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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Judges, Chapter 8

KPITAI H'

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's triumph darkens into vengeance, compromise, and a relapse that prepares the Abimelech disaster.

Translation & textual notes

The Greek text of Judges 8 follows the verbatim Rahlfs reference of the Septuagint (Rahlfs–Hanhart, Septuaginta). Judges survives in two divergent Greek text-forms (the A-text associated with Alexandrinus and the B-text associated with Vaticanus); the reference annotated here is the printed Rahlfs line as supplied. Judges 8 is a dense narrative chapter that completes the Gideon cycle: the Ephraimite grievance over not being summoned to battle is defused by Gideon's deferential proverb (ἐπιφυλλίς Εφραιμ ... τρυγητὸς Αβιεζερ, v. 2); the exhausted three hundred cross the Jordan in pursuit (πεινῶντες καὶ διώκοντες, v. 4); the towns of Succoth (Σοκχωθ) and Penuel (Φανουηλ) refuse bread to the army and are marked

for punishment (threshing with desert thorns, ἀλοήσω τὰς σάρκας ὑμῶν ἐν ταῖς ἀκάνθαις, v. 7; razing of the tower, vv. 9, 17). Gideon captures the Midianite kings Zebah and Zalmunna (Ζεβεε καὶ Σελμανα) at Karkor, executes them in blood-vengeance for his brothers slain at Tabor (v. 18–21), and takes the crescent ornaments (μηνίσκους) from their camels' necks. He refuses the offered dynastic kingship with the theological climax κύριος ἄρξει ὑμῶν ('the LORD shall rule over you', v. 23), yet immediately fashions a golden ephod (εφωθ) from the spoil that becomes a snare (σκῶλον) to himself and all Israel (v. 27). The land rests forty years (ἡσύχασεν ἡ γῆ τεσσαράκοντα ἔτη, v. 28); Gideon dies in a good old age (v. 32); and Israel at once relapses, prostituting after the Baalim and making Baal-berith their god (τῷ Βααλ διαθήκην, v. 33), forgetting the LORD their deliverer and showing no covenant-loyalty (ἔλεος) to the house of Jerubbaal (vv. 34–35). The chapter exhibits the heavy Hebraizing καί-parataxis, collective singular ἀνὴρ Εφραιμ / ἀνὴρ Ἰσραηλ, and several untranslated transliterations (αβαρκηνιν / βαρακηνιμ, the threshing-sledges or briers; εφωθ, the ephod) characteristic of the Greek Judges.

Discourse structure of the chapter

A · 8:1–3

The Ephraimite grievance soothed by a proverb

The men of Ephraim contend vehemently with Gideon for not summoning them to the Midianite war (v. 1). Gideon answers with a self-deprecating viticultural proverb — the gleaning of Ephraim is better than the vintage of Abiezer (v. 2) — and credits Ephraim with the capture of the princes Oreb and Zeeb, asking what he himself could have done by comparison (v. 3a). The soft answer turns away wrath: their spirit abates (ἀνέθη τὸ πνεῦμα αὐτῶν) when he speaks this word (v. 3b).

B · 8:4–9

Succoth and Penuel refuse bread; Gideon's threats

Gideon and his three hundred cross the Jordan, faint yet pursuing (v. 4). He asks the men of Succoth for loaves for his troops, naming his quarry — Zebah and Zalmunna, kings of Midian (v. 5) — but the princes of Succoth taunt him and refuse (v. 6). Gideon vows to thresh their flesh with desert thorns once the LORD gives the kings into his hand (v. 7). Penuel likewise refuses, and Gideon vows to tear down its tower on his peaceful return (vv. 8–9).

C · 8:10–12

The rout at Karkor and the capture of the two kings

Zebah and Zalmunna are at Karkor with the remnant of the eastern host — fifteen thousand of the surviving hundred-twenty-thousand swordsmen (v. 10). Gideon ascends by the tent-dwellers' route and strikes the camp while it felt secure (v. 11). The kings flee, but he pursues, captures the two kings, and routs the whole army (v. 12).

D · 8:13–17

Punishment of Succoth and Penuel

Returning from the battle, Gideon seizes a young man of Succoth who writes out for him the seventy-seven names of the town's officials and elders (vv. 13–14). He confronts the princes of Succoth with the captive kings, recalling their taunt (v. 15), and threshes the city's men with desert thorns and briers (v. 16). He then razes the tower of Penuel and kills the men of the city (v. 17).

E · 8:18–21

Blood-vengeance: the execution of Zebah and Zalmunna

Gideon learns that the kings killed his own brothers at Tabor — men of royal bearing (v. 18). Invoking the living LORD, he declares that had they spared his brothers he would not now kill them (v. 19). He bids his firstborn Jether dispatch them, but the boy is too frightened to draw his sword (v. 20). At the kings' own challenge, Gideon himself slays them and takes the crescent ornaments from their camels' necks (v. 21).

F · 8:22–23

Gideon refuses kingship: the LORD shall rule

The men of Israel offer Gideon and his dynasty hereditary rule for delivering them from Midian (v. 22). Gideon refuses outright — neither he nor his son will rule them — with the theological centerpiece of the chapter: κύριος ἄρξει ὑμῶν, 'the LORD shall rule over you' (v. 23).

G · 8:24–27

The golden ephod becomes a snare

Gideon asks instead for an earring apiece from the Ishmaelite spoil (v. 24); the people gladly comply, and the gold of the earrings weighs seventeen hundred shekels, besides the crescents, pendants, purple robes, and camel-collars (vv. 25–26). From this Gideon makes an ephod and sets it up in his city; all Israel prostitutes after it there, and it becomes a snare to Gideon and his house (v. 27).

H · 8:28–32

Rest of the land; Gideon's household and death

Midian is subdued before Israel and lifts its head no more; the land rests forty years in Gideon's days (v. 28). Jerubbaal-Gideon retires to his house (v. 29); he has seventy sons from his many wives (v. 30) and a concubine in Shechem who bears Abimelech (v. 31). Gideon dies in a good old age and is buried in his father's tomb at Ophrah of the Abiezrites (v. 32).

I · 8:33–35

Israel's relapse to Baal-berith

As soon as Gideon dies, Israel again prostitutes after the Baalim and makes Baal-berith their god (v. 33). They do not remember the LORD their God who delivered them from all their surrounding enemies (v. 34), and they show no covenant-kindness (ἔλεος) to the house of Jerubbaal-Gideon in return for all the good he did for Israel (v. 35).

1 καὶ εἶπαν πρὸς Γεδεων ἀνὴρ Εφραιμ τί τὸ ῥῆμα τοῦτο ἐποίησας ἡμῖν τοῦ μὴ καλέσαι ἡμᾶς ὅτε ἐπορεύθης παρατάξασθαι ἐν Μαδιαμ καὶ διελέξαντο πρὸς αὐτὸν ἰσχυρῶς

And the men of Ephraim said to Gideon, 'What is this thing you have done to us, in not calling us when you went to do battle against Midian?' And they contended with him vehemently.

New episode opening (main narrative): the Ephraimite grievance καὶ εἶπαν

The chapter opens with Hebraizing καί-parataxis introducing a fresh confrontation in the aftermath of the rout of Midian (ch. 7). The collective singular ἀνὴρ Εφραιμ ('the man/men of Ephraim') governs the plural verbs εἶπαν / διελέξαντο, a Hebraism (מִי־לְפָנֶיךָ שִׁנְיָה). The verse frames the dispute with an inclusio of speaking: εἶπαν at the head, διελέξαντο ... ἰσχυρῶς at the close.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introducing)

→ constative aorist (single completed speech-act)

λέγω: the Koine/LXX first-aorist form εἶπαν (with -αν for classical εἶπον) is standard in the Greek Judges; the plural verb takes the collective singular ἀνὴρ Εφραιμ as its subject.

πρὸς

to

preposition + accusative (direction of speech)

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

Γεδεων

Gideon

accusative object of πρὸς (indeclinable proper noun)

Γεδεων: transliteration of Hebrew גִּדְדֹן ('hewer / hacker'); indeclinable in the LXX; the protagonist of the Gideon cycle (chs. 6–8), also called Ιεροβααλ (Jerubbaal).

ἀνὴρ

man

Nominative

subject (collective singular: 'the men of Ephraim')

ἀνὴρ: 'man'; here a collective singular rendering the Hebrew idiom מִי־לְפָנֶיךָ שִׁנְיָה, denoting the Ephraimites as a body; the singular noun governs the plural verbs εἶπαν and διελέξαντο.

Εφραιμ

Ephraim

genitive of relationship (indeclinable: 'of Ephraim')

Εφραιμ: transliteration of Hebrew מִי־לְפָנֶיךָ שִׁנְיָה; indeclinable; the leading northern tribe, whose pride in precedence motivates the complaint.

τί

what

Nominative

interrogative pronoun (predicate of the question)

τίς, τί: interrogative pronoun; τί τὸ ῥῆμα τοῦτο ('what is this thing/deed') is a Hebraism (מַה הַדָּבָר הַזֶּה) introducing an indignant rhetorical question.

τὸ

the

Nominative

article (with ῥῆμα)

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

ῥῆμα

thing / deed

Nominative

predicate nominative ('what is this deed')

ῥῆμα: 'word / matter / thing done'; renders Hebrew דָּבָר, which spans both 'word' and 'deed / affair'; here the sense is 'this thing you have done', the matter of the unsummoned campaign.

τοῦτο

this

Nominative

demonstrative (attributive with ῥῆμα)

οὗτος: near demonstrative; agrees with ῥῆμα; points to Gideon's conduct of the war without Ephraim.

ἐποίησας

you have done

Aor Act Indic 2 Sg · ποιέω

main verb of the relative-like content clause (addressed to Gideon)

→ **constative aorist (the completed offending action)**

ποιέω: 'do / make'; the second-singular addresses Gideon directly; the aorist views the whole campaign as a single accomplished act for which Ephraim demands an accounting.

ἡμῖν

to us

Dative

dative of disadvantage ('done to us')

ἐγώ (pl. ἡμεῖς): first-person plural pronoun; dative of (dis)advantage marking Ephraim as the slighted party.

τοῦ

of / [to]

Genitive

article with articular infinitive (genitive of result/purpose)

the genitive article τοῦ + infinitive (τοῦ μὴ καλέσαι) forms an articular infinitive of negative result/purpose — 'so as not to call us'; a common LXX construction rendering the Hebrew infinitive with לְ.

μὴ

not

negative particle (with infinitive)

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

καλέσαι

to call

Aor Act Inf · καλέω

articular infinitive (negative result/purpose)

→ **telic aorist infinitive (purpose: to call him)**

καλέω: 'call / summon'; the complaint is that Gideon did not summon Ephraim to the muster, a slight to tribal honor.

ἡμᾶς

us

Accusative

accusative object of καλέσαι

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

ὅτε

when

temporal conjunction

ὅτε: 'when'; introduces the temporal clause locating the offence at the launch of the campaign.

ἐπορεύθης

you went

Aor Pass Indic 2 Sg · πορεύομαι

verb of temporal clause

→ **constative aorist**

πορεύομαι: 'go / proceed'; deponent with passive-form aorist ἐπορεύθης; here the setting-out to war.

παρατάξασθαι

to do battle

Aor Mid Inf · παρατάσσω

infinitive of purpose (with ἐπορεύθης)

→ **aorist infinitive of purpose (to take the field)**

παρατάσσομαι: 'draw up in battle array / engage in battle'; the middle infinitive expresses the purpose of the journey; cognate with παράταξις ('battle-line'), which recurs in vv. 13–14.

ἐν

against

preposition + dative (hostile: 'against')

ἐν + dative here carries a hostile sense ('against Midian'), a Hebraism after a verb of fighting (אֶל).

Μαδιαμ

Midian

object of ἐν (indeclinable proper noun)

Μαδιαμ: transliteration of Hebrew מִדְיָן; indeclinable; the desert confederation oppressing Israel throughout the Gideon cycle.

καὶ

and

narrative conjunction

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

διελέξαντο

they contended

Aor Mid Indic 3 Pl · διαλέγομαι

main verb (renewed action of the Ephraimites)

→ constative aorist (the heated exchange as a whole)

διαλέγομαι: 'discuss / dispute / contend'; here clearly adversarial ('quarrelled with him'); the adverb ἰσχυρῶς intensifies it to a vehement altercation.

πρὸς

with

preposition + accusative (of dispute: 'with him')

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

αὐτὸν

him

Accusative

accusative object of πρὸς (Gideon)

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

ἰσχυρῶς

vehemently

adverb of manner (intensity of the dispute)

ἰσχυρῶς: 'strongly / vehemently'; from ἰσχυρός ('strong'); marks the force of the Ephraimite remonstrance, setting up the diplomatic skill of Gideon's reply.

2 καὶ εἶπεν πρὸς αὐτούς τί ἐποίησα νῦν καθὼς ὑμεῖς ἢ οὐχὶ κρεῖσσον ἐπιφυλλίς Εφραιμ ἢ τρυγητὸς Ἀβιεζερ

And he said to them, 'What have I now done in comparison with you? Is not the gleanings of Ephraim better than the vintage of Abiezer?'

Gideon's diplomatic reply (direct speech within the dispute) καὶ εἶπεν

Gideon answers with two rhetorical questions, the second a viticultural proverb: the leftover gleanings (ἐπιφυλλίς) of mighty Ephraim outweighs the full vintage (τρυγητός) of Gideon's own minor clan, Abiezer. The self-deprecation is a textbook 'soft answer' (cf. Prov 15:1) that defuses the tribal honor-dispute.

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-introducing)

→ *constative aorist*

λέγω: introduces Gideon's conciliatory reply.

πρὸς
to

preposition + accusative (direction of speech)

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

αὐτούς
them

Accusative

accusative object of πρὸς (the Ephraimites)

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

τί
what

Accusative

interrogative pronoun (object of ἐποίησα)

τίς, τί: interrogative; τί ἐποίησα ('what have I done') opens a self-deprecating rhetorical question minimizing Gideon's own role.

ἐποίησα
have I done

Aor Act Indic 1 Sg · ποιέω

main verb of the question

→ *constative aorist*

ποιέω: 'do / accomplish'; the first-singular contrasts Gideon's deeds with Ephraim's (καθὼς ὑμεῖς).

νῦν
now

temporal adverb

νῦν: 'now'; points to the present situation under dispute.

καθὼς
as / in comparison with

comparative conjunction (elliptical: 'as you [did]')

καθὼς: 'as / just as'; here comparative, 'what have I done compared with you?' — the elided verb is supplied from context.

ὕμεῖς
you

Nominative

subject of elided verb (emphatic: 'you [accomplished]')

σύ (pl. ὑμεῖς): emphatic second-plural pronoun crediting Ephraim with the greater achievement.

ἢ
or

disjunctive particle (introducing second question)

ἢ: 'or'; introduces the alternative rhetorical question that contains the proverb.

οὐχὶ
is not

interrogative negative (expecting affirmative answer)

οὐχί: emphatic form of οὐ; in a question it expects the answer 'yes' — 'is not the gleanings of Ephraim better...?'

κρεῖσσον
better

Nominative

predicate adjective (comparative, neuter)

κρεῖσσον/κρεῖσσον: comparative of ἀγαθός, 'better / superior'; the neuter predicate stands impersonally; the proverb asserts the superiority of Ephraim's least to Abiezer's most.

ἐπιφυλλίς

gleaning

Nominative

subject of the comparison

ἐπιφυλλίς: 'the gleaning / the small leftover grape-clusters' gathered after the main vintage; renders תִּלְלָץ; the humblest produce of Ephraim outranks the best harvest of Abiezer — a graceful concession of Ephraimite preeminence.

Εφραιμ

of Ephraim

genitive of relationship (indeclinable)

Εφραιμ: indeclinable; here the gleaning belonging to Ephraim.

ἢ

than

comparative particle (with κρείσσον: 'better than')

ἢ: in comparison after κρείσσον, 'than'!

τρυγητός

vintage

Nominative

second member of the comparison

τρυγητός: 'vintage / grape-harvest'; renders רִצָּץ; the full ingathering, set in contrast to the mere ἐπιφυλλίς.

Αβιεζερ

of Abiezer

genitive of relationship (indeclinable)

Αβιεζερ: transliteration of Hebrew אֲבִיעֶזֶר; indeclinable; Gideon's own Manassite clan (cf. 6:11, 24), here standing modestly for Gideon's own contribution.

- 3 ἐν χειρὶ ὑμῶν παρέδωκεν κύριος τοὺς ἄρχοντας Μαδιαμ τὸν Ωρηβ καὶ τὸν Ζηβ καὶ τί ἠδυνήθην ποιῆσαι ὥς ὑμεῖς τότε ἀνέθη τὸ πνεῦμα αὐτῶν ἀπ' αὐτοῦ ἐν τῷ λαλῆσαι αὐτὸν τὸν λόγον τοῦτον

'Into your hand the LORD delivered the rulers of Midian, Oreb and Zeeb. And what was I able to do in comparison with you?' Then their spirit abated from him when he spoke this word.

Climax of Gideon's reply + narratorial resolution ἐν χειρὶ ὑμῶν

Fronting ἐν χειρὶ ὑμῶν ('into your hand') gives emphatic pride of place to Ephraim's role: it was they who captured the Midianite princes Oreb and Zeeb (cf. 7:25). The verse then shifts to the narrator's voice (τότε ἀνέθη ...): the soft answer succeeds, the Ephraimite anger subsides. The articular infinitive ἐν τῷ λαλῆσαι αὐτόν is a temporal Hebraism ('when he spoke').

ἐν

into

preposition + dative (fronted for emphasis: 'into your hand')

ἐν χειρί is a Hebraism (כַּף) for agency/instrumentality; its emphatic front position credits the decisive deed to Ephraim.

χειρὶ

hand

Dative

dative with ἐν (instrument/agency)

χείρ: 'hand'; idiom for power/agency; 'into your hand the LORD delivered' frames Ephraim as YHWH's instrument.

ὑμῶν

your

Genitive

genitive of possession (with χειρὶ)

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

παρέδωκεν

delivered

Aor Act Indic 3 Sg · παραδίδωμι

main verb (divine handing-over)

→ *constative aorist (the accomplished victory)*

παραδίδωμι: 'hand over / deliver up'; the standard holy-war term for YHWH giving enemies into Israel's power (renders יָדָהּ); the subject is κύριος, so the credit ultimately belongs to God working through Ephraim.

κύριος

LORD

Nominative

subject (the Tetragrammaton)

κύριος: the LXX rendering of the Tetragrammaton יהוה; here the divine author of the victory, ensuring Gideon's praise of Ephraim remains theocentric.

τοὺς

the

Accusative

article (with ἄρχοντας)

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

ἄρχοντας

rulers / princes

Accusative

direct object of παρέδωκεν

ἄρχων: 'ruler / commander / prince'; renders יָרֵשׁ; the Midianite chieftains Oreb and Zeeb (cf. 7:25), distinct from the kings Zebah and Zalmunna captured later.

Μαδιαμ

of Midian

genitive of relationship (indeclinable)

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

τὸν

the

Accusative

article (in apposition: naming the first prince)

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

Ὠρηβ

Oreb

accusative in apposition to ἄρχοντας (indeclinable)

Ὠρηβ: transliteration of Hebrew עֹרֵב ('raven'); indeclinable; a Midianite prince slain at the rock named after him (7:25).

