite afflictions; renders תּוֹעֲבֹת; Gideon reads them as evidence against the LORD's presence.

ταῦτα

these

Nominative

demonstrative (modifying κακά)

οὗτος: 'these'; the demonstrative points to the concrete present sufferings already narrated (vv. 1–6).

καὶ

and

coordinate conjunction (second question)

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

ποῦ

where

interrogative adverb (of place)

ποῦ: 'where?'; introduces Gideon's second complaint — the absence of the wonders of old.

ἐστὶν

are / is

Pres Act Indic 3 Sg · εἰμί

verb of the interrogative clause (with neuter plural subject)

→ present of state

εἰμί: 'be'; singular with neuter plural subject (τὰ θαυμάσια), normal Greek; 'where are all his wonders?'

πάντα

all

Nominative

adjective (with τὰ θαυμάσια)

πᾶς: 'all'; emphasizes the totality of the lost wonders.

τὰ

the

Nominative

article (with θαυμάσια)

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

θαυμάσια

wonders / marvels

Nominative

subject (neuter plural substantive)

θαυμάσιος: 'wonderful'; the neuter plural τὰ θαυμάσια ('the wonders') renders τῶν ἐργῶν, the marvelous deeds of the Exodus and conquest, the staple of Israel's confessional memory (cf. Ps 78).

αὐτοῦ

his

Genitive

genitive of possession (the LORD's wonders)

αὐτός: 'his' — the wonders done by the LORD.

ᾧ

which

Accusative

relative pronoun (object of διηγέσαντο)

ὅς: relative pronoun (neut. pl.); introduces the clause recalling the fathers' testimony.

διηγέσαντο

recounted

Aor Mid Indic 3 Pl · διηγέομαι

verb of relative clause (the fathers' telling)

→ constative aorist (the act of narrating the tradition)

διηγέομαι: 'recount / narrate in full'; renders רָצַף; the verb of handing down the saving-history from one generation to the next (cf. Exod 10:2; Ps 78:3–4).

ἡμῖν

to us

Dative

dative indirect object (the recipients of the tradition)

ἐγώ (pl.): 'to us'; the present generation that received the testimony.

οἱ

the

Nominative

article (with πατέρες)

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

πατέρες

fathers

Nominative

subject of διηγέσαντο

πατήρ: 'father'; οἱ πατέρες ἡμῶν ('our fathers'), the forebears who transmitted the Exodus tradition — Gideon's appeal to it makes the present desolation all the more bewildering.

ἡμῶν

our

Genitive

genitive of relationship (with πατέρες)

ἐγώ (pl.): 'our'.

λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

circumstantial participle (introducing direct quotation)

→ present participle (manner of recounting)

λέγω: 'say'; λέγοντες introduces the fathers' very words — the confessional formula about the Exodus that follows.

μὴ

not

interrogative negative (expecting affirmative answer)

μὴ: in the rhetorical-question idiom μὴ οὐχί ('was it not ...?'), expecting the answer 'yes'; the double negative strongly affirms the Exodus.

οὐχὶ

not indeed

emphatic negative (with μὴ: rhetorical affirmation)

οὐχί: emphatic 'not'; μὴ οὐχί is a strengthened rhetorical interrogative — 'did not the LORD surely bring us up?' — affirming the saving deed even as Gideon questions its present relevance.

ἐξ

out of

preposition + genitive (source, elided)

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

Αἴγυπτου

Egypt

Genitive

genitive of source (with ἐξ)

Αἴγυπτος: standard LXX form of אִיִּצְרָאֵל; the place of the foundational deliverance now invoked.

ἀνήγαγεν

brought up

Aor Act Indic 3 Sg · ἀνάγω

main verb of the quoted confession

→ *constative aorist (the saving act recalled)*

ἀνάγω: 'bring up'; the same verb the prophet used at v. 8 (ἀνήγαγον) — Gideon now quotes the fathers' confession of the very deed, sharpening the dissonance with the present abandonment.

ἡμᾶς

us

Accusative

direct object

ἐγώ (pl.): 'us'; Israel as the people brought up from Egypt.

κύριος

LORD

Nominative

subject of ἀνήγαγεν

κύριος: the Tetragrammaton; the LORD as the agent of the Exodus in the fathers' confession.

καὶ

and / but

narrative conjunction (adversative turn)

καί: here adversative, 'but', marking the painful contrast between past deliverance and present abandonment.

νῦν

now

temporal adverb (present contrasted with past)

νῦν: 'now'; the temporal pivot from the remembered deliverance to the present crisis.

ἐξέριψεν

has cast off / thrown away

Aor Act Indic 3 Sg · ἐκρίπτω

main verb (the alleged abandonment)

→ *constative aorist (the act of casting off)*

ἐκρίπτω: 'cast out / fling away'; the compound ἐκ- intensifies ῥίπτω to violent rejection; renders שׁוּב ('abandon'); Gideon charges that the LORD has flung Israel away — the boldest point of his lament.

ἡμᾶς

us

Accusative

direct object

ἐγώ (pl.): 'us'; the abandoned people.

καὶ

and

coordinate conjunction

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

ἔδωκεν

gave / handed over

Aor Act Indic 3 Sg · δίδωμι

main verb (handing-over)

→ *constative aorist (the act of consignment)*

δίδωμι: 'give'; ἔδωκεν ... ἐν χειρὶ Μαδιαμ exactly repeats the narrator's verdict of v. 1 — but Gideon voices it as grievance, not yet recognizing it as just discipline (vv. 7–10).

ἡμᾶς

us

Accusative

direct object

ἐγώ (pl.): 'us'; Israel handed over to Midian.

ἐν

into / in

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

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

χειρὶ

hand

Dative

dative object of ἐν (power)

χείρ: 'hand'; ἐν χειρὶ Μαδιαμ, 'into the hand of Midian', verbatim the formula of v. 1 — the present subjection.

Μαδιαμ

Midian

genitive of possession (indeclinable)

Μαδιαμ: indeclinable; the oppressor into whose hand Israel was given.

14 καὶ ἐπέστρεψεν πρὸς αὐτὸν ὁ ἄγγελος κυρίου καὶ εἶπεν πορεύου ἐν ἰσχύι σου ταύτῃ καὶ σώσεις τὸν Ἰσραὴλ ἐκ χειρὸς Μαδιαμ ἰδοὺ ἐξαπέστειλά σε

And the Angel of the LORD turned to him and said, 'Go in this strength of yours, and you shall save Israel out of the hand of Midian. Behold, I have sent you.'

The commission (main narrative line; note the shift to the LORD as speaker)

καὶ ἐπέστρεψεν πρὸς αὐτὸν

The Angel 'turns' to Gideon and commissions him; strikingly, ἐξαπέστειλά σε ('I have sent you') is first-person divine speech — the Angel speaks as the LORD himself. ἐν ἰσχύι σου ταύτῃ ('in this strength of yours') answers Gideon's lament by redirecting attention from past wonders to present commissioned power; the future σώσεις functions as both promise and mandate.

καὶ
and

narrative conjunction

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

ἐπέστρεψεν
turned

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (the Angel turns toward Gideon)

→ constative aorist (the act of turning)

ἐπιστρέφω: 'turn / turn toward'; renders תָּפַס; the Angel turns to face Gideon, marking the shift from salutation (v. 12) to direct commission.

πρὸς
to

preposition + accusative (direction)

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

αὐτόν
him

Accusative

accusative object of πρὸς (Gideon)

αὐτός: 'him' = Gideon.

ὁ
the

Nominative

article (with ἄγγελος)

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

ἄγγελος
angel / messenger

Nominative

subject

ἄγγελος: 'angel'; ὁ ἄγγελος κυρίου — yet here he speaks in the first person as the LORD himself (ἐξαπέστειλά σε), illustrating the fluidity of the figure.

κυρίου
of the LORD

Genitive

genitive of possession (with ἄγγελος)

κύριος: the Tetragrammaton.

καὶ
and

narrative conjunction

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces the commission.

πορεύου
go

Pres Mid Imprv 2 Sg · πορεύομαι

main verb (imperative of commission)

→ present imperative (commissioning command)

πορεύομαι: 'go / proceed'; renders הָלַךְ; the commissioning imperative πορεύου ('go!') launches Gideon's mission, echoing the call of Moses (Exod 3:10).

ἐν
in

preposition + dative (instrumental/manner)

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

ἰσχύι
strength

Dative

dative of means (ἐν ἰσχύι: 'in/by strength')

ἰσχύς: 'strength / might'; renders כֹּחַ; ἐν ἰσχύי σου ταύτη ('in this strength of yours') pointedly contrasts with the prevailing of Midian's strength (ἰσχυσεν, v. 2) — the commissioned might is the divine answer to the oppressor's power.

σου

your

Genitive

genitive of possession (with ἰσχύι)

σύ: 'your'; the strength is reckoned as Gideon's own, though it is given — the paradox the chapter explores.

ταύτη

this

Dative

demonstrative (modifying ἰσχύι)

οὗτος: 'this'; the demonstrative ταύτη points to a strength Gideon possesses now — the very assurance just given (v. 12) is itself his strength.

καὶ

and

coordinate conjunction (result)

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

σώσεις

you shall save

Fut Act Indic 2 Sg · σῶζω

main verb (promise/mandate: future of commission)

→ *predictive-imperative future (assured deliverance)*

σῶζω: 'save / deliver / rescue'; renders נִשְׁׁ (Hiphil), the keyword of the deliverer-role in Judges; σώσεις τὸν Ἰσραηλ ἐκ χειρὸς Μαδιαμ defines Gideon's whole task and reverses the ἔδωκεν ... ἐν χειρὶ Μαδιαμ of vv. 1, 13.

τὸν

the

Accusative

article (with Ἰσραηλ)

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

Ἰσραηλ

Israel

direct object (indeclinable, with article τὸν)

Ἰσραηλ: indeclinable; treated as accusative by the article τὸν; the people to be saved.

ἐκ

out of

preposition + genitive (source of rescue)

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

χειρὸς

hand

Genitive

genitive of source (ἐκ χειρός: 'out of the hand')

χείρ: 'hand'; ἐκ χειρὸς Μαδιαμ ('out of the hand of Midian') directly reverses the consignment 'into the hand of Midian' (vv. 1, 13) — the very point of the deliverance.

Μαδιαμ

Midian

genitive of possession (indeclinable)

Μαδιαμ: indeclinable; the oppressor from whose grip Israel is to be freed.

ἰδοὺ

behold

presentative particle (attention-marker)

ἰδοὺ: 'behold / see'; renders הִנֵּה; the presentative particle underscores the solemn commissioning declaration that follows.

ἐξαπέστειλά

I have sent

Aor Act Indic 1 Sg · ἐξαποστέλλω

main verb (first-person divine commissioning)

→ *performative/constative aorist (the act of sending here effected)*

ἐξαποστέλλω: 'send out / commission'; the first-person ἐξαπέστειλά σε ('I have sent you') is decisive: the Angel speaks as the LORD himself — the same verb used of YHWH's sending of the prophet (v. 8) now constitutes Gideon's call (cf. Exod 3:12).

σε

you

Accusative

direct object (the one commissioned)

σύ: 'you'; Gideon as the commissioned deliverer.

15 καὶ εἶπεν πρὸς αὐτὸν Γεδεων ἐν ἑμοί κύριέ μου ἐν τίνι σώσω τὸν Ἰσραηλ ἰδοὺ ἡ χιλιάς μου ἡσθένησεν ἐν Μανασση καὶ ἐγὼ εἰμι ὁ μικρότερος ἐν οἴκῳ πατρός μου

And Gideon said to him, 'By me, my lord — by what shall I save Israel? Behold, my clan is the weakest in Manasseh, and I am the least in my father's house.'

Gideon's protest of inadequacy (reported speech, subordinate) καὶ εἶπεν πρὸς αὐτὸν Γεδεων

Gideon's second objection follows the call-narrative pattern of self-deprecation (cf. Moses, Exod 3:11; Saul, 1 Sam 9:21): his clan is weakest in Manasseh and he the least in his father's house. The protest sets up the theology of the whole cycle — deliverance through the weakest, so that the victory cannot be claimed as human (cf. 7:2).

καὶ

and

narrative conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces Gideon's second objection.

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτὸν

him

Accusative

accusative object of πρὸς (the Angel)

αὐτός: 'him' = the Angel.

Γεδεων

Gideon

subject (indeclinable)

Γεδεων: indeclinable.

ἐν

in / by

preposition + dative (entreaty-formula)

ἐν: in ἐν ἑμοί, the entreaty-particle 'please' (cf. v. 13).

ἐμοί

me

Dative

dative in entreaty-formula ('I pray')

ἐγώ: ἐν ἑμοί calques יְיָ, 'please, my lord' — the same deferential opening as v. 13.

κύριέ

lord / sir

Vocative

vocative (respectful address)

κύριος (voc.): human-deferential 'my lord / sir'; Gideon still addresses the visitor courteously, not yet recognizing him as divine.

μου

my

Genitive

genitive of possession (with κύριε)

ἐγώ: 'my'.

ἐν

by / with

preposition + dative (means, in interrogative)

ἐν: instrumental, 'by what means'; ἐν τίνι = 'with what / how?'

τίνι

what

Dative

interrogative pronoun (dative of means: 'by what?')

τίς: interrogative; ἐν τίνι σώσω ('by what shall I save?') asks the means — picking up the σώσεις of the commission (v. 14) and pleading inadequacy of resource.

σώσω

shall I save

Fut Act Indic 1 Sg · σώζω

main verb (deliberative question)

→ deliberative future (questioning the possibility)

σώζω: 'save'; the first-person σώσω directly echoes the commission's σώσεις (v. 14); Gideon turns the promise into a doubting question.

τὸν

the

Accusative

article (with Ἰσραηλ)

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

Ἰσραηλ

Israel

direct object (indeclinable, with article τὸν)

Ἰσραηλ: indeclinable; the people Gideon doubts he can save.

ἰδοὺ

behold

presentative particle

ἰδοὺ: 'behold'; renders הִנֵּה; introduces the grounds of Gideon's protest — his lowly status.

ἡ

the

Nominative

article (with χιλιάς)

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

χιλιάς

clan / thousand

Nominative

subject (of ἡσθένησεν)

χιλιάς: lit. 'a thousand', here a clan or social subdivision (the 'thousand' as a tribal unit); renders הִלָּךְ in the sense of 'clan'; ἡ χιλιάς μου, 'my clan', the Abiezrite family group within Manasseh.

μου

my

Genitive

genitive of possession (with χιλιάς)

ἐγώ: 'my' clan.

ἡσθένησεν

is weak / has become feeble

Aor Act Indic 3 Sg · ἀσθενέω

main verb (with χιλιάς as subject)

→ constative aorist (settled condition of weakness)

ἀσθενέω: 'be weak / feeble / poor'; renders נָחַ ('be low / weak'); 'my clan is the weakest in Manasseh' — the deliberate emphasis on insignificance, a topos of the call-narrative.

ἐν

in

preposition + dative (locative/partitive)

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

Μανασση

Manasseh

object of ἐν (indeclinable tribal name)

Μανασση; transliteration of מַנַּשֶּׁשֶׁה (Manasseh); indeclinable; the tribe to which Gideon's clan belongs; ἐν Μανασση localizes his clan's weakness within the larger tribe.

καὶ

and

coordinate conjunction

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

ἐγώ

I

Nominative

subject (emphatic, with εἰμι)

ἐγώ; emphatic; ἐγώ εἰμι ὁ μικρότερος ('I am the least') heightens the self-deprecation — not only the clan but Gideon personally is lowest.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula

→ **present of state**

εἰμί; 'be'; the copula of self-description.

ὁ

the

Nominative

article (with μικρότερος)

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

μικρότερος

least / youngest

Nominative

predicate (comparative as superlative: 'the least')

μικρός (compar. μικρότερος); 'small / little'; the comparative with the article functions as superlative, 'the least / youngest'; renders רַעֲיָא; the motif of the least son chosen for great things runs through Scripture (cf. David, 1 Sam 16:11).

ἐν

in

preposition + dative (locative)

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

οἶκῳ

house

Dative

dative of place (locative)

οἶκος; 'house / household'; ἐν οἴκῳ πατρός μου ('in my father's house') locates Gideon's lowliness within his own family — the smallest unit of the social hierarchy.

πατρός

father

Genitive

genitive of possession (with οἶκῳ)

πατήρ; 'father'; the father's house = Joash's household (cf. v. 11).

μου

my

Genitive

genitive of possession (with πατρός)

ἐγώ; 'my'.

16 καὶ εἶπεν πρὸς αὐτὸν ὁ ἄγγελος κυρίου κύριος ἔσται μετὰ σοῦ καὶ πατάξεις τὴν Μαδιαμ ὡσεὶ ἄνδρα ἓνα

And the Angel of the LORD said to him, 'The LORD will be with you, and you shall strike down Midian as one man.'

Renewed assurance answering the protest (main narrative line)

καὶ εἶπεν πρὸς αὐτὸν

The Angel meets Gideon's inadequacy not with reassurance about Gideon's resources but with the promise of divine presence: κύριος ἔσται μετὰ σοῦ (the future-tense form of the v. 12 salutation). The simile ὡσεὶ ἄνδρα ἓνα ('as one man') promises that Midian, though innumerable (v. 5), will be defeated as easily as a single opponent — the answer to 'by what shall I save?'.

καὶ
and

narrative conjunction

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces the Angel's renewed assurance.

πρὸς
to

preposition + accusative (direction of speech)

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

αὐτὸν
him

Accusative

accusative object of πρὸς (Gideon)

αὐτός: 'him' = Gideon.

ὁ
the

Nominative

article (with ἄγγελος)

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

ἄγγελος
angel / messenger

Nominative

subject

ἄγγελος: 'angel'; ὁ ἄγγελος κυρίου, again speaking the LORD's assurance.

κυρίου
of the LORD

Genitive

genitive of possession (with ἄγγελος)

κύριος: the Tetragrammaton.

κύριος
LORD

Nominative

subject (of ἔσται)

κύριος: the Tetragrammaton; κύριος ἔσται μετὰ σοῦ ('the LORD will be with you') restates the v. 12 assurance in the future, sealing the commission against Gideon's doubt.

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (promise of presence)

→ predictive future (assured accompaniment)

εἰμί (fut. ἔσται): 'will be'; the future of the presence-promise, the divine guarantee underwriting the whole mission (cf. Exod 3:12, ἔσομαι μετὰ σοῦ).

μετὰ

with

preposition + genitive (accompaniment)

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

σοῦ

you

Genitive

genitive object of μετὰ

σύ: 'you'; Gideon, promised the LORD's presence.

