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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Judges, Chapter 9

KPITAI Θ'

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

Abimelech seizes kingship through bloodshed, and Jotham's curse returns on him and Shechem.

Translation & textual notes

The Greek text of Judges 9 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Judges survives in two divergent Greek text-forms (the A-text, best represented by Codex Alexandrinus, and the B-text of Codex Vaticanus); Rahlfs prints both in parallel for much of the book, and the reference annotated here is the verbatim form supplied in the source. Judges 9 is the longest chapter in the book (57 verses) and recounts the bloody reign of Abimelech son of Jerubbaal (Gideon): his conspiracy at Shechem and the slaughter of his seventy brothers on a single stone (vv.

1–6), Jotham's fable of the trees seeking a king — the olive, the fig, the vine, and finally the bramble (ἡ ῥάμνος, vv. 7–15) — and his curse (vv. 16–21); the divine sending of an evil spirit (πνεῦμα πονηρόν) between Abimelech and the lords of Shechem (vv. 22–25); the revolt of Gaal son of Ebed and Zebul's counter-ambush (vv. 26–41); the razing of Shechem and its sowing with salt (ἔσπειρεν εἰς ἄλας, v. 45) and the burning of the tower-temple of Baal-berith (vv. 46–49); and finally Abimelech's death at Thebez when a woman drops a millstone (κλάσμα ἐπιμυλίου) on his head and he has his armor-bearer dispatch him lest it be said that a woman killed him (vv. 50–54). The narrator closes with an explicit theology of retribution: God returns Abimelech's wickedness on his own head and fulfils Jotham's curse (vv. 56–57). Several Hebraisms mark the LXX rendering: the dual asseverative καὶ γε ('and indeed', vv. 19, 49), the idiom ἐν τοῖς ὠσίν ('in the ears', vv. 2–3), the transliterated cultic term ελλουλιμ (v. 27, Hebrew הַלְלוּלִים, 'festal praises'), and the proverbial 'bone of you and flesh of you' (ὁστοῦν ὑμῶν καὶ σὰρξ ὑμῶν, v. 2) for kinship.

Discourse structure of the chapter

A · 9:1–6

Abimelech's conspiracy and the slaughter of the seventy on one stone

Abimelech goes to his mother's kin at Shechem and persuades them that rule by one man — himself, their bone and flesh — is better than rule by Jerubbaal's seventy sons (vv. 1–3). Funded with seventy pieces of silver from the temple of Baal-berith, he hires worthless and reckless men, slaughters his seventy brothers on a single stone (only the youngest, Jotham, escapes by hiding), and is crowned king by the lords of Shechem at the oak of the standing-stone (vv. 4–6).

B · 9:7–15

Jotham's fable of the trees and the bramble-king

From the top of Mount Gerizim Jotham cries out his parable: the trees go to anoint a king over themselves. The olive, the fig, and the vine each refuse, unwilling to abandon their God-and-man-blessing fruit to 'wave over the trees' (vv. 8–13). Only the worthless bramble (ἡ ῥάμνος) accepts, offering illusory shade and threatening fire that will devour the cedars of Lebanon if the trees are not anointing it in good faith (vv. 14–15) — a transparent indictment of Shechem's choice of Abimelech.

C · 9:16–21

Jotham's application and curse, and his flight

Jotham presses the fable home: if Shechem has acted in truth and integrity toward Jerubbaal's house in making Abimelech king, let them rejoice in him (vv. 16–19); but if not, let fire come out from Abimelech and devour the lords of Shechem, and fire from them devour Abimelech (v. 20). Having pronounced the curse, Jotham flees to Beer and dwells there for fear of his brother (v. 21).

D · 9:22–25

The evil spirit and the breach between Abimelech and Shechem

After Abimelech rules Israel three years (v. 22), God sends an evil spirit (πνεῦμα πονηρόν) between him and the lords of Shechem, so that they deal treacherously with him — bringing the blood-guilt of the seventy back upon both Abimelech and his accomplices (vv. 23–24). The men of Shechem set ambushers on the mountaintops who rob all who pass, and word reaches Abimelech (v. 25).

E · 9:26–41

Gaal son of Ebed's revolt and Zebul's counter-ambush

Gaal son of Ebed comes to Shechem and wins the citizens' confidence; at the vintage feast in the temple of their god they curse Abimelech, and Gaal openly defies him (vv. 26–29). Zebul, ruler of the city, secretly reports the sedition to Abimelech and advises a night ambush (vv. 30–33). Abimelech advances; Zebul taunts Gaal as he mistakes the approaching troops, then drives him out to battle — Gaal is routed and expelled from Shechem (vv. 34–41).

F · 9:42–49

The razing of Shechem and the burning of the tower-temple

The next day Abimelech ambushes the people in the field, storms the city, kills its people, razes it, and sows it with salt (vv. 42–45). The lords of the tower of Shechem take refuge in the stronghold of the temple of Baal-berith (Baithēl-berith); Abimelech and his men cut branches from Mount Hermon/Zalmon, pile them against the stronghold, and burn it — about a thousand men and women perish (vv. 46–49), fulfilling the first half of Jotham's curse.

G · 9:50–57

Abimelech's death at Thebez and the retribution fulfilled

Abimelech besieges Thebez and approaches the door of its strong inner tower to burn it, but a woman drops a piece of millstone on his head and crushes his skull (vv. 50–53). To avoid the shame of dying by a woman's hand, he has his armor-bearer run him through (v. 54). Israel disperses (v. 55), and the narrator declares that God returned the wickedness of Abimelech and of the men of Shechem upon their own heads, fulfilling Jotham's curse (vv. 56–57).

1 καὶ ἐπορεύθη Αβιμελεχ υἱὸς Ιεροβααλ εἰς Συχεμ πρὸς ἀδελφούς μητρὸς αὐτοῦ καὶ ἐλάλησεν πρὸς αὐτοὺς καὶ πρὸς πᾶσαν συγγένειαν οἴκου πατρὸς μητρὸς αὐτοῦ λέγων

And Abimelech son of Jerubbaal went to Shechem to his mother's brothers and spoke to them and to all the kindred of his mother's father's house, saying:

New narrative episode (the Abimelech cycle begins) καὶ ἐπορεύθη Αβιμελεχ

The chapter opens with the standard Hebraizing καί-parataxis (וְ); Abimelech is introduced by patronymic (υἱὸς Ιεροβααλ) to bind this episode to the Gideon narrative of chs. 6–8. The move εἰς Συχεμ πρὸς ἀδελφούς μητρὸς establishes that his power base is his maternal Shechemite kin — the seed of the coming conspiracy.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (narrative movement)

→ constative aorist (single completed journey)

πορεύομαι: 'go / travel / proceed'; the deponent aorist passive ἐπορεύθη is the standard LXX rendering of וָלַךְ; it opens the episode by setting Abimelech in motion toward his mother's clan, the geographical and political pivot of the whole chapter.

Αβιμελεχ

Abimelech

subject (indeclinable proper noun)

Αβιμελεχ: transliteration of Hebrew אֲבִימֶלֶךְ ('my father is king'), an ominously apt name for one who seizes kingship; indeclinable in the LXX; he is the son of Gideon/Jerubbaal by a Shechemite concubine (8:31).

υἱὸς

son

Nominative

appositive to Αβιμελεχ (patronymic)

υἱός: 'son'; renders יָדָא; the patronymic phrase υἱὸς Ιεροβααλ links Abimelech to the Gideon cycle and frames the coming fratricide as a crime against his own father's house.

Ιεροβααλ

Jerubbaal

genitive of relationship (indeclinable: 'of Jerubbaal')

Ιεροβααλ: transliteration of Hebrew יֵרֻבְבָּאֵל ('let Baal contend'), the alternate name given Gideon at 6:32 after he tore down Baal's altar; indeclinable; its recurrence throughout the chapter (vv. 1, 2, 5, 16, 19, 24, 28, 57) keeps the wronged father's house in view.

εἰς

to

preposition + accusative (direction)

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

Συχεμ

Shechem

accusative object of εἰς (indeclinable place-name)

Συχεμ: transliteration of Hebrew שִׁיכֶם; indeclinable; the ancient covenant city in the hill-country of Ephraim, Abimelech's maternal home and the stage for the whole episode; the alternate spelling Σικιμα/Σικιμων also occurs in this chapter (vv. 6–7 etc.).

πρὸς

to

preposition + accusative (direction toward persons)

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

ἀδελφούς

brothers

Accusative

accusative object of πρὸς

ἀδελφός: 'brother / kinsman'; renders Πῑ; here the maternal uncles ('mother's brothers'), Abimelech's Shechemite blood-relations whom he will recruit; the word ἀδελφός is darkly ironic in a chapter dominated by the murder of his actual brothers.

μητρός

mother's

Genitive

genitive of relationship (modifying ἀδελφούς)

μήτηρ: 'mother'; renders Μῑ; Abimelech's mother was a Shechemite concubine, which gives him a claim on Shechem's loyalty that his half-brothers (sons of Gideon's wives) lack.

αὐτοῦ

his

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (introducing the conspiracy speech)

→ *constative aorist (single speech-act)*

λαλέω: 'speak'; renders ἑῑ; introduces Abimelech's persuasion of his kin; the aorist sets up the direct address that follows in v. 2.

πρὸς

to

preposition + accusative

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

αὐτούς

them

Accusative

accusative object of πρὸς

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

καὶ

and

coordinate conjunction

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

πρὸς

to

preposition + accusative

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

πᾶσαν

all

Accusative

attributive adjective (modifying συγγένειαν)

πᾶς: 'all / whole'; the feminine accusative πᾶσαν agrees with συγγένειαν, extending Abimelech's appeal to the entire maternal clan, not merely the uncles.

συγγένειαν

kindred

Accusative

accusative object of πρὸς

συγγένεια: 'kinship / family / clan'; renders תַּיִתָּה; the extended kin-group of Abimelech's mother; the social unit he mobilises for his bid for power.

οἴκου

house

Genitive

genitive of relationship (with συγγένειαν)

οἶκος: 'house / household'; renders תַּיִתָּה; the layered genitive chain οἴκου πατρὸς μητρὸς ('of the house of the father of his mother') is a Hebraic way of designating Abimelech's maternal grandfather's clan.