καὶ

and

coordinate conjunction

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

τὸν

the

Accusative

article (naming the second prince)

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

Ζηβ

Zeeb

accusative in apposition to ἄρχοντας
(indeclinable)

Ζηβ: transliteration of Hebrew זֶהָב ('wolf');
indeclinable; the second Midianite prince,
slain at the winepress of Zeeb (7:25).

καὶ

and

coordinate conjunction (introducing closing
question)

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

τί

what

Accusative

interrogative pronoun (object of ποιῆσαι)

τίς, τί: interrogative; the rhetorical 'what
was I able to do?' completes Gideon's self-
effacing argument.

ἠδυνήθην

was I able

Aor Pass Indic 1 Sg · δύναμαι

main verb of the question (with complementary
infinitive)

→ constative aorist

δύναμαι: 'be able'; the passive-form aorist
ἠδυνήθην (with augment η-) is the regular
LXX form; 'what was I able to do compared
with you?' caps the concession of
Ephraimite superiority.

ποιῆσαι

to do

Aor Act Inf · ποιέω

complementary infinitive (with ἠδυνήθην)

→ constative aorist infinitive

ποιέω: complementary infinitive
completing 'was able'.

ὥς

as / compared with

comparative particle (as / like you')

ὥς: 'as / like'; comparative, parallel to
καθὼς in v. 2.

ὕμεῖς

you

Nominative

subject of elided verb (comparison)

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

τότε

then

temporal adverb (introducing narratorial
resolution)

τότε: 'then / at that time'; marks the shift
from Gideon's speech to the narrator's
report of its effect.

ἀνέθη

abated / was relaxed

Aor Pass Indic 3 Sg · ἀνίημι

main verb (the subsiding of anger)

→ ingressive/constative aorist (anger gives
way)

ἀνίημι: 'loosen / slacken / let go'; the
passive ἀνέθη ('was slackened / abated')
describes the easing of the Ephraimites'
indignation; the idiom 'their spirit abated
from him' renders the Hebrew הָרַחַקְתָּ
רוּחָם, the relaxing of a heated temper.

τὸ

the

Nominative

article (with πνεῦμα)

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

πνεῦμα

spirit

Nominative

subject of ἀνέθη ('their spirit')

πνεῦμα: 'breath / spirit / temper'; here the
seat of emotion/anger (רוּחַ); the 'spirit'
that had been roused (v. 1) now subsides.

αὐτῶν

their

Genitive

genitive of possession (the Ephraimites' spirit)

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

ἀπ'

from

preposition + genitive (separation: 'from him')

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

αὐτοῦ

him

Genitive

genitive object of ἀπό (Gideon)

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

ἐν

when

preposition + dative articular infinitive (temporal)

ἐν τῷ + infinitive is a temporal Hebraism ('when / while'), rendering Hebrew אֲנִי + infinitive construct.

τῷ

the

Dative

article with articular infinitive

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

λαλῆσαι

spoke

Aor Act Inf · λαλέω

articular infinitive (temporal: 'when he spoke')

→ aorist infinitive

λαλέω: 'speak'; the articular infinitive with subject-accusative αὐτόν dates the abatement precisely to the moment of Gideon's conciliatory word.

αὐτόν

he

Accusative

accusative subject of the infinitive λαλῆσαι

the accusative αὐτόν is the subject of the articular infinitive (the regular Greek construction), referring to Gideon.

τὸν

the

Accusative

article (with λόγον)

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

λόγον

word

Accusative

direct object of λαλῆσαι

λόγος: 'word / speech'; here Gideon's whole conciliatory answer of vv. 2–3a, whose effect is the calming of Ephraim.

τοῦτον

this

Accusative

demonstrative (attributive with λόγον)

οὗτος: near demonstrative pointing back to the diplomatic speech just reported.

4 καὶ ἦλθεν Γεδεων ἐπὶ τὸν Ιορδάνην καὶ διέβη αὐτὸς καὶ οἱ τριακόσιοι ἄνδρες οἱ μετ' αὐτοῦ πεινῶντες καὶ διώκοντες

And Gideon came to the Jordan and crossed over, he and the three hundred men who were with him, hungry yet pursuing.

Scene shift (main narrative): the pursuit across the Jordan καὶ ἦλθεν

The narrative resumes the chase. The crossing of the Jordan marks the move into Transjordan, the territory of Succoth and Penuel. The paired present participles πεινῶντες καὶ διώκοντες ('hungry and pursuing') compress the pathos of the campaign — famished men still doggedly chasing the enemy — and motivate the request for bread in v. 5.

καὶ
and

narrative conjunction

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (movement)

→ constative aorist

ἔρχομαι: 'come / go'; the aorist ἦλθεν advances the narrative to the Jordan.

Γεδεων

Gideon

subject (indeclinable proper noun)

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

ἐπὶ

to

preposition + accusative (goal of motion)

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

τὸν

the

Accusative

article (with Ιορδάνην)

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

Ιορδάνην

Jordan

Accusative

accusative object of ἐπί (goal)

Ιορδάνης: the Jordan river; unlike most OT toponyms it is declined as a Greek first-declension noun (gen. Ιορδάνου, acc. Ιορδάνην), hence kind 'n' with case; the crossing moves the pursuit into Transjordan.

καὶ

and

narrative conjunction

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

διέβη

crossed over

Aor Act Indic 3 Sg · διαβαίνω

main verb (the crossing)

→ constative aorist

διαβαίνω: 'cross over / pass through'; the compound δια- emphasizes traversal of the river; the singular verb precedes the compound subject (αὐτὸς καὶ οἱ ... ἄνδρες), a common Greek concord by proximity.

αὐτός

he himself

Nominative

intensive pronoun (subject: 'he himself')

αὐτός: intensive 'himself'; heads the compound subject of διέβη, distinguishing Gideon and then adding his men.

καὶ

and

coordinate conjunction (compound subject)

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

οἱ

the

Nominative

article (with ἄνδρες)

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

τριακόσιοι

three hundred

Nominative

attributive numeral (with ἄνδρες)

τριακόσιοι: 'three hundred'; the iconic remnant force of the Gideon narrative (cf. 7:7–8), whose smallness magnifies the divine victory.

ἄνδρες

men

Nominative

second member of the compound subject

ἄνῃρ: 'man'; the three hundred picked men who alone continue the pursuit.

οἱ

who

Nominative

article in attributive position (relative-like: 'the ones with him')

the article οἱ + prepositional phrase μετ' αὐτοῦ functions attributively, 'those with him'.

μετ'

with

preposition + genitive (accompaniment)

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

αὐτοῦ

him

Genitive

genitive object of μετά (Gideon)

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

πεινῶντες

hungering

Pres Act Part Nom Pl Masc · πεινάω

circumstantial participle (attendant condition of the men)

→ imperfective participle (ongoing state)

πεινάω: 'be hungry / famished'; the present participle marks the continuing exhaustion of the troops, setting up the appeal to Succoth; renders יַפִּיץ ('faint / weary').

καὶ

and / yet

coordinate conjunction (linking the two participles)

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

διώκοντες

pursuing

Pres Act Part Nom Pl Masc · διώκω

circumstantial participle (attendant action)

→ imperfective participle (ongoing action)

διώκω: 'pursue / chase'; paired with πεινῶντες in a pointed antithesis — 'hungry yet pursuing' — capturing the relentless determination of the depleted force.

5 καὶ εἶπεν τοῖς ἀνδράσιν Σοκχωθ δότε δὴ ἄρτους εἰς τροφήν τῷ λαῷ τούτῳ τῷ ἐν ποσίν μου ὅτι ἐκλείπουσιν καὶ ἰδοὺ ἐγὼ εἰμι διώκων ὀπίσω τοῦ Ζεβεε καὶ Σελμανα βασιλέων Μαδιαμ

And he said to the men of Succoth, 'Give, I pray, loaves of bread as food for this people that follows at my feet, for they are exhausted; and behold, I am pursuing after Zebah and Zalmunna, kings of Midian.'

Direct speech: Gideon's request to Succoth καὶ εἶπεν

Gideon's petition is courteous (δότε δὴ, 'give, please') and grounded in necessity (ὅτι ἐκλείπουσιν, 'they are failing'). The naming of the quarry — Zebah and Zalmunna, kings of Midian — both explains the urgency and tests Succoth's loyalty, for aiding Gideon means siding against a still-formidable enemy.

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-introducing)

→ constative aorist

λέγω: introduces Gideon's appeal to the townsmen of Succoth.

τοῖς

the

Dative

article (with ἀνδράσιν)

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

ἀνδράσιν

men

Dative

dative indirect object (addressees of εἶπεν)

ἀνὴρ: 'man'; the men/inhabitants of Succoth, to whom Gideon directs his request.

Σοκχωθ

of Succoth

genitive of relationship (indeclinable place-name)

Σοκχωθ: transliteration of Hebrew סוֹכְכוֹת ('booths'); indeclinable; a town in the Jordan valley (Gad), the first to refuse Gideon aid.

δότε

give

Aor Act Impv 2 Pl · δίδωμι

main verb (imperative request)

→ ingressive aorist imperative (an urgent request)

δίδωμι: 'give'; aorist imperative of specific request; softened by the particle δὴ.

δὴ

I pray / now

emphatic/entreaty particle (softening the imperative)

δὴ: entreaty particle 'please / now', rendering Hebrew נָא; lends a courteous, urgent tone to the request.

ἄρτους

loaves

Accusative

direct object of δότε

ἄρτος: 'bread / loaf'; renders ὀρֶזֶת; the basic provision withheld by Succoth, the refusal that triggers the punishment of vv. 15–16.

εἰς

for

preposition + accusative (purpose: 'for food')

εἰς + accusative of purpose ('for / as'), a common LXX construction (ז).

τροφὴν

food

Accusative

accusative of purpose (with εἰς)

τροφή: 'nourishment / food'; specifies the loaves as sustenance for the famished troops.

τῷ

the

Dative

article (with λαῶ)

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

λαῶ

people

Dative

dative of advantage (beneficiary of the bread)

λαός: 'people / band'; here Gideon's troop of three hundred, designated as 'this people at my feet'.

τούτῳ

this

Dative

demonstrative (attributive with λαῶ)

οὗτος: 'this'; deictically points to the men present with Gideon.

τῷ

the [one]

Dative

article in attributive position (relative-like: 'that is at my feet')

the article τῷ + prepositional phrase ἐν ποσὶν μου forms an attributive 'the one(s) at my feet'.

ἐν

at

preposition + dative (idiomatic: 'at my feet' = following me)

ἐν ποσὶν ('at the feet') is a Hebraism (עַל־רַגְלָיִם) for the troops marching in one's train/under one's command.

ποσὶν

feet

Dative

dative object of ἐν (locative idiom)

πούς (dat. pl. ποσὶν): 'foot'; the idiom 'people at my feet' designates the followers in Gideon's march.

μου

my

Genitive

genitive of possession (with ποσὶν)

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

ὅτι

for

causal conjunction (grounds for the request)

ὅτι: 'because / for'; gives the reason for the appeal — the troops' exhaustion.

ἐκλείπουσιν

they are failing

Pres Act Indic 3 Pl · ἐκλείπω

verb of causal clause

→ **progressive present (an ongoing condition)**

ἐκλείπω: 'fail / give out / be exhausted'; renders עָזַב; the present tense conveys the troops' flagging strength; the same root recurs at v. 15 (τοῖς ἐκλείπουσιν).

καὶ

and

coordinate conjunction

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

ἰδοὺ

behold

presentative particle (drawing attention)

ἰδοὺ: 'behold / look'; renders הִנֵּה; introduces Gideon's vivid declaration of his mission as added warrant for the request.

ἐγώ

I

Nominative

subject (emphatic, with periphrastic εἰμι διώκων)

ἐγώ: emphatic first-person pronoun heightening the personal stake of the pursuit.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula in periphrastic construction (with διώκων)

→ **stative present**

εἰμί: 'be'; here the auxiliary of the periphrastic present ἐγώ εἰμι διώκων ('I am pursuing'), a Hebraizing participial construction emphasizing ongoing action.

διώκων

pursuing

Pres Act Part Nom Sg Masc · διώκω

predicate participle (periphrastic with εἰμι)

→ **imperfective participle (action in progress)**

διώκω: 'pursue'; the periphrastic εἰμι διώκων underscores the active, ongoing chase that justifies the urgent demand for provisions.

ὀπίσω

after

improper preposition + genitive (object of pursuit)

ὀπίσω: 'after / behind'; with the genitive marks the object of the chase (ἰϞϞ).

τοῦ

the

Genitive

article (governing the king-names)

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

Ζεβεε

Zebah

genitive object of ὀπίσω (indeclinable)

Ζεβεε: transliteration of Hebrew זֶבֶח ('sacrifice'); indeclinable; one of the two Midianite kings pursued and executed in this chapter.

καὶ

and

coordinate conjunction

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

Σελμανα

Zalmunna

genitive object of ὀπίσω (indeclinable)

Σελμανα: transliteration of Hebrew זַלְמֻנָּא; indeclinable; the second Midianite king, regularly paired with Zebah throughout the chapter.

βασιλέων

kings

Genitive

genitive in apposition to the two names

βασιλεύς: 'king'; the appositional 'kings of Midian' marks the rank of the quarry — these are not mere princes (ἄρχοντες, v. 3) but kings.

Μαδιαμ

of Midian

genitive of relationship (indeclinable)

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

6 καὶ εἶπον οἱ ἄρχοντες Σοκχωθ μὴ χεὶρ Ζεβεε καὶ Σελμανα νῦν ἐν χειρί σου οὐ δώσομεν τῇ δυνάμει σου ἄρτους

And the princes of Succoth said, 'Is the hand of Zebah and Zalmunna now in your hand, that we should give bread to your army?'

Direct speech: the contemptuous refusal of Succoth καὶ εἶπον

The princes answer with a sneering rhetorical question (μὴ ... expecting 'no'): the kings are not yet captured, so why feed Gideon's men? The mocking phrase χεὶρ ... ἐν χειρί σου ('is the hand of Zebah and Zalmunna already in your hand?') will be thrown back at them verbatim in Gideon's confrontation at v. 15.

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-introducing)

→ constative aorist

λέγω: aorist εἶπον (3 pl.) introduces the refusal of Succoth's leaders.

οἱ

the

Nominative

article (with ἄρχοντες)

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

ἄρχοντες

princes

Nominative

subject of εἶπον

ἄρχων: 'ruler / official'; the magistrates of Succoth, whose contemptuous refusal incurs the punishment of vv. 15–16.

Σοκχωθ

of Succoth

genitive of relationship (indeclinable)

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

μὴ

[surely not]

interrogative negative (introducing a question expecting 'no')

μὴ: in a direct question expects the answer 'no' — 'the hand of Zebah and Zalmunna is surely not yet in your hand, is it?'; here heavily sarcastic.

χεὶρ

hand

Nominative

subject of the verbless question

χεὶρ: 'hand'; here metonymy for 'power / the captured persons' — 'are the kings already in your grasp?'; the verbless clause is a Hebraism.

Ζεβεε

Zebah

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

Ζεβεε: indeclinable; here in genitive relation to χεὶρ.

καὶ
and

coordinate conjunction

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

Σελμανα
Zalmunna

genitive of possession (indeclinable)

Σελμανα: indeclinable; paired with Zebah as the unsubdued enemy.

νῦν
now

temporal adverb (emphasizing 'not yet')

νῦν: 'now / already'; sharpens the taunt — the kings are not yet caught.

ἐν
in

preposition + dative (idiom: 'in your hand' = in your power)

ἐν χειρί ('in the hand') idiom for being in one's power/possession.

χειρί
hand

Dative

dative object of ἐν (locative idiom)

χείρ: 'hand'; the deliberate repetition (χείρ ... ἐν χειρί) is the verbal hinge that Gideon will quote back at v. 15.

σου
your

Genitive

genitive of possession (with χειρί)

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

οὐ
not

negative (with δώσομεν)

οὐ: flat negative of the main clause — the refusal proper, 'we will not give'.

δώσομεν
we will give

Fut Act Indic 1 Pl · δίδωμι

main verb (the refusal)

→ volitive future (a refusal of intent)

δίδωμι: 'give'; the future δώσομεν with οὐ states the blunt refusal; the same future recurs (affirmed) in Gideon's quotation at v. 15.

τῇ
the

Dative

article (with δυνάμει)

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

δυνάμει
army / force

Dative

dative indirect object (recipient denied the bread)

δύναμις: 'power / military force / army'; renders Νῆϋ; here Gideon's troops, contemptuously regarded as a mere rabble unworthy of provision.

σου
your

Genitive

genitive of possession (with δυνάμει)

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

ἄρτους
loaves

Accusative

direct object of δώσομεν

ἄρτος: 'bread / loaves'; the very provision refused, echoing Gideon's request in v. 5.

7 καὶ εἶπεν Γεδεων διὰ τοῦτο ἐν τῷ δοῦναι κύριον τὸν Ζεβεε καὶ Σελμανα ἐν χειρί μου καὶ ἐγὼ ἀλοήσω τὰς σάρκας ὑμῶν ἐν ταῖς ἀκάνθαις τῆς ἐρήμου καὶ ἐν ταῖς αβαρκηνιν

And Gideon said, 'Therefore, when the LORD gives Zebah and Zalmunna into my hand, then I will thresh your flesh with the thorns of the wilderness and with the briers.'

Direct speech: Gideon's oath of reprisal καὶ εἶπεν Γεδεων

Gideon answers the taunt with a vow. The inferential διὰ τοῦτο ('therefore') ties the threat directly to the refusal. The protasis ἐν τῷ δοῦναι κύριον ... ('when the LORD gives') shows Gideon's confidence rests on YHWH, not on his own strength — answering Succoth's jeer that the kings are not yet caught. The apodosis ἀλοήσω ... ἐν ταῖς ἀκάνθαις threatens a grim agricultural punishment: threshing flesh with desert thorns.

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-introducing)

→ *constative aorist*

λέγω: introduces Gideon's threatening oath.

Γεδεων

Gideon

subject (indeclinable)

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

διὰ

because of

preposition + accusative (in the phrase διὰ τοῦτο, 'therefore')

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

τοῦτο

this

Accusative

object of διὰ (διὰ τοῦτο = 'therefore')

οὗτος: in διὰ τοῦτο ('on account of this / therefore'), drawing the inference of reprisal from the refusal.

ἐν

when

preposition + dative articular infinitive (temporal protasis)

ἐν τῷ + infinitive, temporal Hebraism ('when / at the giving'), introducing the condition for the threat.

τῷ

the

Dative

article with articular infinitive

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

δοῦναι

gives

Aor Act Inf · δίδωμι

articular infinitive (temporal: 'when [the LORD] gives')

→ *constative aorist infinitive*

δίδωμι: 'give / deliver up'; the articular infinitive with subject-accusative κύριον expresses the future moment of victory as certain.

κύριον

LORD

Accusative

accusative subject of the infinitive δοῦναι (the Tetragrammaton)

κύριος: rendering of the Tetragrammaton יהוה; the accusative κύριον is the subject of the articular infinitive — it is YHWH, not Gideon, who will deliver the kings, a pointed theological rebuke to Succoth's taunt.

τὸν

the

Accusative

article (with Ζεβεε)

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

Ζεβεε

Zebah

accusative object of δοῦναι (indeclinable)

Ζεβεε: indeclinable; object of the divine giving-over.

καὶ

and

coordinate conjunction

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

Σελμυνα

Zalmunna

accusative object of δοῦναι (indeclinable)

Σελμυνα: indeclinable; the second king to be delivered up.

ἐν

into

preposition + dative (idiom: 'into my hand')

ἐν χειρί idiom for handing into one's power.