καὶ

and

coordinate conjunction (consequence)

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

πατάξεις

you shall strike down

Fut Act Indic 2 Sg · πατάσσω

main verb (promise of victory)

→ predictive future (assured defeat of Midian)

πατάσσω: 'strike / smite / defeat'; renders הִכָּה (Hiphil); the standard verb for military rout; πατάξεις τὴν Μαδιάμ ('you shall strike down Midian') promises the very deliverance Gideon doubted.

τὴν

the

Accusative

article (with Μαδιάμ, treating it as feminine collective)

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

Μαδιάμ

Midian

direct object (indeclinable, with feminine article τὴν)

Μαδιάμ: indeclinable; the feminine article τὴν construes Midian as a collective (the nation/host); the enemy Gideon will defeat.

ὥσει

as / like

comparative particle (introducing simile)

ὥσει: 'as if / like'; renders כִּי; introduces the simile minimizing Midian's might.

ἄνδρα

man

Accusative

accusative of comparison (with ὥσει)

ἀνὴρ: 'man'; ὥσει ἄνδρα ἓνα ('as one man') promises that the whole Midianite host will be as easily overcome as a single antagonist — the divine answer to the locust-like multitude of v. 5.

ἓνα

one

Accusative

numeral (modifying ἄνδρα)

εἷς, μία, ἓν: 'one'; the masculine accusative ἓνα stresses singleness — Midian's countless thousands reduced, in the promise, to the resistance of one man.

17 καὶ εἶπεν πρὸς αὐτὸν Γεδεων εἰ δὲ εὗρον ἔλεος ἐν ὀφθαλμοῖς σου καὶ ποιήσεις μοι σήμερον πᾶν ὃ τι ἐλάλησας μετ' ἐμοῦ

And Gideon said to him, 'If now I have found mercy in your eyes, then do for me today a sign of all that you have spoken with me.'

Gideon's request for a confirming sign (reported speech, subordinate) καὶ εἶπεν πρὸς αὐτὸν Γεδεων

Gideon asks for confirmation. The conditional εἰ ... εὗρον ἔλεος ('if I have found favor') is the courteous protasis of a request; the apodosis (καὶ ποιήσεις, 'then do for me') seeks a sign authenticating the speaker. The verse motivates the offering and the fire-sign of vv. 18–21; Gideon's caution mirrors his earlier doubt but now seeks not argument but proof.

καὶ

and

narrative conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces Gideon's request for a sign.

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτὸν

him

Accusative

accusative object of πρὸς (the Angel)

αὐτός: 'him' = the Angel.

Γεδεων

Gideon

subject (indeclinable)

Γεδεων: indeclinable.

εἰ

if

conditional conjunction (protasis of request)

εἰ: 'if'; the polite conditional of petition, 'if I have found favor ...', framing the request deferentially.

δὲ

now / then

transitional particle (post-positive)

δὲ: post-positive; here a soft transition, 'now', moving from the assurance to Gideon's petition.

εὗρον

I have found

Aor Act Indic 1 Sg · εὕρισκω

verb of protasis

→ constative aorist (the having-found of favor)

εὕρισκω: 'find'; εὗρον ἔλεος ἐν ὀφθαλμοῖς σου ('I have found mercy in your eyes') is the LXX idiom for gaining favor; rendering תְּנִי עֵינֶיךָ יְיָ יִתְּנָה (cf. Gen 18:3); the polite formula of one petitioning a superior.

ἔλεος

mercy / favor

Accusative

direct object (of εὖρον)

ἔλεος: 'mercy / kindness / favor'; here in the idiom 'find favor', rendering יָנַח; Gideon appeals to the visitor's goodwill as the ground of his request.

ἐν

in

preposition + dative (locative, Hebraism 'in the eyes')

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

ὀφθαλμοῖς

eyes

Dative

dative of place (Hebraism: 'in your eyes')

ὀφθαλμός: 'eye'; ἐν ὀφθαλμοῖς σου ('in your eyes') is a Hebraism (עֵינַיִךָ) for 'in your estimation / sight', the standard locus of finding favor.

σου

your

Genitive

genitive of possession (with ὀφθαλμοῖς)

σύ: 'your'.

καὶ

and / then

conjunction (apodosis-marker, Hebraizing waw)

καί: here the apodotic 'then', rendering the Hebrew waw of the apodosis after a conditional — 'if ..., then do for me'.

ποιήσεις

you shall do / make

Fut Act Indic 2 Sg · ποιέω

main verb (apodosis: request as future)

→ imperativ future (polite request)

ποιέω: 'do / make'; the future as polite request ('do for me') asks the visitor to perform a confirming act — implicitly, a sign (cf. v. 17 'a sign that ...').

μοι

for me

Dative

dative of advantage

ἐγώ: 'for me'; Gideon as the beneficiary of the requested sign.

σήμερον

today

temporal adverb

σήμερον: 'today'; renders הַיּוֹם; the immediacy ('today') marks Gideon's wish for present, tangible confirmation.

πάν

all / a sign of all

Accusative

direct object (with relative clause)

πᾶς: 'all'; πᾶν ὃ τι ἐλάλησας ('all that you have spoken') is the content Gideon wants confirmed; the request is for a token authenticating the whole promise.

ὅ

which / that

Accusative

relative pronoun (with τι: 'whatever')

ὅς: relative; in ὃ τι ('that which / whatever') the relative + indefinite combination sums up the entire content of the promise.

τι

anything / whatever

Accusative

indefinite pronoun (with ὅ)

τις: indefinite; ὃ τι = 'whatever', the comprehensive object of ἐλάλησας.

ἐλάλησας

you have spoken

Aor Act Indic 2 Sg · λαλέω

verb of relative clause (the promise spoken)

→ constative aorist (the prior speech)

λαλέω: 'speak'; refers back to the Angel's words of vv. 12, 14, 16; Gideon seeks a sign verifying that this speech is trustworthy.

μετ'

with

preposition + genitive (accompaniment, elided)

μετά + gen.: 'with'; ἐλάλησας μετ' ἐμοῦ ('you spoke with me'), a Hebraizing construction (יְהִי אִתִּי) for addressing someone.

ἐμοῦ

me

Genitive

genitive object of μετά

ἐγώ: 'me'; Gideon as the one addressed.

18 μὴ χωρισθῆς ἐντεῦθεν ἕως τοῦ ἐλθεῖν με πρὸς σέ καὶ ἐξοίσω τὴν θυσίαν καὶ θήσω ἐνώπιόν σου καὶ εἶπεν ἐγὼ εἰμι καθίωμα ἕως τοῦ ἐπιστρέψαι σε

'Do not depart from here until I come to you, and I will bring out my offering and set it before you.'
And he said, 'I will remain seated until you return.'

Gideon's plea and the Angel's assent (reported speech, subordinate)

μὴ χωρισθῆς

Gideon, granted his request, asks the visitor to wait while he prepares an offering (θυσία); the Angel assents (ἐγὼ εἰμι καθίωμα, 'I will remain seated'). The exchange transitions to the offering-scene of v. 19; the visitor's willingness to wait and receive food echoes the hospitality-theophany of Gen 18 (Abraham and the three men).

μὴ

not

negative particle (with prohibitive subjunctive)

μὴ: negation with the aorist subjunctive forms a prohibition, 'do not ...'

χωρισθῆς

depart

Aor Pass Subj 2 Sg · χωρίζω

main verb (prohibitive subjunctive)

→ **prohibitive aorist subjunctive (urgent request not to leave)**

χωρίζω (pass. 'depart / separate oneself'): 'separate / part'; μὴ χωρισθῆς ('do not depart') is Gideon's urgent plea that the visitor remain until the offering is ready.

ἐντεῦθεν

from here

adverb of place (source)

ἐντεῦθεν: 'from here / hence'; marks the spot under the terebinth as the place the visitor must not leave.

ἕως

until

conjunction + articular infinitive (temporal limit)

ἕως: 'until'; with the articular infinitive τοῦ ἐλθεῖν it forms a temporal clause, 'until I come'.

τοῦ

the (of)

Genitive

article (with infinitive ἐλθεῖν, genitive)

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

ἐλθεῖν

to come

Aor Act Inf · ἔρχομαι

articular infinitive (temporal, with ἕως τοῦ)

→ aorist infinitive

ἔρχομαι: 'come'; ἕως τοῦ ἐλθεῖν με ('until I come') sets the term of the visitor's waiting; the accusative με is the infinitive's subject.

με

I / me

Accusative

accusative subject of the infinitive ἐλθεῖν

ἐγώ: 'I'; subject-accusative of the infinitive — 'until I (Gideon) come'.

πρὸς

to

preposition + accusative (direction)

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

σέ

you

Accusative

accusative object of πρὸς (the Angel)

σύ: 'you'; the visitor to whom Gideon will return.

καὶ

and

coordinate conjunction

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

ἐξοίσω

I will bring out

Fut Act Indic 1 Sg · ἐκφέρω

main verb (Gideon's promised act)

→ predictive future (intention to fetch the offering)

ἐκφέρω: 'carry out / bring forth'; renders נָחַץ (Hiphil); Gideon promises to fetch the offering — the action carried out in v. 19.

τήν

the

Accusative

article (with θυσίαν)

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

θυσίαν

offering / sacrifice

Accusative

direct object (of ἐξοίσω)

θυσία: 'offering / sacrifice'; renders תְּנִיחָה ('gift / grain-offering'); here the gift of hospitality (kid and cakes, v. 19) that becomes, by the fire-sign, an accepted sacrifice — the same word governs the altar Gideon later builds (cf. θυσιαστήριον, v. 24).

καὶ

and

coordinate conjunction

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

θήσω

I will set / place

Fut Act Indic 1 Sg · τίθημι

main verb (Gideon's promised act)

→ predictive future (intention to present the offering)

τίθημι: 'set / place / put'; renders שָׂם; Gideon promises to set the offering before the visitor — fulfilled in v. 19 and consumed by fire in v. 21.

ἐνώπιόν

before

preposition + genitive (position: 'before you')

ἐνώπιον: 'before / in front of'; renders נִפְגַּח; the offering is to be placed in the visitor's presence.

σου

you

Genitive

genitive object of ἐνώπιον

σύ: 'you'; the visitor before whom the offering is set.

καὶ

and

narrative conjunction (the Angel's reply)

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ **constative aorist (single speech-act)**

λέγω: introduces the Angel's assent.

ἐγώ

I

Nominative

subject (emphatic, with εἰμι)

ἐγώ: emphatic; the Angel's 'I' assents to wait — ἐγώ εἰμι καθίομαι ('I will remain seated').

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (periphrastic with καθίομαι)

→ **present of state (committed presence)**

εἰμί: 'be'; with καθίομαι it expresses settled intent, 'I am [one who] will remain seated'.

καθίομαι

remain seated / will sit

Pres Mid Indic 1 Sg · κάθημαι

main verb (the Angel's promise to stay)

→ **futuristic present (committed continuance)**

κάθημαι (here καθίομαι): 'sit / remain'; the present expresses the Angel's commitment to stay put until Gideon returns — 'I will remain seated.'

ἕως

until

conjunction + articular infinitive (temporal limit)

ἕως: 'until'; with the articular infinitive τοῦ ἐπιστρέψαι, 'until you return'.

τοῦ

the (of)

Genitive

article (with infinitive ἐπιστρέψαι, genitive)

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

ἐπιστρέψαι

to return

Aor Act Inf · ἐπιστρέφω

articular infinitive (temporal, with ἕως τοῦ)

→ **aorist infinitive**

ἐπιστρέφω: 'turn back / return'; ἕως τοῦ ἐπιστρέψαι σε ('until you return') sets the term of the Angel's waiting; the accusative σε is the infinitive's subject.

σε

you

Accusative

accusative subject of the infinitive ἐπιστρέψαι

σύ: 'you'; subject-accusative of the infinitive — 'until you (Gideon) return'.

19 καὶ Γεδεων εἰσῆλθεν καὶ ἐποίησεν ἔριφον αἰγῶν καὶ οἶφι ἀλεύρου ἄζυμα καὶ τὰ κρέα ἔθηκεν ἐν τῷ κοφίνῳ καὶ τὸν ζωμὸν ἔβαλεν ἐν τῇ χύτρᾳ καὶ ἐξήνεγκεν αὐτὰ πρὸς αὐτὸν ὑπὸ τὴν τερέμινθον καὶ προσήγγισεν

And Gideon went in and prepared a kid of the goats and an ephah of flour as unleavened cakes; and he put the meat in the basket and poured the broth into the pot, and brought them out to him under the terebinth and drew near.

Gideon prepares and brings the offering (main narrative line) καὶ Γεδεων εἰσῆλθεν

The string of aorists (εἰσῆλθεν, ἐποίησεν, ἔθηκεν, ἔβαλεν, ἐξήνεγκεν, προσήγγισεν) narrates the careful preparation of a generous offering: a whole kid, an ephah of flour as unleavened cakes, the meat in a basket, broth in a pot. The lavishness (an ephah of flour in time of famine) marks Gideon's earnestness; the unleavened character and the meat anticipate the offering's sacrificial transformation in v. 21.

καὶ
and

narrative conjunction

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

Γεδεων
Gideon

subject (indeclinable)

Γεδεων: indeclinable.

εἰσῆλθεν
went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (Gideon enters to prepare)

→ constative aorist (the act of going in)

εἰσέρχομαι: 'go in / enter'; Gideon enters (his house) to make ready the offering.

καὶ
and

narrative conjunction

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

ἐποίησεν
prepared / made

Aor Act Indic 3 Sg · ποιέω

main verb (preparation of the offering)

→ constative aorist (the act of preparing)

ποιέω: 'make / prepare'; here of dressing a kid and baking cakes — the verb of preparing food for a guest (cf. Gen 18:7–8).

ἔριφον
kid

Accusative

direct object

ἔριφος: 'kid / young goat'; renders יָדָג; ἔριφον αἰγῶν ('a kid of the goats') is the choice meat of generous hospitality (cf. Gen 27:9; Judg 13:15).

αἰγῶν
of goats

Genitive

partitive/descriptive genitive (with ἔριφον)

αἶξ (gen. pl. αἰγῶν): 'goat'; ἔριφον αἰγῶν, 'a kid of the goats', specifies the animal — a Hebraism (סִימָן יָדָג).

καὶ
and

coordinate conjunction

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

οιφι

an ephah

measure-term (indeclinable, accusative of measure)

οιφι: transliteration of the Hebrew dry-measure עִפָּה (ephah, roughly 22 litres); indeclinable; an ephah of flour is a large quantity — Gideon's lavish gift in a time of famine signals the depth of his earnestness.

ἄλευρου

of flour

Genitive

genitive of content (with οιφι: 'ephah of flour')

ἄλευρον: 'wheat-flour / meal'; renders חֲמֹץ; the flour from which the unleavened cakes are made.

ἄζυμα

unleavened cakes

Accusative

accusative (result/apposition: 'as unleavened bread')

ἄζυμος: 'unleavened'; the neuter plural τὰ ἄζυμα ('unleavened bread/cakes') renders תֵּלַחֲמִים; the unleavened character (no time to let dough rise, or cultic propriety) links the meal to sacrificial offering (cf. Lev 2:4–5).

καὶ

and

narrative conjunction

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

τὰ

the

Accusative

article (with κρέα)

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

κρέα

meat / flesh

Accusative

direct object (of ἔθηκεν)

κρέας (pl. κρέα): 'meat / flesh'; renders רֶשֶׁת; the cooked flesh of the kid, placed in the basket — consumed by fire in v. 21.

ἔθηκεν

put

Aor Act Indic 3 Sg · τίθημι

main verb (placing the meat)

→ *constative aorist (the act of placing)*

τίθημι: 'put / set'; here of placing the meat in the basket for carrying to the visitor.

ἐν

in

preposition + dative (locative)

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

τῷ

the

Dative

article (with κοφίνῳ)

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

κοφίνῳ

basket

Dative

dative of place (locative)

κόφινος: 'basket'; renders כֶּלִי; the carrying-basket for the meat — the everyday vessel of the offering.

καὶ

and

narrative conjunction

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

τὸν

the

Accusative

article (with ζωμὸν)

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

ζωμόν

broth

Accusative

direct object (of ἔβαλεν)

ζωμός: 'broth / soup'; renders **רִגְלִי**; the cooking-liquid of the kid, kept in the pot to be poured out on the rock (v. 20).

ἔβαλεν

poured / put

Aor Act Indic 3 Sg · βάλλω

main verb (placing the broth)

→ **constative aorist (the act of putting)**

βάλλω: 'throw / put / pour'; here of pouring the broth into the pot — the verb's broad sense covers putting liquids into a vessel.

ἐν

in / into

preposition + dative (locative)

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

τῇ

the

Dative

article (with χύτρα)

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

χύτρα

pot

Dative

dative of place (locative)

χύτρα: 'earthen pot / cooking-pot'; renders **רִגְלִי**; the vessel holding the broth, carried out alongside the basket of meat.

καὶ

and

narrative conjunction

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

ἐξήνεγκεν

brought out

Aor Act Indic 3 Sg · ἐκφέρω

main verb (carrying the offering out)

→ **constative aorist (the act of bringing out)**

ἐκφέρω: 'carry out / bring forth'; fulfils Gideon's promise ἐξοίσω (v. 18); he carries the whole offering out to the waiting visitor.

αὐτά

them

Accusative

direct object (the meat, cakes, and broth)

αὐτός: neuter plural 'them' — the components of the offering collectively.

πρὸς

to

preposition + accusative (direction)

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

αὐτόν

him

Accusative

accusative object of πρὸς (the Angel)

αὐτός: 'him' = the waiting Angel.

ὑπὸ

under

preposition + accusative (position)

ὑπό + acc.: 'under'; back to the spot of v. 11.

τὴν

the

Accusative

article (with τερέμινθον)

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

τερέμινθον

terebinth

Accusative

accusative object of ὑπό

τερέμινθος: 'terebinth'; the same tree as v. 11, marking the offering's locale as the place of the theophany.

καὶ

and

narrative conjunction

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

προσήγγισεν

drew near / presented

Aor Act Indic 3 Sg · προσεγγίζω

main verb (Gideon approaches with the offering)

→ *constative aorist (the act of drawing near)*

προσεγγίζω: 'approach / bring near'; renders ψᾱ (often used of bringing an offering near in cultic contexts); Gideon 'draws near' / 'presents' the offering — a quasi-sacrificial gesture preparing the fire-sign.

20 καὶ εἶπεν πρὸς αὐτὸν ὁ ἄγγελος τοῦ θεοῦ λαβὲ τὰ κρέα καὶ τὰ ἄζυμα καὶ θές πρὸς τὴν πέτραν ἐκείνην καὶ τὸν ζωμὸν ἐχόμενα ἔκχεε καὶ ἐποίησεν οὕτως

And the Angel of God said to him, 'Take the meat and the unleavened cakes and set them by that rock, and pour out the broth close by'; and he did so.