πατρὸς

father's

Genitive

genitive of relationship (with οἴκου)

πατήρ: 'father'; renders אָבִי; here the maternal grandfather; the genitive chain pinpoints the precise lineage-group whose backing Abimelech seeks.

μητρὸς

mother's

Genitive

genitive of relationship (with πατρός)

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

αὐτοῦ

his

Genitive

genitive of possession

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

λέγων

saying

Pres Act Ptc Nom Masc Sg · λέγω

circumstantial participle (Hebraizing speech-marker)

→ imperfective participle (Hebraizing speech-marker)

λέγω (pres. ptc.): the participle λέγων renders the Hebrew לֵאמֹר, a near-formulaic marker introducing direct speech in the LXX; it sets up Abimelech's words in v. 2.

2 λαλήσατε δὴ ἐν τοῖς ὠσὶν πάντων τῶν ἀνδρῶν Συχεμ τί τὸ ἀγαθὸν ὑμῖν κυριεῦσαι ὑμῶν ἑβδομήκοντα ἀνδρας πάντας υἱοὺς Ιεροβααλ ἢ κυριεύειν ὑμῶν ἄνδρα ἓνα καὶ μνήσθητε ὅτι ὀστοῦν ὑμῶν καὶ σὰρξ ὑμῶν εἰμι

Speak, please, in the ears of all the men of Shechem: 'Which is better for you, that seventy men, all the sons of Jerubbaal, rule over you, or that one man rule over you?' And remember that I am your bone and your flesh.

Direct speech: the conspiracy proposal λαλήσατε δὴ

Abimelech's rhetoric is a calculated false dilemma: he frames collective rule by the seventy (which was never proposed) against monarchy by one, then clinches it with the kinship-claim ὀστοῦν ὑμῶν καὶ σὰρξ ὑμῶν ('your bone and flesh', cf. Gen 29:14). The particle δὴ ('please / now') and the imperative λαλήσατε turn his uncles into his canvassers.

λαλήσατε

speak

Aor Act Impv 2 Pl · λαλέω

main verb (imperative to his kin)

→ ingressive aorist imperative (commission to canvass)

λαλέω: 'speak'; the aorist imperative commissions his maternal kin to lobby the Shechemite assembly on his behalf; Abimelech works through proxies rather than appearing as the self-interested petitioner.

δὴ

please / now

hortatory particle (softening/urging the imperative)

δὴ: an enclitic particle of entreaty or urgency rendering Hebrew נָּא ; it lends the command a tone of persuasive appeal — 'do speak, won't you.'

ἐν

in

preposition + dative (Hebraic idiom 'in the ears')

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

τοῖς

the

Dative

article

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

ὠσίν

ears

Dative

dative object of ἐν (idiomatic: 'in the ears of')

οἶς (pl. ὠτα, dat. ὠσίν): 'ear'; the idiom λαλέω ἐν τοῖς ὠσίν renders the Hebrew יְגַדֵּל בְּאָזְנוֹ ('speak in the ears of'), a Hebraism for addressing someone directly and persuasively (cf. Exod 11:2).

πάντων

all

Genitive

attributive adjective (modifying ἀνδρῶν)

πᾶς: 'all'; emphasises that the whole citizen body of Shechem is to be canvassed.

τῶν

the

Genitive

article

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

ἀνδρῶν

men

Genitive

genitive of relationship (with ὠσίν: 'the ears of the men')

ἀνὴρ: 'man'; renders לַיְיָ ('lord / citizen') here; οἱ ἄνδρες Συχεμ are 'the lords / leading citizens of Shechem' (Hebrew יְהוּדָה), the propertied freemen who hold the city's political power — note this is ἄνδρες, not κύριος.

Συχεμ

Shechem

genitive of relationship (indeclinable: 'of Shechem')

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

τί

what / which

Nominative

interrogative pronoun (subject of the implied predicate)

τίς: interrogative 'what / which'; introduces the false-dilemma question Abimelech wants posed; renders the Hebrew interrogative מַה.

τὸ

the

Nominative

article (substantivizing ἀγαθόν)

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

ἀγαθόν

good / better

Nominative

predicate adjective (substantivized: 'the good [thing]')

ἀγαθός: 'good'; the substantivized τὸ ἀγαθόν ('the good thing / what is better') frames the choice in terms of the Shechemites' own advantage — a self-interested calculus, not justice.

ὕμῃν

for you

Dative

dative of advantage ('good for you')

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

κυριεῦσαι

to rule

Aor Act Inf · κυριεύω

epexegetic infinitive (explaining τὸ ἀγαθόν: the first option)

→ temporal aorist infinitive ('when they exercised dominion')

κυριεύω: 'rule over / be lord of'; renders לַיְיָ; the infinitive presents the first horn of the dilemma — collective lordship by the seventy; the verb is cognate with κύριος but here denotes ordinary human dominion.

ὕμῶν

over you

Genitive

genitive object of κυριεῦσαι (the ruled)

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

ἐβδομήκοντα

seventy

numeral (modifying ἄνδρας; indeclinable cardinal)

ἐβδομήκοντα: 'seventy'; indeclinable cardinal; the seventy sons of Jerubbaal (a round number for a large household, cf. 8:30); Abimelech's rhetorical exaggeration that 'seventy men' would jointly rule is a fiction designed to make monarchy seem the rational alternative.

ἄνδρας

men

Accusative

accusative subject of κυριεῦσαι (subject of the infinitive)

ἄνῃρ: 'man'; the accusative subject of the infinitive κυριεῦσαι, identifying the seventy sons as the would-be collective rulers.

πάντας

all

Accusative

attributive adjective (modifying ἄνδρας/υἱούς)

πᾶς: 'all'; stresses the full count of the seventy, heightening the contrast with the single ruler of the second option.

υἱούς

sons

Accusative

accusative in apposition to ἄνδρας

υἱός: 'son'; in apposition to ἄνδρας, identifying the seventy as the sons of Jerubbaal — the legitimate heirs whom Abimelech intends to eliminate.

Ιεροβααλ

of Jerubbaal

genitive of relationship (indeclinable)

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

ἢ

or

disjunctive conjunction (presenting the alternative)

ἢ: 'or'; the disjunctive sets up the second horn of the false dilemma — rule by one man, i.e. Abimelech himself.

κυριεύειν

to rule

Pres Act Inf · κυριεύω

epexegetic infinitive (the second option)

κυριεύω (pres. inf.): the present infinitive (durative) for the second option may subtly favour it — settled, ongoing single rule against the cumbersome collective; the aspectual contrast with the aorist κυριεῦσαι is rhetorically suggestive.

ὑμῶν

over you

Genitive

genitive object of κυριεύειν

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

ἄνδρα

man

Accusative

accusative subject of κυριεύειν

ἄνῃρ: 'man'; the single ruler — Abimelech, though unnamed, is the obvious referent.

ἓνα

one

Accusative

attributive numeral (modifying ἄνδρα)

εἷς, μία, ἓν: 'one'; the masculine accusative ἓνα stresses singularity — the rhetorical heart of the proposal: 'one man' versus 'seventy'.

καὶ

and

coordinate conjunction (linking to the clinching appeal)

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

μνησθητε

remember

Aor Pass Impv 2 Pl · μνησθῆσθε

main verb (imperative: the kinship appeal)

→ *ingressive aorist imperative (call to mind)*

μνησθῆσθε: 'remember / call to mind'; renders רָחַץ; the imperative drives home the decisive argument — kinship; Abimelech bids the Shechemites weigh blood-loyalty over legitimacy.

ὅτι

that

conjunction (introducing object clause of μνησθητε)

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

ὀστοῦν

bone

Nominative

predicate nominative (with εἰμι: 'I am bone')

ὀστοῦν: 'bone'; the phrase ὀστοῦν ὑμῶν καὶ σὰρξ ὑμῶν renders the Hebrew kinship idiom $\text{עצמותי וְעַצְמוֹתְךָ}$ ('your bone and your flesh', cf. Gen 29:14; 2 Sam 5:1); it asserts the closest blood-solidarity to claim the Shechemites' allegiance.

ὑμῶν

your

Genitive

genitive of relationship (with ὀστοῦν)

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

καὶ

and

coordinate conjunction

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

σὰρξ

flesh

Nominative

predicate nominative (with εἰμι)

σὰρξ: 'flesh'; renders בָּשָׂר ; the second member of the kinship merism; together 'bone and flesh' denote complete consanguinity — the rhetorical clincher of Abimelech's appeal.

ὑμῶν

your

Genitive

genitive of relationship (with σὰρξ)

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

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

copula (linking subject 'I' to the kinship predicates)

→ *stative present (existing relationship)*

εἰμί: 'be'; the copula asserts Abimelech's standing relationship of kinship; the present tense frames it as an abiding fact on which loyalty is owed.

3 καὶ ἐλάλησαν περὶ αὐτοῦ οἱ ἀδελφοὶ τῆς μητρὸς αὐτοῦ ἐν τοῖς ὠσὶν πάντων τῶν ἀνδρῶν Συχεμ πάντας τοὺς λόγους τούτους καὶ ἔκλινεν ἡ καρδία αὐτῶν ὀπίσω Αβιμελεχ ὅτι εἶπαν ἀδελφὸς ἡμῶν ἐστίν

And his mother's brothers spoke about him in the ears of all the men of Shechem all these words, and their heart inclined after Abimelech, for they said, 'He is our brother!'

Narrative result: the canvass succeeds

καὶ ἐλάλησαν

The uncles execute the commission verbatim (πάντας τοὺς λόγους τούτους), and the persuasion works: the Shechemites' collective 'heart inclines after' Abimelech. The idiom ἔκλινεν ἡ καρδία ('the heart inclined') and the kinship-clinching ὅτι ἀδελφὸς ἡμῶν ἐστίν show the appeal of blood over legitimacy carrying the day.

καὶ

and

narrative conjunction

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

ἐλάλησαν

spoke

Aor Act Indic 3 Pl · λαλέω

main verb (the uncles carry out the commission)

→ **constative aorist** (completed act of advocacy)

λαλέω: 'speak'; the uncles relay Abimelech's words to the assembly, fulfilling the imperative λαλήσατε of v. 2.