χειρί

hand

Dative

dative object of ἐν (locative idiom)

χείρ: 'hand'; the very word the princes had mockingly used (v. 6), now claimed by Gideon in faith.

μου

my

Genitive

genitive of possession (with χειρί)

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

καὶ

then

apodotic καί (introducing the main clause after the temporal protasis)

καί here is apodotic ('then'), a Hebraism marking the consequence after a fronted temporal clause.

ἐγώ

I

Nominative

subject (emphatic: 'then I')

ἐγώ: emphatic pronoun stressing Gideon as the agent of the coming reprisal.

ἀλόήσω

I will thresh

Fut Act Indic 1 Sg · ἀλοάω

main verb of the apodosis (the threatened punishment)

→ predictive/threatening future

ἀλοάω: 'thresh (grain) / trample out'; renders ψιγ; the grim image is of threshing human flesh on thorns as grain is threshed on a sledge; the verb recurs in fulfilment at v. 16 (ἠλόησεν).

τὰς

the

Accusative

article (with σάρκας)

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

σάρκας

flesh

Accusative

direct object of ἀλογήσω

σάρξ: 'flesh / body'; renders רֶשֶׁת; the plural 'flesh / bodies' of the men of Succoth, the object of the threshing.

ὕμῶν

your

Genitive

genitive of possession (with σάρκας)

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

ἐν

with

preposition + dative (instrument: 'with thorns')

ἐν of instrument (Hebraism דָּ), 'by means of the thorns'.

ταῖς

the

Dative

article (with ἀκάνθαις)

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

ἀκάνθαις

thorns

Dative

dative of instrument (with ἐν)

ἄκανθα: 'thorn / thorn-bush'; renders יִדְ; the desert thorns are the instrument of the threatened threshing, fulfilled at v. 16.

τῆς

of the

Genitive

article (with ἐρήμου)

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

ἐρήμου

wilderness

Genitive

genitive of source/place (with ἀκάνθαις)

ἐρημος: 'desert / wilderness'; renders רֶבֶךְ; locates the thorns as the rough scrub of the desert through which the army marches.

καὶ

and

coordinate conjunction

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

ἐν

with

preposition + dative (instrument, parallel to ἐν ταῖς ἀκάνθαις)

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

ταῖς

the

Dative

article (with αβαρκηνιν)

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

αβαρκηνιν

briers / threshing-sledges

Dative

dative of instrument (untranslated transliteration)

αβαρκηνιν: an untranslated transliteration (cf. the variant βαρρακηνιμ in v. 16) of the Hebrew בִּרְכֵי־רֶשֶׁת ('briers / threshing-instruments'); the Greek translator left the obscure agricultural term unrendered; indeclinable, hence kind 'x' with no case-form, though it stands in the instrumental dative slot.

8 καὶ ἀνέβη ἐκεῖθεν εἰς Φανουηλ καὶ ἐλάλησεν πρὸς αὐτοὺς ὡσαύτως καὶ ἀπεκρίθησαν αὐτῷ οἱ ἄνδρες
Φανουηλ ὃν τρόπον ἀπεκρίθησαν ἄνδρες Σοκχωθ

And he went up from there to Penuel and spoke to them in the same way, and the men of Penuel answered him just as the men of Succoth had answered.

Scene continuation (main narrative): the parallel refusal at Penuel καὶ ἀνέβη

The episode is doubled: Penuel repeats Succoth's refusal. The comparative correlative ὃν τρόπον ... ('in the manner that') explicitly equates the two responses, setting up the parallel punishments of vv. 16–17. ἀνέβη ('went up') fits the ascent from the Jordan valley toward Penuel.

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 (movement)

→ *constative aorist*

ἀναβαίνω: 'go up / ascend'; the ascent from the Jordan valley to Penuel; the same verb opens v. 11 for the ascent toward Karkor.

ἐκεῖθεν

from there

adverb of place (source: from Succoth)

ἐκεῖθεν: 'from there / thence'; refers back to Succoth as the point of departure.

εἰς

to

preposition + accusative (goal of motion)

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

Φανουηλ

Penuel

accusative goal (indeclinable place-name)

Φανουηλ: transliteration of Hebrew פְּנֵלֵל ('face of God'); indeclinable; the site of Jacob's wrestling (Gen 32:31), here a town with a tower that Gideon will raze (v. 17).

καὶ

and

narrative conjunction

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (the repeated request)

→ *constative aorist*

λαλέω: 'speak'; here Gideon repeats to Penuel the request he had made at Succoth.

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτούς

them

Accusative

accusative object of *πρός* (the men of Penuel)

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

ὡσαύτως

in the same way

adverb of manner ('likewise')

ὡσαύτως: 'likewise / in the same way'; signals that Gideon's request to Penuel duplicates that of v. 5.

καὶ

and

narrative conjunction

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

ἀπεκρίθησαν

answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb (the response of Penuel)

→ constative aorist

ἀποκρίνομαι: 'answer / reply'; the passive-form aorist ἀπεκρίθησαν is the standard LXX form; here the refusal of Penuel, echoing Succoth's.

αὐτῷ

him

Dative

dative indirect object (Gideon)

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

οἱ

the

Nominative

article (with ἄνδρες)

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

ἄνδρες

men

Nominative

subject of ἀπεκρίθησαν

ἄνῃρ: 'man'; the inhabitants of Penuel.

Φανουηλ

of Penuel

genitive of relationship (indeclinable)

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

ὃν

which

Accusative

relative pronoun (in the correlative ὃν τρόπον, 'in the manner that')

ὃς: relative pronoun; ὃν τρόπον ('in which manner / just as') is an adverbial accusative correlative comparing the two refusals.

τρόπον

manner

Accusative

adverbial accusative of manner (with ὃν: 'just as')

τρόπος: 'manner / way'; the accusative of respect in the fixed comparative idiom ὃν τρόπον.

ἀπεκρίθησαν

answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

verb of the comparative clause

→ constative aorist

ἀποκρίνομαι: the repetition of the verb in the comparative clause underlines the exact equivalence of the two towns' responses.

ἄνδρες

men

Nominative

subject of the comparative clause

ἄνῃρ: 'man'; the men of Succoth, whose refusal is the standard of comparison.

Σοκχωθ

of Succoth

genitive of relationship (indeclinable)

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

9 καὶ εἶπεν Γεδεων πρὸς ἄνδρας Φανουηλ ἐν ἐπιστροφῇ μου μετ'εἰρήνης τὸν πύργον τοῦτον κατασκάψω

And Gideon said to the men of Penuel, 'When I return in peace, I will tear down this tower!'

Direct speech: Gideon's oath against Penuel

καὶ εἶπεν Γεδεων

Parallel to the vow against Succoth (v. 7), but tailored to Penuel's fortification: he will raze the tower. ἐν ἐπιστροφῇ μου μετ'εἰρήνης ('on my return in peace') presupposes victory; the fronted object τὸν πύργον τοῦτον gives emphatic, pointed reference to the very tower in which Penuel trusted.

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-introducing)

→ constative aorist

λέγω: introduces Gideon's threat against Penuel.

Γεδεων

Gideon

subject (indeclinable)

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

πρὸς

to

preposition + accusative (direction of speech)

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

ἄνδρας

men

Accusative

accusative object of πρὸς

ἄνθρωπος: 'man'; the men of Penuel addressed in the threat.

Φανουηλ

of Penuel

genitive of relationship (indeclinable)

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

ἐν

at / when

preposition + dative (temporal: 'at my returning')

ἐν + dative of the verbal noun ἐπιστροφῇ functions temporally, 'when I return!'

ἐπιστροφῇ

return

Dative

dative of time (with ἐν: 'on my return')

ἐπιστροφή: 'turning back / return'; the verbal noun presupposes Gideon's victorious homecoming, the time appointed for the reprisal.

μου

my

Genitive

subjective genitive (with ἐπιστροφή)

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

μετ'

in / with

preposition + genitive (attendant circumstance: 'in peace')

μετά + genitive 'with', here 'with peace / safely', i.e. as victor.

εἰρήνης

peace

Genitive

genitive object of μετά (attendant circumstance)

εἰρήνη: 'peace / safety / well-being'; renders $\text{D}\iota\lambda\psi$; 'return in peace' means a safe, triumphant return — confidence that the campaign will succeed.

τὸν

the

Accusative

article (with πύργον; fronted object)

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

πύργον

tower

Accusative

direct object of κατασκάψω (fronted for emphasis)

πύργος: 'tower / fortified keep'; renders $\text{P}\tau\tau\eta$; the stronghold of Peniel, fronted for emphasis and razed in fulfilment at v. 17.

τοῦτον

this

Accusative

demonstrative (attributive with πύργον)

οὗτος: deictic 'this very tower', pointing to the fortress in which Peniel placed its security.

κατασκάψω

I will tear down

Fut Act Indic 1 Sg · κατασκάπτω

main verb (the threat)

→ *predictive/threatening future*

κατασκάπτω: 'dig down / demolish / raze'; renders $\text{Y}\tau\tau$; the compound κατα- intensifies ('tear down to the ground'); the cognate idea is fulfilled with κατέστρεψεν at v. 17.

10 καὶ Ζεβεε καὶ Σελμανα ἐν Καρκαρ καὶ ἡ παρεμβολὴ αὐτῶν μετ' αὐτῶν ὥσεί δέκα πέντε χιλιάδες πάντες οἱ καταλελειμμένοι ἀπὸ πάσης παρεμβολῆς ἄλλοφύλων καὶ οἱ πεπτωκότες ἑκατὸν εἴκοσι χιλιάδες ἀνδρῶν σπωμένων ῥομφαίαν

Now Zebah and Zalmunna were in Karkor, and their camp with them, about fifteen thousand, all who were left of the whole camp of the foreigners; and those who had fallen were a hundred and twenty thousand men who drew the sword.

Circumstantial scene-setting (background to the assault)

καὶ Ζεβεε καὶ Σελμανα

A nominal-clause aside (no finite verb of action) locates the kings and tallies the forces: a surviving remnant of fifteen thousand against an original host whose dead already number a hundred and twenty thousand swordsmen. The vast casualty figure magnifies the scale of the prior rout and underscores the smallness of Gideon's three hundred.

καὶ

now

narrative conjunction (introducing background)

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

Ζεβεε

Zebah

subject of the nominal clause (indeclinable)

Ζεβεε: indeclinable; located now at Karkor with the Midianite remnant.

καὶ

and

coordinate conjunction

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

Σελμανα

Zalmunna

subject of the nominal clause (indeclinable)

Σελμανα: indeclinable; co-located with Zebah.

ἐν

in

preposition + dative (location)

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

Καρκαρ

Karkor

object of ἐν (indeclinable place-name)

Καρκαρ: transliteration of Hebrew קַרְקָר; indeclinable; the Transjordanian site where the Midianite remnant regrouped.

καὶ

and

coordinate conjunction

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

ἡ

the

Nominative

article (with παρεμβολή)

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

παρεμβολή

camp / army

Nominative

subject (the encamped host)

παρεμβολή: 'camp / encampment / army drawn up'; renders $\pi\alpha\rho\epsilon\mu\beta\omicron\lambda\eta$; the keyword of vv. 10–12, designating the Midianite host.

αὐτῶν

their

Genitive

genitive of possession (with παρεμβολή)

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

μετ'

with

preposition + genitive (accompaniment)

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

αὐτῶν

them

Genitive

genitive object of μετά

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

ὥσει

about

adverb of approximation (with the number)

ὥσει: 'about / approximately'; renders $\omega\varsigma\epsilon\iota$ before a number; introduces the rounded troop count.

δέκα

ten

cardinal numeral (with πέντε χιλιάδες)

δέκα: 'ten'; indeclinable cardinal; with πέντε forms 'fifteen' modifying χιλιάδες.

πέντε

five

cardinal numeral (with δέκα)

πέντε: 'five'; indeclinable cardinal; δέκα πέντε = 'fifteen'.

χιλιάδες

thousand

Nominative

noun of number (in apposition to παρεμβολή)

χιλιάς: 'thousand / a thousand-unit'; renders $\chi\iota\lambda\iota\alpha\delta\epsilon\varsigma$; fifteen thousand are the survivors of the Midianite host.

πάντες

all

Nominative

adjective (with οἱ καταλελειμμένοι)

πᾶς: 'all'; emphasizes that the fifteen thousand are the entire surviving remnant.

οἱ

the [ones]

Nominative

article (substantizing the participle)

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

καταλελειμμένοι

left / remaining

Perf Pass Part Nom Pl Masc · καταλείπω

substantival participle ('those who were left')

→ resultative perfect (a surviving, settled remnant)

καταλείπω: 'leave behind / leave remaining'; the perfect passive participle denotes the survivors as a fixed remnant, contrasting with οἱ πεπτωκότες (the fallen).

ἀπὸ

of / from

preposition + genitive (partitive: 'out of the whole camp')

ἀπό partitive, 'out of the whole host'.

πάσης

all / whole

Genitive

attributive adjective (with παρεμβολῆς)

παῖς: 'all / whole'; the entire original encampment, from which only the remnant is left.

παρεμβολῆς

camp

Genitive

genitive object of ἀπό (partitive)

παρεμβολή: here the original full host of the eastern peoples.

ἄλλοφύλων

foreigners

Genitive

genitive (with παρεμβολῆς: 'camp of the foreigners')

ἄλλοφυλος: 'of another tribe / foreigner'; usually the LXX term for the Philistines, but here applied generally to the eastern invaders (the 'sons of the East').

καὶ

and

coordinate conjunction (introducing the casualty tally)

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

οἱ

the [ones]

Nominative

article (substantizing πεπτωκότες)

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

πεπτωκότες

fallen

Perf Act Part Nom Pl Masc · πίπτω

substantival participle ('the fallen', subject)

→ *resultative perfect (the slain, lying dead)*

πίπτω: 'fall'; the perfect active participle 'the fallen' is a military euphemism for the slain; the resultative perfect views them as lying dead.

ἑκατὸν

hundred

cardinal numeral (with εἴκοσι χιλιάδες)

ἑκατόν: 'hundred'; indeclinable; with εἴκοσι forms 'a hundred and twenty' modifying χιλιάδες.

εἴκοσι

twenty

cardinal numeral (with ἑκατόν)

εἴκοσι: 'twenty'; indeclinable; ἑκατόν εἴκοσι = 'a hundred and twenty'.

χιλιάδες

thousand

Nominative

noun of number (predicate of οἱ πεπτωκότες)

χιλιάς: 'thousand'; the dead number 120,000 — a hyperbolic figure dramatizing the magnitude of the divine victory.

ἀνδρῶν

of men

Genitive

genitive of content/description (with χιλιάδες)

ἀνὴρ: 'man / warrior'; here defining the slain thousands as fighting men.

σπωμένων

drawing

Pres Mid Part Gen Pl Masc · σπάω

attributive participle (with ἀνδρῶν: 'men who draw the sword')

→ *imperfective participle (characteristic action)*

σπάω: 'draw (a sword)'; the middle participle σπωμένων ('drawing for oneself') in the idiom 'men drawing the sword' renders בָּרָךְ הַלָּשׁ, a standard Hebrew designation for trained swordsmen/combatants.

ρόμφαίαν

sword

Accusative

direct object of σπωμένων

ρόμφαία: 'sword / large broadsword'; renders בָּרָךְ; the object of the drawing-idiom, marking the slain as armed warriors.

11 καὶ ἀνέβη Γεδεων ὁδὸν τῶν σκηνοῦντων ἐν σκηναῖς ἀπὸ ἀνατολῶν τῆς Ναβαι καὶ Ιεγεβαλ καὶ ἐπάταξεν τὴν παρεμβολήν καὶ ἡ παρεμβολὴ ἦν πεποιθυῖα

And Gideon went up by the way of those who dwell in tents east of Nabai and Jegebal, and he struck the camp while the camp felt secure.

Main narrative: the surprise assault καὶ ἀνέβη Γεδεων

Gideon takes the nomads' caravan route to approach from an unexpected quarter. The closing circumstantial clause καὶ ἡ παρεμβολὴ ἦν πεποιθυῖα ('the camp was confident/off-guard') is a periphrastic pluperfect explaining the success: the attack catches the Midianites complacent and unsuspecting.

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 advance)

→ constative aorist

ἀναβαίνω: 'go up / advance'; here the approach march by the nomad route toward Karkor.

Γεδεων

Gideon

subject (indeclinable)

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

ὁδὸν

by the way

Accusative

accusative of route/way ('by the road of')

ὁδός: 'road / way'; accusative of the route traversed (cf. Hebrew דרך as adverbial accusative), 'by the caravan route of the tent-dwellers'.

τῶν

of those

Genitive

article (substantizing σκηνοῦντων)

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

σκηνοῦντων

dwelling in tents

Pres Act Part Gen Pl Masc · σκηνόω

substantival participle ('those who dwell in tents')

→ imperfective participle (habitual condition)

σκηνόω: 'dwell in a tent / encamp'; the participle designates the nomadic tent-dwellers whose route Gideon follows; figura etymologica with ἐν σκηναῖς ('in tents').

ἐν

in

preposition + dative (locative)

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

σκηναῖς

tents

Dative

dative of place (with σκηνοῦντων: 'dwelling in tents')

σκηνή: 'tent'; the cognate noun reinforces the nomadic character of the inhabitants.

ἀπὸ

from / east of

preposition + genitive (direction: 'from the east of')

ἀπὸ ἀνατολῶν ('from the east'), here 'east of' the named places.

ἀνατολῶν

east

Genitive

genitive object of ἀπό (the east side)

ἀνατολή (pl. ἀνατολαί): 'rising / east'; the plural ἀνατολῶν denotes the eastward direction from which Gideon approaches.

τῆς

of

Genitive

article (with Ναβαί)

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

Ναβαί

Nabai

genitive place-name (indeclinable, after ἀπὸ ἀνατολῶν)

Ναβαί: transliteration of Hebrew נַבְי (Nobah); indeclinable; a Transjordanian locality marking the line of approach.

καὶ

and

coordinate conjunction

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

Ιεγεβαλ

Jegebal

genitive place-name (indeclinable)

Ιεγεβαλ: transliteration of Hebrew יֶגֶבָּחַ (Jogbehah); indeclinable; the second toponym fixing the eastward route of the assault.

καὶ

and

narrative conjunction

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

ἐπάταξεν

struck

Aor Act Indic 3 Sg · πατάσσω

main verb (the attack)

→ *constative aorist (the decisive blow)*

πατάσσω: 'strike / smite / defeat'; renders יָדָה; standard holy-war verb for striking down an enemy host.

τὴν

the

Accusative

article (with παρεμβολήν)

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

παρεμβολήν

camp

Accusative

direct object of ἐπάταξεν

παρεμβολή: 'camp / army'; the Midianite host, struck while off-guard.

καί

while

conjunction introducing a circumstantial clause ('while...')

καί here links a circumstantial/explanatory clause, 'and (meanwhile) the camp was off its guard'.

ἡ

the

Nominative

article (with παρεμβολή)

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

παρεμβολή

camp

Nominative

subject of the periphrastic ἦν πεποιθυῖα

παρεμβολή: the host, here subject of the explanatory clause about its complacency.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula in periphrastic pluperfect (with πεποιθυῖα)

→ descriptive imperfect

εἰμί: imperfect copula; with the perfect participle πεποιθυῖα forms a periphrastic pluperfect, 'had been / was (in a state of being) confident'.