The Angel's instruction for the offering (main narrative line)

καὶ εἶπεν πρὸς αὐτὸν

The visitor (here ὁ ἄγγελος τοῦ θεοῦ, 'the Angel of God') directs the offering onto the rock — turning Gideon's hospitality-meal into a sacrifice. The imperatives λαβέ ... θές ... ἔκχεε arrange the elements for the fire-sign; Gideon's silent obedience (καὶ ἐποίησεν οὕτως) sets the stage for the consuming fire of v. 21.

καὶ

and

narrative conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ *constative aorist (single speech-act)*

λέγω: introduces the Angel's instruction.

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτὸν

him

Accusative

accusative object of πρὸς (Gideon)

αὐτός: 'him' = Gideon.

ὁ

the

Nominative

article (with ἄγγελος)

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

ἄγγελος

angel / messenger

Nominative

subject

ἄγγελος: 'angel'; here ὁ ἄγγελος τοῦ θεοῦ ('the Angel of God') — the variation from ἄγγελος κυρίου confirms the figure's divine character on the eve of the fire-theophany.

τοῦ

the

Genitive

article (with θεοῦ)

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

θεοῦ

of God

Genitive

genitive of possession (with ἄγγελος)

θεός: 'God'; ἄγγελος τοῦ θεοῦ, 'the Angel of God', a variant of ἄγγελος κυρίου identifying the same divine messenger.

λαβέ

take

Aor Act Impv 2 Sg · λαμβάνω

main verb (imperative)

→ aorist imperative (specific command)

λαμβάνω: 'take'; the first of three imperatives arranging the offering on the rock.

τὰ

the

Accusative

article (with κρέα)

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

κρέα

meat

Accusative

direct object (of λαβέ)

κρέας (pl. κρέα): 'meat'; the cooked kid-flesh, to be set on the rock.

καὶ

and

coordinate conjunction

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

τὰ

the

Accusative

article (with ἄζυμα)

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

ἄζυμα

unleavened cakes

Accusative

direct object (coordinate with κρέα)

ἄζυμος: 'unleavened'; τὰ ἄζυμα, the unleavened cakes, set alongside the meat for the sacrificial sign.

καὶ

and

coordinate conjunction

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

θές

set / place

Aor Act Impv 2 Sg · τίθημι

main verb (imperative)

→ aorist imperative (specific command)

τίθημι: 'set / place'; θές ('set them') directs the food onto the rock, transforming the hospitality-gift into an altar-offering.

πρὸς

by / against

preposition + accusative (position: 'by / on')

πρὸς + acc.: here positional, 'by / against / upon'; the offering is placed at the rock that will serve as altar.

τὴν

the

Accusative

article (with πέτραν)

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

πέτραν

rock

Accusative

accusative object of πρὸς

πέτρα: 'rock / crag'; renders ὄψ; the rock becomes the improvised altar from which fire will spring (v. 21) — the locus of the sign.

ἐκείνην

that

Accusative

demonstrative (modifying πέτραν)

ἐκεῖνος: 'that'; the demonstrative points to a specific, presumably visible rock at the site.

καὶ

and

coordinate conjunction

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

τὸν

the

Accusative

article (with ζωμόν)

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

ζωμόν

broth

Accusative

direct object (of ἔκχεε)

ζωμός: 'broth'; the cooking-liquid to be poured out — a libation-like act completing the offering.

ἐχόμενα

close by / adjoining

Pres Mid Ptc Acc Pl Neut · ἔχω

participle used adverbially ('close by / next to')

→ **present participle (adverbial: in proximity)**

ἔχω (mid. ἔχομαι 'cling / be next to'); the middle participle ἐχόμενα functions adverbially, 'close by / hard by', directing the broth to be poured right beside the meat on the rock; the idiom τὰ ἐχόμενα for 'the adjacent parts' is common in the LXX.

ἔκχεε

pour out

Pres Act Impv 2 Sg · ἐκχέω

main verb (imperative)

→ **present imperative (command to pour)**

ἐκχέω: 'pour out'; renders כּחשׁ; the pouring of the broth is a libation-like gesture; it will be consumed along with the meat and cakes when fire rises from the rock.

καὶ

and

narrative conjunction

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

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (Gideon's obedience)

→ **constative aorist (the act of compliance)**

ποιέω: 'do'; ἐποίησεν οὕτως ('he did so') marks Gideon's silent, exact obedience to the instruction — the prompt compliance that precedes the sign.

οὕτως

so / thus

adverb of manner

οὕτως: 'thus / in this way'; renders כּ; confirms that Gideon executed the instruction precisely.

21 καὶ ἐξέτεινεν ὁ ἄγγελος κυρίου τὸ ἄκρον τῆς ῥάβδου τῆς ἐν χειρὶ αὐτοῦ καὶ ἤψατο τῶν κρεῶν καὶ τῶν ἀζύμων καὶ ἀνέβη πῦρ ἐκ τῆς πέτρας καὶ κατέφαγεν τὰ κρέα καὶ τοὺς ἀζύμους καὶ ὁ ἄγγελος κυρίου ἐπορεύθη ἀπὸ ὀφθαλμῶν αὐτοῦ

And the Angel of the LORD stretched out the tip of the staff that was in his hand and touched the meat and the unleavened cakes; and fire went up out of the rock and consumed the meat and the unleavened cakes; and the Angel of the LORD departed from his eyes.

The fire-sign and the Angel's disappearance (main narrative line) καὶ ἐξέτεινεν ὁ ἄγγελος κυρίου

The requested sign (v. 17) is granted: a touch of the staff-tip, fire from the rock, the offering consumed, the Angel vanishing. The sequence ἐξέτεινεν ... ἤψατο ... ἀνέβη ... κατέφαγεν ... ἐπορεύθη compresses the theophany into swift, decisive action. The fire consuming the offering authenticates the messenger as divine; the sudden departure (ἀπὸ ὀφθαλμῶν αὐτοῦ, 'from his eyes') triggers Gideon's terror in v. 22.

καὶ
and

narrative conjunction

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

ἐξέτεινεν
stretched out

Aor Act Indic 3 Sg · ἐκτείνω

main verb (the Angel extends the staff)

→ *constative aorist (the act of stretching out)*

ἐκτείνω: 'stretch out / extend'; renders πρὶν (the hand); the gesture of extending the staff-tip recalls Moses' wonder-working staff (Exod 7–14), marking the act as miraculous.

ὁ
the

Nominative

article (with ἄγγελος)

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

ἄγγελος
angel / messenger

Nominative

subject

ἄγγελος: 'angel'; ὁ ἄγγελος κυρίου, the divine messenger, here performing the wonder.

κυρίου

of the LORD

Genitive

genitive of possession (with ἄγγελος)

κύριος; the Tetragrammaton.

τὸ

the

Accusative

article (with ἄκρον)

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

ἄκρον

tip / end

Accusative

direct object (of ἐξέτεινεν)

ἄκρον: 'tip / extremity / end'; renders תִּצְרֹף; the very tip of the staff touches the offering — the minimal contact that releases the consuming fire.

τῆς

the

Genitive

article (with ῥάβδου)

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

ῥάβδου

staff / rod

Genitive

genitive (defining ἄκρον: 'tip of the staff')

ῥάβδος: 'staff / rod'; renders תִּגְוָשָׁהּ; the instrument of the wonder, evoking the staff-miracles of Moses and Aaron.

τῆς

the (that)

Genitive

article (attributive, with prepositional phrase)

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

ἐν

in

preposition + dative (locative)

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

χειρὶ

hand

Dative

dative of place (locative)

χείρ: 'hand'; ἐν χειρὶ αὐτοῦ ('in his hand') locates the staff in the Angel's grip — the divine agent wields it directly.

αὐτοῦ

his

Genitive

genitive of possession (the Angel's hand)

αὐτός; 'his' = the Angel's.

καὶ

and

narrative conjunction

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

ἥψατο

touched

Aor Mid Indic 3 Sg · ἥπτω

main verb (the touch that triggers the fire)

→ **constative aorist (the act of touching)**

ἥπτω (mid. ἥπτομαι + gen.): 'touch / take hold of'; renders נָגַף; the middle takes the genitive object (τῶν κρεῶν); the touch of the staff-tip is the catalyst of the miracle.

τῶν

the

Genitive

article (with κρεῶν)

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

κρεῶν

meat

Genitive

genitive object of ἥψατο (verb of touching)

κρέας (gen. pl. κρεῶν): 'meat'; the genitive complement of ἄπτομαι; the offering touched by the staff.

καὶ

and

coordinate conjunction

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

τῶν

the

Genitive

article (with ἄζύμων)

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

ἄζύμων

unleavened cakes

Genitive

genitive object of ἥψατο (coordinate with κρεῶν)

ἄζυμος: 'unleavened'; τῶν ἄζύμων, the cakes, likewise touched by the staff.

καὶ

and

narrative conjunction (the wonder follows)

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

ἀνέβη

went up / rose

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (the fire rises)

→ *constative aorist (the act of rising)*

ἀναβαίνω: 'go up / rise'; renders ἦλθε; the fire 'goes up' from the rock — a miraculous, self-kindled flame signaling divine acceptance of the offering (cf. Lev 9:24; 1 Kgs 18:38).

πῦρ

fire

Nominative

subject (of ἀνέβη)

πῦρ: 'fire'; renders ὁ πυρ; the fire from the rock is the heart of the sign — divine fire consuming the offering, the same motif as the fire on Elijah's altar.

ἐκ

out of

preposition + genitive (source)

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

τῆς

the

Genitive

article (with πέτρας)

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

πέτρας

rock

Genitive

genitive of source (with ἐκ)

πέτρα: 'rock'; the fire issues 'out of the rock' (the altar of v. 20) — the inert stone becomes the source of divine flame.

καὶ

and

narrative conjunction

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

κατέφαγεν

consumed / devoured

Aor Act Indic 3 Sg · κατεσθίω

main verb (the fire consumes the offering)

→ *constative aorist (the act of consuming)*

κατεσθίω: 'eat up / devour / consume'; renders ἔφαγε; the κατα- prefix marks total consumption; fire 'devouring' a sacrifice is the standard image of divine acceptance (cf. Lev 9:24).

τὰ

the

Accusative

article (with κρέα)

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

κρέα

meat

Accusative

direct object (of κατέφαγεν)

κρέας (pl. κρέα): 'meat'; the kid-flesh, consumed by the fire.

καὶ

and

coordinate conjunction

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

τοὺς

the

Accusative

article (with ἄζύμους)

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

ἄζύμους

unleavened cakes

Accusative

direct object (coordinate with κρέα)

ἄζυμος: 'unleavened'; here the masculine accusative plural τοὺς ἄζύμους (varying from the neuter τὰ ἄζυμα earlier) — the cakes likewise consumed by the divine fire.

καὶ

and

narrative conjunction

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

ὁ

the

Nominative

article (with ἄγγελος)

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

ἄγγελος

angel / messenger

Nominative

subject (of ἐπορεύθη)

ἄγγελος: 'angel'; ὁ ἄγγελος κυρίου, who now vanishes — the sudden disappearance confirms the supernatural character of the encounter.

κυρίου

of the LORD

Genitive

genitive of possession (with ἄγγελος)

κύριος: the Tetragrammaton.

ἐπορεύθη

departed / went away

Aor Pass Indic 3 Sg · πορεύομαι

main verb (the Angel's disappearance)

→ constative aorist (the act of departing)

πορεύομαι (aor. pass. dep. ἐπορεύθη): 'go / proceed / depart'; the Angel's instantaneous departure 'from his eyes' (i.e., out of sight) marks the close of the theophany and provokes Gideon's fear in v. 22.

ἀπὸ

from

preposition + genitive (separation)

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

ὀφθαλμῶν

eyes / sight

Genitive

genitive of separation (with ἀπό: 'from his eyes')

ὀφθαλμός: 'eye'; ἀπὸ ὀφθαλμῶν αὐτοῦ ('from his eyes') = 'out of his sight' — a vivid idiom for the sudden vanishing of the divine visitor.

αὐτοῦ

his

Genitive

genitive of possession (Gideon's eyes)

αὐτός: 'his' = Gideon's; from before Gideon's very eyes the Angel disappeared.

22 καὶ εἶδεν Γεδεων ὅτι ἄγγελος κυρίου οὗτός ἐστιν καὶ εἶπεν Γεδεων ἃ ἃ κύριέ μου κύριε ὅτι εἶδον ἄγγελον κυρίου πρόσωπον πρὸς πρόσωπον

And Gideon saw that this was the Angel of the LORD, and Gideon said, 'Ah, ah, my Lord, O LORD! For I have seen the Angel of the LORD face to face!'

Gideon's recognition and dread (main narrative line)

καὶ εἶδεν Γεδεων

Gideon now realizes the visitor's identity, and his courteous κύριε (vv. 13, 15) turns into the awe-struck cry κύριέ μου κύριε addressed to YHWH himself. The fear rests on the ancient conviction that to see God (here his Angel) πρόσωπον πρὸς πρόσωπον is fatal (cf. Exod 33:20; Gen 16:13; 32:30); the exclamation ἃ ἃ voices terror — answered by the LORD's reassurance in v. 23.

καὶ

and

narrative conjunction

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

εἶδεν

saw / realized

Aor Act Indic 3 Sg · ὁράω

main verb (perception/realization)

→ constative aorist (the moment of recognition)

ὁράω (aor. εἶδεν): 'see / perceive / realize'; here mental perception — Gideon 'sees' (understands) the visitor's true identity now that the sign and disappearance have occurred.

Γεδεων

Gideon

subject (indeclinable)

Γεδεων: indeclinable.

ὅτι

that

conjunction (introducing object clause)

ὅτι: 'that'; introduces the content of Gideon's realization.

ἄγγελος

angel / messenger

Nominative

predicate nominative (of the ὅτι-clause)

ἄγγελος: 'angel'; ἄγγελος κυρίου — Gideon recognizes that his visitor was the Angel of the LORD, a divine being whose appearance carries deadly danger.

κυρίου

of the LORD

Genitive

genitive of possession (with ἄγγελος)

κύριος: the Tetragrammaton.

οὗτός

this one

Nominative

subject (of ἔστιν, in the ὅτι-clause)

οὗτος: 'this'; the demonstrative subject 'this [one] is the Angel of the LORD' — the dawning identification.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (of the ὅτι-clause)

→ **present of state (the realized identity)**

εἰμί: 'be'; the copula of the recognition-statement.

καὶ

and

narrative conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ **constative aorist (single speech-act)**

λέγω: introduces Gideon's cry of dread.

Γεδεων

Gideon

subject (indeclinable)

Γεδεων: indeclinable.

ἶ

ah / alas

interjection (cry of alarm)

ἶ: interjection of dismay or alarm, 'ah! / alas!'; renders אֵי; the doubled ἶ ἶ intensifies Gideon's terror at having seen the divine.

ἶ

ah / alas

interjection (repeated, intensifying)

ἶ: the repetition of the interjection heightens the emotional pitch of the cry.

κύριέ

Lord

Vocative

vocative (address to YHWH)

κύριος (voc. κύριε): now the Tetragrammaton — Gideon's earlier human-deferential κύριε (vv. 13, 15) becomes worshipful address to YHWH himself, recognizing the divine presence.

μου

my

Genitive

genitive of relationship (with κύριέ)

ἐγώ: 'my'; κύριέ μου ('my Lord') in reverent address.

κύριε

LORD

Vocative

vocative (solemn repetition, address to YHWH)

κύριος (voc. κύριε): the doubled κύριέ μου κύριε is an emphatic invocation of YHWH (rendering יהוה יְהוָה), marking the gravity of Gideon's fear before the divine.

ὅτι

because / for

causal conjunction (grounds of the cry)

ὅτι: 'because / for'; gives the reason for Gideon's alarm — he has seen the Angel face to face.

εἶδον

I have seen

Aor Act Indic 1 Sg · ὁράω

main verb (the cause of dread)

→ *constative aorist (the fact of having seen)*

ὁράω (aor. εἶδον): 'see'; the dread rests on having literally seen the divine Angel — to behold God or his Angel was widely held to be lethal (Exod 33:20; cf. Judg 13:22).

ἄγγελον

angel / messenger

Accusative

direct object (of εἶδον)

ἄγγελος: 'angel'; ἄγγελον κυρίου, the divine messenger whom Gideon has beheld — the object of his fearful sight.

κυρίου

of the LORD

Genitive

genitive of possession (with ἄγγελον)

κύριος: the Tetragrammaton.

πρόσωπον

face

Accusative

accusative (in the idiom 'face to face')

πρόσωπον: 'face'; πρόσωπον πρὸς πρόσωπον ('face to face') renders פְּנֵי לְפָנֶיךָ (cf. Gen 32:30; Deut 34:10); the idiom for direct, unmediated encounter with the divine — precisely what makes Gideon fear for his life.

πρὸς

to

preposition + accusative (in the idiom 'face to face')

πρὸς + acc.: in πρόσωπον πρὸς πρόσωπον, 'face to face' — direct confrontation.

πρόσωπον

face

Accusative

accusative (completing the idiom 'face to face')

πρόσωπον: 'face'; the repetition completes the idiom for immediate visual encounter with the Angel of the LORD.

23 καὶ εἶπεν αὐτῷ κύριος εἰρήνη σοι μὴ φοβοῦ οὐ μὴ ἀποθάνῃς

And the LORD said to him, 'Peace to you; do not fear; you shall not die.'

Divine reassurance answering Gideon's fear (main narrative line)

καὶ εἶπεν αὐτῷ κύριος

Now the narrator names the speaker directly as κύριος ('the LORD'), confirming the identification of Angel and LORD that has run through the chapter. The threefold reassurance — εἰρήνη σοι ('peace to you'), μὴ φοβοῦ ('do not fear'), οὐ μὴ ἀποθάνῃς ('you shall not die') — directly answers the dread of v. 22 and supplies the name for the altar of v. 24.

καὶ
and

narrative conjunction

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ *constative aorist (single speech-act)*

λέγω: introduces the LORD's reassurance.

αὐτῷ
to him

Dative

dative indirect object (Gideon)

αὐτός: 'to him' = Gideon.

κύριος
LORD

Nominative

subject

κύριος: the Tetragrammaton; the narrator now names YHWH himself as the speaker — sealing the chapter's identification of the Angel with the LORD.

εἰρήνη
peace

Nominative

subject of the verbless blessing ('peace [be] to you')

εἰρήνη: 'peace / well-being'; renders וְשָׁלוֹם ; εἰρήνη σοι ('peace to you') is the standard reassurance-greeting; it also names the altar Gideon builds in v. 24 (εἰρήνη κυρίου).

σοι
to you

Dative

dative of recipient (with εἰρήνη)

σύ: 'to you'; Gideon as the recipient of the peace-blessing.

μή
not

negative particle (with prohibitive imperative)

μή: negation with the present imperative
φοβοῦ forms the prohibition 'do not fear'.