περὶ

about / on behalf of

preposition + genitive (concerning / for)

περί + gen.: 'concerning / about'; here with a nuance of advocacy ('on his behalf'), since the speech is partisan canvassing for Abimelech.

αὐτοῦ

him

Genitive

genitive object of περὶ

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

οἱ

the

Nominative

article (with ἀδελφοί)

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

ἀδελφοί

brothers

Nominative

subject (the maternal uncles)

ἀδελφός: 'brother'; here the mother's brothers (uncles), the canvassers; the recurrence of ἀδελφός continues the chapter's grim play on kinship.

τῆς

the

Genitive

article

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

μητρός

mother's

Genitive

genitive of relationship (with ἀδελφοί)

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

αὐτοῦ

his

Genitive

genitive of possession

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

ἐν

in

preposition + dative (idiom 'in the ears')

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

τοῖς

the

Dative

article

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

ὡσὶν

ears

Dative

dative object of ἐν (idiomatic)

οὓς (dat. pl. ὡσὶν): 'ear'; the repeated idiom ἐν τοῖς ὡσὶν from v. 2, marking the public, ear-to-ear delivery of the persuasion.

πάντων

all

Genitive

attributive adjective (modifying ἀνδρῶν)

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

τῶν

the

Genitive

article

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

ἀνδρῶν

men

Genitive

genitive of relationship (with ὡσὶν)

ἀνὴρ: the lords/citizens of Shechem (Hebrew מַלְאכֵי יִשְׂרָאֵל); again ἄνδρες, not κύριος, for the human leadership.

Συχεμ

Shechem

genitive of relationship (indeclinable)

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

πάντας

all

Accusative

attributive adjective (modifying λόγους)

παῖς: 'all'; stresses that the uncles relay Abimelech's argument in full, omitting nothing of the persuasion.

τοὺς

the

Accusative

article

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

λόγους

words

Accusative

direct object of ἐλάλησαν

λόγος: 'word / speech'; renders דִּבְרֵי; the accusative of content — the very arguments of v. 2 relayed to the assembly.

τούτους

these

Accusative

demonstrative adjective (modifying λόγους)

οὗτος: 'this'; the demonstrative points back to Abimelech's exact words, underscoring faithful relay.

καὶ

and

coordinate conjunction (introducing result)

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

ἔκλινεν

inclined

Aor Act Indic 3 Sg · κλίνω

main verb (the result of persuasion)

→ **constative aorist** (decisive shift of allegiance)

κλίνω: 'bend / incline / turn'; renders נָשָׁב; the idiom ἔκλινεν ἡ καρδία ... ὀπίσω ('the heart inclined after') describes a decisive turning of loyalty toward Abimelech.

ἡ

the

Nominative

article (with καρδία)

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

καρδία

heart

Nominative

subject of ἔκλινεν

καρδία: 'heart'; renders לֵב; in Hebraic idiom the seat of will and allegiance; the singular collective ('their heart') depicts the Shechemites moving as one toward Abimelech.

αὐτῶν

their

Genitive

genitive of possession

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

ὀπίσω

after

preposition/adverb + genitive (allegiance idiom)

ὀπίσω: 'behind / after'; with the heart-verb it renders the Hebrew אַחֲרָי ('after'), an idiom of following/allegiance; 'their heart went after Abimelech' = they sided with him.

Αβιμελεχ

Abimelech

genitive object of ὀπίσω (indeclinable)

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

ὅτι

for

causal conjunction

ὅτι: 'because / for'; introduces the reason for their allegiance — the kinship motive Abimelech had planted.

εἶπαν they said Aor Act Indic 3 Pl · λέγω <i>verb of causal clause (introducing their reasoning)</i> → constative aorist λέγω (aor. εἶπαν): the Koine sigmatic form εἶπαν (for classical εἶπον); introduces the Shechemites' own self-justification.	ἀδελφός brother Nominative <i>predicate nominative ('he is our brother')</i> ἀδελφός: 'brother'; the decisive word — the Shechemites accept Abimelech precisely as kin; the irony is sharp, since to make this 'brother' king he will murder his actual brothers.	ἡμῶν our Genitive <i>genitive of relationship (with ἀδελφός)</i> ἡμῶν: pronominal form marking person, possession, or reference within the clause.	ἐστίν is Pres Act Indic 3 Sg · εἰμί <i>copula ('he is our brother')</i> → stative present εἰμί: 'be'; the copula affirms the kinship-bond as the operative reason for their decision.
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4 καὶ ἔδωκαν αὐτῷ ἑβδομήκοντα ἀργυρίου ἐξ οἴκου Βααλβερίθ καὶ ἐμισθώσατο ἑαυτῷ Ἀβιμελεχ ἄνδρας κενοὺς καὶ δειλοὺς καὶ ἐπορεύθησαν ὀπίσω αὐτοῦ

And they gave him seventy pieces of silver from the house of Baal-berith, and Abimelech hired for himself empty and reckless men, and they followed after him.

Narrative escalation: funding and recruitment

καὶ ἔδωκαν αὐτῷ

The conspiracy is financed from the temple treasury of Baal-berith ('lord of the covenant'), tainting the enterprise with apostasy. The numeral ἑβδομήκοντα ('seventy') chillingly matches the number of brothers he will kill. The hirelings are ἄνδρες κενοὶ καὶ δειλοί ('empty and reckless men'), the standard biblical descriptor for lawless mercenaries.

καὶ and <i>narrative conjunction</i> καὶ: connective element linking clauses, phrases, or discourse developments in the passage.	ἔδωκαν they gave Aor Act Indic 3 Pl · δίδωμι <i>main verb (the Shechemites fund Abimelech)</i> → constative aorist (completed gift) δίδωμι: 'give'; renders ἰδϛ; the Shechemites bankroll the coup from their temple treasury — material complicity in the bloodshed to come.	αὐτῷ to him Dative <i>indirect object</i> αὐτῷ: lexical item interpreted according to its local syntactic role in this passage.	ἑβδομήκοντα seventy <i>numeral (object: 'seventy [pieces]')</i> ἑβδομήκοντα: 'seventy'; indeclinable cardinal; the seventy pieces of silver pointedly equal the number of the brothers (v. 5) — blood-money by the head.
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ἄργυριου

of silver

Genitive

genitive of material/partitive (with the numeral)

ἄργυριον: 'silver / a piece of silver / money'; renders ἡδῶ; the partitive genitive specifies the currency of the bribe; 'seventy of silver' = seventy silver pieces.

ἐξ

from

preposition + genitive (source)

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

οἴκου

house

Genitive

genitive object of ἐξ (source: temple treasury)

οἶκος: 'house'; here the temple (οἶκος + divine name = 'house/temple of'); the funds come from the sanctuary of Baal-berith, marking the conspiracy as financed by Canaanite cult.

Βααλβεριθ

Baal-berith

genitive of relationship (indeclinable divine name)

Βααλβεριθ: transliteration of Hebrew בַּעַל בְּרִית ('Baal of the covenant / lord of the covenant'), the deity of the Shechemite temple (cf. 8:33; 9:46); indeclinable; the covenant-god's treasury funds covenant-breaking fratricide.

καὶ

and

narrative conjunction

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

ἐμισθώσατο

hired

Aor Mid Indic 3 Sg · μισθόω

main verb (Abimelech recruits mercenaries)

→ *constative aorist (completed hiring)*

μισθόω (mid.): 'hire / engage for wages'; renders כָּרַשׁ; the middle voice ('hired for himself') stresses personal benefit; Abimelech turns the temple silver into a private army.

ἐαυτῷ

for himself

Dative

dative reflexive (advantage)

ἐαυτοῦ: reflexive 'himself'; the dative of advantage reinforces the middle voice — the mercenaries serve Abimelech's personal ambition.

Αβιμελεχ

Abimelech

subject (indeclinable)

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

ἄνδρας

men

Accusative

direct object of ἐμισθώσατο

ἄνθρωπος: 'man'; the hired mercenaries; the qualifying adjectives that follow brand them as worthless ruffians.

κενοῦς

empty / worthless

Accusative

attributive adjective (modifying ἄνδρας)

κενός: 'empty / vain / worthless'; renders דִּמְיוֹן; the standard biblical idiom for idle, lawless men available for hire (cf. Judg 11:3 of Jephthah's band; 2 Chr 13:7).

καὶ

and

coordinate conjunction

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

δειλούς

reckless / cowardly

Accusative

attributive adjective (modifying ἄνδρας)

δειλός: lit. 'cowardly / timid'; here pairing with κενός to render Hebrew דִּמְיוֹן ('reckless / wanton'); the LXX choice suggests men of no worth or honor — desperate hirelings fit for atrocity.

καὶ

and

narrative conjunction

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

ἔπορεύθησαν

they followed

Aor Pass Indic 3 Pl · πορεύομαι

main verb (the mercenaries attach to Abimelech)

→ *constative aorist*

πορεύομαι: 'go'; with ὀπίσω αὐτοῦ ('after him') it forms the allegiance-idiom — the hired band attaches itself to Abimelech as his armed following.

ὀπίσω

after

preposition + genitive (following idiom)

ὀπίσω: 'after / behind'; the allegiance idiom (Hebrew יָרִיחַ) — the mercenaries become Abimelech's retinue.

αὐτοῦ

him

Genitive

genitive object of ὀπίσω

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

5 καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ πατρὸς αὐτοῦ εἰς Εφραθα καὶ ἀπέκτεινεν τοὺς ἀδελφοὺς αὐτοῦ υἱοὺς Ἱεροβααλ ἑβδομήκοντα ἄνδρας ἐπὶ λίθον ἓνα καὶ κατελείφθη Ἰωαθαν υἱὸς Ἱεροβααλ ὁ νεώτερος ὅτι ἐκρύβη

And he went into his father's house at Ephratha and killed his brothers, the sons of Jerubbaal, seventy men, on one stone; but Jotham the youngest son of Jerubbaal was left, for he hid himself.