πεποιθυῖα

confident / off guard

Perf Act Part Nom Sg Fem · πείθω

predicate participle (periphrastic with ἦν)

→ stative perfect (settled state of false security)

πείθω (perf. πέποιθα, 'trust / be confident'): the feminine perfect participle πεποιθυῖα describes the camp as 'feeling secure / off its guard'; the stative perfect of confidence explains why the surprise attack succeeded — the host trusted in its safety.

12 καὶ ἔφυγον Ζεβεε καὶ Σελμανα καὶ ἐδίωξεν ὀπίσω αὐτῶν καὶ ἐκράτησεν τοὺς δύο βασιλεῖς Μαδιαμ τὸν Ζεβεε καὶ τὸν Σελμανα καὶ πᾶσαν τὴν παρεμβολὴν ἐξέστησεν

And Zebah and Zalmunna fled, and he pursued after them and seized the two kings of Midian, Zebah and Zalmunna, and he threw the whole camp into panic.

Main narrative: flight, pursuit, and capture

καὶ ἔφυγον

A rapid chain of aorists (ἔφυγον ... ἐδίωξεν ... ἐκράτησεν ... ἐξέστησεν) drives the action to its goal: the capture of the two kings — named again in full apposition for emphasis — and the routing of the entire host. ἐξέστησεν ('threw into panic / confounded') recalls the divine self-slaughter motif of holy war (cf. 7:22).

καὶ
and

narrative conjunction

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

ἔφυγον
fled

Aor Act Indic 3 Pl · φεύγω

main verb (flight of the kings)

→ *ingressive aorist (they took to flight)*

φεύγω: 'flee'; the kings break and run once the camp is struck.

Ζεβεε
Zebah

subject of ἔφυγον (indeclinable)

Ζεβεε: indeclinable; subject of the flight.

καὶ
and

coordinate conjunction

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

Σελμυνα
Zalmunna

subject of ἔφυγον (indeclinable)

Σελμυνα: indeclinable; co-subject of the flight.

καὶ
and

narrative conjunction

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

ἔδίωξεν
pursued

Aor Act Indic 3 Sg · διώκω

main verb (Gideon's pursuit)

→ *constative aorist*

διώκω: 'pursue / chase'; the singular subject is Gideon, who runs the fleeing kings down.

ὀπίσω
after

improper preposition + genitive (object of pursuit)

ὀπίσω: 'after / behind'; with genitive marks the fleeing kings as the object of the chase.

αὐτῶν
them

Genitive

genitive object of ὀπίσω

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

καὶ
and

narrative conjunction

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

ἐκράτησεν
seized

Aor Act Indic 3 Sg · κρατέω

main verb (the capture)

→ *constative aorist (the decisive seizure)*

κρατέω: 'take hold of / seize / capture'; renders ὡς; the climactic verb fulfilling the whole pursuit — the kings are taken alive.

τοὺς
the

Accusative

article (with βασιλεῖς)

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

δύο
two

cardinal numeral (with βασιλεῖς)

δύο: 'two'; indeclinable here; the two captured kings.

βασιλεῖς
kings

Accusative

direct object of ἐκράτησεν

βασιλεῖς: 'king'; the captured Midianite kings, named in the following apposition.

Μαδιαμ
of Midian

genitive of relationship (indeclinable)

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

τὸν
the

Accusative

article (with Ζεβεε; apposition)

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

Ζεβεε

Zebah

*accusative in apposition to βασιλεῖς
(indeclinable)*

Ζεβεε: indeclinable; named again to spotlight the capture.

καὶ

and

coordinate conjunction

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

τὸν

the

Accusative

article (with Σελμωνα; apposition)

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

Σελμωνα

Zalmunna

*accusative in apposition to βασιλεῖς
(indeclinable)*

Σελμωνα: indeclinable; the second captured king.

καὶ

and

narrative conjunction

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

πᾶσαν

whole

Accusative

attributive adjective (with παρεμβολήν)

πᾶς: 'all / whole'; the entire remaining host is routed.

τὴν

the

Accusative

article (with παρεμβολήν)

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

παρεμβολήν

camp

Accusative

direct object of ἐξέστησεν

παρεμβολή: 'camp / army'; the whole host thrown into panic.

ἐξέστησεν

threw into panic

Aor Act Indic 3 Sg · ἐξίστημι

main verb (the routing)

→ causative constative aorist (he confounded them)

ἐξίστημι: transitively 'drive out of one's senses / throw into confusion / terrify'; renders מַמְדָּ / מַמְדָּ; the camp is panicked into disarray, echoing the divinely-induced self-slaughter of 7:22.

13 καὶ ἐπέστρεψεν Γεδεων υἱὸς Ιωας ἀπὸ τῆς παρατάξεως ἀπὸ ἐπάνωθεν τῆς παρατάξεως Αρες

And Gideon son of Joash returned from the battle, from above the battle-line of Ares.

Scene shift (main narrative): the return to deal with Succoth and Penuel

καὶ ἐπέστρεψεν Γεδεων

The patronymic υἱὸς Ιωας ('son of Joash') gives the return a formal, almost annalistic ring, anticipating its repetition at the death-notice (v. 32). The doubled ἀπὸ ... ἀπὸ ἐπάνωθεν marks the geographical descent from the high ground of the battle; the obscure Αρες is left transliterated (an ascent/pass-name).

καὶ
and

narrative conjunction

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

ἐπέστρεψεν
returned

Aor Act Indic 3 Sg· ἐπιστρέφω

main verb (the homeward turn)

→ *constative aorist*

ἐπιστρέφω: 'turn back / return'; renders נָשַׁב ; here intransitive, the return from the campaign, fulfilling the 'when I return' of v. 9.

Γεδεων
Gideon

subject (indeclinable)

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

υἱὸς
son

Nominative

appositive to Γεδεων (patronymic)

υἱός: 'son'; the patronymic 'son of Joash' gives the notice a formal, annalistic tone.

Ιωας
of Joash

genitive of relationship (indeclinable: 'of Joash')

Ιωας: transliteration of Hebrew יֹאשׁ ; indeclinable; Gideon's father, the Abiezrite of Ophrah (6:11).

ἀπὸ
from

preposition + genitive (source of return)

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

τῆς
the

Genitive

article (with παρατάξεως)

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

παρατάξεως
battle

Genitive

genitive object of ἀπὸ (source)

παρατάξις: 'battle-array / battle'; cognate with παρατάσθαι (v. 1); the engagement from which Gideon now returns.

ἀπὸ

from

preposition (in the compound ἀπὸ ἐπάνωθεν, 'from above')

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

ἐπάνωθεν

above

adverb/improper preposition + genitive ('from above')

ἐπάνωθεν: 'from above / over'; with the genitive marks the higher ground above the battle-line from which Gideon descends.

τῆς

the

Genitive

article (with παρατάξεως)

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

παρατάξεως

battle-line

Genitive

genitive with ἐπάνωθεν ('above the battle-line')

παρατάξις: 'battle-line'; repeated to specify the elevated position of the engagement.

Αρες

Ares / Heres

genitive place-name (indeclinable; the pass/ascent)

Αρες: transliteration of Hebrew סַרְחָה ('ascent of Heres', סַרְחָה מַעְלֵה); indeclinable; the mountain pass by which Gideon returned.

14 καὶ συνέλαβεν παιδάριον ἀπὸ τῶν ἀνδρῶν Σοκχωθ καὶ ἐπηρώτησεν αὐτόν καὶ ἔγραψεν πρὸς αὐτὸν τὰ ὀνόματα τῶν ἀρχόντων Σοκχωθ καὶ τῶν πρεσβυτέρων αὐτῶν ἑβδομήκοντα καὶ ἑπτὰ ἄνδρας

And he caught a young man of the men of Succoth and questioned him, and the youth wrote down for him the names of the princes of Succoth and of their elders, seventy-seven men.

Main narrative: intelligence-gathering before the reprisal

καὶ συνέλαβεν

Gideon methodically prepares his reprisal: he seizes a young local, interrogates him, and obtains a written roster of the very officials who refused him. The detail ἔγραψεν ('he/the boy wrote') presupposes literacy even in a small Transjordan town. The precise tally — seventy-seven men — fixes the scope of the impending punishment.

καὶ

and

narrative conjunction

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

συνέλαβεν

caught

Aor Act Indic 3 Sg · συλλαμβάνω

main verb (the seizure)

→ *constative aorist*

συλλαμβάνω: 'seize / catch / arrest'; renders טָזַ; Gideon detains a local youth for interrogation.

παιδάριον

young man

Accusative

direct object of συνέλαβεν

παιδάριον: diminutive 'boy / lad / young man'; renders נַעַר; the captured youth, who proves literate enough to write the roster.

ἀπὸ

of / from

preposition + genitive (partitive: 'one of the men')

ἀπὸ partitive, 'from among the men of Succoth'.

τῶν

the

Genitive

article (with ἀνδρῶν)

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

ἀνδρῶν

men

Genitive

genitive object of ἀπὸ (partitive)

ἀνήρ: 'man'; the inhabitants of Succoth, from whom the youth is taken.

Σοκχωθ

of Succoth

genitive of relationship (indeclinable)

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

καὶ

and

narrative conjunction

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

ἐπηρώτησεν

questioned

Aor Act Indic 3 Sg · ἐπερωτάω

main verb (interrogation)

→ *constative aorist*

ἐπερωτάω: 'question / interrogate'; the compound ἐπ- intensifies the formal inquiry; Gideon extracts the information he needs.

αὐτόν

him

Accusative

direct object of ἐπηρώτησεν (the youth)

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

καὶ

and

narrative conjunction

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

ἔγραψεν

wrote down

Aor Act Indic 3 Sg · γράφω

main verb (the youth records the names)

→ *constative aorist*

γράφω: 'write'; the subject is the young man, who writes out the roster for Gideon — a notable witness to local literacy.

πρὸς

for / to

preposition + accusative (here 'for / to' Gideon)

πρὸς + accusative here in the sense 'for / to' Gideon (a Hebraism), indicating the beneficiary of the writing.

αὐτὸν

him

Accusative

accusative object of πρὸς (Gideon)

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

τὰ

the

Accusative

article (with ὀνόματα)

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

ὀνόματα

names

Accusative

direct object of ἔγραψεν

ὄνομα: 'name'; the written list of the officials, the documentary basis for the punishment in vv. 15–16.

τῶν

of the

Genitive

article (with ἀρχόντων)

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

ἀρχόντων

princes

Genitive

genitive of possession (with ὀνόματα)

ἄρχων: 'ruler / official'; the magistrates of Succoth who had refused bread.

Σοκχωθ

of Succoth

genitive of relationship (indeclinable)

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

καὶ

and

coordinate conjunction

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

τῶν

of the

Genitive

article (with πρεσβυτέρων)

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

πρεσβυτέρων

elders

Genitive

genitive of possession (with ὀνόματα)

πρεσβύτερος: 'elder'; renders יִזְרְ; the town elders, alongside the ἄρχοντες, comprise the responsible leadership.

αὐτῶν

their

Genitive

genitive of possession (with πρεσβυτέρων)

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

ἐβδομήκοντα

seventy

cardinal numeral (with ἑπτὰ ἄνδρας)

ἐβδομήκοντα: 'seventy'; indeclinable; with ἑπτὰ totals 'seventy-seven', the count of Succoth's officials (and an ironic foil to Gideon's seventy sons, v. 30).

καὶ

and

coordinate conjunction (in the compound number)

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

ἑπτὰ

seven

cardinal numeral (with ἐβδομήκοντα)

ἑπτὰ: 'seven'; indeclinable; completing 'seventy-seven men'.

ἄνδρας

men

Accusative

accusative in apposition to ὀνόματα (counting the persons)

ἄνθρωπος: 'man'; the accusative 'seventy-seven men' enumerates the officials whose names were written.

15 καὶ παρεγένετο Γεδεων πρὸς τοὺς ἄρχοντας Σοκχωθ καὶ εἶπεν ἰδοὺ Ζεβεε καὶ Σελμανα ἐν οἷς ὠνειδίσατέ με λέγοντες μὴ χεὶρ Ζεβεε καὶ Σελμανα νῦν ἐν χειρὶ σου ὅτι δώσομεν τοῖς ἀνδράσιν τοῖς ἐκλείπουσιν ἄρτους

And Gideon came to the princes of Succoth and said, 'Behold Zebah and Zalmunna, about whom you reproached me, saying, "Is the hand of Zebah and Zalmunna now in your hand, that we should give bread to your exhausted men?"'

Direct speech: Gideon's confrontation of Succoth

καὶ παρεγένετο Γεδεων

Gideon's word of reckoning quotes the princes' own taunt back to them almost verbatim (cf. v. 6), the rhetorical reversal at the heart of the Succoth episode. ἰδοὺ presents the captive kings as living proof that the jeer was unfounded. The relative ἐν οἷς ('in/about which/whom') links the kings to the earlier reproach.

καὶ

and

narrative conjunction

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

παρεγένετο

came

Aor Mid Indic 3 Sg · παραγίνομαι

main verb (arrival)

→ constative aorist

παραγίνομαι: 'come / arrive / present oneself'; Gideon arrives in person to confront the magistrates of Succoth.

Γεδεων

Gideon

subject (indeclinable)

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

πρὸς

to

preposition + accusative (direction)

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

τοὺς

the

Accusative

article (with ἄρχοντας)

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

ἄρχοντας

princes

Accusative

accusative object of πρὸς

ἄρχων: 'official / prince'; the leaders of Succoth now held to account.

Σοκχωθ

of Succoth

genitive of relationship (indeclinable)

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

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-introducing)

→ *constative aorist*

λέγω: introduces Gideon's word of reckoning.

ἰδοὺ

behold

presentative particle (displaying the captives)

ἰδοὺ: 'behold'; dramatically presents the captured kings as the refutation of the taunt.

Ζεβεε

Zebah

presented object (indeclinable)

Ζεβεε: indeclinable; produced before the princes as living proof.

καὶ

and

coordinate conjunction

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

Σελμუნνα

Zalmunna

presented object (indeclinable)

Σελμუნνα: indeclinable; the second captive king.

ἐν

about / over

preposition + dative (in the relative ἐν οἷς, 'concerning whom')

ἐν here 'in the matter of / concerning'; ἐν οἷς ὠνειδίσατέ με = 'over whom you reproached me'.

οἷς

whom

Dative

relative pronoun (object of ἐν, referring to the kings)

οἷς: relative pronoun; refers back to Zebah and Zalmunna as the occasion of the taunt.

ὠνειδίσατέ

you reproached

Aor Act Indic 2 Pl · ὠνειδίζω

verb of the relative clause

→ *constative aorist*

ὠνειδίζω: 'reproach / taunt / revile'; renders ἡῖν; recalls the contemptuous refusal of v. 6; the enclitic-driven extra accent (ὠνειδίσατέ) reflects the following enclitic με.

με

me

Accusative

direct object of ὠνειδίσατε (Gideon)

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

λέγοντες

saying

Pres Act Part Nom Pl Masc · λέγω

participle of speech (introducing the quoted taunt)

→ *imperfective participle (attendant speech)*

λέγω: the participle λέγοντες ('saying') is a Hebraizing quotation-marker (רמנל) introducing the verbatim repetition of the princes' words.

μή

[surely not]

interrogative negative (quoting the taunt of v. 6)

μή: expects 'no'; the quoted sneer 'the kings are surely not yet in your hand, are they?'

χείρ

hand

Nominative

subject of the verbless quoted question

χείρ: 'hand' (metonymy for power/captives); the quoted word now stands ironically refuted.

Ζεβεε

Zebah

genitive of possession (indeclinable)

Ζεβεε: indeclinable; quoted as in v. 6.

καὶ

and

coordinate conjunction

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

Σελμανα

Zalmunna

genitive of possession (indeclinable)

Σελμανα: indeclinable; quoted as in v. 6.

νῦν

now

temporal adverb (in the quoted taunt)

νῦν: 'now'; the very word of the original sneer (v. 6), now overturned.

ἐν

in

preposition + dative (idiom: 'in your hand')

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

χειρί

hand

Dative

dative object of ἐν (locative idiom)

χείρ: 'hand'; the quoted idiom 'in your power', now true.

σου

your

Genitive

genitive of possession (with χειρί)

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

ὅτι

that

conjunction (consecutive: 'that we should give')

ὅτι: here consecutive/result, '(so) that we should give' — reproducing the logic of the refusal in v. 6.

δώσομεν

we should give

Fut Act Indic 1 Pl · δίδωμι

verb of the quoted clause

→ deliberative future (quoted)

δίδωμι: 'give'; the quoted future from v. 6, the refused provision of bread now flung back at the princes.

τοῖς

the

Dative

article (with ἀνδράσιν)

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

ἀνδράσιν

men

Dative

dative indirect object (recipients of the bread)

ἀνὴρ: 'man'; Gideon's troops, scornfully dismissed by Succoth and now vindicated.

τοῖς

the [ones]

Dative

article (substantizing the participle, attributive to ἀνδράσιν)

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

ἐκλείπουσιν

exhausted

Pres Act Part Dat Pl Masc · ἐκλείπω

attributive participle ('the men who are exhausted')

→ *imperfective participle (ongoing condition)*

ἐκλείπω: 'fail / be spent'; the participle 'the failing/exhausted ones' echoes the same verb in Gideon's original plea (v. 5, ἐκλείπουσιν), tying the reproach back to the refused mercy.

ἄρτους

loaves

Accusative

direct object of δώσομεν

ἄρτος: 'bread'; the refused provision, the crux of the whole Succoth episode.

16 καὶ ἔλαβεν τοὺς πρεσβυτέρους τῆς πόλεως ἐν ταῖς ἀκάνθαις τῆς ἐρήμου καὶ ταῖς βαρακηνιμ καὶ ἠλόησεν ἐν αὐτοῖς τοὺς ἄνδρας τῆς πόλεως

And he took the elders of the city, and with the thorns of the wilderness and the briers he threshed the men of the city with them.

Main narrative: the punishment of Succoth (fulfilling v. 7)

καὶ ἔλαβεν

The vow of v. 7 is executed: ἠλόησεν ('he threshed') fulfils ἀλόήσω, and the instruments — ἀκάνθαις ... βαρακηνιμ — match the threat exactly (with the transliteration here spelled βαρακηνιμ against αβαρκηνιν in v. 7). The grim agricultural metaphor of threshing flesh on thorns is carried out on Succoth's leadership.

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 (the seizure of the elders)

→ *constative aorist*

λαμβάνω: 'take / seize'; Gideon takes the town's elders to execute the threatened punishment.

τοὺς
the

Accusative

article (with πρεσβυτέρους)

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

πρεσβυτέρους
elders

Accusative

direct object of ἔλαβεν

πρεσβύτερος: 'elder'; the leadership of Succoth, taken for punishment.

τῆς
of 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 πρεσβυτέρους)

πόλις: 'city'; Succoth, here designated simply 'the city'.

ἐν
with

preposition + dative (instrument)

ἐν of instrument (Hebraism אֲדָמָה): 'with / by means of the thorns'.

ταῖς
the

Dative

article (with ἀκάνθαις)

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

ἀκάνθαις
thorns

Dative

dative of instrument (with ἐν)

ἄκανθα: 'thorn'; the very instrument named in the threat of v. 7, now applied.

τῆς
of the

Genitive

article (with ἐρήμου)

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

ἐρήμου
wilderness

Genitive

genitive of source (with ἀκάνθαις)

ἐρημος: 'wilderness'; the desert thorns, as in v. 7.