φοβοῦ
fear

Pres Mid Impv 2 Sg · φοβέομαι

main verb (prohibition: 'do not fear')

→ *present imperative of prohibition (cease/refrain from fearing)*

φοβέομαι: 'fear / be afraid'; μή φοβοῦ ('do not fear') is the classic formula of divine reassurance (cf. Gen 15:1; Luke 1:30); it directly answers Gideon's terror of v. 22.

οὐ
not

emphatic negative (with μή + subjunctive)

οὐ: in οὐ μή + subjunctive, the emphatic future denial 'you shall certainly not ...!'

μή
not

emphatic negative (with οὐ + subjunctive)

μή: the second member of οὐ μή, the strongest Greek negation of a future event.

ἀποθάνης
you shall die

Aor Act Subj 2 Sg · ἀποθνήσκω

main verb (emphatic denial with οὐ μή)

→ *emphatic future negation (οὐ μή + aor. subj.: you will surely not die)*

ἀποθνήσκω: 'die'; οὐ μή ἀποθάνης ('you shall surely not die') is the emphatic denial of the deadly fear Gideon expressed — seeing the Angel will not, in his case, prove fatal.

24 καὶ ὠκοδόμησεν ἐκεῖ Γεδεων θυσιαστήριον τῷ κυρίῳ καὶ ἐπεκάλεσεν αὐτῷ εἰρήνη κυρίου ἕως τῆς ἡμέρας ταύτης ἔτι αὐτοῦ ὄντος ἐν Εφραθα πατρὸς τοῦ Εσδρι

And Gideon built there an altar to the LORD and called it 'Peace of the LORD'; to this day it is still in Ephratha of the father of Esdri.

Memorial altar and etiological notice (main narrative line) καὶ ὠκοδόμησεν ἐκεῖ Γεδεων

Gideon commemorates the theophany with an altar named εἰρήνη κυρίου ('Peace of the LORD'), drawing the name from the reassurance of v. 23. The etiological formula ἕως τῆς ἡμέρας ταύτης ('to this day') roots the narrative in an enduring landmark at Ophrah, a common device anchoring the tradition for the reader's own time.

καὶ
and

narrative conjunction

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

ὠκοδόμησεν
built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb (building the altar)

→ constative aorist (the act of building)

οἰκοδομέω: 'build'; renders בָּנָה; building an altar at the site of a theophany is a patriarchal pattern (cf. Gen 12:7; 35:7) — here a lawful altar to YHWH, contrasting with the Baal-altar Gideon will demolish (v. 25).

ἐκεῖ
there

adverb of place

ἐκεῖ: 'there'; marks the very spot of the theophany as the altar's location.

Γεδεων
Gideon

subject (indeclinable)

Γεδεων: indeclinable.

θυσιαστήριον
altar

Accusative

direct object (of ὠκοδόμησεν)

θυσιαστήριον: 'altar / place of sacrifice'; renders בִּזְבִּיחַ; the keyword of the chapter's central panel — Gideon builds an altar to YHWH here, then tears down the Baal-altar (vv. 25–32).

τῷ
the / to the

Dative

article (with κυρίῳ)

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

κυρίῳ
LORD

Dative

dative of advantage/dedication ('to the LORD')

κύριος: the Tetragrammaton; the altar is dedicated 'to the LORD' — lawful worship in pointed contrast to the Baal-cult of the household.

καὶ
and

narrative conjunction

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

ἐπεκάλεσεν

called / named

Aor Act Indic 3 Sg · ἐπικαλέω

main verb (naming the altar)

→ **constative aorist (the act of naming)**

ἐπικαλέω: 'call / name / call upon'; renders נָּקַד ; here of giving the altar its commemorative name, fixing the memory of the peace granted in v. 23.

αὐτῷ

it

Dative

dative (of the thing named: 'called it')

αὐτός: dative; 'called it [the altar]' — the dative complement of ἐπικαλέω in the naming idiom.

εἰρήνη

peace

Nominative

the name itself (nominative as cited name: 'Peace of the LORD')

εἰρήνη: 'peace'; εἰρήνη κυρίου ('Peace of the LORD', Hebrew YHWH-Shalom) is the altar's name, drawn directly from the reassurance εἰρήνη σοι (v. 23); it memorializes that Gideon found peace, not death, in the divine encounter.

κυρίου

of the LORD

Genitive

genitive (with εἰρήνη, forming the altar-name)

κύριος: the Tetragrammaton; the genitive completes the altar-name 'Peace of the LORD'.

ἕως

until / to

preposition + genitive (temporal extent)

ἕως: 'until / up to'; in the etiological formula ἕως τῆς ἡμέρας ταύτης ('to this day').

τῆς

the

Genitive

article (with ἡμέρας)

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

ἡμέρας

day

Genitive

genitive object of ἕως

ἡμέρα: 'day'; ἕως τῆς ἡμέρας ταύτης ('to this day') renders הַיּוֹם הַזֶּה , the etiological formula anchoring the altar's survival into the narrator's own time.

ταύτης

this

Genitive

demonstrative (modifying ἡμέρας)

οὗτος: 'this'; 'this day' = the time of the narrative's telling.

ἔτι

still

adverb (temporal: 'still')

ἔτι: 'still / yet'; with the genitive-absolute it stresses the altar's continued existence at Ophrah.

αὐτοῦ

it

Genitive

genitive absolute subject (with ὄντος: 'it being still')

αὐτός: genitive absolute; 'it [the altar] being still [there]' — refers to the standing altar at Ophrah.

ὄντος

being

Pres Act Ptc Gen Sg · εἰμί

genitive absolute participle (circumstantial)

→ **present participle (ongoing existence)**

εἰμί: 'be'; the genitive absolute ἔτι αὐτοῦ ὄντος ('it still being [there]') notes the altar's continued presence at the site to the narrator's day.

ἐν

in

preposition + dative (locative)

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

Εφραθα

Ephratha

object of ἐν (indeclinable place-name)

Εφραθα: the LXX form of Ophrah (cf. v. 11); indeclinable; the location of the altar within Joash's family property.

πατὴρ

of the father

Genitive

genitive (in possessive phrase, cf. v. 11)

πατήρ: 'father'; the phrase 'of the father of Esdri' (the Abiezrite) repeats the property-designation of v. 11, locating the altar precisely.

τοῦ

the

Genitive

article (with Εσδρι)

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

Εσδρι

Esdri / the Ezrite

genitive (indeclinable, cf. v. 11)

Εσδρι: the clan-designation (the Abiezrite) rendered as an indeclinable name; cf. v. 11.

25 καὶ ἐγένετο ἐν τῇ νυκτὶ ἐκείνῃ καὶ εἶπεν αὐτῷ κύριος λαβὲ τὸν μόσχον τὸν ταῦρον ὃς ἐστὶν τῷ πατρί σου καὶ μόσχον δεύτερον ἑπταετῇ καὶ καθελεῖς τὸ θυσιαστήριον τοῦ Βααλ ὃ ἐστὶν τῷ πατρί σου καὶ τὸ ἄλσος τὸ ἐπ' αὐτὸ ὀλεθρεύσεις

And it happened in that night that the LORD said to him, 'Take the young bull, the ox that belongs to your father, and a second bull seven years old, and you shall pull down the altar of Baal that belongs to your father, and the grove that is upon it you shall utterly destroy.'

New divine command launching the altar-demolition (main narrative line)

καὶ ἐγένετο ἐν τῇ νυκτὶ ἐκείνῃ

The night-time temporal frame (καὶ ἐγένετο ἐν τῇ νυκτὶ ἐκείνῃ) opens the second panel: before Gideon can fight Midian, he must purge his own household's idolatry. The command targets τὸ θυσιαστήριον τοῦ Βααλ ('the altar of Baal') and τὸ ἄλσος (the Asherah/sacred grove) — the very 'gods of the Amorite' the prophet condemned (v. 10). Reform precedes deliverance.

καὶ
and

narrative conjunction

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

ἐγένετο
it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal-setting formula)

→ constative aorist (scene-setting 'and it came to pass')

γίνομαι: 'happen'; καὶ ἐγένετο, the Hebraic narrative-opener יְהִי, framing the night-time command.

ἐν
in

preposition + dative (temporal)

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

τῇ
the

Dative

article (with νυκτι)

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

νυκτὶ
night

Dative

dative of time (locative-temporal)

νύξ: 'night'; ἐν τῇ νυκτὶ ἐκείνῃ ('in that night') sets the command — and its night-time execution (v. 27) — in darkness, fitting both the secrecy of the act and its danger.

ἐκείνῃ
that

Dative

demonstrative (modifying νυκτι)

ἐκεῖνος: 'that'; the same night as the theophany and altar-building (vv. 22–24).

καὶ
and

narrative conjunction (apodosis after ἐγένετο)

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces the LORD's command.

αὐτῷ
to him

Dative

dative indirect object (Gideon)

αὐτός: 'to him' = Gideon.

κύριος
LORD

Nominative

subject

κύριος: the Tetragrammaton; YHWH commands the reform of Gideon's own household.

λαβέ
take

Aor Act Impv 2 Sg · λαμβάνω

main verb (imperative)

→ aorist imperative (specific command)

λαμβάνω: 'take'; the opening imperative of the demolition-command — take the bull for the sacrifice that will replace the Baal-cult.

τὸν
the

Accusative

article (with μόσχον)

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

μόσχον

young bull / calf

Accusative

direct object (of λαβῆ)

μόσχος: 'calf / young bull'; renders / בָּרַךְ לָגֵל; the first animal to be taken — defined further by the appositive τὸν ταῦρον.

τὸν

the

Accusative

article (with ταῦρον, in apposition)

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

ταῦρον

ox / bull

Accusative

accusative in apposition to μόσχον

ταῦρος: 'bull / ox'; τὸν μόσχον τὸν ταῦρον ('the young bull, the ox') specifies the prime bull belonging to Joash — likely the very animal kept for the Baal-cult, now requisitioned for YHWH.

ὃς

which

Nominative

relative pronoun (subject of ἔστιν)

ὃς: relative; introduces the clause identifying the bull as Joash's.

ἔστιν

is / belongs

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (with dative of possession)

→ present of state (ownership)

εἰμί: 'be'; with the dative τῷ πατρί σου it expresses possession, 'which belongs to your father'.

τῷ

the

Dative

article (with πατρί)

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

πατρί

father

Dative

dative of possession (with ἔστιν)

πατήρ: 'father'; τῷ πατρί σου ('to your father'), the dative of possession; the bull is Joash's property — the demolition strikes at Gideon's own family's idolatry.

σου

your

Genitive

genitive of possession (with πατρί)

σύ: 'your' = Gideon's.

καὶ

and

coordinate conjunction

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

μόσχον

bull

Accusative

direct object (of λαβῆ, coordinate)

μόσχος: 'bull'; the 'second bull' to be offered as a holocaust (v. 26); μόσχον δεύτερον ἑπταετῇ specifies a seven-year-old animal — perhaps echoing the seven years of oppression (v. 1).

δεύτερον

second

Accusative

attributive adjective (with μόσχον)

δεύτερος: 'second'; numbers the bull for the sacrifice, distinguishing it from the first.

ἑπταετῇ

seven years old

Accusative

attributive adjective (with μόσχον)

ἑπταετής: 'seven years old'; renders עֶבְרַת שִׁבְעָ שָׁנִים; the bull's age (seven years) may symbolically correspond to the seven years of Midianite oppression (v. 1).

καὶ
and

coordinate conjunction (the demolition command)

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

καθελεῖς
you shall pull down

Fut Act Indic 2 Sg · καθαιρέω

main verb (command as future)

→ *imperative future (command to demolish)*

καθαίρω: 'pull down / tear down / demolish'; renders כָּרַךְ / יָרַךְ; the key verb of the chapter's iconoclasm; καθελεῖς τὸ θυσιαστήριον τοῦ Βααλ ('you shall pull down the altar of Baal') ironically suits Gideon's name ('hewer / hacker', cf. v. 11).

τὸ
the

Accusative

article (with θυσιαστήριον)

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

θυσιαστήριον
altar

Accusative

direct object (of καθελεῖς)

θυσιαστήριον: 'altar'; here τὸ θυσιαστήριον τοῦ Βααλ, the Baal-altar — the same word as Gideon's own altar (v. 24), sharpening the contrast between true and false worship.

τοῦ
the

Genitive

article (with Βααλ)

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

Βααλ
Baal

genitive of possession (indeclinable: 'altar of Baal')

Βααλ: transliteration of בַּעַל ('Baal', lit. 'lord / master'); indeclinable; the Canaanite storm-and-fertility god whose cult Israel repeatedly adopted (cf. 2:11–13); the altar Gideon must destroy.

ὃ
which

Nominative

relative pronoun (subject of ἔστιν)

ὃς: relative (neuter, agreeing with θυσιαστήριον); identifies the altar as Joash's.

ἐστίν
is / belongs

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (dative of possession)

→ *present of state (ownership)*

εἰμί: 'be'; with τῷ πατρί σου, 'which belongs to your father' — underscoring that the idolatry is within Gideon's own home.

τῷ
the

Dative

article (with πατρί)

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

πατρί
father

Dative

dative of possession

πατήρ: 'father'; Joash, owner of the Baal-altar — a sobering portrait of an Israelite household given over to the Canaanite cult.

σου
your

Genitive

genitive of possession (with πατρί)

σύ: 'your' = Gideon's.

καὶ
and

coordinate conjunction

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

τὸ

the

Accusative

article (with ἄλσος)

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

ἄλσος

grove / Asherah

Accusative

direct object (of ὀλεθρεύσεις, fronted)

ἄλσος: lit. 'grove / sacred wood'; the standard LXX rendering of אֲשֶׁרָה (Asherah) — the cult-object (a sacred pole or stylized tree) of the goddess Asherah, set beside the Baal-altar; here the second target of Gideon's iconoclasm.

τὸ

the (which)

Accusative

article (attributive, with prepositional phrase)

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

ἐπὶ

upon / beside

preposition + accusative (position, elided)

ἐπί + acc.: 'upon / beside'; locates the Asherah at/by the Baal-altar — the two cult-objects stood together.

αὐτό

it

Accusative

object of ἐῖτ (the altar)

αὐτός: 'it' = the Baal-altar; the grove is 'upon/beside it'.

ὀλεθρεύσεις

you shall utterly destroy

Fut Act Indic 2 Sg · ὀλεθρεύω

main verb (command as future)

→ imperativ future (command to destroy)

ὀλεθρεύω: 'destroy utterly / annihilate'; renders דָּמָה / דָּמָה; a strong verb of total destruction reserved here for the Asherah; the cognate ἐξολεθρεύσεις recurs at v. 26 — the grove must be wholly eradicated, its wood reused for the holocaust.

26 καὶ οἰκοδομήσεις θυσιαστήριον κυρίῳ τῷ θεῷ σου ἐπὶ κορυφὴν τοῦ Μαουεκ τούτου ἐν τῇ παρατάξει καὶ λήμψῃ τὸν μόσχον τὸν δεύτερον καὶ ἀνοίσεις ὀλοκαύτωμα ἐν τοῖς ξύλοις τοῦ ἄλσους οὗ ἐξολεθρεύσεις

'And you shall build an altar to the LORD your God on the top of this Maouek, in the ordered array, and you shall take the second bull and offer up a whole burnt offering on the wood of the grove that you shall utterly destroy.'

Constructive counterpart of the command (main narrative line)

καὶ οἰκοδομήσεις

The demolition is paired with construction: where the Baal-altar stood, Gideon is to build an altar to YHWH and offer the second bull as a holocaust, fueled by the very wood of the destroyed Asherah. The act of worship literally consumes the apparatus of idolatry. ἐν τῇ παρατάξει ('in the ordered array') and the place-name Μαουεκ render obscure topographical detail of the Hebrew.

καὶ

and

coordinate conjunction

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

οἰκοδομήσεις

you shall build

Fut Act Indic 2 Sg · οἰκοδομέω

main verb (command as future)

→ *imperative future (command to build)*

οἰκοδομέω: 'build'; the constructive counterpart to καθελεῖς (v. 25) — a lawful altar to YHWH replaces the demolished Baal-altar on the same height.

θυσιαστήριον

altar

Accusative

direct object (of οἰκοδομήσεις)

θυσιαστήριον: 'altar'; the new altar to YHWH, the third altar of the chapter (cf. vv. 24, 25), supplanting the Baal-cult.

κυρίῳ

to the LORD

Dative

dative of dedication

κύριος: the Tetragrammaton; the altar is 'to the LORD your God', the exclusive object of legitimate worship.

τῷ

the

Dative

article (with θεῷ)

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

θεῷ

God

Dative

dative in apposition to κυρίῳ

θεός: 'God'; τῷ θεῷ σου ('your God') stresses the covenant bond that the Baal-cult violated.

σου

your

Genitive

genitive of relationship (with θεῷ)

σύ: 'your'; the LORD is Gideon's own God, not Baal.

ἐπὶ

upon / on

preposition + accusative (position)

ἐπί + acc.: 'upon / on top of'; locating the new altar on the height.

κορυφήν

top / summit

Accusative

accusative object of ἐπὶ

κορυφή: 'top / summit / crest'; renders שֶׁנִּי; the altar is to crown the height — a conspicuous, public site for legitimate worship, in contrast to the hidden threshing of v. 11.

τοῦ

the

Genitive

article (with Μαουεκ)

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

Μαουεκ

Maouek (stronghold)

genitive (indeclinable: 'top of this Maouek')

Μαουεκ: a transliteration here representing the Hebrew מִצְדָּה / מִצְדָּה ('the stronghold / fortified place'); the LXX renders the obscure term as an indeclinable proper noun; the altar is built atop this fortified height.

τούτου

this

Genitive

demonstrative (modifying Μαουεκ)

οὗτος: 'this'; deictic, pointing to the specific stronghold-height at Ophrah.

ἐν

in

preposition + dative (manner/place)

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

τῇ

the

Dative

article (with παρατάξει)

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

παρατάξει

ordered array / arrangement

Dative

dative (manner/place: 'in the array')

παρατάξις: 'arrangement / battle-array / ordered row'; renders the obscure Hebrew הַצִּדָּה בַּמַּעֲרָה ('in the row / arrangement'); here likely 'with the proper arrangement [of stones]', specifying how the altar is to be ordered; the term elsewhere denotes a military line of battle.

καὶ

and

coordinate conjunction

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

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb (command as future)

→ *imperative future (command to take)*

λαμβάνω (fut. mid. λήμψη): 'take'; Gideon is to take the second bull (v. 25) for the holocaust.

τὸν

the

Accusative

article (with μόσχον)

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

μόσχον

bull

Accusative

direct object (of λήμψη)

μόσχος: 'bull'; the second bull of v. 25, designated for sacrifice.