Narrative climax of episode A: the fratricide

καὶ εἰσῆλθεν

The atrocity is reported with stark economy: ἀπέκτεινεν ... ἑβδομήκοντα ἄνδρας ἐπὶ λίθον ἓνα ('killed seventy men on one stone') depicts a ritualized mass execution. The single survivor, Ἰωαθαν ὁ νεώτερος ('Jotham the youngest'), is preserved by hiding (ἐκρύβη) — the narrative seed of the coming curse (vv. 7–20).

καὶ

and

narrative conjunction

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

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (entry to commit the murders)

→ *constative aorist*

εἰσέρχομαι: 'enter / go into'; renders נִכַּח; the entry into the paternal house frames the killings as a violation of his own father's household.

εἰς

into

preposition + accusative (direction)

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

τὸν

the

Accusative

article

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

οἶκον

house

Accusative

accusative object of εἰς

οἶκος: 'house / household'; renders בֵּית; the father's house — both the physical dwelling at Ophrah and, by extension, the family Abimelech is about to destroy.

τοῦ

the

Genitive

article

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

πατρός

father's

Genitive

genitive of relationship (with οἶκον)

πατήρ: 'father'; the house of Jerubbaal/Gideon; the genitive heightens the horror — this is patricidal-fraternal violence within the father's own home.

αὐτοῦ

his

Genitive

genitive of possession

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

εἰς

at / to

preposition + accusative (location specification)

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

Εφραθα

Ephratha

accusative object of εἰς (indeclinable place-name)

Εφραθα: transliteration here standing for Gideon's home Ophrah (Hebrew עַפְרָתָה); indeclinable; the LXX form blurs toward Ephratha but designates the family seat where the seventy were killed.

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 fratricide)

→ *constative aorist (the completed massacre)*

ἀποκτείνω: 'kill / slay'; renders גָּרַח; the blunt verb reports the central crime of the chapter, the slaughter of the seventy brothers, for which God will exact retribution (vv. 24, 56).

τοὺς

the

Accusative

article

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

ἀδελφούς

brothers

Accusative

direct object of ἀπέκτεινεν

ἀδελφός: 'brother'; the actual half-brothers, in pointed contrast to the 'brother' rhetoric of vv. 2–3; the kinship that won Shechem now turns to fratricide.

αὐτοῦ

his

Genitive

genitive of possession

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

υἱούς

sons

Accusative

accusative in apposition to ἀδελφούς

υἱός: 'son'; in apposition, identifying the brothers as the sons of Jerubbaal, the legitimate heirs.

Ιεροβααλ

of Jerubbaal

genitive of relationship (indeclinable)

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

ἐβδομήκοντα

seventy

numeral (in apposition: 'seventy men')

ἐβδομήκοντα: 'seventy'; the full count matching both the household number (8:30) and the seventy silver pieces of v. 4 — blood-money paid by the head.

ἄνδρας

men

Accusative

accusative in apposition (the slain)

ἄνῃρ: 'man'; the slain heirs counted as 'seventy men.'

ἐπὶ

on

preposition + accusative (location of execution)

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

λίθον

stone

Accusative

accusative object of ἐπί

λίθος: 'stone'; renders יָבֵן; 'on one stone' depicts a ritualized, almost sacrificial mode of mass execution — the victims slaughtered serially on a single block (echoed in Jotham's accusation, v. 18).

ἓνα

one

Accusative

attributive numeral (modifying λίθον)

εἷς: 'one'; the singularity of the stone intensifies the cold, methodical horror of the act.

καὶ

but

adversative-narrative conjunction (the exception)

καί: here adversative in force ('but'), marking the one exception to the slaughter.

κατελείφθη

was left

Aor Pass Indic 3 Sg · καταλείπω

main verb (the survival of Jotham)

→ constative aorist (resultant survival)

καταλείπω (pass.): 'be left / remain / survive'; renders קָנַח (Niphal); the passive marks Jotham as the providential remnant whose survival makes the curse of vv. 7–20 possible.

Ιωαθαν

Jotham

subject (indeclinable proper noun)

Ιωαθαν: transliteration of Hebrew יוֹחָאָן ('YHWH is perfect/upright'); indeclinable; the youngest son of Jerubbaal, sole survivor and pronouncer of the fable-curse; his name's meaning contrasts pointedly with Abimelech's 'my father is king.'

υἱὸς

son

Nominative

appositive to Ιωαθαν (patronymic)

υἱός: 'son'; binds Jotham to Jerubbaal's house as its surviving legitimate heir.

Ιεροβααλ

of Jerubbaal

genitive of relationship (indeclinable)

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

ὁ

the

Nominative

article (with νεώτερος)

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

νεώτερος

youngest

Nominative

attributive adjective (substantivized: 'the youngest')

νέος (comp. νεώτερος): 'younger / youngest'; renders יָשָׁר ('the small/young one'); the comparative used as superlative in Koine; the youngest's survival is a recurring biblical motif of the unlikely deliverer.

ὅτι

for

causal conjunction

ὅτι: 'because'; gives the reason for Jotham's survival.

ἐκρύβη

he hid himself

Aor Pass Indic 3 Sg · κρύπτω

verb of causal clause

→ constative aorist (reflexive-passive sense)

κρύπτω (aor. pass. ἐκρύβη): 'hide / conceal'; renders נִפְחַל (Niphal); the passive here functions reflexively ('hid himself'); Jotham's self-concealment preserves the line and the voice that will pronounce judgment.

6 καὶ συνήχθησαν πάντες ἄνδρες Σικιμων καὶ πᾶς οἶκος Βηθμααλων καὶ ἐπορεύθησαν καὶ ἐβασίλευσαν τὸν Αβιμελεχ πρὸς τῇ βαλάνῳ τῇ εὐρετῇ τῆς στάσεως τῆς ἐν Σικιμοῖς

And all the men of Shechem and all the house of Beth-millo gathered together and went and made Abimelech king by the oak of the standing-stone that is in Shechem.

Episode A conclusion: the coronation καὶ συνήχθησαν

The killing accomplished, the Shechemites formalize Abimelech's kingship ἐβασίλευσαν τὸν Αβιμελεχ ('they made Abimelech king'). The site πρὸς τῇ βαλάνῳ ... τῆς στάσεως ('by the oak of the standing-stone') is the venerable covenant tree of Shechem (cf. Gen 35:4; Josh 24:26), lending the illegitimate coronation a veneer of ancestral sanction.

καὶ
and

narrative conjunction

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

συνήχθησαν
were gathered

Aor Pass Indic 3 Pl · συνάγω

main verb (the assembly convenes)

→ **constative aorist (completed assembly)**

συνάγω (pass.): 'gather together / assemble'; renders **יָבֹא** / **יָבֹא֩**; the passive depicts the civic body convening for the coronation.

πάντες
all

Nominative

attributive adjective (modifying ἄνδρες)

παῖς: 'all'; stresses the full participation of Shechem's citizenry in the coronation.

ἄνδρες
men

Nominative

subject (the lords of Shechem)

ἄνθρωποι: the lords/citizens of Shechem (Hebrew **אֲדָמָה**); again ἄνδρες, the human leadership, not κύριος.

Σικιμων
of Shechem

genitive of relationship (indeclinable, alternate form)

Σικιμα/Σικιμων: an alternate LXX transliteration of **שִׁכֶּם** (Shechem), used interchangeably with Συχεμ in this chapter; indeclinable; here genitive plural in sense ('of the Shechemites').

καὶ
and

coordinate conjunction

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

παῖς
all

Nominative

attributive adjective (modifying οἶκος)

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

οἶκος
house

Nominative

subject (second member, coordinate with ἄνδρες)

οἶκος: 'house / clan'; here a place/community name — the household of Beth-millo, the fortified quarter or garrison of Shechem (Hebrew **בֵּית מִלּוֹ**).

Βηθμααλων
Beth-millo

genitive of relationship (indeclinable place-name)

Βηθμααλων: transliteration of Hebrew **בֵּית מִלּוֹ** (Beth-millo, 'house of the rampart/fill'), a fortified part of Shechem or a neighboring settlement; indeclinable; spelled Βηθμααλων at vv. 20.

καὶ
and

narrative conjunction

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

ἐπορεύθησαν
went

Aor Pass Indic 3 Pl · πορεύομαι

main verb (procession to the coronation site)

→ **constative aorist**

πορεύομαι: 'go'; the assembly proceeds to the sacred tree for the coronation ceremony.

καὶ
and

narrative conjunction

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

ἐβασίλευσαν

made king

Aor Act Indic 3 Pl · βασιλεύω

main verb (the coronation; causative/factitive use)

→ constative aorist (the kingmaking act)

βασιλεύω: normally intransitive 'reign,' but here transitive/factitive with accusative object τὸν Αβιμελεχ ('made Abimelech king'), a Hebraism rendering תִּלְמַח (Hiphil of תִּלַּח, 'cause to reign'); the factitive construction recurs in the fable (vv. 8–15) and application (vv. 16, 18).

τὸν

the

Accusative

article (with Αβιμελεχ as accusative object)

the article marks the otherwise indeclinable Αβιμελεχ as the accusative object of the factitive ἐβασίλευσαν.

Αβιμελεχ

Abimelech

accusative object of ἐβασίλευσαν (indeclinable)

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

πρὸς

by / beside

preposition + dative (location)

πρὸς + dat.: 'near / beside / at'; locates the coronation at the sacred tree.

τῇ

the

Dative

article (with βαλάνω)

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

βαλάνω

oak

Dative

dative object of πρὸς (location)

βάλανος: properly 'acorn,' here by metonymy 'oak / terebinth'; renders יָלֵךְ ('great tree / oak'); the famous covenant tree at Shechem (cf. Gen 35:4; Josh 24:26); the sacred site lends false legitimacy to the coronation.

τῇ

the

Dative

article (attributive, with εὐρετῇ)

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

εὐρετῇ

set up / appointed

Dative

attributive adjective (modifying βαλάνω)

εὐρετός: a rare verbal adjective (from εὕρισκω) here rendering the Hebrew בָּצַמ ('set up / erected'); the LXX struggles with the Hebrew phrase 'the oak of the pillar (הַעֲזָרָה) that was set up,' yielding 'the oak of the standing/erected [stone].'