καὶ
and

coordinate conjunction (linking the two instruments)

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

ταῖς

the

Dative

article (with βαρακηνιμ)

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

βαρακηνιμ

briers / threshing-sledges

Dative

dative of instrument (untranslated transliteration)

βαρακηνιμ: untranslated transliteration of Hebrew מִיִּנְזָרִיב ('briers / threshing-instruments'); a spelling-variant of αβαρκηνιν in v. 7; the obscure agricultural term was left unrendered by the Greek translator; indeclinable, kind 'x'.

καὶ

and

narrative conjunction

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

ἤλότησεν

threshed

Aor Act Indic 3 Sg · ἄλοάω

main verb (the punishment carried out)

→ constative aorist (fulfilment of the vow)

ἄλοάω: 'thresh / trample out'; the aorist ἤλότησεν fulfils exactly the threatened ἄλοήσω of v. 7 — the men of Succoth are threshed with thorns.

ἐν

with

preposition + dative (instrument: 'with them')

ἐν αὐτοῖς ('with them') resumes the instrumental thorns and briers.

αὐτοῖς

them

Dative

dative of instrument (the thorns and briers)

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

τοὺς

the

Accusative

article (with ἄνδρας)

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

ἄνδρας

men

Accusative

direct object of ἤλότησεν

ἄνθρωποι: 'man'; the men of Succoth, the objects of the threshing-punishment.

τῆς

of 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'; Succoth, whose men bear the punishment for the refusal.

17 καὶ τὸν πύργον Φανουηλ κατέστρεψεν καὶ ἀπέκτεινεν τοὺς ἄνδρας τῆς πόλεως

And he tore down the tower of Penuel and killed the men of the city.

Main narrative: the punishment of Penuel (fulfilling v. 9)

καὶ τὸν πύργον Φανουηλ

The fronted object τὸν πύργον Φανουηλ executes the vow of v. 9 (κατασκάψω → κατέστρεψεν). Penuel's punishment is heavier than Succoth's: not threshing but death for its men. The terse two-clause verse seals the doubled reprisal.

καὶ

and

narrative conjunction

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

τὸν

the

Accusative

article (with πύργον; fronted object)

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

πύργον

tower

Accusative

direct object of κατέστρεψεν (fronted for emphasis)

πύργος: 'tower'; the Penuel stronghold of v. 9, now demolished.

Φανουηλ

of Penuel

genitive of relationship (indeclinable)

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

κατέστρεψεν

tore down

Aor Act Indic 3 Sg · καταστρέφω

main verb (the razing)

→ *constative aorist (fulfilment of the vow)*

καταστρέφω: 'overturn / demolish / raze'; renders γῆ; fulfils the κατασκάψω vow of v. 9 — the tower in which Penuel trusted is thrown down.

καὶ

and

narrative conjunction

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

ἀπέκτεινεν

killed

Aor Act Indic 3 Sg · ἀποκτείνω

main verb (the slaying)

→ *constative aorist*

ἀποκτείνω: 'kill / slay'; renders ἄνδρ; Penuel's punishment exceeds Succoth's — its men are put to death.

τοὺς

the

Accusative

article (with ἄνδρας)

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

ἄνδρας

men

Accusative

direct object of ἀπέκτεινεν

ἄνθρωπος: 'man'; the men of Penuel slain for their refusal.

τῆς

of 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'; Penuel, whose men are killed.

18 καὶ εἶπεν πρὸς Ζεβεε καὶ Σελμανα ποῦ οἱ ἄνδρες οὓς ἀπεκτείνετε ἐν Θαβωρ καὶ εἶπαν ὥς σύ ὥς αὐτοὶ εἰς ὁμοίωμα υἱοῦ βασιλέως

And he said to Zebah and Zalmunna, 'Where are the men whom you killed at Tabor?' And they said, 'As you are, so were they: each like the form of a king's son.'

Direct speech: Gideon's interrogation of the kings

καὶ εἶπεν

The scene pivots to private blood-vengeance. Gideon's question about 'the men at Tabor' reveals the personal motive about to surface (v. 19). The kings' answer — ὥς σύ ὥς αὐτοί, 'as you, so they', each εἰς ὁμοίωμα υἱοῦ βασιλέως ('like a king's son') — unwittingly ennobles Gideon's murdered brothers and seals their own fate by confessing the killing.

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-introducing)

→ constative aorist

λέγω: introduces Gideon's interrogation of the captive kings.

πρὸς

to

preposition + accusative (direction of speech)

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

Ζεβεε

Zebah

object of πρὸς (indeclinable)

Ζεβεε: indeclinable; addressee of the question.

καὶ
and

coordinate conjunction

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

Σελμωνα
Zalmunna

object of πρὸς (indeclinable)

Σελμωνα: indeclinable; co-addressee.

ποῦ
where

interrogative adverb (introducing the question)

ποῦ: 'where?'; opens the verbless question 'where are the men...?'

οἱ
the

Nominative

article (with ἄνδρες)

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

ἄνδρες
men

Nominative

subject of the verbless question

ἄνῃρ: 'man'; the men killed at Tabor, soon revealed to be Gideon's brothers (v. 19).

οὓς
whom

Accusative

relative pronoun (object of ἀπεκτείνετε)

οὓς: relative pronoun; introduces the clause specifying the killing.

ἀπεκτείνετε
you killed

Aor Act Indic 2 Pl · ἀποκτείνω

verb of the relative clause

→ *constative aorist*

ἀποκτείνω: 'kill'; the kings are charged with the slaying at Tabor that grounds the blood-vengeance.

ἐν
at

preposition + dative (location)

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

Θαβωρ
Tabor

object of ἐν (indeclinable place-name)

Θαβωρ: transliteration of Hebrew תֹּבֶרֶת; indeclinable; Mount Tabor, the site of the killing of Gideon's brothers.

καὶ
and

narrative conjunction

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

εἶπαν
they said

Aor Act Indic 3 Pl · λέγω

main verb (the kings' reply)

→ *constative aorist*

λέγω: introduces the kings' answer (Koine εἶπαν).

ὥς
as

comparative particle (in the correlative ὥς ... ὥς)

ὥς: 'as / like'; first member of the comparative correlative 'as you, so they'.

σύ
you

Nominative

subject of the comparison (Gideon)

σύ: second-singular pronoun; the kings compare the slain men to Gideon himself — an unwitting tribute to his murdered kin.

ὥς
so

comparative adverb (correlative: 'so [were] they')

ὥς (accented ὥς): 'so / thus'; the answering member of the ὥς ... ὥς correlative, 'as you, so they'.

αὐτοὶ
they

Nominative

subject of the second comparison member (the slain men)

αὐτός: here the independent pronoun 'they themselves', the murdered brothers.

εἰς
like / as

preposition + accusative (Hebraism: 'after the likeness of')

εἰς + accusative here renders the Hebrew כְּ ('like / as'), 'in the likeness of'.

ὁμοίωμα

likeness / form

Accusative

accusative with εἰς ('like the form of')

ὁμοίωμα: 'likeness / form / appearance'; renders רֶאֱרָא; the slain men had the bearing of royalty, magnifying the crime.

υἱοῦ

of a son

Genitive

genitive (with ὁμοίωμα: 'form of a son')

υἱός: 'son'; the slain resembled 'a king's son', i.e. princes in appearance.

βασιλέως

of a king

Genitive

genitive of relationship (with υἱοῦ: 'a king's son')

βασιλεύς: 'king'; the comparison 'sons of a king' implies Gideon's brothers were of noble, princely bearing — deepening the outrage and justifying the vengeance.

19 καὶ εἶπεν Γεδεων ἀδελφοί μου καὶ υἱοὶ τῆς μητρός μου ἦσαν ζῆ κύριος εἰ ἐζωογονήκετε αὐτοὺς οὐκ ἂν ἀπέκτεινα ὑμᾶς

And Gideon said, 'They were my brothers, the sons of my mother. As the LORD lives, if you had spared them alive, I would not have killed you.'

Direct speech: the disclosure of the blood-claim καὶ εἶπεν Γεδεων

Gideon reveals the personal stake: the slain were his full brothers (υἱοὶ τῆς μητρός μου, 'sons of my mother'). The oath formula ζῆ κύριος ('as the LORD lives') solemnizes the contrary-to-fact condition (εἰ ... οὐκ ἂν ἀπέκτεινα): had they spared his brothers, he would spare them — but they did not, so they must die. This is the lex talionis of the blood-avenger.

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-introducing)

→ constative aorist

λέγω: introduces Gideon's disclosure of the blood-claim.

Γεδεων

Gideon

subject (indeclinable)

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

ἀδελφοί

brothers

Nominative

predicate nominative (with ἦσαν)

ἀδελφός: 'brother'; the slain men are revealed as Gideon's own brothers, the ground of the vengeance.

μου

my

Genitive

genitive of relationship (with ἀδελφοί)

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

καὶ

and

coordinate conjunction (epexegetic)

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

υἱοὶ

sons

Nominative

predicate nominative (epexegetic to ἀδελφοί)

υἱός: 'son'; 'sons of my mother' specifies full brothers (not merely half-brothers), intensifying the kinship obligation.

τῆς

of the

Genitive

article (with μητρός)

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

μητρός

mother

Genitive

genitive of relationship (with υἱοί)

μήτηρ: 'mother'; 'sons of my mother' = uterine brothers, the closest kin and so most binding for blood-vengeance.

μου

my

Genitive

genitive of possession (with μητρός)

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

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

copula (predicating the kinship)

→ *stative imperfect*

εἰμί: 'be'; imperfect ἦσαν ('they were'), predicating the brotherhood of the slain.

ζῇ

lives

Pres Act Indic 3 Sg · ζάω

main verb of the oath-formula ('as the LORD lives')

→ *gnomic/asseverative present*

ζάω: 'live'; ζῇ κύριος ('as the LORD lives') is the standard OT oath-formula (יהוה حي), invoking the living God as guarantor of the solemn declaration.

κύριος

LORD

Nominative

subject of ζῇ (the Tetragrammaton)

κύριος: rendering of the Tetragrammaton יהוה; the living LORD invoked in the oath that frames the death-sentence as a sacred obligation.

εἰ

if

conditional conjunction (protasis of a contrary-to-fact condition)

εἰ: 'if'; with the following ἄν in the apodosis forms a past contrary-to-fact condition, 'if you had... I would (not) have...'

ἐζωογονήκειτε

you had spared alive

Plpf Act Indic 2 Pl · ζωογονέω

verb of the protasis (contrary-to-fact)

→ *pluperfect (unfulfilled past condition)*

ζωογονέω: 'keep alive / spare / preserve life'; the pluperfect ἐζωογονήκειτε in the protasis describes the sparing that did not happen — 'had you let them live'.

αὐτούς

them

Accusative

direct object of ἐζωογονήκειτε (the brothers)

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

οὐκ

not

negative (with the apodosis verb)

οὐ: negates the apodosis — 'I would not have killed you'.

ἄν

would

modal particle (marking the contrary-to-fact apodosis)

ἄν: modal particle; with the aorist indicative ἀπέκτεινα forms the unreal apodosis, 'I would not have killed'.

ἀπέκτεινα

I would have killed

Aor Act Indic 1 Sg · ἀποκτείνω

main verb of the apodosis (contrary-to-fact)

→ aorist indicative with ἄν (unreal past)

ἀποκτείνω: 'kill'; the aorist with ἄν and οὐκ expresses the unfulfilled mercy — since they did not spare his brothers, the implied conclusion is that he now will kill them.

ὕμᾱς

you

Accusative

direct object of ἀπέκτεινα (the kings)

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

20 καὶ εἶπεν Ιεθερ τῷ πρωτοτόκῳ αὐτοῦ ἀναστὰς ἀπόκτεινον αὐτούς καὶ οὐκ ἔσπασεν τὸ παιδάριον τὴν ῥομφαίαν αὐτοῦ ὅτι ἐφοβήθη ὅτι ἔτι νεώτερος ἦν

And he said to Jether his firstborn, 'Rise, kill them.' But the boy did not draw his sword, for he was afraid, because he was still young.

Direct speech + narratorial explanation

καὶ εἶπεν Ιεθερ

Gideon's command to his firstborn would heap dishonor on the kings (to die at a boy's hand) and initiate his heir into blood-vengeance. The narratorial double ὅτι ... ὅτι ('for... because') explains the failure: fear born of youth. The participle ἀναστὰς ('having risen') typifies the LXX's pleonastic verb of rising before a main action.

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-introducing)

→ constative aorist

λέγω: Gideon (subject implied) addresses his eldest son.

Ιεθερ

to Jether

dative recipient (indeclinable; in apposition with τῷ πρωτοτόκῳ)

Ιεθερ: transliteration of Hebrew יֶתֶר; indeclinable; Gideon's firstborn son, here functioning as the dative addressee.

τῷ

the

Dative

article (with πρωτοτόκῳ, in apposition to Ιεθερ)

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

πρωτοτόκῳ

firstborn

Dative

dative in apposition to Ἰεθερ (the recipient)

πρωτότοκος: 'firstborn'; renders בְּכֹרֶת; the eldest son, on whom the honor (and burden) of executing the kings would fall.

αὐτοῦ

his

Genitive

genitive of relationship (with πρωτοτόκῳ)

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

ἀναστὰς

rise / having risen

Aor Act Part Nom Sg Masc · ἀνίστημι

circumstantial participle (attendant to the imperative)

→ *ingressive aorist participle (pleonastic 'rise and...')*

ἀνίστημι: 'rise / stand up'; the participle ἀναστὰς is the common LXX pleonasm 'rise and (do)' rendering Hebrew קִם before an imperative — here urging the boy to action.

ἀπόκτεινον

kill

Aor Act Impv 2 Sg · ἀποκτείνω

main verb (imperative command)

→ *aorist imperative (specific command)*

ἀποκτείνω: 'kill'; the command to the boy to dispatch the kings — death at a youth's hand being a calculated humiliation.

αὐτούς

them

Accusative

direct object of ἀπόκτεινον (the kings)

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

καὶ

but

narrative conjunction (here mildly adversative)

καὶ here adversative ('but'), marking the boy's failure to obey.

οὐκ

not

negative (with ἔσπασεν)

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

ἔσπασεν

drew

Aor Act Indic 3 Sg · σπάω

main verb (the boy's failure to draw)

→ *constative aorist*

σπάω: 'draw (a sword)'; the same verb as σπωμένων (v. 10); the boy fails to unsheathe his weapon.

τὸ

the

Nominative

article (with παιδάριον)

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

παιδάριον

boy

Nominative

subject of ἔσπασεν

παιδάριον: 'boy / lad'; the same word used of the youth of Succoth (v. 14); here Gideon's young son Jether.

τὴν

the

Accusative

article (with ῥομφαίαν)

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

ῥομφαίαν

sword

Accusative

direct object of ἔσπασεν

ῥομφαία: 'sword'; the weapon the boy could not bring himself to draw.

αὐτοῦ

his

Genitive

genitive of possession (with ῥομφαίαν)

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

ὅτι

for

causal conjunction (reason for the failure)

ὅτι: 'because / for'; gives the first reason — fear.

ἐφοβήθη

he was afraid

Aor Pass Indic 3 Sg · φοβέομαι

verb of the causal clause

→ *ingressive aorist (he became afraid)*

φοβέομαι: 'fear / be afraid'; passive-form deponent; the boy's terror before so grave a deed.

ὅτι

because

causal conjunction (second, deeper reason)

ὅτι: the second ὅτι gives the underlying cause of the fear — his youth.

ἔτι

still

adverb (temporal: 'still young')

ἔτι: 'still / yet'; underscores that Jether had not yet reached the age for such an act.

νεώτερος

young

Nominative

predicate adjective (comparative used absolutely: 'young / a youth')

νέος (comp. νεώτερος): 'young / younger'; the comparative used absolutely for 'quite young / a mere youth', explaining his inability.

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

copula (with νεώτερος)

→ *stative imperfect*

εἰμί: imperfect copula 'he was', predicating the boy's youth.

21 καὶ εἶπεν Ζεβее καὶ Σελμανα ἀνάστα σὺ καὶ συνάντησον ἡμῖν ὅτι ὡς ἀνδρὸς ἡ δύναμις σου καὶ ἀνέστη Γεδεων καὶ ἀπέκτεινεν τὸν Ζεβее καὶ τὸν Σελμανα καὶ ἔλαβεν τοὺς μηνίσκους τοὺς ἐν τοῖς τραχήλοις τῶν καμήλων αὐτῶν

And Zebah and Zalmunna said, 'Rise yourself and fall upon us, for as the man is, so is his strength.' So Gideon rose and killed Zebah and Zalmunna and took the crescent ornaments that were on the necks of their camels.

Direct speech + main-narrative resolution of the execution

καὶ εἶπεν Ζεβее καὶ Σελμανα

The kings prefer death by a warrior's hand to a boy's: ἀνάστα σύ ('rise, you yourself'), with the proverb ὡς ἀνδρὸς ἡ δύναμις ('as the man, so his strength'). Gideon obliges. The verse closes the blood-vengeance and adds the taking of the μηνίσκοι (crescent ornaments) from the camels — a detail that pivots toward the spoil-narrative of vv. 24–26.

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-introducing; singular with compound subject)

→ constative aorist

λέγω: the singular εἶπεν precedes the compound subject Zebah and Zalmunna (concord by proximity).

Ζεβее
Zebah

subject (indeclinable)

Ζεβее: indeclinable; speaker of the challenge.

καὶ
and

coordinate conjunction

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

Σελμυνα
Zalmunna

subject (indeclinable)

Σελμυνα: indeclinable; co-speaker.

ἀνάστα
rise

Aor Act Impv 2 Sg · ἀνίστημι

main verb (imperative challenge)

→ aorist imperative (athematic short form)

ἀνίστημι: 'rise / stand up'; the short athematic imperative ἀνάστα ('arise!') — the kings challenge Gideon himself to do the deed.

σύ
yourself

Nominative

emphatic subject of the imperative ('you yourself')

σύ: emphatic pronoun contrasting Gideon with the timid boy — let a man do it.

καὶ
and

coordinate conjunction

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

συνάντησον
fall upon / meet

Aor Act Impv 2 Sg · συναντάω

main verb (imperative)

→ aorist imperative

συναντάω: 'meet / encounter'; here euphemistically 'fall upon / dispatch us' (נָלַצ), inviting Gideon to strike the death-blow.

הֵמָּן
us

Dative

dative complement of συνάντησον

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

ὅτι
for

causal conjunction (grounds for the challenge)

ὅτι: 'for'; introduces the proverb justifying the demand for an adult executioner.

ὥς
as

comparative particle (proverbial)

ὥς: 'as / like'; in the proverb 'as the man, so his strength' (כְּאִישׁ בְּכֹחֵוּ).

ἄνδρὸς

of a man

Genitive

genitive of comparison/possession (in the proverb)

ἄνθρωπος: 'man'; the proverb means a true warrior has a warrior's might — death by Gideon's hand is fitting and even honorable.

ἡ

the

Nominative

article (with δύναμις)

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

δύναμις

strength

Nominative

subject of the verbless proverb

δύναμις: 'power / strength'; the proverb equates a man's quality with his might; the extra accent (δύναμις) reflects the following enclitic σου.

σου

your

Genitive

genitive of possession (with δύναμις)

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

καὶ

so

narrative conjunction (consecutive: 'so')

καί here resultative ('so / then'), moving to Gideon's compliance.

ἀνέστη

rose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (Gideon's compliance)

→ *ingressive aorist*

ἀνίστημι: 'rise'; Gideon rises in response to the challenge, taking up the executioner's role his son could not.