τὸν

the

Accusative

article (with δεύτερον)

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

δεύτερον

second

Accusative

attributive adjective (with μόσχον)

δεύτερος: 'second'; identifies the bull as the second one specified in v. 25.

καὶ

and

coordinate conjunction

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

ἀνοίσεις

you shall offer up

Fut Act Indic 2 Sg · ἀναφέρω

main verb (command as future)

→ *imperative future (command to offer)*

ἀναφέρω: 'bring up / offer up'; renders הָלַחַ (of sacrifice); the technical verb for presenting a burnt offering — 'offer up' the bull as a holocaust on the new altar.

όλοκαύτωμα

whole burnt offering / holocaust

Accusative

direct object (of ἀνοίσεις)

όλοκαύτωμα: 'whole burnt offering'; renders הָלֵל; the wholly-consumed sacrifice — the entire animal burned to YHWH; appropriate for the consecration of the new altar and the purging of the idolatry.

ἐν

on / with

preposition + dative (instrumental/locative)

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

τοῖς

the

Dative

article (with ξύλοις)

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

ξύλοις

wood / timbers

Dative

dative (means/place: 'on the wood')

ξύλον (pl. ξύλα): 'wood / timber'; renders אֲשֵׁרָה; pointedly the wood of the destroyed Asherah-grove becomes the fuel of the holocaust — the idol's own substance feeds the fire of true worship.

τοῦ

the

Genitive

article (with ἄλσους)

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

ἄλσους

grove / Asherah

Genitive

genitive of source (with ξύλοις: 'wood of the grove')

ἄλσος: 'grove / Asherah'; the genitive specifies the wood as that of the felled sacred grove — the cult-object reduced to mere firewood.

οἷ

which

Genitive

relative pronoun (genitive, antecedent ἄλσους)

οἷ: relative pronoun (gen., attracted to its antecedent ἄλσους); 'the grove which you shall destroy'.

ἐξολεθρεύσεις

you shall utterly destroy

Fut Act Indic 2 Sg · ἐξολεθρεύω

verb of relative clause (command as future)

→ *imperative future (command to annihilate)*

ἐξολεθρεύω: 'utterly destroy / exterminate'; the ἐξ- compound intensifies ὀλεθρεύω (v. 25); renders מְחַדֵּשׁ / תִּהְרָג; the Asherah is to be totally eradicated — a stronger echo of the destruction-command, sealing the eradication of the idolatry.

27 καὶ ἔλαβεν Γεδεων δέκα ἄνδρας ἀπὸ τῶν δούλων ἑαυτοῦ καὶ ἐποίησεν ὃν τρόπον ἐλάλησεν πρὸς αὐτὸν κύριος καὶ ἐγενήθη ὡς ἐφοβήθη τὸν οἶκον τοῦ πατρὸς αὐτοῦ καὶ τοὺς ἄνδρας τῆς πόλεως τοῦ ποιῆσαι ἡμέρας καὶ ἐποίησεν νυκτός

And Gideon took ten men from his own servants and did just as the LORD had spoken to him; and it came about, since he feared his father's house and the men of the city too much to do it by day, that he did it by night.

Gideon's obedient but fearful execution (main narrative line)

καὶ ἔλαβεν Γεδεων

Gideon obeys exactly (ὃν τρόπον ἐλάλησεν ... κύριος) but with characteristic caution: dreading both his own household and the townsmen, he acts by night rather than by day. The note preserves the realistic portrait of a reluctant, fearful deliverer whose obedience nonetheless prevails — the human counterpart to the divine empowerment that follows (v. 34).

καὶ

and

narrative conjunction

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Gideon enlists helpers)

→ constative aorist (the act of taking)

λαμβάνω: 'take'; Gideon takes ten of his servants — he obeys, but needs help and cover for the dangerous task.

Γεδεων

Gideon

subject (indeclinable)

Γεδεων: indeclinable.

δέκα

ten

numeral (modifying ἄνδρας)

δέκα: 'ten'; indeclinable cardinal; the number of helpers needed for the demolition and altar-building.

ἄνδρας

men

Accusative

direct object (of ἔλαβεν)

άνήρ: 'man'; the ten men assisting Gideon in the night-time task.

ἀπὸ

from / from among

preposition + genitive (partitive source)

ἀπό: partitive 'from among'; the men are drawn from Gideon's own servants.

τῶν

the

Genitive

article (with δούλων)

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

δούλων

servants / slaves

Genitive

partitive genitive (with ἀπὸ)

δοῦλος: 'slave / servant'; renders דָּבָר; Gideon's own household servants, on whose discretion he relies for the secret deed.

ἑαυτοῦ

his own

Genitive

reflexive genitive of possession (with δούλων)

ἑαυτοῦ: reflexive 'his own'; stresses that the helpers are trusted men of Gideon's household.

καὶ

and

narrative conjunction

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

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (Gideon's obedience)

→ *constative aorist (the act of obeying)*

ποιέω: 'do'; Gideon 'did just as the LORD had spoken' — exact obedience to the command of vv. 25–26.

ὃν

which

Accusative

relative pronoun (with τρόπον: 'in the manner which')

ὃς: relative; ὃν τρόπον ('in the manner which / just as') is an adverbial accusative idiom for 'exactly as'.

τρόπον

manner / way

Accusative

adverbial accusative (ὃν τρόπον: 'in the way that')

τρόπος: 'manner / way'; in ὃν τρόπον, the manner-accusative 'just as / in the way that' the LORD commanded — emphasizing precise compliance.

ἐλάλησεν

had spoken

Aor Act Indic 3 Sg · λαλέω

verb of relative clause (the command)

→ *constative aorist (the prior divine speech)*

λαλέω: 'speak'; refers back to the LORD's command of vv. 25–26.

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτόν

him

Accusative

accusative object of πρὸς (Gideon)

αὐτός: 'him' = Gideon.

κύριος

LORD

Nominative

subject (of ἐλάλησεν)

κύριος: the Tetragrammaton; the commander whose word Gideon obeys.

καὶ

and

narrative conjunction

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

ἐγενήθη

it came about

Aor Pass Indic 3 Sg · γίνομαι

main verb (impersonal: 'it happened that')

→ *constative aorist (scene-framing)*

γίνομαι (aor. pass. ἐγενήθη): 'happen / come about'; the impersonal frame introducing the explanation of why Gideon acted by night.

ὥς

since / because

causal/temporal conjunction

ὥς: 'as / since'; here causal — 'since he feared', explaining the timing of the act.

ἐφοβήθη

he feared

Aor Pass Indic 3 Sg · φοβέομαι

verb of causal clause

→ *constative aorist (the fact of his fear)*

φοβέομαι: 'fear / be afraid'; Gideon's fear of his household and the townsmen — the realistic note of a reluctant hero who obeys despite dread (cf. his earlier doubts, vv. 13, 15).

τὸν

the

Accusative

article (with οἶκον)

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

οἶκον

house / household

Accusative

direct object (of ἐφοβήθη)

οἶκος: 'house / household'; τὸν οἶκον τοῦ πατρὸς αὐτοῦ ('his father's house'), the very family whose Baal-altar he is destroying — hence his fear.

τοῦ

the

Genitive

article (with πατρός)

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

πατρός

father

Genitive

genitive of possession (with οἶκον)

πατήρ: 'father'; Joash's household.

αὐτοῦ

his

Genitive

genitive of possession (with πατρός)

αὐτός: 'his' = Gideon's.

καὶ

and

coordinate conjunction

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

τούς

the

Accusative

article (with ἄνδρας)

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

ἄνδρας

men

Accusative

direct object (coordinate with οἶκον)

ἄνθρωπος: 'man'; τοὺς ἄνδρας τῆς πόλεως ('the men of the city'), the Baal-worshipping townsmen who will indeed demand Gideon's death (v. 30).

τῆς

the

Genitive

article (with πόλεως)

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

πόλεως

city

Genitive

genitive of relationship (with ἄνδρας)

πόλις: 'city / town'; renders עִיר; the town of Ophrah, whose men are devoted to the Baal-cult Gideon is dismantling.

τοῦ

the (so as)

Genitive

article (with infinitive ποιῆσαι, genitive of result/purpose)

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

ποιῆσαι

to do

Aor Act Inf · ποιέω

articular infinitive (result: 'too [afraid] to do')

→ *constative aorist infinitive*

ποιέω: 'do'; τοῦ ποιῆσαι ἡμέρας ('to do [it] by day') — the articular infinitive of the action Gideon feared to perform in daylight; his fear made daytime action impossible.

ἡμέρας

by day

Genitive

genitive of time (within which: 'by day')

ἡμέρα: 'day'; the genitive of time, 'by day / in the daytime' — the time Gideon avoided out of fear.

καὶ

and / so

narrative conjunction (consequence)

καί: here consequential, 'and so', leading to the resolution: he did it by night instead.

ἐποίησεν

he did it

Aor Act Indic 3 Sg · ποιέω

main verb (the deed accomplished by night)

→ *constative aorist (the act done)*

ποιέω: 'do'; ἐποίησεν νυκτός ('he did it by night') — the resolution: fear dictated the timing, but the command was carried out.

νυκτός

by night

Genitive

genitive of time (within which: 'by night')

νύξ: 'night'; the genitive of time, 'by night' — the cover of darkness under which Gideon executed the demolition, contrasting with the daylight he feared.

28 καὶ ὥρθρισαν οἱ ἄνδρες τῆς πόλεως τὸ πρωὶ καὶ ἰδοὺ καθήρητο τὸ θυσιαστήριον τοῦ Βααλ καὶ τὸ ἄλσος
τὸ ἐπ' αὐτῷ ὠλέθρευτο καὶ εἶδαν τὸν μόσχον τὸν δεύτερον ὃν ἀνήνεγκεν ἐπὶ τὸ θυσιαστήριον τὸ
ῥυκοδομημένον

And the men of the city rose early in the morning, and behold, the altar of Baal had been pulled down, and the grove that was upon it had been destroyed, and they saw the second bull that he had offered up on the altar that was built.

Discovery of the demolition (main narrative line)

καὶ ὥρθρισαν οἱ ἄνδρες τῆς πόλεως

Morning brings discovery. The dramatic ἰδοὺ ('behold') marks the townsmen's shock; the pluperfects καθήρητο ('had been pulled down') and ὠλέθρευτο ('had been destroyed') view the completed deed as accomplished fact. The new altar 'that was built' (τὸ ῥυκοδομημένον) stands as visible witness against the old — the iconoclasm is undeniable and provokes the confrontation of vv. 29–32.

καὶ

and

narrative conjunction

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

ὥρθρισαν

rose early

Aor Act Indic 3 Pl · ὥρθρίζω

main verb (the townsmen rise)

→ constative aorist (the act of rising early)

ὥρθρίζω: 'rise early / do at dawn'; renders Hiphil ; the townsmen rise at first light, only to discover the night's work.

οἱ

the

Nominative

article (with ἄνδρες)

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

ἄνδρες

men

Nominative

subject (of ὥρθρισαν)

ἄνθρωπος: 'man'; οἱ ἄνδρες τῆς πόλεως ('the men of the city'), the Baal-worshippers of Ophrah whom Gideon feared (v. 27).

τῆς

the

Genitive

article (with πόλεως)

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

πόλεως

city

Genitive

genitive of relationship (with ἄνδρες)

πόλις: 'city'; the town of Ophrah.

τὸ

the

Accusative

article (with πρωί, adverbial accusative)

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

πρωί

morning / early

Accusative

adverbial accusative of time ('in the morning')

πρωί: 'early / morning'; τὸ πρωί ('in the morning'), the adverbial accusative of time; the dawn discovery.

καὶ

and

narrative conjunction

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

ἰδοὺ

behold

presentative particle (dramatic discovery)

ἰδοὺ: 'behold'; renders ַיִּבֶּן; dramatizes the townsmen's astonished discovery of the demolished altar.

καθήρητο

had been pulled down

Plpf Pass Indic 3 Sg · καθαιρέω

main verb (state resulting from the demolition)

→ pluperfect passive (completed deed viewed as standing result)

καθαιρέω (plpf. pass. καθήρητο): 'pull down / demolish'; the pluperfect presents the demolition as an accomplished fact already in place when the men arrive — the altar 'had been [and stood] torn down'.

τὸ

the

Nominative

article (with θυσιαστήριον)

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

θυσιαστήριον

altar

Nominative

subject (of καθήρητο)

θυσιαστήριον: 'altar'; τὸ θυσιαστήριον τοῦ Βααλ, the Baal-altar, now demolished as commanded (v. 25).

τοῦ

the

Genitive

article (with Βααλ)

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

Βααλ

Baal

genitive of possession (indeclinable)

Βααλ: indeclinable; the god whose altar was destroyed.

καὶ

and

coordinate conjunction

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

τὸ

the

Nominative

article (with ἄλσος)

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

ἄλσος

grove / Asherah

Nominative

subject (of ὠλέθρευτο)

ἄλσος: 'grove / Asherah'; the sacred grove that stood by the Baal-altar, likewise destroyed.

τὸ

the (which)

Nominative

article (attributive, with prepositional phrase)

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

ἐπὶ

upon / beside

preposition + dative (position, elided)

ἐπὶ + dat.: 'upon / beside'; the grove that stood beside the altar (cf. v. 25).

αὐτῷ

it

Dative

object of εἶ (the altar)

αὐτός: 'it' = the Baal-altar; the grove
'upon/beside it'.

ὠλέθρευτο

had been destroyed

Plpf Pass Indic 3 Sg · ὀλεθρεύω

main verb (state resulting from destruction)

→ pluperfect passive (completed destruction
viewed as standing result)

ὀλεθρεύω (plpf. pass. ὠλέθρευτο): 'destroy
utterly'; the pluperfect presents the grove's
destruction as an accomplished fact —
fulfilling the command ὀλεθρεύσεις (v. 25).

καὶ

and

narrative conjunction

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

εἶδαν

they saw

Aor Act Indic 3 Pl · ὁράω

main verb (the townsmen's sight)

→ constative aorist (the act of seeing)

ὁράω (aor. εἶδαν, Hellenistic α-form): 'see';
the townsmen see the sacrificed bull on the
new altar — undeniable evidence of who
has supplanted Baal.

τὸν

the

Accusative

article (with μόσχον)

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

μόσχον

bull

Accusative

direct object (of εἶδαν)

μόσχος: 'bull'; the second bull (vv. 25–26)
offered on the new altar — the visible proof
of the sacrifice to YHWH.

τὸν

the

Accusative

article (with δεύτερον)

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

δεύτερον

second

Accusative

attributive adjective (with μόσχον)

δεύτερος: 'second'; the bull designated for
the holocaust (v. 26).

ὃν

which

Accusative

relative pronoun (object of ἀνήνεγκεν)

ὃς: relative; 'which he offered up'.

ἀνήνεγκεν

offered up

Aor Act Indic 3 Sg · ἀναφέρω

verb of relative clause (the sacrifice)

→ constative aorist (the act of offering)

ἀναφέρω: 'offer up'; fulfils the command
ἀνοίσεις (v. 26); Gideon has offered the bull
as a holocaust on the new altar.

ἐπὶ

upon / on

preposition + accusative (position)

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

τὸ

the

Accusative

article (with θυσιαστήριον)

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

θυσιαστήριον

altar

Accusative

accusative object of ἐπὶ

θυσιαστήριον: 'altar'; the new altar to YHWH on which the bull was offered (cf. v. 26).

τὸ

the

Accusative

article (with participle ὠκοδομημένον)

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

ὠκοδομημένον

that was built

Perf Pass Ptc Acc Sg Neut · οἰκοδομέω

attributive participle (modifying θυσιαστήριον)

→ perfect participle (the standing, completed altar)

οἰκοδομέω (perf. pass. ptc.): 'build'; τὸ ὠκοδομημένον ('the [newly] built [altar]') presents the new YHWH-altar as a finished, standing structure — a permanent visible witness against the demolished Baal-cult.

29 καὶ εἶπεν ἀνὴρ πρὸς τὸν πλησίον αὐτοῦ τίς ἐποίησεν τὸ ῥῆμα τοῦτο καὶ ἐπεζήτησαν καὶ ἠρεύνησαν καὶ ἔγνωσαν ὅτι Γεδεων υἱὸς Ιωας ἐποίησεν τὸ ῥῆμα τοῦτο

And each man said to his neighbor, 'Who has done this thing?' And they searched and inquired and learned that Gideon son of Joash had done this thing.

Investigation and identification of the culprit (main narrative line)

καὶ εἶπεν ἀνὴρ πρὸς τὸν πλησίον αὐτοῦ

The townsmen's outrage turns to inquiry. The distributive ἀνὴρ πρὸς τὸν πλησίον ('each man to his neighbor') captures the buzz of accusation; the chain ἐπεζήτησαν ... ἠρεύνησαν ... ἔγνωσαν ('searched ... investigated ... learned') traces the swift identification of Gideon. The repeated τὸ ῥῆμα τοῦτο ('this thing') frames the demolition as a scandalous deed demanding accountability.

καὶ

and

narrative conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (distributive speech)

→ *constative aorist (the act of asking)*

λέγω: 'say'; with the distributive subject ἀνὴρ ... πρὸς τὸν πλησίον, 'each man said to his neighbor' — a Hebraism (יְהִי עֵד לְכָל שָׂרָא) for mutual questioning.

ἀνὴρ

a man / each

Nominative

subject (distributive: 'each man')

ἀνὴρ: 'man'; in the distributive idiom ἀνὴρ πρὸς τὸν πλησίον ('a man to his neighbor'), 'each one to another'.

πρὸς

to

preposition + accusative (direction of speech)

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

τὸν

the

Accusative

article (with πλησίον)

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

πλησίον

neighbor

Accusative

accusative object of πρὸς (substantivized adverb)

πλησίον: 'neighbor' (substantivized adverb 'near'); renders שָׂרָא; in the distributive idiom, 'his neighbor / his fellow'.

αὐτοῦ

his

Genitive

genitive of possession (with πλησίον)

αὐτός: 'his'; each man's own neighbor.

τίς

who

Nominative

interrogative pronoun (subject of ἐποίησεν)

τίς: 'who?'; the indignant question opening the investigation.

ἐποίησεν

did / has done

Aor Act Indic 3 Sg · ποιέω

main verb (the question)

→ *constative aorist (the deed in question)*

ποιέω: 'do'; 'who has done this thing?' — the culprit-seeking question.

τὸ

the

Accusative

article (with ῥῆμα)

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

ῥῆμα

thing / deed

Accusative

direct object (of ἐποίησεν)

ῥῆμα: 'word / matter / thing'; renders דָּבָר, which (like the Greek here) can mean both 'word' and 'thing/deed'; τὸ ῥῆμα τοῦτο ('this thing/deed') = the demolition.