τῆς

of the

Genitive

article (with στάσεως)

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

στάσεως

standing-stone

Genitive

genitive of relationship (with βαλάνω: 'oak of the standing[-stone]')

στάσις: 'a standing / station / pillar'; here rendering Hebrew הַעֲזָרָה / עֲזָרָה ('standing-stone, pillar'); the oak stands by the ancient covenant pillar of Shechem (Josh 24:26–27), the very monument that witnessed Israel's covenant — now backdrop to a usurper's crowning.

τῆς

that

Genitive

article (attributive, introducing locative phrase)

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

ἐν

in

preposition + dative (locative)

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

Σικιμοις

Shechem

dative object of ἐν (indeclinable place-name)

Σικιμα (dat. Σικιμοις): alternate transliteration of Shechem; the dative-plural-looking form is treated as indeclinable; locates the sacred tree within the city.

7 καὶ ἀνηγγέλη τῷ Ιωαθαν καὶ ἐπορεύθη καὶ ἔστη ἐπὶ κορυφὴν ὄρους Γαριζιν καὶ ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἔκλαυσεν καὶ εἶπεν αὐτοῖς ἀκούσατέ μου ἄνδρες Σικιμων καὶ ἀκούσεται ὑμῶν ὁ θεός

And it was reported to Jotham, and he went and stood on the top of Mount Gerizim and lifted up his voice and wept and said to them: 'Listen to me, men of Shechem, and God will listen to you.'

Episode B opening: Jotham takes the stage

καὶ ἀνηγγέλη τῷ Ιωαθαν

Hearing of the coronation, Jotham ascends Mount Gerizim — the mountain of blessing (Deut 11:29; 27:12) — and addresses the Shechemites with a prophetic appeal. The chiasmic exchange ἀκούσατέ μου ... ἀκούσεται ὑμῶν ὁ θεός ('listen to me ... God will listen to you') makes hearing Jotham the condition of being heard by God, framing the fable as a divine summons.

καὶ

and

narrative conjunction

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

ἀνηγγέλη

it was reported

Aor Pass Indic 3 Sg · ἀναγγέλλω

main verb (impersonal passive: news reaches Jotham)

→ constative aorist

ἀναγγέλλω (pass.): 'announce / report'; renders ἤφθ (Hophal); the impersonal passive ('it was reported') is a standard narrative device for conveying news to a character.

τῷ

to

Dative

article (with Ιωαθαν as dative)

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

Ιωαθαν

Jotham

dative indirect object (indeclinable, marked by article)

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

καὶ
and

narrative conjunction

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

ἐπορεύθη
he went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (movement to Gerizim)

→ *constative aorist*

πορεύομαι: 'go'; Jotham emerges from hiding to confront Shechem from a position of safety on the mountain.

καὶ
and

narrative conjunction

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

ἔστη
stood

Aor Act Indic 3 Sg · ἵστημι

main verb (taking his stand)

→ *constative aorist (intransitive: took a stand)*

ἵστημι (aor. ἔστη): 'stand / take one's stand'; the intransitive second aorist; Jotham takes a commanding position on the heights to deliver the fable.

ἐπὶ
on

preposition + accusative (position)

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

κορυφὴν
top

Accusative

accusative object of ἐπὶ

κορυφή: 'top / summit / crown'; renders שָׂר ('head/top'); the mountain summit gives Jotham both audibility and safety from reprisal.

ὄρους
of mountain

Genitive

genitive of relationship (with κορυφὴν)

ὄρος: 'mountain'; renders רֶחַ; here Mount Gerizim, overlooking Shechem from the south.

Γαριζὶν
Gerizim

genitive of apposition (indeclinable place-name)

Γαριζὶν: transliteration of Hebrew גֵּרִיזִן (Gerizim); indeclinable; the mountain of blessing in the covenant ceremony of Deut 27 / Josh 8:33 — its choice as Jotham's pulpit is loaded with covenantal irony, since he pronounces not blessing but conditional curse.

καὶ
and

narrative conjunction

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

ἐπῆρεν
lifted up

Aor Act Indic 3 Sg · ἐπαίρω

main verb (idiom: 'raised his voice')

→ *constative aorist*

ἐπαίρω: 'lift up / raise'; the idiom ἐπῆρεν τὴν φωνήν ('lifted up his voice') renders Hebrew לִק נִשָּׁא, a formula for loud, emphatic public utterance.

τὴν
the

Accusative

article (with φωνήν)

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

φωνήν
voice

Accusative

direct object of ἐπῆρεν

φωνή: 'voice / sound'; renders לִק; object of the lifting-idiom; Jotham must shout to carry from Gerizim down to the city.

αὐτοῦ

his

Genitive

genitive of possession

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.

ἔκλαυσεν

wept

Aor Act Indic 3 Sg · κλαίω

main verb (emotional accompaniment to the cry)

→ *ingressive aorist (burst into weeping)*

κλαίω: 'weep / cry aloud'; renders κλῖ in some witnesses but here 'wept'; Jotham's tears frame the fable as lament over his slain house and over Shechem's folly, not mere clever rhetoric.

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 (introducing the fable-address)

→ *constative aorist*

λέγω: 'say'; introduces Jotham's address that runs through v. 20.

αὐτοῖς

to them

Dative

indirect object (the Shechemites)

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

ἀκούσατέ

listen

Aor Act Impv 2 Pl · ἀκούω

main verb (opening imperative of the address)

→ *ingressive aorist imperative (give heed)*

ἀκούω: 'hear / listen / obey'; renders ἄκου in the summons to attend is the precondition (note the wordplay with ἀκούσεται below) of God's hearing them — to heed Jotham is to be in a position to be heard by God.

μου

me

Genitive

genitive object of ἀκούσατε (person heard)

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

ἄνδρες

men

Vocative

vocative of direct address

ἄνῃρ: vocative ἄνδρες ('O men'); direct address to the lords of Shechem — again ἄνδρες, not κύριος, for the human leadership.

Σικιμων

of Shechem

genitive of relationship (indeclinable)

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

καὶ

and

coordinate conjunction (with consequential force)

καί: here with quasi-consequential force ('so that / and then') linking the act of hearing Jotham to God's hearing them.

ἀκούσεται

will listen

Fut Mid Indic 3 Sg · ἀκούω

main verb (consequence: God's hearing)

→ *predictive future*

ἀκούω (fut. mid. ἀκούσεται): the future deponent; the wordplay ἀκούσατε ... ἀκούσεται makes the reciprocity explicit — hear Jotham, and God will hear you; the implied condition undergirds the whole fable-curse.

ὕμῶν

you

Genitive

genitive object of ἀκούσεται (persons heard)

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

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

subject of ἀκούσεται

θεός: 'God'; renders ׀יְהוָה; here Israel's God, invoked as the ultimate judge who will adjudicate between Jotham/Jerubbaal's house and Shechem; the fable is thus framed as a covenant lawsuit before the divine court.

8 πορευόμενα ἐπορεύθη τὰ ξύλα τοῦ χρίσαι ἐφ' ἑαυτὰ βασιλέα καὶ εἶπον τῇ ἐλαίᾳ βασίλευσον ἐφ' ἡμῶν

Going, the trees went to anoint a king over themselves, and they said to the olive tree: 'Reign over us.'

The fable proper begins (parable-discourse)

πορευόμενα ἐπορεύθη τὰ ξύλα

The fable opens with the emphatic figura etymologica πορευόμενα ἐπορεύθη ('going they went'), the LXX's calque of the Hebrew infinitive-absolute construction וַיֵּלֶךְ וַיֵּלֶךְ, marking solemn, fairy-tale cadence. The trees (τὰ ξύλα) seek to 'anoint a king over themselves' — a monarchic project the fable will expose as the resort of the worthless. This is the oldest fable in Scripture.

πορεύόμενα

going

Pres Mid Ptc Nom Neut Pl · πορεύομαι

circumstantial participle (figura etymologica with ἐπορεύθη)

→ intensifying participle (Hebraic infinitive-absolute calque)

πορεύομαι (pres. ptc. neut. pl., agreeing with τὰ ξύλα): the participle + cognate finite verb πορεύόμενα ἐπορεύθη calques the Hebrew infinitive absolute וָלָכוּ וָלָכוּ ('they surely went / went indeed'), giving the fable a formal, incantatory opening.

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (with neuter plural subject takes singular verb)

→ constative aorist

πορεύομαι: 'go'; the singular verb with neuter plural subject (τὰ ξύλα) follows the classical rule (τὰ ζῶα τρέχει); paired with πορεύόμενα it forms the emphatic Hebraism.

τὰ

the

Nominative

article (with ξύλα)

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

ξύλα

trees

Nominative

subject (the fable's collective protagonist)

ξύλον: 'wood / tree'; the plural τὰ ξύλα ('the trees') renders Hebrew עֲצֵי שֵׁכֶם; the trees personify the people of Shechem/Israel seeking a king; their fruitless quest for a ruler frames the political satire.

τοῦ

to

Genitive

article + infinitive (genitive of purpose)

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

χρῖσαι

to anoint

Aor Act Inf · χρίω

articular infinitive of purpose (τοῦ + inf.)

→ purpose infinitive

χρίω: 'anoint'; renders חָשַׁב; the articular infinitive of purpose (τοῦ χρῖσαι, 'in order to anoint'); anointing is the rite of kingmaking — the fable's central act, ironically performed not on the worthy trees but on the bramble (v. 15).

ἐφ'

over

preposition + accusative (elided; royal authority)

ἐπί + acc.: 'over'; the rule-over idiom for kingship; elided ἐφ' before the rough-breathing ἐαυτά.

ἐαυτά

themselves

Accusative

reflexive pronoun (object of ἐπί)

ἐαυτοῦ: reflexive 'themselves' (neut. pl.); the trees seek a king 'over themselves' — self-imposed monarchy, the very thing Gideon had refused (8:23, 'I will not rule over you ... the LORD will rule').

βασιλέα

king

Accusative

direct object of χρῖσαι

βασιλεύς: 'king'; renders מֶלֶךְ; the object of the anointing; the fable's whole burden is the folly of the trees' (people's) desire for a king.

καὶ

and

narrative conjunction

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

εἶπον

they said

Aor Act Indic 3 Pl · λέγω

main verb (the trees address the olive)

→ constative aorist

λέγω (aor. εἶπον): 'say'; introduces the trees' invitation to the olive, first of the three noble candidates.