Γεδεων

Gideon

subject (indeclinable)

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

καὶ

and

narrative conjunction

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

ἀπέκτεινεν

killed

Aor Act Indic 3 Sg · ἀποκτείνω

main verb (the execution)

→ *constative aorist*

ἀποκτείνω: 'kill'; the blood-vengeance accomplished by Gideon's own hand.

τὸν

the

Accusative

article (with Ζεβεε)

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

Ζεβεε

Zebah

direct object of ἀπέκτεινεν (indeclinable)

Ζεβεε: indeclinable; slain.

καὶ

and

coordinate conjunction

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

τὸν

the

Accusative

article (with Σελμανα)

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

Σελμανα

Zalmunna

direct object of ἀπέκτεινεν (indeclinable)

Σελμανα: indeclinable; slain with Zebah.

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 (the taking of the ornaments)

→ constative aorist

λαμβάνω: 'take'; Gideon takes the royal camel-ornaments as spoil, foreshadowing the gold-gathering of vv. 24–26.

τοὺς

the

Accusative

article (with μηνίσκους)

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

μηνίσκους

crescents

Accusative

direct object of ἔλαβεν

μηνίσκος: 'little moon / crescent ornament'; renders מִנִּיחַ; the crescent-shaped neck-ornaments of the royal camels, luxury items that reappear in the inventory of v. 26.

τοὺς

the [ones]

Accusative

article in attributive position (relative-like: 'that were on the necks')

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

ἐν

on

preposition + dative (location)

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

τοῖς

the

Dative

article (with τραχήλοις)

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

τραχήλοις

necks

Dative

dative of place (with ἐν)

τράχηλος: 'neck'; the camels' necks where the ornaments hung; the phrase recurs verbatim in v. 26.

τῶν

of the

Genitive

article (with καμήλων)

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

καμήλων

camels

Genitive

genitive of possession (with τραχήλοις)

κάμηλος: 'camel'; renders כֶּמֶל; the camels are emblematic of the Midianite raiders' wealth and mobility (cf. 6:5).

αὐτῶν

their

Genitive

genitive of possession (with καμήλων)

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

22 καὶ εἶπον ἀνὴρ Ἰσραηλ πρὸς Γεδεων κύριε ἄρξον ἡμῶν καὶ σὺ καὶ ὁ υἱός σου ὅτι σὺ ἔσωσας ἡμᾶς ἐκ χειρὸς Μαδιαμ

And the men of Israel said to Gideon, 'Rule over us, lord — both you and your son and your son's son — for you have saved us from the hand of Midian.'

Direct speech: Israel's offer of hereditary kingship

καὶ εἶπον ἀνὴρ Ἰσραηλ

The collective singular ἀνὴρ Ἰσραηλ (cf. ἀνὴρ Εφραιμ, v. 1) makes the offer corporate. The triple καὶ σὺ καὶ ὁ υἱός σου proposes dynastic rule. The vocative κύριε here is the human honorific 'lord / sir' addressed to Gideon, not the divine name — set in deliberate tension with κύριος in Gideon's reply (v. 23). The ground is salvation: σὺ ἔσωσας ('you saved us').

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-introducing; plural with collective subject)

→ constative aorist

λέγω: the plural εἶπον agrees ad sensum with the collective singular ἀνὴρ Ἰσραηλ.

ἀνὴρ

men

Nominative

subject (collective singular: 'the men of Israel')

ἀνὴρ: collective singular 'the man/men of Israel'; the Hebraism לְאִשְׂרָאֵל יִשְׂרָאֵל; the people corporately offer Gideon kingship.

Ἰσραηλ

Israel

genitive of relationship (indeclinable)

Ἰσραηλ: transliteration of Hebrew לְאִשְׂרָאֵל; indeclinable; here the people as a whole.

πρὸς

to

preposition + accusative (direction of speech)

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

Γεδεων

Gideon

object of πρὸς (indeclinable)

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

κύριε

lord / sir

Vocative

vocative of address (human honorific)

κύριος (voc. κύριε): here the human honorific 'lord / sir / master' addressed to Gideon — NOT the Tetragrammaton; the contrast with the divine κύριος of v. 23 is pointed and ironic.

ἄρξον

rule

Aor Act Impv 2 Sg · ἄρχω

main verb (imperative request)

→ aorist imperative (the offer of rule)

ἄρχω: 'rule / govern'; renders לְשִׁיחַ; the verb anchors the kingship-offer and recurs five times in vv. 22–23, where Gideon's refusal turns on it.

ἡμῶν

over us

Genitive

genitive object of ἄρχων (the ruled)

ἄρχω governs the genitive of the persons ruled, 'rule over us'.

καὶ

both

coordinate conjunction (in the καὶ ... καὶ ... series)

the καὶ ... καὶ construction enumerates the proposed dynasty — 'both you and your son...'

σύ

you

Nominative

subject (emphatic, first in the dynastic list)

σύ: emphatic pronoun; Gideon as founder of the offered dynasty.

καὶ

and

coordinate conjunction (dynastic series)

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

ὁ

the

Nominative

article (with υἱός)

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

υἱός

son

Nominative

subject (second in the dynastic list)

υἱός: 'son'; the proposed heir; the offer of hereditary succession is precisely what Gideon will refuse in v. 23 (though Abimelech will later seize it, ch. 9).

σου

your

Genitive

genitive of relationship (with υἱός)

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

ὅτι

for

causal conjunction (grounds for the offer)

ὅτι: 'because / for'; the rationale — Gideon's deliverance of Israel.

σύ

you

Nominative

emphatic subject of ἔσωσας

σύ: emphatic 'you (and no other)' saved Israel — the basis of the kingship-claim that Gideon will redirect to YHWH.

ἔσωσας

saved

Aor Act Indic 2 Sg · σώζω

verb of the causal clause

→ *constative aorist*

σώζω: 'save / deliver'; renders ἑλθῆναι; the verb of deliverance; the people credit Gideon, but his reply will insist the LORD is the true ruler and savior.

ἡμᾶς

us

Accusative

direct object of ἔσωσας

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

ἐκ

from

preposition + genitive (source/deliverance)

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

χειρὸς

hand

Genitive

genitive object of ἐκ (idiom: 'from the hand/power')

χείρ: 'hand'; idiom for power; 'from the hand of Midian' = from Midianite oppression.

Μαδιαμ

of Midian

genitive of relationship (indeclinable)

Μαδιαμ: indeclinable; the oppressor from whom Gideon delivered Israel.

23 καὶ εἶπεν πρὸς αὐτοὺς Γεδεων οὐκ ἄρξω ἐγὼ καὶ οὐκ ἄρξει ὁ υἱός μου ἐν ὑμῖν κύριος ἄρξει ὑμῶν

And Gideon said to them, 'I will not rule over you, nor will my son rule over you; the LORD shall rule over you.'

Direct speech: Gideon's theocratic refusal (theological climax)

καὶ εἶπεν πρὸς αὐτοὺς Γεδεων

The chapter's theological centerpiece. Gideon's triple use of ἄρχω inverts the people's offer: not he (οὐκ ἄρξω ἐγὼ), nor his son (οὐκ ἄρξει ὁ υἱός μου), but YHWH (κύριος ἄρξει ὑμῶν). The fronted divine name and the emphatic placement assert the theocratic ideal of Judges — Israel is to have no king but the LORD (cf. 1 Sam 8:7). The irony, developed in ch. 9, is that the ephod and Abimelech will undo this ideal.

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-introducing)

→ *constative aorist*

λέγω: introduces Gideon's refusal.

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτοὺς

them

Accusative

object of πρὸς (the men of Israel)

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

Γεδεων

Gideon

subject (indeclinable)

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

οὐκ

not

negative (with ἄρξω)

οὐ: emphatic refusal of the offer.

ἄρξω

I will rule

Fut Act Indic 1 Sg · ἄρχω

main verb (Gideon's refusal of personal rule)

→ *volitive future (decisive refusal)*

ἄρχω: 'rule'; the first of three contrasting uses; Gideon declines personal kingship.

ἐγὼ

I

Nominative

emphatic subject of ἄρξω

ἐγὼ: emphatic 'I (for my part) will not rule', heading the antithesis that ends with κύριος.

καὶ

and

coordinate conjunction

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

οὐκ

not

negative (with ἄρξει)

οὐ: refusal of dynastic succession.

ἄρξει

will rule

Fut Act Indic 3 Sg · ἄρχω

main verb (refusal of his son's rule)

→ predictive/volitive future

ἄρχω: 'rule'; the second use; Gideon rejects hereditary monarchy for his line — a refusal undone by Abimelech in ch. 9.

ὁ

the

Nominative

article (with υἱός)

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

υἱός

son

Nominative

subject of the second ἄρξει

υἱός: 'son'; Gideon's heir, whose rule he also disavows.

μου

my

Genitive

genitive of relationship (with υἱός)

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

ἐν

over / among

preposition + dative (sphere of rule: 'among you')

ἐν υἱῶν ('among / over you'), the sphere of the rule being declined.

υἱῶν

you

Dative

dative object of ἐν

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

κύριος

LORD

Nominative

subject (fronted for emphasis: the Tetragrammaton)

κύριος: the LXX rendering of the Tetragrammaton יהוה; the emphatic, fronted subject of the climactic clause — the LORD alone is Israel's true king; deliberately set against the human honorific κύριε of v. 22.

ἄρξει

shall rule

Fut Act Indic 3 Sg · ἄρχω

main verb (the theocratic affirmation)

→ predictive future (theological declaration)

ἄρχω: 'rule'; the third and climactic use; the future κύριος ἄρξει υἱῶν ('the LORD shall rule over you') states the theocratic ideal of the book of Judges.

υἱῶν

over you

Genitive

genitive object of ἄρξει (the ruled)

ἄρχω + genitive, 'rule over you'; the people are to be subjects of YHWH, not of a human dynasty.

24 καὶ εἶπεν Γεδεων πρὸς αὐτούς αἰτήσομαι παρ ὑμῶν αἶτημα καὶ δότε μοι ἀνὴρ ἐνώτιον ἐκ σκύλων αὐτοῦ
ὅτι ἐνώτια χρυσᾶ αὐτοῖς ὅτι Ισμαηλῖται ἦσαν

And Gideon said to them, 'I would make one request of you: give me, each man, an earring from his spoil' — for they had golden earrings, because they were Ishmaelites.

Direct speech + narratorial gloss (transition to the ephod) καὶ εἶπεν Γεδεων πρὸς αὐτούς

Having refused the crown, Gideon asks instead for gold — the request (αἶτημα) of an earring apiece from the spoil. The cognate-accusative αἰτήσομαι ... αἶτημα ('I will ask a request') is a Hebraism. The narratorial ὅτι-gloss explains the abundance of gold: the defeated wore golden earrings 'because they were Ishmaelites', a stock ethnic detail. This seemingly pious request sets up the fatal ephod (v. 27).

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-introducing)

→ constative aorist

λέγω: introduces Gideon's counter-request.

Γεδεων

Gideon

subject (indeclinable)

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

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτούς

them

Accusative

object of πρὸς

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

αἰτήσομαι

I will ask

Fut Mid Indic 1 Sg · αἰτέω

main verb (cognate-accusative construction)

→ volitive future ('I would ask')

αἰτέω (mid.): 'ask / request (for oneself)'; the cognate-accusative αἰτήσομαι ... αἶτημα ('I will request a request') is a Hebraism (הִשְׁתַּחֲוֹת לְאִשְׁמְאֵל) intensifying the single petition.

παρ

of / from

preposition + genitive (source of the request)

παρά + genitive, 'from / of you'.

ὕμῶν

you

Genitive

genitive object of παρά

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

αἷτημα

a request

Accusative

cognate accusative (with αἰτήσομαι)

αἷτημα: 'request / petition'; the cognate accusative of αἰτέω; emphasizes that Gideon asks one specific thing.

καὶ

and

coordinate conjunction

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

δότε

give

Aor Act Impv 2 Pl · δίδωμι

main verb (the request proper)

→ *aorist imperative (specific request)*

δίδωμι: 'give'; the imperative spells out the petition — an earring from each man's plunder.

μοι

me

Dative

dative indirect object (with δότε)

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

ἄνῃρ

each man

Nominative

distributive subject ('let each man [give]')

ἄνῃρ: here distributive 'each man', a Hebraism (שׂוֹן) governing the collective imperative — every soldier is to contribute one earring.

ἐνώτιον

earring

Accusative

direct object of δότε

ἐνώτιον: 'earring / ear-ornament'; renders עָרֶבֶד; the single golden earring each soldier is to surrender — the raw material of the ephod.

ἐκ

from

preposition + genitive (source: 'from his spoil')

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

σκύλων

spoil

Genitive

genitive object of ἐκ (source)

σκύλον (pl. σκύλα): 'spoil / plunder'; renders לְזָבָה; the booty taken from the defeated Midianites/Ishmaelites.

αὐτοῦ

his

Genitive

genitive of possession (distributive: 'his own spoil')

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

ὅτι

for

causal conjunction (narratorial explanation)

ὅτι: 'for / because'; introduces the narrator's gloss explaining the gold's abundance.

ἐνώτια

earrings

Nominative

subject of the verbless explanatory clause

ἐνώτιον: 'earring'; the enemy wore gold earrings, hence the rich yield of Gideon's request.

χρυσᾶ

golden

Nominative

attributive adjective (with ἐνώτια)

χρυσσοῦς: 'golden / of gold'; renders כָּהָן; the gold of the earrings is the substance later worked into the ephod (v. 27).

αὐτοῖς

they had

Dative

dative of possession ('to them [were] earrings')

the dative of possession αὐτοῖς ('they had') is a common Greek/Hebrew idiom for ownership.

ὅτι

because

causal conjunction (deeper explanation)

ὅτι: the second ὅτι gives the ethnographic reason — they wore earrings because they were Ishmaelites.

Ισμαηλῖται

Ishmaelites

Nominative

predicate nominative (with ἦσαν)

Ισμαηλίτης: 'Ishmaelite'; gentilic from Ισμαηλ (Ishmael); the Midianites are here identified with the Ishmaelite caravan-traders (cf. Gen 37:25–28), for whom gold earrings were characteristic; declinable gentilic, hence kind 'n'.

ἦσαν

they were

Impf Act Indic 3 Pl · εἰμί

copula (with Ισμαηλῖται)

→ *stative imperfect*

εἰμί: imperfect copula 'they were', predicating the Ishmaelite identity that explains the earrings.

25 καὶ εἶπαν διδόντες δώσομεν καὶ ἀνέπτυξεν τὸ ἱμάτιον αὐτοῦ καὶ ἔβαλεν ἐκεῖ ἀνὴρ ἐνώτιον σκύλων αὐτοῦ

And they said, 'We will gladly give them.' And he spread out his garment, and each man threw there an earring of his spoil.

Direct speech + main narrative: the eager collection καὶ εἶπαν

The people's assent is emphatic — the figura etymologica διδόντες δώσομεν ('giving we will give' = 'we will gladly/surely give') renders the Hebrew infinitive absolute (יָתַן יָתַן). Gideon spreads a garment to collect the gold; the distributive ἀνὴρ ... ('each man') matches the request of v. 24.

καὶ

and

narrative conjunction

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introducing)

→ *constative aorist*

λέγω: introduces the people's eager assent (Koine εἶπαν).

διδόντες

gladly / giving

Pres Act Part Nom Pl Masc · δίδωμι

participle in figura etymologica (intensifying δώσομεν)

→ *intensifying participle (Hebraism)*

δίδωμι: the participle διδόντες with the cognate finite δώσομεν renders the Hebrew infinitive absolute (יָתַן יָתַן), 'we will surely/gladly give'; expresses emphatic willingness.

δώσομεν

we will give

Fut Act Indic 1 Pl · δίδωμι

main verb of the reply

→ *volitive future (eager assent)*

δίδωμι: 'give'; the same verb refused by Succoth (v. 6) is here freely promised by all Israel — a pointed contrast.

καὶ

and

narrative conjunction

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

ἀνέπτυξεν

spread out

Aor Act Indic 3 Sg · ἀναπτύσσω

main verb (Gideon spreads the garment)

→ *constative aorist*

ἀναπτύσσω: 'unfold / spread out'; Gideon spreads a cloak as a receptacle for the donated gold.

τὸ

the

Accusative

article (with ἱμάτιον)

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

ἱμάτιον

garment

Accusative

direct object of ἀνέπτυξεν

ἱμάτιον: 'cloak / outer garment'; renders ἡλῆψ; spread out to receive the earrings.

αὐτοῦ

his

Genitive

genitive of possession (with ἱμάτιον)

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

καὶ

and

narrative conjunction

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

ἔβαλεν

threw

Aor Act Indic 3 Sg · βάλλω

main verb (distributive: each man casts in his earring)

→ *constative aorist (distributive)*

βάλλω: 'throw / cast'; with the distributive subject ἄνθρωποι, each soldier casts his earring into the spread cloak.

ἐκεῖ

there

adverb of place (into the garment)

ἐκεῖ: 'there'; i.e. into the spread-out garment.

ἄνθρωποι

each man

Nominative

distributive subject of ἔβαλεν

ἄνθρωποι: distributive 'each man' (ἅνθρωποι), matching the request of v. 24.

ἐνώτιον

earring

Accusative

direct object of ἔβαλεν

ἐνώτιον: 'earring'; the donated ornament.

σκύλων

spoil

Genitive

genitive of source (with ἐνώτιον: 'of his spoil')

σκύλον: 'spoil / plunder'; the source of each earring.

αὐτοῦ

his

Genitive

genitive of possession (distributive: 'his own')

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

26 καὶ ἐγένετο ὁ σταθμὸς τῶν ἐνωτίων τῶν χρυσῶν ὧν ἤτησεν χίλιοι καὶ πεντακόσιοι χρυσοὶ πάρεξ τῶν μηνίσκων καὶ τῶν στραγγαλίδων καὶ τῶν ἱματίων καὶ πορφυρίδων τῶν ἐπὶ βασιλεῦσι Μαδιαμ καὶ ἐκτὸς τῶν περιθεμάτων ἃ ἦν ἐν τοῖς τραχήλοις τῶν καμήλων αὐτῶν

And the weight of the golden earrings that he asked for was a thousand and five hundred pieces of gold, besides the crescents and the pendants and the garments and the purple robes that were on the kings of Midian, and besides the collars that were on the necks of their camels.

Narratorial inventory (background to the ephod)

καὶ ἐγένετο ὁ σταθμὸς

An itemized accounting of the spoil: the earrings alone weigh 1,500 gold shekels, with a long *πάρεξ* ... ἐκτός ('besides... apart from') list of further treasures — crescents, pendants, robes, purple, camel-collars. The catalogue's lavishness measures both the magnitude of the victory and the dangerous wealth that will be cast into the ephod of v. 27.

καὶ

and

narrative conjunction

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

ἐγένετο

was

Aor Mid Indic 3 Sg · γίνομαι

main verb (came to be / amounted to)

→ constative aorist

γίνομαι: 'become / come to be / amount to'; introduces the reckoning of the gold's weight.

ὁ

the

Nominative

article (with σταθμός)

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

σταθμός

weight

Nominative

subject of ἐγένετο

σταθμός: 'weight / measured amount'; renders *לְקַשָּׁה*; the recorded weight of the collected gold.

τῶν

of the

Genitive

article (with ἐνωτίων)

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

ἐνωτίων

earrings

Genitive

genitive (with σταθμός: 'weight of the earrings')

ἐνώτιον: 'earring'; the gold earrings whose weight is now tallied.

τῶν

the

Genitive

article (with χρυσῶν)

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

χρυσῶν

golden

Genitive

attributive adjective (with ἐνωτίων)

χρυσοῦς: 'golden'; specifying the earrings as gold.