τοῦτο

this

Accusative

demonstrative (modifying ῥῆμα)

οὗτος: 'this'; the scandalous deed just discovered.

καὶ

and

narrative conjunction

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

ἐπεζήτησαν

they searched / sought out

Aor Act Indic 3 Pl · ἐπιζητέω

main verb (the investigation)

→ constative aorist (the act of seeking)

ἐπιζητέω: 'seek out / search after'; the intensive ἐπι- marks a determined inquiry into the culprit's identity.

καὶ

and

coordinate conjunction

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

ἠρεύνησαν

they investigated / examined

Aor Act Indic 3 Pl · ἔρευνάω

main verb (the investigation, intensifying)

→ constative aorist (the act of investigating)

ἔρευνάω: 'search / examine closely'; renders שָׁקַף / רָקַף; the pairing ἐπεζήτησαν ... ἠρεύνησαν stresses the thoroughness of the inquiry.

καὶ

and

coordinate conjunction

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

ἔγνωσαν

they learned / found out

Aor Act Indic 3 Pl · γινώσκω

main verb (the conclusion of the inquiry)

→ constative aorist (the act of coming to know)

γινώσκω: 'know / find out'; renders יָדַע; the inquiry's result — they learn the culprit's identity, setting up the demand for his death (v. 30).

ὅτι

that

conjunction (introducing object clause)

ὅτι: 'that'; introduces the content of what they learned.

Γεδεων

Gideon

subject (of the ὅτι-clause, indeclinable)

Γεδεων: indeclinable; identified as the culprit.

υἱός

son

Nominative

nominative in apposition to Γεδεων

υἱός: 'son'; υἱός Ιωας ('son of Joash') — naming Gideon's father makes the offense a family matter, leading the men to confront Joash in v. 30.

Ιωας

Joash

genitive of relationship (indeclinable)

Ιωας: indeclinable; Gideon's father, owner of the demolished Baal-altar.

ἐποίησεν

did / had done

Aor Act Indic 3 Sg · ποιέω

main verb (of the ὅτι-clause)

→ constative aorist (the established deed)

ποιέω: 'do'; the verb repeats τίς ἐποίησεν, now answered: Gideon did it.

τὸ

the

Accusative

article (with ῥῆμα)

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

ῥῆμα

thing / deed

Accusative

direct object (of ἐποίησεν)

ῥῆμα: 'thing / deed'; the repeated τὸ ῥῆμα τοῦτο frames the demolition as the central scandalous act under investigation.

τοῦτο

this

Accusative

demonstrative (modifying ῥῆμα)

οὗτος: 'this'; the deed now attributed to Gideon.

30 καὶ εἶπον οἱ ἄνδρες τῆς πόλεως πρὸς Ιωας ἐξένεγκε τὸν υἱόν σου καὶ ἀποθανέτω ὅτι καθεῖλεν τὸ θυσιαστήριον τοῦ Βααλ καὶ ὅτι ὠλέθρευσεν τὸ ἄλσος τὸ ἐπ' αὐτῷ

And the men of the city said to Joash, 'Bring out your son, and let him die, because he has pulled down the altar of Baal and because he has destroyed the grove that was upon it.'

The townsmen's demand for Gideon's death (main narrative line)

καὶ εἶπον οἱ ἄνδρες τῆς πόλεως πρὸς Ιωας

The townsmen demand capital punishment, addressing the father Joash as the one responsible for surrendering his son. The double causal ὅτι ... καὶ ὅτι ('because ... and because') states the charge in full: demolishing the Baal-altar and destroying the Asherah. The demand sets up Joash's surprising defense (v. 31) and the etiology of Jerubbaal (v. 32).

καὶ

and

narrative conjunction

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

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: 'say'; the townsmen collectively address Joash with their demand.

οἱ

the

Nominative

article (with ἄνδρες)

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

ἄνδρες

men

Nominative

subject

άνήρ: 'man'; οἱ ἄνδρες τῆς πόλεως, the Baal-devoted townsmen now demanding Gideon's death.

τῆς

the

Genitive

article (with πόλεως)

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

πόλεως

city

Genitive

genitive of relationship (with ἄνδρες)

πόλις: 'city'; Ophrah.

πρὸς

to

preposition + accusative (direction of speech)

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

Ἰωας

Joash

accusative object of πρὸς (indeclinable)

Ἰωας: indeclinable; Gideon's father, addressed as responsible for the offender.

ἐξένεγκε

bring out

Aor Act Impv 2 Sg · ἐκφέρω

main verb (imperative: the demand)

→ aorist imperative (demand to surrender the son)

ἐκφέρω: 'bring out / lead out'; the demand that Joash surrender Gideon for execution — 'bring out your son!'

τὸν

the

Accusative

article (with υἱόν)

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

υἱόν

son

Accusative

direct object (of ἐξένεγκε)

υἱός: 'son'; τὸν υἱόν σου ('your son') = Gideon, demanded for death.

σου

your

Genitive

genitive of possession (with υἱόν)

σύ: 'your' = Joash's.

καὶ

and

coordinate conjunction (purpose/result)

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

ἀποθανέτω

let him die

Aor Act Impv 3 Sg · ἀποθνήσκω

main verb (third-person imperative: death-sentence)

→ aorist imperative (demand for execution)

ἀποθνήσκω: 'die'; the third-person imperative ἀποθανέτω ('let him die') pronounces the demanded death-sentence — ironically against the man the LORD has just promised will not die (v. 23).

ὅτι

because

causal conjunction (first charge)

ὅτι: 'because'; introduces the first ground of the death-demand.

καθεῖλεν

he has pulled down

Aor Act Indic 3 Sg · καθαιρέω

verb of causal clause (first charge)

→ constative aorist (the demolition as charged)

καθαίρω: 'pull down'; the first charge — Gideon demolished the Baal-altar (cf. καθελεῖς, v. 25).

τὸ

the

Accusative

article (with θυσιαστήριον)

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

θυσιαστήριον

altar

Accusative

direct object (of καθεῖλεν)

θυσιαστήριον: 'altar'; the Baal-altar, the object of the first charge.

τοῦ

the

Genitive

article (with Βααλ)

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

Βααλ

Baal

genitive of possession (indeclinable)

Βααλ: indeclinable; whose altar was destroyed.

καὶ

and

coordinate conjunction

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

ὅτι

because

causal conjunction (second charge)

ὅτι: 'because'; introduces the second ground of the death-demand.

ῥέθρευσεν

he has destroyed

Aor Act Indic 3 Sg · ῥεθρεύω

verb of causal clause (second charge)

→ constative aorist (the destruction as charged)

ῥεθρεύω: 'destroy utterly'; the second charge — Gideon destroyed the Asherah (cf. ῥεθρεύσεις, v. 25).

τὸ

the

Accusative

article (with ἄλσος)

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

ἄλσος

grove / Asherah

Accusative

direct object (of ῥέθρευσεν)

ἄλσος: 'grove / Asherah'; the second cult-object destroyed.

τὸ

the (which)

Accusative

article (attributive, with prepositional phrase)

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

ἐπὶ

upon / beside

preposition + dative (position, elided)

ἐπὶ + dat.: 'upon / beside'; the grove that stood beside the altar.

αὐτῷ

it

Dative

object of ἐπὶ (the altar)

αὐτός: 'it' = the Baal-altar; the grove 'upon/beside it'.

31 καὶ εἶπεν Ἰωας τοῖς ἀνδράσιν πᾶσιν οἱ ἐπανεστήσαν αὐτῷ μὴ ὑμεῖς νῦν δικάζεσθε ὑπὲρ τοῦ Βααλ ἢ ὑμεῖς σώσετε αὐτόν ὃς ἐὰν δικάσῃται αὐτῷ θανατωθήτω ἕως πρωῒ εἰ θεός ἐστιν δικάζεσθω αὐτῷ ὅτι καθεῖλεν τὸ θυσιαστήριον αὐτοῦ

And Joash said to all the men who had risen up against him, 'Will you yourselves now contend for Baal, or will you yourselves save him? Whoever pleads his cause, let him be put to death by morning. If he is a god, let him contend for himself, because someone has pulled down his altar.'

Joash's ironic defense of Gideon (main narrative line)

καὶ εἶπεν Ἰωας

Joash defends his son with a devastating piece of theological logic: if Baal is truly a god, he needs no human defenders — let him contend for himself against the one who tore down his altar. The rhetorical questions (μή ... ἢ) expose the absurdity of mortals defending a deity; the wordplay on δικάζομαι ('contend / plead a case') anticipates the name Ἰαββααλ in v. 32.

καὶ

and

narrative conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: 'say'; introduces Joash's clever defense.

Ἰωας

Joash

subject (indeclinable)

Ἰωας: indeclinable; Gideon's father, who unexpectedly defends his son rather than surrendering him.

τοῖς

the

Dative

article (with ἀνδράσιν)

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

ἄνδράσιν

men

Dative

dative indirect object (the addressees)

ἄνθρω (dat. pl. ἄνδράσιν): 'man'; the men who confronted Joash demanding Gideon's death.

πᾶσιν

all

Dative

adjective (with ἄνδράσιν)

πᾶς: 'all'; the whole hostile crowd.

οἱ

who

Nominative

relative pronoun (subject of ἐπανέστησαν)

οἱ: relative; introduces the description of the men as those who 'rose up against' Joash.

ἐπανέστησαν

rose up against

Aor Act Indic 3 Pl · ἐπανίστημι

verb of relative clause

→ **constative aorist** (the act of rising in hostility)

ἐπανίστημι: 'rise up against / rebel'; the double prefix ἐπ-ανα- marks hostile insurrection; the crowd 'rose up against' Joash demanding his son's death.

αὐτῷ

against him

Dative

dative of hostility (with ἐπανέστησαν)

αὐτός: 'against him' = Joash; the dative of the one opposed.

μή

not / surely not

interrogative negative (expecting negative answer)

μή: introduces a rhetorical question expecting the answer 'no' — 'surely you will not contend for Baal?'

ὕμεῖς

you

Nominative

subject (emphatic, of δικάζεσθε)

σύ (pl. ὕμεῖς): emphatic 'you' — Joash stresses the absurdity of mere men defending a god.

νῦν

now

temporal adverb

νῦν: 'now'; in the immediate crisis of the demolition.

δικάζεσθε

contend / plead the case

Pres Mid Indic 2 Pl · δικάζω

main verb (rhetorical question)

→ **present middle** (the act of pleading a legal cause)

δικάζω (mid. δικάζομαι): 'plead a case / contend at law / act as judge'; the keyword of Joash's defense and the basis of the name Ιαφβαάλ (v. 32); 'will you contend (in court) on Baal's behalf?'

ὕπὲρ

for / on behalf of

preposition + genitive (advantage)

ὕπὲρ + gen.: 'for / on behalf of'; 'contend on behalf of Baal'.

τοῦ

the

Genitive

article (with Βααλ)

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

Βααλ

Baal

genitive object of ὕπὲρ (indeclinable)

Βααλ: indeclinable; the god whose cause the men would absurdly plead.

ἢ

or

disjunctive conjunction (second rhetorical question)

ἢ: 'or'; introduces the parallel rhetorical question — 'or will you save him?'

ὤμεις

you

Nominative

subject (emphatic, of σώσετε)

σύ (pl.): emphatic 'you' — again stressing the absurdity of men 'saving' a god.

σώσετε

will you save

Fut Act Indic 2 Pl · σώζω

main verb (rhetorical question)

→ *predictive future (in rhetorical question)*

σώζω: 'save / rescue'; the irony is sharp — the same verb used of Gideon's commission to save Israel (v. 14) is here turned against the idea of men saving Baal.

αὐτόν

him

Accusative

direct object (Baal)

αὐτός: 'him' = Baal; a god who needs saving is no god.

ὅς

whoever

Nominative

relative pronoun (subject of δικάσεται, indefinite with ἐάν)

ὅς: relative; ὅς ἐάν ('whoever') introduces the conditional-relative threat.

ἐάν

if / -ever

conditional particle (with subjunctive, indefinite relative)

ἐάν: with ὅς, forms the indefinite 'whoever'; takes the subjunctive δικάσεται.

δικάσεται

pleads the cause

Aor Mid Subj 3 Sg · δικάζω

verb of indefinite relative clause

→ *aoist subjunctive (in indefinite condition)*

δικάζω (mid.): 'plead a case / contend'; 'whoever pleads (Baal's) cause shall die' — Joash turns the death-threat back on any human champion of Baal.

αὐτῷ

for him / on his behalf

Dative

dative of advantage (with δικάσεται)

αὐτός: 'for him' = Baal; whoever takes up Baal's legal cause.

θανατωθήτω

let him be put to death

Aor Pass Impv 3 Sg · θανατώω

main verb (third-person imperative: counter-threat)

→ *aoist passive imperative (decree of death)*

θανατώω: 'put to death'; Joash turns the crowd's death-demand (ἀποθανέτω, v. 30) back on Baal's defenders — 'let that one be put to death by morning'.

ἕως

until / by

preposition + genitive (temporal limit)

ἕως: 'until'; ἕως πρωί ('by morning') sets a deadline — Baal has until dawn to act.

πρωί

morning

adverb of time (with ἕως: 'by morning')

πρωί: 'morning'; the deadline by which Baal, if he is a god, must defend himself.

εἰ

if

conditional conjunction (protasis)

εἰ: 'if'; the pointed conditional 'if he is a god' — challenging Baal's very deity.

θεός

god

Nominative

predicate nominative (of ἔστιν)

θεός: 'god'; εἰ θεός ἔστιν ('if he is a god') — the heart of Joash's polemic; a true god needs no human protector.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

verb of protasis (copula)

→ **present of state (the questioned deity)**

εἰμί: 'be'; the copula of the conditional challenging Baal's godhood.

δικαζέσθω

let him contend

Pres Mid Impv 3 Sg · δικάζω

main verb (third-person imperative: the challenge to Baal)

→ **present middle imperative (let Baal plead his own cause)**

δικάζω (mid.): 'contend / plead one's case'; δικάζεσθω αὐτῷ ('let him contend for himself') is the climactic challenge and the seed of the name Ιαββαλ ('let Baal contend', v. 32) — if Baal is real, let him avenge his own altar.

αὐτῷ

for himself

Dative

dative of advantage (reflexive sense: 'for himself')

αὐτός: here reflexive 'for himself' — let Baal plead his own case, since no mortal need do it for him.

ὅτι

because

causal conjunction

ὅτι: 'because'; gives the occasion — someone has torn down Baal's altar.

καθεῖλεν

has pulled down

Aor Act Indic 3 Sg · καθαιρέω

verb of causal clause

→ **constative aorist (the demolition)**

καθαίρω: 'pull down'; the act that, if Baal were a god, would warrant his own retaliation — the third use of this verb for the demolition (cf. vv. 25, 30).

τὸ

the

Accusative

article (with θυσιαστήριον)

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

θυσιαστήριον

altar

Accusative

direct object (of καθεῖλεν)

θυσιαστήριον: 'altar'; Baal's own altar — Joash says Baal, if divine, should defend it himself.

αὐτοῦ

his

Genitive

genitive of possession (Baal's altar)

αὐτός: 'his' = Baal's; the altar belongs to Baal, so its defense is Baal's own affair.

32 καὶ ἐκάλεσεν αὐτὸ ἐν τῇ ἡμέρᾳ ἐκείνῃ Ιαρβααλ λέγων δικασάσθω ἐν αὐτῷ ὁ Βααλ ὅτι καθηρέθη τὸ θυσιαστήριον αὐτοῦ

And on that day he called him Jerubbaal, saying, 'Let Baal contend against him, because his altar has been pulled down.'

Etiological naming of Jerubbaal (main narrative line) καὶ ἐκάλεσεν αὐτὸ ἐν τῇ ἡμέρᾳ ἐκείνῃ

The episode closes with an etiology: Gideon receives the name Ιαρβααλ ('Jerubbaal'), explained as 'let Baal contend' (δικασάσθω ... ὁ Βααλ). The naming caps Joash's polemic and becomes Gideon's standing second name (cf. 7:1; 1 Sam 12:11), a permanent monument to the impotence of Baal, who failed to defend even his own altar.

καὶ

and

narrative conjunction

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

ἐκάλεσεν

called / named

Aor Act Indic 3 Sg · καλέω

main verb (the naming)

→ constative aorist (the act of naming)

καλέω: 'call / name'; renders קָרָא ; the etiological naming-verb; the subject (Joash, or impersonal 'one') gives Gideon his new name.

αὐτὸ

it / him

Accusative

direct object (the one named; neuter by attraction to name)

αὐτός: here the neuter αὐτό functions loosely as the object of the naming ('called him/it'), the antecedent being Gideon as bearer of the new name.

ἐν

in / on

preposition + dative (temporal)

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

τῇ

the

Dative

article (with ἡμέρα)

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

ἡμέρᾳ

day

Dative

dative of time (locative-temporal)

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day'), fixing the naming to the day of the confrontation.

ἐκείνῃ

that

Dative

demonstrative (modifying ἡμέρα)

ἐκεῖνος: 'that'; the day of Joash's defense.

Ιαρβααλ

Jerubbaal

the name given (indeclinable, in apposition/predicate)

Ιαρβααλ: transliteration of יְרֻבְבָּאֵל (Jerubbaal); indeclinable; the name, explained by the folk-etymology 'let Baal contend' ($\text{יְרֻבָּ} + \text{בָּעַל}$); Gideon's standing alternate name (cf. 7:1; 9:1; 1 Sam 12:11).

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

circumstantial participle (introducing the explanation)

→ present participle (manner: in explanation)

λέγω: 'say'; λέγων introduces the etiological explanation of the name.

δικασάσθω

let him contend

Aor Mid Impv 3 Sg · δικάζω

main verb (third-person imperative: the name's meaning)

→ aorist middle imperative (let Baal plead his case)

δικάζω (mid.): 'contend / plead at law'; δικασάσθω ... ὁ Βααλ ('let Baal contend') is the etymology of Ιαββααλ, echoing Joash's δικαζέσθω (v. 31) — the name enshrines the taunt against Baal.

ἐν

against / with

preposition + dative (of the legal adversary)

ἐν: here 'against / with', marking the adversary in the lawsuit; 'let Baal contend against him (Gideon)'.

αὐτῷ

him

Dative

dative (legal adversary: 'against him')

αὐτός: 'him' = Gideon, the one against whom Baal is invited to bring suit.

ὁ

the

Nominative

article (with Βααλ)

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

Βααλ

Baal

subject (of δικασάσθω; indeclinable, with article ὁ)

Βααλ: indeclinable; the article ὁ marks it as the nominative subject — Baal, invited to defend himself, and conspicuously unable to.

ὅτι

because

causal conjunction

ὅτι: 'because'; gives the ground for the challenge — the demolition of the altar.