τῇ

to the

Dative

article (with ἐλαία)

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

ἐλαία

olive tree

Dative

indirect object (the first candidate)

ἐλαία: 'olive tree'; renders Πῖ; the most prized of trees (its oil used for anointing kings and priests, for light and food) — yet it declines, signalling that the truly valuable have better things to do than rule.

βασιλευσον

reign

Aor Act Impv 2 Sg · βασιλεύω

main verb (the trees' request, direct speech)

→ *ingressive aorist imperative (begin to reign)*

βασιλεύω: 'reign / be king'; here intransitive with ἐφ' ἡμῶν ('over us'); the ingressive aorist invites the olive to take up the kingship; the refrain βασιλευσον ἐφ' ἡμῶν recurs to each candidate (vv. 10, 12, 14).

ἐφ'

over

preposition + genitive (elided; rule-over idiom)

ἐπί + gen.: 'over'; the standard idiom for ruling 'over' subjects.

ἡμῶν

us

Genitive

genitive object of ἐφ' (the ruled)

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

9 καὶ εἶπεν αὐτοῖς ἡ ἐλαία μὴ ἀπολείψασα τὴν πιότητά μου ἐν ᾗ δοξάσουσι τὸν θεὸν ἄνδρες πορεύσομαι κινεῖσθαι ἐπὶ τῶν ξύλων

But the olive tree said to them: 'Shall I leave my fatness, by which men glorify God, and go to wave over the trees?'

First refusal (fable: olive)

καὶ εἶπεν αὐτοῖς ἡ ἐλαία

The olive's reply is cast as an incredulous rhetorical question introduced by μὴ ('surely not?'): to reign it would have to 'leave my fatness, by which men glorify God.' The fable's logic is that the genuinely fruitful — those whose produce honors God and serves humanity — have no incentive to abandon their calling for the empty 'waving' (κινεῖσθαι) of rule.

καὶ

but

narrative conjunction (adversative in force)

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the olive's reply)

→ *constative aorist*

λέγω: introduces the olive's refusal.

αὐτοῖς

to them

Dative

indirect object (the petitioning trees)

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

ἡ

the

Nominative

article (with ἐλαία)

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

ἐλαία

olive tree

Nominative

subject

ἐλαία: 'olive tree'; the first noble candidate, declining the crown.

μή

shall I not? / surely not

interrogative negative (introducing a rhetorical question expecting 'no')

μή: the negative particle here heads a rhetorical question anticipating a negative answer ('Am I to leave ...? Surely not!'); the LXX renders the Hebrew interrogative-incredulous **יִהְיֶה־לִּי** construction.

ἀπολείψασα

leaving / having left

Aor Act Ptc Nom Fem Sg · ἀπολείπω

circumstantial participle (with implied πορεύσομαι: 'having left ... shall I go?')

ἀπολείπω (aor. ptc. fem.): 'leave behind / abandon / forsake'; renders **לְיָ**; the participle agrees with ἡ ἐλαία; the olive would have to 'abandon' its God-honoring fruit to rule — the participle frames the cost of kingship.

τὴν

the

Accusative

article (with **πίστητα**)

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

πίότητά

fatness / richness

Accusative

direct object of ἀπολείψασα

πίοτης: 'fatness / richness'; renders **יֶשֶׁת** / Hebrew of olive's oil; the olive's 'fatness' is its rich oil, used for anointing, lamplight, and offerings — the very substance by which God is honored; to rule it would forfeit this.

μου

my

Genitive

genitive of possession

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

ἐν

by / in

preposition + dative (instrumental within relative clause)

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

ἣ

which

Dative

relative pronoun (instrumental dative, antecedent **πίστητα**)

ἣ (rel. pron., fem. dat. ἣ): 'by which'; the instrumental relative — the oil is the means by which God is glorified; this clause states the theological value of the olive's fruit.

δοξάσουσι

they glorify / will glorify

Fut Act Indic 3 Pl · δοξάζω

verb of relative clause

→ gnomic/customary future (general truth)

δοξάζω: 'glorify / honor'; renders **יִשְׁבַּח**; the future here has gnomic force (a customary truth: 'by which men honor God'); olive oil's sacral and honorific uses make the olive's fruit God-glorifying.

τὸν

the

Accusative

article (with **θεόν**)

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

θεόν

God

Accusative

direct object of δοξάσουσι

θεός: 'God'; renders **יְהוָה**; the olive's oil glorifies God (in lampstand, anointing, offerings) — its sacred function exceeds any political office.

ἄνδρες

men

Nominative

subject of δοξάσουσι

ἄνθρωποι: 'man'; the human worshippers who honor God by means of the olive's oil; here a general 'people / men.'

πορεύσομαι

shall I go

Fut Mid Indic 1 Sg · πορεύομαι

main verb of the rhetorical question

→ *deliberative future (incredulous)*

πορεύομαι: 'go'; the deliberative future within the μή-question ('shall I go ...?') expects the answer 'no'; the olive will not abandon its fruit to take up rule.

κινεῖσθαι

to wave / to be moved

Pres Mid Inf · κινέω

complementary infinitive (purpose of πορεύσομαι)

κινέω (pres. mid. inf.): 'move / set in motion'; the middle κινεῖσθαι ('to wave / sway') renders Hebrew גַּלַּג ('to wave/totter over'); the LXX images kingship over the trees as merely 'swaying' above them — empty, restless motion contrasted with fruitful stability; a deflation of the dignity of rule.

ἐπὶ

over

preposition + genitive (rule-over idiom)

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

τῶν

the

Genitive

article (with ξύλων)

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

ξύλων

trees

Genitive

genitive object of ἐπὶ (the ruled)

ξύλον: 'tree'; the other trees over whom the candidate would 'wave'; the refrain ἐπὶ τῶν ξύλων closes each refusal (vv. 9, 11, 13).

10 καὶ εἶπον τὰ ξύλα τῇ συκῇ δεῦρο βασίλευσον ἐφ' ἡμῶν

And the trees said to the fig tree: 'Come, reign over us.'

Second invitation (fable: fig)

καὶ εἶπον τὰ ξύλα τῇ συκῇ

The pattern repeats with the second candidate. The added δεῦρο ('come!') gives the invitation a note of urgency as the trees move down their list of the worthy. The triadic structure (olive, fig, vine) builds the rhetorical pressure that will collapse into the bramble's acceptance.

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 (trees address the fig)

→ *constative aorist*

λέγω (aor. εἶπον): introduces the second invitation.

τὰ
the

Nominative

article (with ξύλα)

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

ξύλα
trees

Nominative

subject

ξύλον: 'tree'; the collective petitioners continuing their search.

τῇ
to the

Dative

article (with συκῇ)

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

συκῇ
fig tree

Dative

indirect object (second candidate)

συκῇ: 'fig tree'; renders **רִמְלֵךְ**; the second prized tree, emblem of peace and prosperity ('every man under his vine and fig tree'); like the olive it will decline.

δεῦρο
come

adverbial imperative (summons)

δεῦρο: 'come here / come now'; an adverb used as an imperative of summons rendering Hebrew **יָבֹל** ('come!'); adds urgency to the invitation, absent in v. 8.

βασίλευσον
reign

Aor Act Impv 2 Sg · βασιλεύω

main verb (the request)

→ *ingressive aorist imperative*

βασιλεύω: 'reign'; the recurring refrain βασιλευσον ἐφ' ἡμῶν addressed now to the fig.

ἐφ'
over

preposition + genitive (rule-over idiom)

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

ἡμῶν
us

Genitive

genitive object of ἐφ'

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

11 καὶ εἶπεν αὐτοῖς ἡ συκῇ μὴ ἀπολείψασα ἐγὼ τὴν γλυκύτητά μου καὶ τὰ γενήματά μου τὰ ἀγαθὰ πορεύσομαι κινεῖσθαι ἐπὶ τῶν ξύλων

But the fig tree said to them: 'Shall I leave my sweetness and my good fruits, and go to wave over the trees?'

Second refusal (fable: fig) καὶ εἶπεν αὐτοῖς ἡ συκῇ

The fig's refusal mirrors the olive's, with the emphatic pronoun ἐγὼ ('I') heightening the personal stake. Its 'sweetness and good fruits' (γλυκύτητα ... γενήματα ἀγαθὰ) are its reason to decline: the productive will not trade real fruit for the empty 'waving' of rule.

καὶ

but

narrative conjunction (adversative in force)

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the fig's reply)

→ *constative aorist*

λέγω: introduces the fig's refusal.

αὐτοῖς

to them

Dative

indirect object

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

ἡ

the

Nominative

article (with συκῇ)

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

συκῇ

fig tree

Nominative

subject

συκῇ: 'fig tree'; the second declining candidate.

μὴ

shall I not? / surely not

interrogative negative (rhetorical question expecting 'no')

μὴ: heads the incredulous rhetorical question, parallel to v. 9.

ἀπολείψασα

leaving / having left

Aor Act Ptc Nom Fem Sg · ἀπολείπω

circumstantial participle

ἀπολείπω (aor. ptc. fem.): 'leave behind / forsake'; the fig, like the olive, would have to abandon its fruit to rule.

ἐγὼ

I

Nominative

emphatic subject pronoun

ἐγὼ: the emphatic first-person pronoun (added here, absent in the olive's reply) intensifies the fig's personal stake: 'shall I, of all trees, abandon my sweetness?'

τὴν

the

Accusative

article (with γλυκύτητα)

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

γλυκύτητα

sweetness

Accusative

direct object of ἀπολείψασα

γλυκύτης: 'sweetness'; renders יָדֵי הַדְּבַר ('my sweetness'); the fig's prized sweet fruit, its reason to decline the crown.

μου

my

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

τὰ

the

Accusative

article (with γενήματα)

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

γενήματα

fruits / produce

Accusative

second direct object of ἀπολείψασα

γένημα: 'produce / fruit / yield'; renders הַפְּרִי; the fig's harvest of good fruit; the doubling 'sweetness and good fruits' amplifies what the fig would forfeit by ruling.