ὧν

which

Genitive

relative pronoun (object of ἤτησεν, attracted to genitive)

ὅς: relative pronoun, genitive by attraction to ἐνωτίων; 'which he asked for'.

ἤτησεν

he asked

Aor Act Indic 3 Sg · αἰτέω

verb of the relative clause

→ constative aorist

αἰτέω: 'ask / request'; refers back to the request of v. 24.

χίλιοι

thousand

Nominative

cardinal numeral (predicate of σταθμός)

χίλιοι: 'thousand'; the first component of the weight, 1,500 (shekels of) gold.

καὶ

and

coordinate conjunction (in the compound number)

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

πεντακόσιοι

five hundred

Nominative

cardinal numeral (with χίλιοι)

πεντακόσιοι: 'five hundred'; χίλιοι καὶ πεντακόσιοι = 1,500.

χρυσοῖ

gold pieces

Nominative

noun (in apposition: 'pieces of gold')

χρυσοῦς (subst.): 'gold piece / gold shekel'; the unit of weight, here 1,500 of them.

πάρεξ

besides

improper preposition + genitive ('besides / apart from')

πάρεξ: 'besides / apart from'; introduces the list of additional spoil not included in the weighed earrings.

τῶν

the

Genitive

article (with μνηίσκων)

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

μνηίσκων

crescents

Genitive

genitive object of πάρεξ

μνηίσκος: 'crescent ornament'; the same items taken from the camels in v. 21, here listed among the surplus spoil.

καὶ

and

coordinate conjunction (list)

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

τῶν

the

Genitive

article (with στραγγαλίδων)

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

στραγγαλίδων

pendants

Genitive

genitive object of πάρεξ (list)

στραγγαλῖς: 'twisted ornament / pendant / knot-shaped jewel'; renders פְּתִילֵי ('pendants / ear-drops'); another category of royal ornament.

καὶ

and

coordinate conjunction (list)

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

τῶν

the

Genitive

article (with ἱματίων)

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

ἱματίων

garments

Genitive

genitive object of πάρεξ (list)

ἱμάτιον: 'garment / robe'; the rich robes among the spoil of the kings.

καὶ

and

coordinate conjunction (list)

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

πορφυρίδων

purple robes

Genitive

genitive object of πάρεξ (list)

πορφυρίς: 'purple robe / purple garment'; renders נָאֲרָא; the purple of royalty, marking the kings' rank; the costliest of dyed cloths.

τῶν

the [ones]

Genitive

article in attributive position (relative-like: 'that were on the kings')

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

ἐπὶ

on

preposition + dative (location: 'on the kings')

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

βασιλεῦσι

kings

Dative

dative object of ἐπὶ (those who wore the robes)

βασιλεύς: 'king'; the garments and purple were worn by the Midianite kings — royal attire as spoil.

Μαδιαμ

of Midian

genitive of relationship (indeclinable)

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

καὶ

and

coordinate conjunction

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

ἐκτός

apart from

improper preposition + genitive ('apart from / besides')

ἐκτός: 'outside / apart from / besides'; parallels πάρεξ, adding the camel-collars to the surplus list.

τῶν

the

Genitive

article (with περιθεμάτων)

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

περιθεμάτων

collars

Genitive

genitive object of ἐκτός

περίθεμα: 'thing placed around / collar / necklace'; renders נִרְגָּזִים ('neck-pendants / collars'); the ornamental camel-collars.

ἃ

which

Nominative

relative pronoun (subject of ἦν)

ὅς: relative (neuter plural) referring to the collars.

ἦν

were

Impf Act Indic 3 Sg · εἰμί

verb of the relative clause (neuter plural subject + singular verb)

→ stative imperfect

εἰμί: imperfect; the singular ἦν with neuter-plural subject ἃ is regular Greek concord (τὰ ζῶα τρέχει).

ἐν

on

preposition + dative (location)

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

τοῖς

the

Dative

article (with τραχήλοις)

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

τραχήλοις

necks

Dative

dative of place (with ἐν)

τραχήλος: 'neck'; echoing v. 21, the camels' necks where the collars hung.

τῶν

of the

Genitive

article (with καμήλων)

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

καμήλων

camels

Genitive

genitive of possession (with τραχήλοις)

κάμηλος: 'camel'; the royal camels of Midian.

αὐτῶν

their

Genitive

genitive of possession (with καμήλων)

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

27 καὶ ἐποίησεν αὐτὸ Γεδεων εἰς εφωθ καὶ ἔστησεν αὐτὸ ἐν πόλει αὐτοῦ Εφραθα καὶ ἐξεπόρνενυσεν πᾶς Ἰσραηλ ὀπίσω αὐτοῦ ἐκεῖ καὶ ἐγένετο τῷ Γεδεων καὶ τῷ οἴκῳ αὐτοῦ εἰς σκῶλον

And Gideon made it into an ephod and set it up in his city, Ophrah; and all Israel prostituted themselves after it there, and it became a snare to Gideon and to his house.

Main narrative: the fatal ephod (the chapter's dark turn)

καὶ ἐποίησεν αὐτὸ Γεδεων

The tragic reversal: the man who confessed κύριος ἄρξει (v. 23) now makes a cult object from the gold. εφωθ (the ephod) is left transliterated. The verb ἐξεπόρνενυσεν ('played the harlot after') is the Deuteronomistic idiom for idolatry; σκῶλον ('snare / stumbling-block') labels the ephod as the ruin of Gideon's house — anticipating the bloodshed of ch. 9.

καὶ

and

narrative conjunction

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

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb (the making of the ephod)

→ constative aorist

ποιέω: 'make / fashion'; Gideon works the gold into a cult object — the act that undoes his theocratic confession.

αὐτὸ

it

Accusative

direct object of ἐποίησεν (the gold)

αὐτός: 'it', referring to the collected gold of vv. 24–26.

Γεδεων

Gideon

subject (indeclinable)

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

εἰς

into

preposition + accusative (product: 'into an ephod')

εἰς of result/product, 'made it into', a Hebraism (ז).

εφωθ

ephod

accusative of product (untranslated transliteration)

εφωθ: untranslated transliteration of Hebrew עֹפֶת ('ephod'); a priestly vestment or cultic object (cf. Exod 28); here it becomes an illicit shrine-object; left transliterated by the Greek, hence kind 'x'.

καὶ

and

narrative conjunction

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

ἔστησεν

set up

Aor Act Indic 3 Sg · ἵστημι

main verb (the setting up)

→ *constative aorist*

ἵστημι: 'set / set up / establish'; Gideon installs the ephod as an object of cult in his city.

αὐτό

it

Accusative

direct object of ἔστησεν (the ephod)

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

ἐν

in

preposition + dative (location)

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

πόλει

city

Dative

dative of place (with ἐν)

πόλις: 'city'; Gideon's home city, named in apposition as Ephratha/Ophrah.

αὐτοῦ

his

Genitive

genitive of possession (with πόλει)

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

Εφραθα

Ophrah

apposition to πόλει (indeclinable place-name)

Εφραθα: transliteration of Hebrew עֶפְרָתָה (Ophrah); indeclinable; Gideon's town (cf. 6:11, 24), seat of the Abiezrites, where the ephod is installed.

καὶ

and

narrative conjunction

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

ἐξεπόρνευσεν

prostituted themselves

Aor Act Indic 3 Sg · ἐκπορνεύω

main verb (Israel's idolatry)

→ *ingressive/constative aorist*

ἐκπορνεύω: 'play the harlot / commit fornication'; renders זָנָה; the Deuteronomistic metaphor for idolatrous unfaithfulness to YHWH; here directed 'after' the ephod; recurs in v. 33 (after the Baalim).

πᾶς

all

Nominative

adjective (with Ἰσραηλ)

πᾶς: 'all'; the apostasy is comprehensive — all Israel is implicated.

Ισραηλ

Israel

subject of ἐξεπόρνευσεν (indeclinable; sg. verb)

Ισραηλ: indeclinable; the collective subject taking a singular verb.

ὀπίσω

after

improper preposition + genitive (object of the 'harlotry')

ὀπίσω: 'after'; the idolatry-idiom 'play the harlot after (an object)' (יָרַח).

αὐτοῦ

it

Genitive

genitive object of ὀπίσω (the ephod)

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

ἐκεῖ

there

adverb of place (at the shrine in Ophrah)

ἐκεῖ: 'there'; at the ephod's shrine in Ophrah, the cult-site of the apostasy.

καὶ

and

narrative conjunction

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

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb (the ephod's effect)

→ constative aorist

γίνομαι: 'become'; the ephod 'became a snare', a verdict-clause on its disastrous outcome.

τῷ

to

Dative

article (with Γεδεων)

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

Γεδεων

Gideon

dative of disadvantage (indeclinable)

Γεδεων: indeclinable; the dative 'to Gideon', the first victim of the snare.

καὶ

and

coordinate conjunction

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

τῷ

to the

Dative

article (with οἴκῳ)

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

οἴκῳ

house

Dative

dative of disadvantage (with εἰς σκῶλον)

οἶκος: 'house / household'; Gideon's whole dynasty, doomed by the events the ephod inaugurates (the fratricide of ch. 9).

αὐτοῦ

his

Genitive

genitive of possession (with οἴκῳ)

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

εἰς

for / as

preposition + accusative (predicate: 'became a snare')

εἰς of result (Hebraism לְ), 'became a snare to'.

σκῶλον

snare / stumbling-block

Accusative

predicate accusative (with εἰς)

σκῶλον: 'stumbling-block / snare / trap'; renders שָׁרִיז; the ephod becomes the cause of ruin to Gideon and his house — the chapter's theological verdict on his lapse.

28 καὶ συνεστάλη Μαδιαμ ἐνώπιον υἱῶν Ισραηλ καὶ οὐ προσέθηκαν ἄραι κεφαλὴν αὐτῶν καὶ ἡσύχασεν ἡ γῆ τεσσαράκοντα ἔτη ἐν ἡμέραις Γεδεων

And Midian was humbled before the sons of Israel and did not lift up their head any more, and the land was quiet for forty years in the days of Gideon.

Summary formula (closing the deliverance narrative) καὶ συνεστάλη Μαδιαμ

The standard Judges rest-formula closes the military narrative: the enemy subdued, the land at peace forty years. οὐ προσέθηκαν ἄραι κεφαλὴν ('they did not again lift their head') is a Hebraism for being permanently humbled; ἡσύχασεν ἡ γῆ ... ἔτη ('the land rested ... years') is the recurring refrain of the book (cf. 3:11, 30; 5:31).

καὶ

and

narrative conjunction

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

συνεστάλη

was humbled

Aor Pass Indic 3 Sg · συστέλλω

main verb (the subduing of Midian)

→ constative aorist

συστέλλω: 'draw together / reduce / humble'; the passive συνεστάλη ('was brought low / subdued') renders נִבְּלָה (Niphal); Midian is permanently broken.

Μαδιαμ

Midian

subject (indeclinable)

Μαδιαμ: indeclinable; the subdued enemy.

ἐνώπιον

before

improper preposition + genitive ('before / in the sight of')

ἐνώπιον: 'before / in the presence of'; Hebraism (עֵינֵי); Midian is humbled in Israel's sight.

υἱῶν

sons

Genitive

genitive object of ἐνώπιον

υἱός: 'son'; 'sons of Israel' (בְּנֵי יִשְׂרָאֵל), the standard designation of the people.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

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

καὶ

and

narrative conjunction

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

οὐ

not

negative (with προσέθηκαν)

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

προσέθηκαν

they continued / did again

Aor Act Indic 3 Pl · προστίθηναι

main verb (auxiliary in Hebraistic idiom 'no longer')

→ constative aorist

προστίθηναι: 'add / do again'; the idiom οὐ προσέθηκαν + infinitive ('they did not again...') renders Hebrew וַיִּשָּׁבְּרוּ לֹא ('they no longer'), a calque using προστίθηναι as an auxiliary of repetition.

ἄρραι

to lift up

Aor Act Inf · αἴρω

complementary infinitive (with προσέθηκαν)

→ constative aorist — the single act of lifting/bearing

αἴρω: 'lift / raise'; 'to lift the head' is a Hebrew idiom for reasserting power/pride; Midian never recovers.

κεφαλὴν

head

Accusative

direct object of ἄρραι (idiom)

κεφαλὴ: 'head'; in the idiom 'lift the head' = regain strength or pride; renders שָׁבַר.

αὐτῶν

their

Genitive

genitive of possession (with κεφαλὴν)

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

καὶ

and

narrative conjunction

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

ἡσύχασεν

was quiet

Aor Act Indic 3 Sg · ἡσυχάζω

main verb (the rest-formula)

→ constative aorist

ἡσυχάζω: 'be quiet / be at rest'; renders וַיָּשָׁב; the keyword of the Judges rest-refrain, 'the land had rest' (cf. 3:11, 30; 5:31).

ἡ

the

Nominative

article (with γῆ)

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

γῆ

land

Nominative

subject of ἡσύχασεν

γῆ: 'land / earth'; renders אֶרֶץ; the land of Israel at peace, the result of Gideon's deliverance.

τεσσαράκοντα

forty

cardinal numeral (with ἔτη)

τεσσαράκοντα: 'forty'; indeclinable; the typological span of a generation's rest (cf. 3:11; 5:31).

ἔτη

years

Accusative

accusative of extent of time

ἔτος: 'year'; accusative of duration, 'for forty years'.

ἐν

in

preposition + dative (temporal)

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

ἡμέραις

days

Dative

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

ἡμέρα: 'day'; 'in the days of Gideon' (בְּיָמָיו), dating the peace to his lifetime.

Γεδων

of Gideon

genitive of relationship (indeclinable)

Γεδων: indeclinable; the judge under whom the land rested.

29 καὶ ἐπορεύθη Ιεροβααλ υἱὸς Ιωας καὶ ἐκάθισεν ἐν οἴκῳ αὐτοῦ

And Jerubbaal son of Joash went and dwelt in his own house.

Main narrative: Gideon's retirement (begins the closing notices) καὶ ἐπορεύθη Ιεροβααλ

The closing biographical notices open. The alternate name Ιεροβααλ ('Jerubbaal', cf. 6:32) reappears, the form used throughout ch. 9; with the patronymic υἱὸς Ιωας it gives a formal close to the public career. ἐκάθισεν ἐν οἴκῳ αὐτοῦ ('settled in his house') marks withdrawal from leadership into private life.

καὶ

and

narrative conjunction

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (departure to private life)

→ *constative aorist*

πορεύομαι: 'go / depart'; deponent passive-form aorist; Gideon withdraws from his public role.

Ιεροβααλ

Jerubbaal

subject (indeclinable; alternate name of Gideon)

Ιεροβααλ: transliteration of Hebrew ירבעל ('let Baal contend', cf. 6:32); indeclinable; Gideon's other name, dominant in ch. 9 and in vv. 35 here.

υἱὸς

son

Nominative

appositive to Ιεροβααλ (patronymic)

υἱός: 'son'; patronymic giving formal weight to the notice.

Ιωας

of Joash

genitive of relationship (indeclinable)

Ιωας: indeclinable; Gideon's father.

καὶ

and

narrative conjunction

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

ἐκάθισεν

dwelt

Aor Act Indic 3 Sg · καθίζω

main verb (settling at home)

→ *constative aorist*

καθίζω: 'sit / settle / dwell'; renders יָשָׁב; Gideon settles into a quiet domestic life after the war.

ἐν

in

preposition + dative (location)

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

οἶκῳ

house

Dative

dative of place (with ἐν)

οἶκος: 'house / home'; Gideon's own household in Ophrah.

αὐτοῦ

his

Genitive

genitive of possession (with οἶκῳ)

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

30 καὶ τῷ Γεδεων ἦσαν ἐβδομήκοντα υἱοὶ ἐκπεπορευμένοι ἐκ μηρῶν αὐτοῦ ὅτι γυναῖκες πολλαὶ ἦσαν αὐτῷ

And Gideon had seventy sons, born of his own loins, for he had many wives.

Background notice: Gideon's large household

καὶ τῷ Γεδεων ἦσαν

A genealogical aside (dative of possession τῷ Γεδεων ἦσαν, 'Gideon had'). The seventy sons set up the slaughter of ch. 9. The polygyny (γυναῖκες πολλαί) befits a quasi-royal household — an irony beside Gideon's refusal of kingship — and prepares for the concubine's son Abimelech (v. 31).

καὶ

and

narrative conjunction

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

τῷ

to

Dative

article (with Γεδεων; dative of possession)

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

Γεδεων

Gideon

dative of possession (indeclinable: 'Gideon had')

Γεδεων: indeclinable; the dative of possession τῷ Γεδεων ἦσαν renders the Hebrew 'to Gideon were' (lit.) = 'Gideon had'.

ἦσαν

were / had

Impf Act Indic 3 Pl · εἰμί

verb of possession (with dative)

→ **stative imperfect**

εἰμί: imperfect; with the dative of possession, 'there were to Gideon' = 'Gideon had'.

ἐβδομήκοντα

seventy

cardinal numeral (with υἱοί)

ἐβδομήκοντα: 'seventy'; indeclinable; the seventy sons whose massacre opens ch. 9 (cf. the seventy-seven of Succoth, v. 14).

υἱοὶ

sons

Nominative

subject of ἦσαν

υἱός: 'son'; Gideon's numerous male offspring.

ἐκπεπορευμένοι

having come forth

Perf Mid Part Nom Pl Masc · ἐκπορεύομαι

attributive participle (with υἱοί: 'born of his loins')

→ resultative perfect participle

ἐκπορεύομαι: 'come/go forth'; the perfect participle 'having issued from his loins' is a Hebraism (יָצָא יָרְדְּ) for natural descendants — these are his own offspring.

ἐκ

from

preposition + genitive (source)

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

μηρῶν

loins

Genitive

genitive object of ἐκ (source of the offspring)

μηρός: 'thigh / loins'; renders יָרֵךְ; the euphemism 'from his loins' for biological descent.

αὐτοῦ

his

Genitive

genitive of possession (with μηρῶν)

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

ὅτι

for

causal conjunction (reason for the many sons)

ὅτι: 'because / for'; explains the large number of sons by Gideon's polygyny.

γυναῖκες

wives

Nominative

subject of the causal clause

γυνή: 'woman / wife'; Gideon's many wives, a mark of his quasi-royal status despite refusing the crown.

πολλαὶ

many

Nominative

attributive adjective (with γυναῖκες)

πολύς: 'many'; the polygamy that produced the seventy sons.

ἦσαν

were / he had

Impf Act Indic 3 Pl · εἰμί

verb of possession (with dative αὐτῷ)

→ stative imperfect

εἰμί: imperfect with dative of possession, 'he had many wives'.

αὐτῷ

he

Dative

dative of possession ('to him' = 'he had')

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

31 καὶ παλλακὴ αὐτοῦ ἦν ἐν Συχεμ καὶ ἔτεκεν αὐτῷ καὶ γε αὐτὴ υἱόν καὶ ἔθηκεν τὸ ὄνομα αὐτοῦ Αβιμελεχ

And his concubine who was in Shechem also bore him a son, and he gave him the name Abimelech.

Background notice: the Shechemite concubine and Abimelech

καὶ παλλακὴ αὐτοῦ

The notice that prepares ch. 9: the Shechem concubine bears Abimelech ('my father is king'), an ironically royal name for the son who will seize kingship by murdering the seventy. The emphatic καὶ γε αὐτὴ ('she also / even she') stresses that even the concubine added a son to the house.