καθηρέθη

has been pulled down

Aor Pass Indic 3 Sg · καθαιρέω

verb of causal clause (passive)

→ constative aorist passive (the demolition as fact)

καθαιρέω (aor. pass. καθηρέθη): 'pull down'; the passive 'his altar has been pulled down' states the occasion of the name without naming the agent — letting Baal, if able, find him out.

τὸ

the

Nominative

article (with θυσιαστήριον)

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

θυσιαστήριον

altar

Nominative

subject (of καθηρέθη)

θυσιαστήριον: 'altar'; Baal's altar, whose demolition is the occasion of the name.

αὐτοῦ

his

Genitive

genitive of possession (Baal's altar)

αὐτός: 'his' = Baal's; the altar Baal could not protect — the silent proof of his nullity.

33 καὶ πᾶσα Μαδιαμ καὶ Αμαληκ καὶ υἱοὶ ἀνατολῶν συνήχθησαν ἐπὶ τὸ αὐτὸ καὶ παρενέβαλον ἐν κοιλάδι Εζερρελ

And all Midian and Amalek and the sons of the East gathered together at the same place, and they encamped in the valley of Jezreel.

New scene: the enemy coalition musters (main narrative line)

καὶ πᾶσα Μαδιαμ

The final panel opens with the eastern coalition (the same triad of v. 3: Midian, Amalek, sons of the East) assembling for war and encamping in the valley of Jezreel. The military παρενέβαλον echoes v. 4; the gathering of the innumerable host sets the stage for the Spirit's empowerment of Gideon (v. 34) and the fleece-signs (vv. 36–40).

καὶ
and

narrative conjunction

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

πᾶσα
all

Nominative

adjective (with Μαδιαμ, feminine collective)

πᾶς (fem. πᾶσα): 'all'; πᾶσα Μαδιαμ ('all Midian') construes Midian as a feminine collective — the whole nation/host musters.

Μαδιαμ
Midian

subject (indeclinable)

Μαδιαμ: indeclinable; the chief enemy, here gathering for the decisive campaign.

καὶ
and

coordinate conjunction

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

Αμαληκ
Amalek

subject (indeclinable, coordinate)

Αμαληκ: indeclinable; the second member of the coalition (cf. v. 3).

καὶ
and

coordinate conjunction

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

υἱοὶ
sons

Nominative

subject (coordinate)

υἱός: 'son'; υἱοὶ ἀνατολῶν ('sons of the East'), the third member of the coalition (cf. v. 3).

ἀνατολῶν
of the East

Genitive

genitive of relationship (with υἱοί)

ἀνατολή (pl.): 'east / risings'; the eastern desert peoples completing the invading host.

συνήχθησαν

gathered together

Aor Pass Indic 3 Pl · συνάγω

main verb (the mustering)

→ **constative aorist (the act of assembling)**

συνάγω (aor. pass. συνήχθησαν): 'gather together / assemble'; renders **יָצַח** / **יָצְחָה**; the coalition musters as one for the decisive war against Israel.

ἐπὶ

at / to

preposition + accusative (in idiom ἐπὶ τὸ αὐτό)

ἐπί + acc.: in ἐπὶ τὸ αὐτό ('at the same place / together'), the idiom for assembling in one spot.

τὸ

the

Accusative

article (with αὐτό)

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

αὐτό

same

Accusative

substantive (in idiom ἐπὶ τὸ αὐτό: 'together')

αὐτός: in ἐπὶ τὸ αὐτό ('at the same [place] / together'), a fixed idiom for a single assembly-point; the whole host concentrates in one location.

καὶ

and

narrative conjunction

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

παρενέβαλον

they encamped

Aor Act Indic 3 Pl · παρεμβάλλω

main verb (military encampment)

→ **constative aorist (the act of pitching camp)**

παρεμβάλλω: 'encamp / draw up in array'; renders **נָחַן**; the same verb as v. 4 — the host pitches camp in the Jezreel valley, the staging-ground for battle.

ἐν

in

preposition + dative (locative)

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

κοιλάδι

valley

Dative

dative of place (locative)

κοιλάς: 'valley / hollow'; renders **רְחֵם**; the broad valley of Jezreel, a classic battlefield of ancient Israel (cf. Judg 4–5; 1 Sam 29).

Εζερρελ

Jezreel

genitive of relationship (indeclinable: 'valley of Jezreel')

Εζερρελ: transliteration of **יְזְרְעֵל** (Jezreel); indeclinable; the great northern valley where the coalition encamps — the arena of the coming deliverance.

34 καὶ πνεῦμα κυρίου ἐνεδυνάμωσεν τὸν Γεδεων καὶ ἐσάλπισεν ἐν κερατίνῃ καὶ ἐφοβήθη Αβιεζερ ὀπίσω αὐτοῦ

And the Spirit of the LORD empowered Gideon, and he sounded the trumpet, and Abiezer was rallied behind him.

The Spirit empowers Gideon and the muster begins (main narrative line)

καὶ πνεῦμα κυρίου ἐνεδυνάμωσεν τὸν Γεδεων

The decisive turn: the Spirit of the LORD 'empowers' Gideon (the B-text's ἐνεδυνάμωσεν renders the Hebrew 'clothed itself with Gideon', **הִשָּׁבַח**). The transformed Gideon sounds the trumpet and his own clan Abiezer rallies behind him — the once-fearful winepress-thresher (v. 11) now leads. The Spirit-endowment is the standard mark of the judge-deliverer (cf. 3:10; 11:29; 14:6).

καὶ
and

narrative conjunction

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

πνεῦμα

Spirit

Nominative

subject (of ἐνεδυνάμωσεν)

πνεῦμα: 'spirit / wind / breath'; renders **רוּחַ**; πνεῦμα κυρίου ('the Spirit of the LORD') is the divine endowment that constitutes and empowers the judge-deliverer (cf. 3:10; 11:29; 14:6, 19).

κυρίου

of the LORD

Genitive

genitive of source (with πνεῦμα)

κύριος: the Tetragrammaton; the Spirit is YHWH's own, the source of Gideon's transformation.

ἐνεδυνάμωσεν

empowered / strengthened

Aor Act Indic 3 Sg · ἐνδυναμόω

main verb (the Spirit's empowering)

→ *constative aorist (the act of empowering)*

ἐνδυναμόω: 'empower / make strong'; here renders the Hebrew **הִשָּׁבַח** ('clothed itself with') — the Spirit 'clothes' / fills Gideon, transforming the fearful man into a leader; the verb supplies the 'strength' (cf. ἐν ἰσχύι, v. 14) the commission promised.

τὸν

the

Accusative

article (with Γεδεων)

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

Γεδεων

Gideon

direct object (indeclinable, with article τὸν)

Γεδεων: indeclinable; treated as accusative by the article τόν; the man the Spirit empowers.

καὶ

and

narrative conjunction

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

ἐσάλπισεν

sounded the trumpet

Aor Act Indic 3 Sg · σαλπίζω

main verb (Gideon's muster-signal)

→ constative aorist (the act of trumpeting)

σαλπίζω: 'sound the trumpet / blow the horn'; renders (רָפוּצַ) נָקַח; the trumpet-blast is the muster-call summoning the clans to war (cf. 3:27).

ἐν

with / on

preposition + dative (instrumental)

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

κερατίνη

horn / trumpet

Dative

dative of instrument (with ἐν: 'with the horn')

κερατίνη: 'horn (trumpet)'; lit. 'made of horn'; renders שׁוֹפָר; the ram's-horn trumpet used to summon Israel to battle — the same instrument central to ch. 7.

καὶ

and

narrative conjunction

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

ἐφοβήθη

was rallied / was summoned

Aor Pass Indic 3 Sg · φοβέομαι

main verb (Abiezer responds)

→ constative aorist (the act of being mustered)

φοβέομαι: normally 'fear', but here the LXX renders the Hebrew קָרָא ('was called out / was summoned to muster') — Abiezer was 'called to arms' behind Gideon; the Greek verb-choice reflects a difficult rendering of the rallying of the clan.

Αβιεζερ

Abiezer

subject (indeclinable clan-name)

Αβιεζερ: transliteration of אֲבִיעֶזֶר (Abiezer); indeclinable; Gideon's own clan within Manasseh — the first to rally behind him, fulfilling the reversal of the man once 'least in his father's house' (v. 15).

ὀπίσω

behind / after

preposition + genitive (following)

ὀπίσω: 'behind / after'; renders וַיִּתְּקֵא; ὀπίσω αὐτοῦ ('behind him') = following Gideon into the muster — the clan falls in behind its new leader.

αὐτοῦ

him

Genitive

genitive object of ὀπίσω (Gideon)

αὐτός: 'him' = Gideon; the clan rallies behind him.

35 καὶ ἀγγέλους ἀπέστειλεν εἰς πάντα Μανασση καὶ ἐν Ασηρ καὶ ἐν Ζαβουλων καὶ Νεφθαλι καὶ ἀνέβη εἰς συνάντησιν αὐτῶν

And he sent messengers into all Manasseh and into Asher and into Zebulun and Naphtali, and they went up to meet them.

Wider tribal muster (main narrative line)

καὶ ἀγγέλους ἀπέστειλεν

Gideon extends the muster beyond his own clan: messengers go to all Manasseh and to the northern tribes Asher, Zebulun, and Naphtali, who go up to join him. The four-tribe levy (the same tribes that fought at the Kishon, ch. 4–5) prepares the large army that ch. 7 will winnow to three hundred. ἀγγέλους here are human 'messengers', not the divine Angel of vv. 11–22.

καὶ

and

narrative conjunction

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

ἀγγέλους

messengers

Accusative

direct object (of ἀπέστειλεν)

ἄγγελος: 'messenger / envoy'; here human messengers (renders מַלְאָכָיִם), not the divine Angel of vv. 11–22 — the same word, different referent; they summon the tribes to muster.

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (sending the muster-call)

→ constative aorist (the act of sending)

ἀποστέλλω: 'send'; renders Πῶς; Gideon dispatches envoys to rally the tribes for war.

εἰς

into / to

preposition + accusative (direction)

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

πάντα

all

Accusative

adjective (with Μανασση)

πᾶς: 'all'; the muster reaches the whole tribe of Manasseh, not just Gideon's clan Abiezer.

Μανασση

Manasseh

object of εἰς (indeclinable tribal name)

Μανασση: indeclinable; Gideon's own tribe, summoned in full.

καὶ

and

coordinate conjunction

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

ἐν

in / among

preposition + dative (locative, of the territory)

ἐν: here with the tribal territories, 'in / among' Asher etc. — the messengers go among these tribes.

Ασηρ

Asher

object of ἐν (indeclinable tribal name)

Ασηρ: transliteration of אֲשֵׁר (Asher); indeclinable; the northern coastal tribe summoned to the muster.

καὶ

and

coordinate conjunction

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

ἐν

in / among

preposition + dative (locative)

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

Ζαβουλων

Zebulun

object of ἐν (indeclinable tribal name)

Ζαβουλων: transliteration of זְבֻלֹן (Zebulun); indeclinable; a northern tribe that had also fought at the Kishon (Judg 4–5).

καὶ

and

coordinate conjunction

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

Νεφθαλι

Naphtali

object of ἐν (indeclinable tribal name, gapped preposition)

Νεφθαλι: transliteration of נַפְתָּלִי (Naphtali); indeclinable; the fourth tribe summoned, completing the northern levy.

καὶ

and

narrative conjunction

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

ἀνέβη

went up

Aor Act Indic 3 Sg - ἀναβαίνω

main verb (the tribes respond and go up)

→ *constative aorist (the act of going up)*

ἀναβαίνω: 'go up'; the singular verb with collective sense — the mustered tribes 'went up' to join Gideon; the verb of military advance (cf. vv. 3, 5).

εἰς

to / for

preposition + accusative (purpose: 'to meet')

εἰς: in εἰς συνάντησιν ('to meet'), the idiom of going to meet/join.

συνάντησιν

meeting

Accusative

accusative object of εἰς (idiom: 'to meet them')

συνάντησις: 'meeting / encounter'; εἰς συνάντησιν renders תִּקְרָא ('to meet'); the tribes go up to rendezvous with Gideon for the campaign.

αὐτῶν

them

Genitive

genitive (with συνάντησιν: 'to meet them')

αὐτός: 'them'; the objective genitive with συνάντησιν — going to meet Gideon and his forces.

36 καὶ εἶπεν Γεδεων πρὸς τὸν θεόν εἰ σὺ σῶζεις ἐν χειρί μου τὸν Ἰσραηλ καθὼς ἐλάλησας

And Gideon said to God, 'If you are going to save Israel by my hand, as you have spoken—'

Gideon's request for the fleece-sign (reported speech; protasis)

καὶ εἶπεν Γεδεων πρὸς τὸν θεόν

Even after the Spirit's empowerment, Gideon seeks further confirmation. The conditional εἰ σὺ σῶζεις ... καθὼς ἐλάλησας ('if you are saving Israel by my hand, as you said') quotes the language of the commission (σώσεις ... ἐν χειρί, vv. 14, 16) and sets up the fleece-test of v. 37. The protasis hangs incomplete, its apodosis supplied by the next verse.

καὶ
and

narrative conjunction

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces Gideon's request for the fleece-sign.

Γεδεων
Gideon

subject (indeclinable)

Γεδεων: indeclinable.

πρὸς
to

preposition + accusative (direction of speech)

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

τὸν
the

Accusative

article (with θεόν)

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

θεόν
God

Accusative

accusative object of πρὸς (the addressee)

θεός: 'God'; Gideon now addresses God directly (πρὸς τὸν θεόν), seeking confirmation of the commission.

εἰ
if

conditional conjunction (protasis)

εἰ: 'if'; introduces the condition on which Gideon stakes his request — 'if you really will save Israel by me'.

σὺ
you

Nominative

subject (emphatic, of σῶζεις)

σύ: emphatic 'you' — Gideon stresses that the saving is God's act, not his own.

σώζεις

are saving / will save

Pres Act Indic 2 Sg · σώζω

verb of protasis

→ futuristic present (the promised salvation as if in progress)

σώζω: 'save'; the present in a future-leaning condition picks up the commission's σώσεις (vv. 14, 16) — Gideon asks God to confirm that he truly will deliver Israel through him.

ἐν

by / in

preposition + dative (instrumental: 'by my hand')

ἐν: instrumental; ἐν χειρί μου ('by my hand') = through Gideon's agency.

χειρί

hand

Dative

dative of means (ἐν χειρί: 'by the hand')

χείρ: 'hand'; ἐν χειρί μου ('by my hand') — the recurring 'hand' motif, now of Gideon's agency in deliverance, reversing the 'hand of Midian' (vv. 1, 13).

μου

my

Genitive

genitive of possession (with χειρί)

ἐγώ: 'my'; the hand of Gideon as the instrument of salvation.

τὸν

the

Accusative

article (with Ἰσραηλ)

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

Ἰσραηλ

Israel

direct object (indeclinable, with article τὸν)

Ἰσραηλ: indeclinable; the people to be saved.

καθώς

as / just as

comparative conjunction

καθώς: 'just as'; καθώς ἐλάλησας ('as you have spoken') appeals to the prior promise as the basis of the request.

ἐλάλησας

you have spoken

Aor Act Indic 2 Sg · λαλέω

verb of comparative clause (the prior promise)

→ constative aorist (the past divine word)

λαλέω: 'speak'; refers to the commission of vv. 14, 16; Gideon grounds his fleece-request in God's own prior word — the same καθώς ἐλάλησας recurs at v. 37.

37 ἰδοὺ ἐγὼ τίθημι τὸν πόκον τοῦ ἐρίου ἐν τῇ ἄλωνι ἐὰν δρόσος γένηται ἐπὶ τὸν πόκον μόνον καὶ ἐπὶ πᾶσαν τὴν γῆν ξηρασία γνώσομαι ὅτι σώσεις ἐν χειρί μου τὸν Ἰσραὴλ καθὼς ἐλάλησας

'Behold, I am setting the fleece of wool on the threshing-floor: if dew comes upon the fleece alone, and upon all the ground there is dryness, then I shall know that you will save Israel by my hand, as you have spoken.'

The first fleece-test stated (reported speech; apodosis of v. 36) ἰδοὺ ἐγὼ τίθημι

Gideon states the first sign: dew on the fleece but dry ground. The presentative ἰδοὺ + futuristic present τίθημι ('behold, I am placing') sets the test; the conditional ἐὰν ... γένηται specifies the desired anomaly (selective dew); γνώσομαι ('I shall know') names the epistemic goal — certainty that God will save by his hand, again καθὼς ἐλάλησας. The fleece is a verifiable, controllable sign.

ἰδοὺ

behold

presentative particle

ἰδοὺ: 'behold'; renders הִנֵּה ; presents the proposed test vividly.

ἐγὼ

I

Nominative

subject (emphatic, of τίθημι)

ἐγὼ: emphatic 'I' — Gideon takes the initiative in proposing the sign.

τίθημι

I set / am placing

Pres Act Indic 1 Sg - τίθημι

main verb (the act of setting the fleece)

→ futuristic present (action presented as immediately underway)

τίθημι: 'set / place / put'; the futuristic present 'I am setting' describes Gideon's act of laying out the fleece for the test.

τὸν

the

Accusative

article (with πόκον)

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

πόκον

fleece

Accusative

direct object (of τίθημι)

πόκος: 'fleece / shorn wool'; renders הַיֵּל ; τὸν πόκον τοῦ ἐρίου ('the fleece of wool') is the object of the famous double sign — its absorbent wool makes the selective-dew test visually decisive.

τοῦ

the

Genitive

article (with ἐρίου)

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

ἐρίου

of wool

Genitive

genitive of material (with πόκον: 'fleece of wool')

ἐριον: 'wool'; the genitive of material specifies the fleece as woolen — its capacity to soak or shed dew is the basis of the sign.

ἐν

on / in

preposition + dative (locative)

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

τῇ

the

Dative

article (with ἄλωνι)

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

ἄλωνι

threshing-floor

Dative

dative of place (locative)

ἄλων: 'threshing-floor'; renders ἰῆλ; the open, exposed floor where dew would naturally fall evenly — making the selective dew on the fleece unmistakably miraculous.

ἐάν

if

conditional conjunction (protasis of the test)

ἐάν: 'if'; with the subjunctive γένηται, states the condition that would constitute the sign.

δρόσος

dew

Nominative

subject (of γένηται)

δρόσος: 'dew'; renders ὕδ; the dew on the fleece (and its absence on the ground) is the substance of the first sign; in v. 39–40 the conditions are reversed.

γένηται

comes / be

Aor Mid Subj 3 Sg · γίνομαι

verb of protasis (subjunctive with ἐάν)

→ aorist subjunctive (in conditional: 'if it comes to be')

γίνομαι: 'come to be / happen'; 'if dew comes to be on the fleece' — the conditional event Gideon proposes as the sign.