μου

my

Genitive

genitive of possession

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

τὰ

the

Accusative

article (attributive, with ἀγαθὰ)

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

ἀγαθὰ

good

Accusative

attributive adjective (modifying γενήματα)

ἀγαθός: 'good'; renders הַטֹּב; qualifies the fig's produce as 'good fruits,' underscoring their worth against the emptiness of kingship.

πορεύσομαι

shall I go

Fut Mid Indic 1 Sg · πορεύομαι

main verb of the rhetorical question

→ deliberative future (incredulous)

πορεύομαι: the deliberative future of the μή-question, expecting 'no.'

κινεῖσθαι

to wave

Pres Mid Inf · κινέω

complementary infinitive

κινέω (mid.): 'to wave/sway'; the recurring deflationary image of kingship as mere swaying over the trees.

ἐπὶ

over

preposition + genitive

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

τῶν

the

Genitive

article (with ξύλων)

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

ξύλων

trees

Genitive

genitive object of ἐπὶ

ξύλον: the refrain ἐπὶ τῶν ξύλων closing the second refusal.

12 καὶ εἶπαν τὰ ξύλα πρὸς τὴν ἄμπελον δεῦρο σὺ βασίλευσον ἐφ' ἡμῶν

And the trees said to the vine: 'Come, you reign over us.'

Third invitation (fable: vine) καὶ εἶπαν τὰ ξύλα πρὸς τὴν ἄμπελον

The third invitation adds the emphatic pronoun σύ ('you'), intensifying the appeal as the trees reach the last of the worthy candidates. The shift to πρὸς + accusative (rather than the simple dative) and the emphatic 'you' mark a rising desperation that prepares for the turn to the bramble.

καὶ

and

narrative conjunction

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

λέγω (aor. εἶπαν, Koine form): introduces the third invitation.

τὰ

the

Nominative

article (with ξύλα)

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

ξύλα

trees

Nominative

subject

ξύλον: the petitioning trees.

πρὸς

to

preposition + accusative (direction of address)

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

τὴν

the

Accusative

article (with ἄμπελον)

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

ἄμπελον

vine

Accusative

accusative object of πρὸς (third candidate)

ἄμπελος: 'vine / grapevine'; renders ἰθά; the third prized plant, source of wine that 'cheers God and men' (v. 13); like olive and fig, it declines the crown.

δεῦρο

come

adverbial imperative (summons)

δεῦρο: 'come!'; the summons repeated from v. 10.

σύ

you

Nominative

emphatic subject pronoun (with βασιλευσον)

σύ: the emphatic second-person pronoun (added here) personalizes and intensifies the plea: 'you, you reign over us!' — a mark of mounting urgency as the worthy candidates dwindle.

βασιλευσον

reign

Aor Act Impv 2 Sg · βασιλεύω

main verb (the request)

→ *ingressive aorist imperative*

βασιλεύω: the recurring refrain, now addressed to the vine.

ἐφ'

over

preposition + genitive

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

ἡμῶν

us

Genitive

genitive object of ἐφ'

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

13 καὶ εἶπεν αὐτοῖς ἡ ἄμπελος μὴ ἀπολείψασα τὸν οἶνόν μου τὸν εὐφραίνοντα θεὸν καὶ ἀνθρώπους πορεύσομαι κινεῖσθαι ἐπὶ τῶν ξύλων

But the vine said to them: 'Shall I leave my wine, which cheers God and men, and go to wave over the trees?'

Third refusal (fable: vine) — climax of the noble trees καὶ εἶπεν αὐτοῖς ἡ ἄμπελος

The vine completes the triad of refusals. Its wine 'cheers God and men' (τὸν εὐφραίνοντα θεὸν καὶ ἀνθρώπους) — pairing the divine (wine in the drink-offerings) and human (festal joy) registers. The three noble trees together establish the fable's thesis: the worthy decline to rule, leaving only the worthless to grasp at it.

καὶ

but

narrative conjunction (adversative in force)

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the vine's reply)

→ *constative aorist*

λέγω: introduces the vine's refusal.

αὐτοῖς

to them

Dative

indirect object

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

ἡ

the

Nominative

article (with ἄμπελος)

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

ἄμπελος

vine

Nominative

subject

ἄμπελος: 'vine'; the third declining candidate.

μή

shall I not? / surely not

interrogative negative (rhetorical question expecting 'no')

μή: heads the third incredulous rhetorical question.

ἀπολείψασα

leaving / having left

Aor Act Ptc Nom Fem Sg · ἀπολείπω

circumstantial participle

ἀπολείπω (aor. ptc. fem.): 'leave / forsake'; the vine would abandon its wine to rule.

τὸν

the

Accusative

article (with οἶνον)

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

οἶνόν

wine

Accusative

direct object of ἀπολείψασα

οἶνος: 'wine'; renders תִּירָוּת ('new wine'); the vine's product, used in drink-offerings (cheering God) and in festal joy (cheering men); to rule would forfeit this dual blessing.

μου

my

Genitive

genitive of possession

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

τὸν

which

Accusative

article (attributive, introducing participial phrase 'the one cheering')

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

εὐφραίνοντα

cheering / gladdening

Pres Act Ptc Acc Masc Sg · εὐφραίνω

attributive participle (modifying οἶνον)

→ *gnomic/customary aspect (general truth)*

εὐφραίνω: 'gladden / cheer'; renders נִחַם (Piel); the articular participle τὸν εὐφραίνοντα ('which cheers') describes wine's joy-giving power; cf. Ps 104:15, 'wine that gladdens the heart of man.'

θεὸν

God

Accusative

direct object of εὐφραίνοντα

θεός: 'God'; renders אֱלֹהִים; wine 'cheers God' through the drink-offerings of the cult (Num 15:7, 10); the pairing of God and men shows wine's value spanning sacred and secular.

καὶ

and

coordinate conjunction

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

ἀνθρώπους

men

Accusative

second object of εὐφραίνοντα

ἄνθρωπος: 'human being / man'; renders אִישׁ; wine cheers people in feasting and celebration; the merism 'God and men' covers the totality of wine's blessing.

πορεύσομαι

shall I go

Fut Mid Indic 1 Sg · πορεύομαι

main verb of the rhetorical question

→ *deliberative future (incredulous)*

πορεύομαι: the deliberative future, expecting 'no.'

κινεῖσθαι

to wave

Pres Mid Inf · κινέω

complementary infinitive

κινέω (mid.): 'to wave/sway'; the recurring deflationary image of rule.

ἐπὶ

over

preposition + genitive

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

τῶν

the

Genitive

article (with ξύλων)

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

ξύλων

trees

Genitive

genitive object of ἐπὶ

ξύλων: the refrain ἐπὶ τῶν ξύλων closing the third and final refusal.

14 καὶ εἶπαν πάντα τὰ ξύλα τῇ ῥάμνῳ δεῦρο σὺ βασίλευσον ἐφ' ἡμῶν

And all the trees said to the bramble: 'Come, you reign over us.'

The turn to the bramble (fable: climax) καὶ εἶπαν πάντα τὰ ξύλα τῇ ῥάμνῳ

The decisive turn: having been refused by all the worthy, πάντα τὰ ξύλα ('all the trees' — now emphatically total) approach the ῥάμνος, the thornbush — useless for fruit, fit only for kindling. The bramble represents Abimelech: the worthless candidate who alone will grasp at the power the noble decline. The emphatic πάντα marks the collective folly.

καὶ

and

narrative conjunction

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ *constative aorist*

λέγω (aor. εἶπαν): introduces the fourth and final invitation.

πάντα

all

Nominative

attributive adjective (modifying ξύλα)

πᾶς: 'all'; the addition of πάντα ('all the trees') at the bramble-invitation emphasizes the total, collective resort to the worthless candidate — all of them, having no better option, turn to the thorn.

τὰ

the

Nominative

article (with ξύλα)

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

ξύλα

trees

Nominative

subject

ξύλον: the trees, now in their entirety, turning to the bramble.

τῇ

to the

Dative

article (with ῥάμνῳ)

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

ῥάμνῳ

bramble / thornbush

Dative

indirect object (the fourth, worthless candidate)

ῥάμνος: 'bramble / thornbush / buckthorn'; renders ΤῡΝ; a low, prickly shrub yielding no fruit, useful only as fuel or for snagging; it represents Abimelech — the worthless ruler who offers thorns, not fruit, and whose 'shade' is illusory and whose nature is to burn.

δεῦρο

come

adverbial imperative (summons)

δεῦρο: 'come!'; the summons repeated from vv. 10, 12.

σύ

you

Nominative

emphatic subject pronoun

σύ: the emphatic pronoun, as in v. 12; the trees press the bramble with the same urgency they had pressed the vine — but to a worthless end.

βασίλευσον

reign

Aor Act Impv 2 Sg · βασιλεύω

main verb (the request)

→ ingressive aorist imperative

βασιλεύω: the recurring refrain, now finally addressed to the bramble who will accept.

ἐφ'

over

preposition + genitive

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

ἡμῶν

us

Genitive

genitive object of ἐφ'

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

15 καὶ εἶπεν ἡ ῥάμνος πρὸς τὰ ξύλα εἰ ἐν ἀληθείᾳ χρίετε με ὑμεῖς τοῦ βασιλεύειν ἐφ' ὑμᾶς δεῦτε ὑπόσσητε ἐν τῇ σκιᾷ μου καὶ εἰ μή ἐξέλθῃ πῦρ ἀπ' ἐμοῦ καὶ καταφάγῃ τὰς κέδρους τοῦ Λιβάνου

And the bramble said to the trees: 'If in truth you are anointing me as king over you, come, take refuge in my shade; but if not, let fire come out from the bramble and devour the cedars of Lebanon.'

The bramble's acceptance and threat (fable climax)

καὶ εἶπεν ἡ ῥάμνος πρὸς τὰ ξύλα

The bramble alone accepts — but conditionally and menacingly. Its offer of 'shade' (σκιᾷ) is absurd (a thornbush casts no shade), exposing the emptiness of the protection a worthless king provides. The threat — fire from the bramble devouring even the mighty cedars of Lebanon — anticipates the literal fire of vv. 20, 49, 57: the worthless ruler's true gift is destruction.

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 (the bramble's reply)

→ *constative aorist*

λέγω: introduces the bramble's acceptance-with-menace.