καὶ

and

narrative conjunction

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

παλλακὴ

concubine

Nominative

subject (of ἦν and, by sense, of ἔτεκεν)

παλλακή: 'concubine'; renders שִׁמְרֹנִית; a secondary wife of lower status; her son Abimelech becomes the villain of ch. 9.

αὐτοῦ

his

Genitive

genitive of possession (with παλλακή)

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

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (locating the concubine)

→ *stative imperfect*

εἰμί: imperfect; 'was in Shechem', locating her in the city that will be Abimelech's power-base.

ἐν

in

preposition + dative (location)

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

Συχεμ

Shechem

object of ἐν (indeclinable place-name)

Συχεμ: transliteration of Hebrew שִׁיכֶם; indeclinable; Shechem, the concubine's home and the stage of Abimelech's coup (ch. 9).

καὶ

and

narrative conjunction

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

ἔτεκεν

bore

Aor Act Indic 3 Sg · τίκτω

main verb (the birth)

→ *constative aorist*

τίκτω: 'bear / give birth'; renders תָּלַד; the concubine bears Gideon a son.

αὐτῷ

him

Dative

dative of advantage ('bore to him')

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

καί

also

adverbial (in the emphatic καί γε: 'even / also')

καί γε: emphatic 'even / also indeed', rendering Hebrew כֵּן; stresses that the concubine too contributed a son.

γε

indeed

emphatic particle (with καί)

γε: emphatic/limitative particle reinforcing καί; the combination καί γε is a fixed LXX rendering of כֵּן.

αὐτή

she

Nominative

emphatic subject (with καί γε: 'she also')

αὐτός: emphatic 'she herself / she too', highlighting the concubine alongside the wives of v. 30.

υἰόν

son

Accusative

direct object of ἔτεκεν

υἴος: 'son'; the child Abimelech, named in the next clause.

καί

and

narrative conjunction

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

ἔθηκεν

gave / set

Aor Act Indic 3 Sg · τίθημι

main verb (the naming)

→ constative aorist

τίθημι: 'put / set / give (a name)'; the idiom ἔθηκεν τὸ ὄνομα ('he set the name') renders עָשָׂה שֵׁם / עָשָׂה שְׁמִי, the formula of name-giving.

τὸ

the

Accusative

article (with ὄνομα)

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

ὄνομα

name

Accusative

direct object of ἔθηκεν

ὄνομα: 'name'; the object of the naming-formula.

αὐτοῦ

his

Genitive

genitive of possession (with ὄνομα: 'his name')

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

Αβιμελεχ

Abimelech

accusative complement (the name given; indeclinable)

Αβιμελεχ: transliteration of Hebrew אֲבִימֶלֶךְ ('my father is king'); indeclinable; the ironically royal name of the son who will usurp kingship and slaughter his brothers (ch. 9).

32 καὶ ἀπέθανεν Γεδεων υἱὸς Ιωας ἐν πόλει αὐτοῦ καὶ ἐτάφη ἐν τῷ τάφῳ Ιωας τοῦ πατρὸς αὐτοῦ ἐν Εφραθα Αβιεσδρι

And Gideon son of Joash died in his own city and was buried in the tomb of Joash his father, in Ophrah of the Abiezrites.

Death-and-burial notice (closing the judge's record) καὶ ἀπέθανεν Γεδεων

The formal death-and-burial notice typical of the judges. The full name and patronymic (Γεδεων υἱὸς Ιωας), the ancestral tomb, and the clan-designation Ophrah-of-the-Abiezrites (Εφραθα Αβιεσδρι) give the record an annalistic completeness. The peaceful death contrasts with the violent end the ephod will bring on his house (ch. 9).

καὶ

and

narrative conjunction

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

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (the death-notice)

→ constative aorist

ἀποθνήσκω: 'die'; renders תָּמָּ; the standard death-notice verb; Gideon dies peacefully at home.

Γεδεων

Gideon

subject (indeclinable)

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

υἱὸς

son

Nominative

appositive to Γεδεων (patronymic)

υἱός: 'son'; patronymic in the formal death-notice.

Ιωας

of Joash

genitive of relationship (indeclinable)

Ιωας: indeclinable; Gideon's father, in whose tomb he is buried.

ἐν

in

preposition + dative (location)

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

πόλει

city

Dative

dative of place (with ἐν)

πόλις: 'city'; Gideon's home city Ophrah, where he died.

αὐτοῦ

his

Genitive

genitive of possession (with πόλει)

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

καὶ

and

narrative conjunction

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

ἐτάφη

was buried

Aor Pass Indic 3 Sg · θάπτω

main verb (the burial-notice)

→ *constative aorist*

θάπτω: 'bury'; the passive ἐτάφη ('was buried') in the ancestral tomb completes the honorable death-notice.

ἐν

in

preposition + dative (location)

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

τῷ

the

Dative

article (with τάφῳ)

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

τάφῳ

tomb

Dative

dative of place (with ἐν)

τάφος: 'tomb / grave'; renders קֶבֶר; the family sepulchre of Joash.

Ιωας

of Joash

genitive of possession (indeclinable: 'tomb of Joash')

Ιωας: indeclinable; the owner of the tomb.

τοῦ

the

Genitive

article (with πατρός)

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

πατρός

father

Genitive

genitive in apposition to Ιωας ('his father')

πατήρ: 'father'; identifies Joash as Gideon's father.

αὐτοῦ

his

Genitive

genitive of relationship (with πατρός)

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

ἐν

in

preposition + dative (location)

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

Εφραθα

Ophrah

object of ἐν (indeclinable place-name)

Εφραθα: transliteration of Hebrew עֶפְרָתָה (Ophrah); indeclinable; Gideon's clan town, here specified by the clan-name.

Αβιεσδρι

of the Abiezrites

genitive of relationship (indeclinable clan-designation)

Αβιεσδρι: transliteration of Hebrew אֲבִיעִזְרִי ('the Abiezrite'); indeclinable; 'Ophrah of the Abiezrites' identifies the clan of Gideon's family (cf. Αβιεζερ, v. 2).

33 καὶ ἐγένετο καθὼς ἀπέθανεν Γεδεων καὶ ἐπέστρεψαν οἱ υἱοὶ Ἰσραηλ καὶ ἐξεπόρνευσαν ὀπίσω τῶν Βααλιμ καὶ ἔθηκαν ἑαυτοῖς τῷ Βααλ διαθήκην τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεόν

And it came to pass, as soon as Gideon died, that the sons of Israel turned back and prostituted themselves after the Baalim, and they made Baal-berith their god by covenant.

Main narrative: Israel's immediate relapse (begins the closing apostasy)

καὶ ἐγένετο καθὼς ἀπέθανεν

The καὶ ἐγένετο ... καθὼς construction (Hebraistic וַיְהִי כִּי) dates the apostasy to the very moment of Gideon's death. ἐπέστρεψαν ('turned back') and ἐξεπόρνευσαν ('played the harlot', as in v. 27) describe the relapse. ἔθηκαν ... τῷ Βααλ διαθήκην ('made a covenant with Baal') yields Baal-berith ('Baal of the covenant', cf. 9:4), making the false god their own.

καὶ

and

narrative conjunction

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (Hebraistic narrative formula καὶ ἐγένετο)

→ constative aorist

γίνομαι: 'become / happen'; the formula καὶ ἐγένετο ('and it came to pass') renders וַיְהִי , a temporal frame introducing the apostasy.

καθὼς

as soon as

temporal conjunction (with the formula)

καθὼς: here temporal 'when / as soon as' (וַחֲמִישָׁה); dates the relapse precisely to Gideon's death.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

verb of the temporal clause

→ constative aorist

ἀποθνήσκω: 'die'; the death of Gideon removes the restraint and the apostasy follows at once.

Γεδεων

Gideon

subject of ἀπέθανεν (indeclinable)

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

καὶ

that / and

apodotic καὶ (resuming after the temporal clause)

καὶ here apodotic, introducing the main clause after καὶ ἐγένετο καθὼς (a Hebraism).

ἐπέστρεψαν

turned back

Aor Act Indic 3 Pl · ἐπιστρέφω

main verb (the relapse)

→ constative aorist

ἐπιστρέφω: 'turn back / return'; here of apostasy — Israel 'turns back' to idolatry (renders וַיָּשׁוּב in the sense of relapse).

οἱ

the

Nominative

article (with υἱοὶ)

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

υἱοὶ

sons

Nominative

subject of ἐπέστρεψαν

υἱός: 'son'; 'the sons of Israel', the apostatizing people.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

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

καὶ

and

narrative conjunction

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

ἐξεπόρνευσαν

prostituted themselves

Aor Act Indic 3 Pl · ἐκπορνέω

main verb (the idolatry)

→ *constative aorist*

ἐκπορνέω: 'play the harlot'; the same idolatry-verb as v. 27, now of the worship of the Baalim — the relapse echoes the ephod-apostasy.

ὀπίσω

after

improper preposition + genitive (object of the harlotry)

ὀπίσω: 'after'; the idiom 'play the harlot after (gods)' (יְהִי אַחֲרֵי).

τῶν

the

Genitive

article (with Βααλῖμ)

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

Βααλῖμ

Baalim

genitive object of ὀπίσω (indeclinable; Hebrew plural)

Βααλῖμ: transliteration of Hebrew בָּאִלִּים, the plural of בָּאֵל ('Baal / lord'); indeclinable; the various local Baal-deities, the recurring object of Israel's apostasy in Judges (cf. 2:11; 3:7).

καὶ

and

narrative conjunction

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

ἔθηκαν

they made

Aor Act Indic 3 Pl · τίθημι

main verb (the covenant-making)

→ *constative aorist*

τίθημι: 'set / make / establish'; the idiom ἔθηκαν ... διαθήκην ('made a covenant') renders בָּרַתְּ בְּרִית; Israel covenants with Baal, the inversion of covenant with YHWH.

ἐαυτοῖς

for themselves

Dative

reflexive dative of advantage ('for themselves')

ἐαυτοῦ: reflexive pronoun; 'for themselves', stressing Israel's deliberate self-binding to Baal.

τῷ

with

Dative

article (with Βααλ; dative of the covenant-partner)

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

Βααλ

Baal

dative of association (the covenant-partner; indeclinable)

Βααλ: transliteration of Hebrew בָּאֵל ('lord / Baal'); indeclinable; covenanting τῷ Βααλ διαθήκην yields the deity-name Baal-berith ('Baal of the covenant', cf. 9:4).

διαθήκην covenant Accusative <i>direct object of ἔθηκεν</i> διαθήκη: 'covenant / treaty'; renders בְּרִית; the covenant Israel makes with Baal — the antithesis of the Sinai covenant with YHWH.	τοῦ [so as] Genitive <i>article with articular infinitive (genitive of purpose/result)</i> τοῦ + infinitive (τοῦ εἶναι) of purpose/result, 'that he should be / to make him be'.	εἶναι to be Pres Act Inf · εἰμί <i>articular infinitive (purpose/result)</i> → <i>durative present infinitive (ongoing state)</i> εἰμί: 'be'; the infinitive expresses the purpose of the covenant — that Baal should be their god.	αὐτοῖς to them Dative <i>dative of advantage (with εἶναι: 'be to them')</i> the dative αὐτοῖς with εἶναι, 'to be to them a god' = 'be their god'.
αὐτόν him Accusative <i>accusative subject of the infinitive εἶναι (Baal)</i> αὐτός: the accusative subject of the infinitive, referring to Baal.	εἰς as <i>preposition + accusative (predicate: 'as a god')</i> εἰς of predicate (Hebraism לְ), 'to be as a god to them'.	θεόν god Accusative <i>predicate accusative (with εἰς)</i> θεός: 'god'; here the false god Baal, set up in place of YHWH — the climax of the apostasy.	

34 καὶ οὐκ ἐμνήσθησαν οἱ υἱοὶ Ἰσραὴλ κυρίου τοῦ θεοῦ τοῦ ῥυσαμένου αὐτοὺς ἐκ χειρὸς πάντων τῶν θλιβόντων αὐτοὺς κυκλόθεν

And the sons of Israel did not remember the LORD their God, who had delivered them from the hand of all their enemies round about.

Narratorial indictment (theological summary of the apostasy) καὶ οὐκ ἐμνήσθησαν

The narrator's twofold charge (vv. 34–35): forgetting God and forgetting Gideon. οὐκ ἐμνήσθησαν ('they did not remember') names the root of covenant-breach — ingratitude. The articular participle τοῦ ῥυσαμένου ('who delivered') recalls YHWH's whole saving record, against which the apostasy stands condemned.

καὶ

and

narrative conjunction

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

οὐκ

not

negative (with ἐμνήσθησαν)

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

ἐμνήσθησαν

remembered

Aor Pass Indic 3 Pl · μὴνέσκομαι

main verb (the failure to remember)

→ *constative aorist*

μὴνέσκομαι: 'remember / be mindful of'; passive-form deponent governing the genitive (κυρίου); 'they did not remember the LORD' names the ingratitude at the heart of the apostasy (renders רָכַז).

οἱ

the

Nominative

article (with υἱοὶ)

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

υἱοὶ

sons

Nominative

subject of ἐμνήσθησαν

υἱός: 'son'; 'the sons of Israel', the forgetful people.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

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

κυρίου

LORD

Genitive

genitive object of ἐμνήσθησαν (the Tetragrammaton)

κύριος: the LXX rendering of the Tetragrammaton יהוה; the genitive is governed by the verb of remembering; the very God they covenanted to forsake (v. 33).

τοῦ

the

Genitive

article (with θεοῦ)

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

θεοῦ

God

Genitive

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

θεός: 'God'; 'the LORD their God' (יהוה אלהים), the full covenant title against which Baal (v. 33) is the usurper.

τοῦ

the

Genitive

article (with the participle ῥυσαμένου)

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

ῥυσαμένου

who delivered

Aor Mid Part Gen Sg Masc · ῥύομαι

attributive participle (with θεοῦ: 'who delivered them')

→ *constative aorist participle*

ῥύομαι: 'rescue / deliver'; renders / רָצַץ; the articular participle recalls YHWH's whole saving record, the basis for the indictment of forgetfulness.

αὐτούς

them

Accusative

direct object of ῥυσαμένου

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

ἐκ

from

preposition + genitive (source of deliverance)

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

χειρὸς

hand

Genitive

genitive object of ἐκ (idiom: 'from the hand/power')

χείρ: 'hand'; idiom for power; 'from the hand of all their enemies'.

πάντων

all

Genitive

attributive adjective (with τῶν θλιβόντων)

πᾶς: 'all'; emphasizes the comprehensiveness of YHWH's past deliverances.

τῶν

the [ones]

Genitive

article (substantizing the participle θλιβόντων)

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

θλιβόντων

oppressing

Pres Act Part Gen Pl Masc · θλίβω

substantival participle ('those who oppressed them' = their enemies)

→ imperfective participle (characteristic action)

θλίβω: 'press / afflict / oppress'; the participle 'those who oppress them' designates Israel's surrounding enemies (renders מְלִיצֵי / מְלִיצֵיָא).

αὐτούς

them

Accusative

direct object of θλιβόντων

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

κυκλόθεν

round about

adverb of place ('on every side')

κυκλόθεν: 'all around / round about'; renders כִּבְרֵי; stresses that YHWH delivered Israel from enemies on every side — magnifying the ingratitude.

35 καὶ οὐκ ἐποίησαν ἔλεος μετὰ τοῦ οἴκου Ιεροβααλ αὐτός ἐστιν Γεδεων κατὰ πάντα τὰ ἀγαθὰ ἃ ἐποίησεν μετὰ Ισραηλ

And they showed no covenant-kindness to the house of Jerubbaal, that is, Gideon, in return for all the good that he had done for Israel.

Narratorial indictment + closing identification (end of the Gideon cycle)

καὶ οὐκ ἐποίησαν ἔλεος

The second charge: ingratitude toward Gideon's house. The idiom ἐποίησαν ἔλεος μετὰ ('showed kindness with/to') renders עָלַדְתָּ נְפִשְׁךָ, covenant-loyalty. The parenthetical αὐτός ἐστιν Γεδεων ('that is, Gideon') glosses Jerubbaal for the reader and closes the cycle. The clause looks ahead to ch. 9, where the slaughter of the seventy is the concrete failure of ἔλεος.

καὶ

and

narrative conjunction

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

οὐκ

not

negative (with ἐποίησαν)

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

ἐποίησαν

showed / did

Aor Act Indic 3 Pl · ποιέω

main verb (the failure of covenant-kindness)

→ *constative aorist*

ποιέω: 'do / make / show'; the idiom ποιέω ἔλεος μετά ('show kindness toward') renders $\text{QY } \text{DQY } \text{HXY}$ — Israel failed to requite Gideon's house.

ἔλεος

kindness / mercy

Accusative

direct object of ἐποίησαν

ἔλεος: 'mercy / loyal love / kindness'; renders DQY (covenant-loyalty); the loyalty Israel owed Gideon's house but withheld — fulfilled negatively in ch. 9.

μετά

with / to

preposition + genitive (idiom: 'kindness with/toward')

μετά + genitive in the idiom ποιέω ἔλεος μετά ('deal kindly with'), a Hebraism (QY).

τοῦ

the

Genitive

article (with οἴκου)

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

οἴκου

house

Genitive

genitive object of μετά

οἶκος: 'house / household'; the family of Gideon, soon devastated in ch. 9 — the concrete denial of ἔλεος.

Ιεροβααλ

of Jerubbaal

genitive of relationship (indeclinable)

Ιεροβααλ: indeclinable; Gideon's alternate name (6:32), glossed in the next clause.

αὐτός

that is / he himself

Nominative

subject of the parenthetical identification (ἐστίν)

αὐτός: 'he himself'; in the gloss αὐτός ἐστίν Γεδεων ('he is Gideon'), identifying Jerubbaal for the reader.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (the equative gloss)

→ *gnomic present*

εἰμί: 'be'; the equative copula identifying Jerubbaal with Gideon.

Γεδεων

Gideon

predicate nominative of the gloss (indeclinable)

Γεδεων: indeclinable; the name with which the cycle closes.

κατά

according to / in return for

preposition + accusative ('in keeping with / in return for')

κατά + accusative, 'according to / in proportion to'; here 'in return for all the good', measuring the ingratitude against Gideon's benefactions.

πάντα

all

Accusative

attributive adjective (with τὰ ἀγαθά)

παῖς: 'all'; the totality of Gideon's good deeds, against which Israel's ingratitude is weighed.

τὰ

the

Accusative

article (with ἀγαθά)

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

ἀγαθὰ

good things

Accusative

object of κατά (the benefactions)

ἀγαθός (subst. neut. pl.): 'good things / benefits'; renders תְּבוּטָה; Gideon's deliverance of Israel, the good for which they showed no gratitude.

ὃς

which

Accusative

relative pronoun (object of ἐποίησεν)

ὃς: relative pronoun (neuter plural) referring to τὰ ἀγαθά.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of the relative clause (Gideon's benefactions)

→ *constative aorist*

ποιέω: 'do'; Gideon's good deeds for Israel — the deliverance from Midian, now ungratefully forgotten.

μετά

for / with

preposition + genitive (idiom: 'did good with/for Israel')

μετά + genitive, 'with / for Israel' (ὁ υἱ), the beneficiary of Gideon's deeds — the closing word of the cycle is the people he served.

Ἰσραηλ

Israel

genitive object of μετά (indeclinable)

Ἰσραηλ: indeclinable; the closing word of the chapter, naming the ungrateful people for whom Gideon labored.

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.