ἐπὶ

upon

preposition + accusative (position)

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

τὸν

the

Accusative

article (with πόκον)

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

πόκον

fleece

Accusative

accusative object of ἐπὶ

πόκος: 'fleece'; the dew is to fall on the fleece alone.

μόνον

only / alone

Accusative

adjective/adverb (restrictive: 'the fleece alone')

μόνος: 'only / alone'; the restrictive μόνον is the crux of the sign — dew on the fleece exclusively, nowhere else.

καὶ

and / but

coordinate conjunction (contrast)

καί: here with contrastive force, 'and (yet) / but', setting the dry ground against the wet fleece.

ἐπὶ

upon

preposition + accusative (position)

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

πᾶσαν

all

Accusative

adjective (with γῆν)

πᾶς (fem. πᾶσαν): 'all'; the dryness covers the whole ground — the total contrast with the wet fleece.

τὴν

the

Accusative

article (with γῆν)

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

γῆν

ground / earth

Accusative

accusative object of ἐπὶ

γῆ: 'ground / earth'; the surrounding ground, which is to remain dry while the fleece is wet.

ξηρασία

dryness

Nominative

subject (of an implied 'there be': 'dryness upon all the ground')

ξηρασία: 'dryness / drought'; renders בָּרֵחַ; the dry ground that, against the dewy fleece, makes the sign unambiguous; the term recurs in the reversed sign (vv. 39–40).

γνώσομαι

I shall know

Fut Mid Indic 1 Sg · γινώσκω

main verb (the apodosis: the epistemic goal)

→ predictive future (the certainty the sign will yield)

γινώσκω: 'know / come to know'; γνώσομαι ('I shall know') names the purpose of the test — to attain certainty about the commission; the verb of confirmed knowledge.

ὅτι

that

conjunction (introducing object clause of γινώσομαι)

ὅτι: 'that'; introduces the content of the assured knowledge.

σώσεις

you will save

Fut Act Indic 2 Sg · σῶζω

verb of object clause

→ predictive future (the promised deliverance)

σῶζω: 'save'; σώσεις ἐν χειρί μου τὸν Ἰσραὴλ verbatim recalls the commission of v. 14 — the very promise the sign is meant to confirm.

ἐν

by

preposition + dative (instrumental)

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

χειρί

hand

Dative

dative of means (ἐν χειρί: 'by the hand')

χείρ: 'hand'; ἐν χειρί μου ('by my hand') — Gideon's agency in the deliverance.

μου

my

Genitive

genitive of possession (with χειρί)

ἐγώ: 'my'.

τὸν

the

Accusative

article (with Ἰσραὴλ)

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

Ἰσραὴλ

Israel

direct object (indeclinable, with article τὸν)

Ἰσραὴλ: indeclinable; the people to be saved.

καθώς

as / just as

comparative conjunction

καθώς: 'just as'; καθὼς ἐλάλησας repeats the appeal to the prior promise (cf. v. 36).

ἐλάλησας

you have spoken

Aor Act Indic 2 Sg · λαλέω

verb of comparative clause (the prior promise)

→ constative aorist (the past divine word)

λαλέω: 'speak'; the closing καθώς ἐλάλησας again grounds the test in God's commissioning word (vv. 14, 16, 36).

38 καὶ ἐγένετο οὕτως καὶ ὥρθρισεν τῇ ἐπαύριον καὶ ἐξεπίασεν τὸν πόκον καὶ ἔσταξεν δρόσος ἀπὸ τοῦ πόκου πλήρης λεκάνη ὕδατος

And it happened so; and he rose early on the next day and wrung out the fleece, and dew dripped from the fleece, a basin full of water.

Fulfillment of the first sign (main narrative line)

καὶ ἐγένετο οὕτως

The sign is granted exactly (καὶ ἐγένετο οὕτως, 'and it happened so'). The hyperbolic result — a whole basin of water wrung from the fleece while the ground stayed dry — leaves no doubt. The detail ἐξεπίασεν ('he wrung out') and πλήρης λεκάνη ὕδατος ('a basin full of water') stresses the abundance, making the sign emphatically affirmative; yet Gideon will still ask for the reverse (v. 39).

καὶ

and

narrative conjunction

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

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (fulfillment-formula)

→ constative aorist (the coming-to-pass)

γίνομαι: 'happen'; καὶ ἐγένετο οὕτως ('and it happened so') confirms the precise fulfillment of the requested sign.

οὕτως

so / thus

adverb of manner

οὕτως: 'thus'; renders יכּ; the sign came about exactly as Gideon proposed.

καὶ

and

narrative conjunction

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

ὥρθρισεν

he rose early

Aor Act Indic 3 Sg · ὥρθρίζω

main verb (Gideon rises at dawn)

→ **constative aorist (the act of rising early)**

ὥρθρίζω: 'rise early'; Gideon rises at dawn to check the fleece — eager to verify the sign.

τῇ

the / on the

Dative

article (with ἐπαύριον, temporal)

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

ἐπαύριον

next day / morrow

adverb of time (τῇ ἐπαύριον: 'on the next day')

ἐπαύριον: 'on the morrow / next day'; τῇ ἐπαύριον is the standard LXX temporal phrase 'the next day'; the dew would have fallen overnight.

καὶ

and

narrative conjunction

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

ἐξεπίασεν

wrung out / pressed out

Aor Act Indic 3 Sg · ἐκπιάζω

main verb (Gideon wrings the fleece)

→ **constative aorist (the act of wringing)**

ἐκπιάζω: 'press out / squeeze out'; renders (גִּמְדוּ) הִצֵּד; Gideon wrings the soaked fleece, producing the basin of water — a vivid demonstration of the dew's abundance.

τὸν

the

Accusative

article (with πόκον)

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

πόκον

fleece

Accusative

direct object (of ἐξεπίασεν)

πόκος: 'fleece'; the dew-soaked fleece, wrung out by Gideon.

καὶ

and

narrative conjunction

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

ἔσταξεν

dripped / trickled

Aor Act Indic 3 Sg · στάζω

main verb (the dew drips out)

→ **constative aorist (the act of dripping)**

στάζω: 'drip / trickle'; the dew 'dripped' from the fleece — the visible proof of the sign's fulfillment.

δρόσος

dew

Nominative

subject (of ἔσταξεν)

δρόσος: 'dew'; renders דֶּשֶׁה; the dew that soaked the fleece alone, fulfilling the first sign.

ἀπὸ

from

preposition + genitive (source)

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

τοῦ

the

Genitive

article (with πόκον)

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

πόκου

fleece

Genitive

genitive of source (with ἀπό: 'from the fleece')

πόκος: 'fleece'; the source of the wrung-out dew.

πλήρης

full

Nominative

predicate adjective (with λεκάνη)

πλήρης: 'full'; renders πληρ; πλήρης λεκάνη ('a full basin') stresses the astonishing quantity of dew — hyperbolic confirmation of the sign.

λεκάνη

basin / bowl

Nominative

subject in apposition (the measure of water)

λεκάνη: 'basin / bowl'; renders λεκανη; the bowlful of water wrung from a single fleece quantifies the sign's emphatic abundance.

ὑδατος

of water

Genitive

genitive of content (with λεκάνη/πλήρης: 'full of water')

ὑδωρ (gen. ὑδατος): 'water'; the genitive of content — a basin full of water, the wrung-out dew.

39 καὶ εἶπεν Γεδεων πρὸς τὸν θεόν μὴ δὴ ὀργισθῆτω ὁ θυμός σου ἐν ἐμοί καὶ λαλήσω ἔτι ἅπαξ πειράσω δὲ καί γε ἔτι ἅπαξ ἐν τῷ πόκῳ καὶ γενέσθω ἡ ξηρασία ἐπὶ τὸν πόκον μόνον καὶ ἐπὶ πᾶσαν τὴν γῆν γενηθήτω δρόσος

And Gideon said to God, 'Let not your anger be kindled against me, and I will speak just once more; let me test, please, just once more with the fleece: let there be dryness on the fleece alone, and upon all the ground let there be dew.'

Gideon's request for the reversed second sign (reported speech, subordinate)

καὶ εἶπεν Γεδεων πρὸς τὸν θεόν

Gideon, conscious of pressing his luck, prefaces the second request with a careful apology (μὴ δὴ ὀργισθῆτω ὁ θυμός σου ἐν ἐμοί, echoing Abraham at Gen 18:30, 32). He asks for the reverse sign — dry fleece, dewy ground — which rules out any natural explanation (wool naturally retains dew longer). The doubled ἔτι ἅπαξ ('once more') marks his awareness that this is the final test.

καὶ

and

narrative conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces Gideon's second, apologetic request.

Γεδεων

Gideon

subject (indeclinable)

Γεδεων: indeclinable.

πρὸς

to

preposition + accusative (direction of speech)

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

τὸν

the

Accusative

article (with θεόν)

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

θεόν

God

Accusative

accusative object of πρὸς (the addressee)

θεός: 'God'; Gideon again addresses God directly.

μὴ

not

negative particle (with prohibitive imperative)

μὴ: negation with the imperative
ὀργισθήτω forms the deprecation 'let not ...!'

δὴ

please / now

entreaty particle (softening)

δὴ: emphatic-entreaty particle, 'please / I pray'; renders Νῆ; softens the request, marking Gideon's deference (cf. Abraham's nearly identical plea, Gen 18:30, 32).

ὀργισθήτω

let be kindled / be angry

Aor Pass Impv 3 Sg · ὀργίζω

main verb (third-person prohibitive imperative)

→ aorist passive imperative of deprecation (let not anger arise)

ὀργίζω (pass. 'be angry'): 'make angry'; μὴ ... ὀργισθήτω ὁ θυμός σου ('let not your anger be kindled') is the deferential formula of one daring to ask again — directly echoing Abraham's intercession (Gen 18:30, 32).

ὁ

the

Nominative

article (with θυμός)

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

θυμός

anger / wrath

Nominative

subject (of ὀργισθήτω)

θυμός: 'anger / passion / wrath'; renders ἡν; ὁ θυμός σου ('your anger') — Gideon fears divine displeasure at his repeated testing.

σου

your

Genitive

genitive of possession (with θυμός)

σύ: 'your' = God's.

ἐν

against / at

preposition + dative (of the object of anger)

ἐν: here 'against / at', marking Gideon as the object of the deprecated anger.

ἐμοί

me

Dative

dative (object of anger: 'against me')

ἐγώ: 'me'; Gideon as the one who fears provoking God's anger.

καὶ

and

coordinate conjunction

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

λαλήσω

I will speak

Fut Act Indic 1 Sg · λαλέω

main verb (Gideon's stated intent)

→ predictive future (intention to speak)

λαλέω: 'speak'; λαλήσω ἔτι ἅπαξ ('I will speak just once more') signals that this is Gideon's final request — he will not presume again.

ἔτι

still / yet

adverb (temporal, with ἅπαξ)

ἔτι: 'still / yet'; with ἅπαξ, 'once more / yet once'.

ἅπαξ

once

adverb (numerical: 'once')

ἅπαξ: 'once'; ἔτι ἅπαξ ('once more') stresses the singleness and finality of this last request.

πειράσω

I will test / make trial

Fut Act Indic 1 Sg · πειράζω

main verb (Gideon's proposed test)

→ predictive future (intention to test)

πειράζω: 'test / try / make trial'; renders הִנָּחֵם ; Gideon openly calls his request a 'test' — daring to put God to the proof one final time, but with apology.

δὲ

but / now

transitional particle (post-positive)

δέ: post-positive; here lightly transitional, moving to the substance of the test.

καί

also / even

adverbial intensifier (with γε)

καί: here adverbial 'even / also', combining with γε for emphasis ('even just once more').

γε

indeed / at least

emphatic particle (with καί)

γε: emphatic limiting particle; καί γε ('even / indeed') intensifies the entreaty, underscoring 'just this one more time'.

ἔτι

still / yet

adverb (temporal, with ἅπαξ)

ἔτι: 'still / yet'; the repeated ἔτι ἅπαξ heightens Gideon's awareness that this is the final test.

ἅπαξ

once

adverb (numerical: 'once')

ἅπαξ: 'once'; the doubled ἔτι ἅπαξ frames the request as strictly the last.

ἐν

with / on

preposition + dative (instrumental/locative)

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

τῷ

the

Dative

article (with πόκῳ)

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

πόκῳ

fleece

Dative

dative (means/place: 'with the fleece')

πόκος: 'fleece'; the same fleece, now to be tested by the reversed condition.

καὶ

and

coordinate conjunction (introducing the reversed condition)

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

γενέσθω

let there be

Aor Mid Impv 3 Sg · γίνομαι

main verb (third-person imperative: the reversed sign)

→ aorist imperative of request (let it come to be)

γίνομαι: 'come to be / happen'; γενέσθω ἡ ξηρασία ('let there be dryness') requests the reverse of the first sign — dry fleece this time.

ἡ

the

Nominative

article (with ξηρασία)

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

ξηρασία

dryness

Nominative

subject (of γενέσθω)

ξηρασία: 'dryness'; now requested for the fleece — the reversal that rules out any natural explanation (wool naturally holds dew longer than bare ground).

ἐπὶ

upon

preposition + accusative (position)

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

τὸν

the

Accusative

article (with πόκον)

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

πόκον

fleece

Accusative

accusative object of ἐπὶ

πόκος: 'fleece'; the dryness is to be on the fleece alone this time.

μόνον

only / alone

Accusative

adjective/adverb (restrictive: 'the fleece alone')

μόνος: 'only'; the dryness restricted to the fleece, against a dewy ground.

καὶ

and / but

coordinate conjunction (contrast)

καί: contrastive 'and (yet) / but', setting the dewy ground against the dry fleece.

ἐπὶ

upon

preposition + accusative (position)

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

πᾶσαν

all

Accusative

adjective (with γῆν)

πᾶς (fem. πᾶσαν): 'all'; the dew is to cover the whole ground this time — the exact reversal.

τὴν

the

Accusative

article (with γῆν)

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

γῆν

ground / earth

Accusative

accusative object of ἐπὶ

γῆ: 'ground'; the surrounding ground, now to be wet with dew while the fleece stays dry.

γενηθήτω

let there be

Aor Pass Impv 3 Sg · γίνομαι

main verb (third-person imperative: the dew on the ground)

→ aorist imperative of request (let it come to be)

γίνομαι (aor. pass. impv. γενηθήτω): 'come to be'; γενηθήτω δρόσος ('let there be dew') completes the reversed request — dew everywhere except the fleece.

δρόσος

dew

Nominative

subject (of γενηθήτω)

δρόσος: 'dew'; now requested for the ground — the reversal of the first sign, leaving no room for natural explanation.

40 καὶ ἐποίησεν οὕτως ὁ θεὸς ἐν τῇ νυκτὶ ἐκείνῃ καὶ ἐγένετο ξηρασία ἐπὶ τὸν πόκον μόνον καὶ ἐπὶ πᾶσαν τὴν γῆν ἐγενήθη δρόσος

And God did so in that night, and there was dryness on the fleece alone, and upon all the ground there was dew.

Fulfillment of the second sign; chapter conclusion (main narrative line)

καὶ ἐποίησεν οὕτως ὁ θεός

God grants the reversed sign exactly (καὶ ἐποίησεν οὕτως ὁ θεός): dry fleece, dewy ground. The double confirmation removes all doubt and closes the chapter on a note of assured divine backing — Gideon is now fully certified to deliver Israel, setting up the great battle-narrative of chapter 7. The verse precisely mirrors v. 39's request and inverts v. 38's first sign.

καὶ

and

narrative conjunction

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

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (God grants the sign)

→ *constative aorist (the act of granting)*

ποιέω: 'do'; ἐποίησεν οὕτως ὁ θεός ('God did so') — God acts to fulfill the second request, the divine subject emphasizing that the sign is no chance occurrence.

οὕτως

so / thus

adverb of manner

οὕτως: 'thus'; renders 13; God did exactly as Gideon asked — the reversed sign.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

subject (of ἐποίησεν)

θεός: 'God'; the explicit divine subject — God himself performs the confirming wonder, sealing Gideon's commission.

ἐν

in

preposition + dative (temporal)

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

τῇ

the

Dative

article (with νυκτὶ)

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

νυκτὶ

night

Dative

dative of time (locative-temporal)

νύξ: 'night'; ἐν τῇ νυκτὶ ἐκείνῃ ('in that night'), when the dew would fall — the sign occurs overnight, verified at dawn.

ἐκείνη

that

Dative

demonstrative (modifying νυκτὶ)

ἐκεῖνος: 'that'; the night of the second test.

καὶ

and

narrative conjunction

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

ἐγένετο

there was / came about

Aor Mid Indic 3 Sg · γίνομαι

main verb (the dryness on the fleece)

→ *constative aorist (the coming-to-pass)*

γίνομαι: 'come to be / happen'; 'there was dryness on the fleece' — the precise fulfillment of γενέσθω ἡ ξηρασία (v. 39).

ξηρασία

dryness

Nominative

subject (of ἐγένετο)

ξηρασία: 'dryness'; now on the fleece — the reversal of v. 38, confirming the sign.

ἐπὶ upon <i>preposition + accusative (position)</i> ἐπὶ: preposition governing its complement and marking the relation specified by the clause.	τὸν the Accusative <i>article (with πόκον)</i> τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	πόκον fleece Accusative <i>accusative object of ἐπὶ</i> πόκος: 'fleece'; the dryness on the fleece alone.	μόνον only / alone Accusative <i>adjective/adverb (restrictive: 'the fleece alone')</i> μόνος: 'only'; the dryness exclusive to the fleece — the decisive contrast with the dewy ground.
καὶ and / but <i>coordinate conjunction (contrast)</i> καί: contrastive 'and (yet) / but', setting the dewy ground against the dry fleece.	ἐπὶ upon <i>preposition + accusative (position)</i> ἐπὶ: preposition governing its complement and marking the relation specified by the clause.	πᾶσαν all Accusative <i>adjective (with γῆν)</i> πᾶς (fem. πᾶσαν): 'all'; the dew covers the whole ground — the complete reversal fulfilled.	τὴν the Accusative <i>article (with γῆν)</i> τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.
γῆν ground / earth Accusative <i>accusative object of ἐπὶ</i> γῆ: 'ground'; the surrounding ground, now wet with dew while the fleece stayed dry.	ἐγενήθη there was / came about Aor Pass Indic 3 Sg · γίνομαι <i>main verb (the dew on the ground)</i> → constative aorist (the coming-to-pass) γίνομαι (aor. pass. ἐγενήθη): 'come to be'; 'there was dew on all the ground' — the final fulfillment, fully certifying the commission and closing the chapter.	δρόσος dew Nominative <i>subject (of ἐγενήθη)</i> δρόσος: 'dew'; the dew on the ground — the closing image of the chapter, the double sign complete and Gideon fully assured for the battle of ch. 7.	

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.