ἡ
the

Nominative

article (with ῥάμνος)

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

ῥάμνος
bramble

Nominative

subject

ῥάμνος: 'bramble / thornbush'; the worthless candidate who alone accepts kingship — the fable's portrait of Abimelech.

πρὸς
to

preposition + accusative (direction of address)

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

τὰ
the

Accusative

article (with ξύλα)

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

ξύλα
trees

Accusative

accusative object of πρὸς

ξύλον: the trees, addressed by the bramble.

εἰ
if

conditional conjunction (protasis of real condition)

εἰ: 'if'; introduces the first conditional ('if in truth you anoint me'); the bramble's suspicion of the trees' sincerity hints at the bad faith underlying Shechem's coronation of Abimelech.

ἐν
in

preposition + dative (manner: 'in truth')

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

ἀληθεία
truth

Dative

dative of manner (with ἐν: 'in truth / sincerely')

ἀλήθεια: 'truth / faithfulness'; renders *תְּהִי*; the phrase ἐν ἀληθείᾳ ('in truth / good faith') is the hinge of the fable's application — Jotham will ask in vv. 16, 19 whether Shechem acted ἐν ἀληθείᾳ καὶ τελειότητι in making Abimelech king.

χρίετε
you anoint

Pres Act Indic 2 Pl · χρίω

verb of the protasis (real condition)

→ *progressive present (the anointing in process)*

χρίω: 'anoint'; the present indicative in the protasis presents the anointing as an act now under way ('if you really are anointing me'); echoes the τοῦ χρίσαι of v. 8.

με
me

Accusative

direct object of χρίετε

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

ὕμεῖς

you

Nominative

emphatic subject pronoun (with χρίετε)

σύ (pl. ὕμεῖς): the emphatic plural pronoun stresses the trees' own responsibility for the choice — 'if you yourselves are anointing me.'

τοῦ

to

Genitive

article + infinitive (genitive of purpose)

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

βασιλεύειν

to reign

Pres Act Inf · βασιλεύω

articular infinitive of purpose (τοῦ + inf.)

→ *temporal infinitive (the moment of accession)*

βασιλεύω (pres. inf.): 'to reign'; the articular infinitive of purpose ('in order to be king'); the durative present suits a settled reign.

ἐφ'

over

preposition + accusative (rule-over idiom)

ἐπί + acc.: 'over'; here with accusative ὑμᾶς ('over you').

ὑμᾶς

you

Accusative

accusative object of ἐφ' (the ruled)

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

δεῦτε

come

adverbial imperative plural (summons)

δεῦτε: 'come!' (plural of δεῦρο); summons the trees to the bramble's 'shade' — an absurd invitation, since a thornbush offers no real shade, exposing the hollowness of the bramble-king's protection.

ὑπόσκητε

take refuge

Aor Act Impv 2 Pl · ὑφίστημι

main verb (imperative: shelter under the bramble)

→ *ingressive aorist imperative*

ὑφίστημι (aor. impv. ὑπόσκητε): 'place oneself under / take shelter'; renders ἠψῆ ('take refuge'); the command to shelter under a thornbush is patently ironic — the bramble's shade is no protection at all.

ἐν

in

preposition + dative (locative)

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

τῇ

the

Dative

article (with σκιᾷ)

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

σκιᾷ

shade

Dative

dative object of ἐν (locative)

σκιᾷ: 'shade / shadow'; renders לָצַל; the 'shade' of a king is a standard ancient image for royal protection (cf. Lam 4:20), but a thornbush's shade is negligible — the satire of the worthless ruler's empty promises.

μου

my

Genitive

genitive of possession

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

καὶ

but

coordinate conjunction (introducing the alternative)

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

εἰ
if

conditional conjunction (negative protasis)

εἰ μή: 'but if not'; introduces the menacing alternative — the curse-threat that the bramble will incinerate even the cedars.

μή
not

negative particle (with εἰ: 'if not')

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

ἐξέλθῃ

let come out

Aor Act Subj 3 Sg · ἐξέρχομαι

hortatory/jussive subjunctive (the apodosis-threat)

→ imprecatory subjunctive (curse-wish)

ἐξέρχομαι (aor. subj.): 'come out / go forth'; the subjunctive here functions as an imprecation ('let fire come out'); the fire-from-bramble image is fulfilled literally in the mutual destruction of Abimelech and Shechem (vv. 20, 49, 57).

πῦρ

fire

Nominative

subject of ἐξέλθῃ

πῦρ: 'fire'; renders שֵׁן; the bramble's characteristic danger — dry thorns ignite easily and spread fire; the image becomes the chapter's controlling metaphor of self-consuming destruction.

ἀπ'

from

preposition + genitive (source)

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

ἐμοῦ

me

Genitive

genitive object of ἀπ' (the bramble as source of fire)

ἐγώ (gen. ἐμοῦ): the bramble names itself as the source of the destroying fire — the worthless king's gift to those who trust him.

καὶ

and

coordinate conjunction

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

καταφάγῃ

devour

Aor Act Subj 3 Sg · κατασθίω

coordinate jussive subjunctive (with ἐξέλθῃ)

→ imprecatory subjunctive

κατασθίω (aor. subj. καταφάγῃ): 'devour / consume utterly'; the κατα- intensifies; renders כָּאָחַ; the standard idiom for fire 'eating up' its fuel — here even the mighty cedars, the most exalted trees, fall to the bramble's fire.

τὰς

the

Accusative

article (with κέδρους)

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

κέδρους

cedars

Accusative

direct object of καταφάγῃ

κέδρος: 'cedar'; renders רִיָּא; the cedars of Lebanon are the proverbially mightiest and noblest trees — that the lowly bramble's fire should devour them dramatizes the disproportionate destructive power of a worthless ruler.

τοῦ

of

Genitive

article (with Λιβάνου)

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

Λιβάνου

Lebanon

Genitive

genitive of relationship (with κέδρους: 'cedars of Lebanon')

Λίβανος: 'Lebanon'; renders לְבָנוֹן; the mountain range famed for its cedars; 'the cedars of Lebanon' is a fixed phrase for the grandest of trees, here the climactic image of the bramble's ruinous reach.

16 καὶ νῦν εἰ ἐν ἀληθείᾳ καὶ τελειότητι ἐποιήσατε καὶ ἐβασιλεύσατε τὸν Αβιμελεχ καὶ εἰ ἀγαθωσύνην ἐποιήσατε μετὰ Ιεροβααλ καὶ μετὰ τοῦ οἴκου αὐτοῦ καὶ εἰ ὡς ἀνταπόδοσις χειρὸς αὐτοῦ ἐποιήσατε αὐτῷ

And now, if you have acted in truth and integrity in making Abimelech king, and if you have dealt well with Jerubbaal and with his house, and if you have done to him according to the deserving of his hand —

Application of the fable (protasis of Jotham's lawsuit) καὶ νῦν εἰ

Jotham now decodes the fable. The transitional καὶ νῦν ('and now') turns from parable to direct accusation. The triple εἰ ('if ... if ... if') builds an extended protasis testing whether Shechem acted ἐν ἀληθείᾳ καὶ τελειότητι ('in truth and integrity') toward Gideon's house — the very phrase from the bramble's condition (v. 15), now applied to the real situation. The apodosis comes in v. 19.

καὶ
and

transitional conjunction (with νῦν)

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

νῦν
now

temporal/logical transition adverb

νῦν: 'now'; the formula καὶ νῦν renders Hebrew וְעַתָּה , a standard rhetorical hinge marking the move from premise (fable) to application (the demand it grounds).

εἰ
if

conditional conjunction (first protasis)

εἰ: 'if'; the first of three conditional clauses; Jotham frames the test of Shechem's conduct as a series of conditions whose fulfillment or failure determines the verdict of vv. 19–20.

ἐν
in

preposition + dative (manner)

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

ἀληθείᾳ
truth

Dative

dative of manner (with ἐν)

ἀλήθεια: 'truth / good faith'; renders אֱמֶת ; picks up the bramble's ἐν ἀληθείᾳ (v. 15), now testing Shechem's sincerity toward Gideon's house.

καὶ
and

coordinate conjunction

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

τελειότητι
integrity

Dative

dative of manner (coordinate with ἀληθείᾳ)

τελειότης: 'completeness / perfection / integrity'; renders בְּטָהוּרָה ('blamelessness, wholeness'); the pair ἐν ἀληθείᾳ καὶ τελειότητι ('in truth and integrity') is the moral standard against which Shechem's deed is measured (cf. v. 19).

ἐποιήσατε
you have acted

Aor Act Indic 2 Pl · ποιέω

verb of the first protasis

→ constative aorist (the completed deed under examination)

ποιέω: 'do / make / act'; renders עָשָׂה ; the aorist examines Shechem's accomplished conduct; ἐποιήσατε recurs four times in vv. 16–19, hammering the theme of deeds and their requital.

καὶ
and

coordinate conjunction

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

ἐβασιλεύσατε
made king

Aor Act Indic 2 Pl · βασιλεύω

verb (factitive: 'you made king')

→ *constative aorist*

βασιλεύω: here factitive/transitive with τὸν Αβιμελεχ ('made Abimelech king'), as in v. 6; renders the Hiphil עֲבַד־לְךָ; binds the coronation directly to the moral test.

τὸν
the

Accusative

article (marking Αβιμελεχ as object)

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

Αβιμελεχ
Abimelech

accusative object of ἐβασιλεύσατε (indeclinable)

Αβιμελεχ: 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.

εἰ
if

conditional conjunction (second protasis)

εἰ: the second 'if,' testing Shechem's treatment of Gideon's house specifically.

ἀγαθωσύνην
good / kindness

Accusative

direct object of ἐποιήσατε (cognate-like: 'done good')

ἀγαθωσύνη: 'goodness / kindness'; renders הַטֹּב; the idiom ποιέω ἀγαθωσύνην μετά ('do good with/toward') renders הַטֵּב עִם הַטֹּב — to deal kindly with; the question is whether Shechem requited Gideon's benefactions with kindness.

ἐποιήσατε
you have done

Aor Act Indic 2 Pl · ποιέω

verb of the second protasis

→ *constative aorist*

ποιέω: 'do'; the second occurrence, governing ἀγαθωσύνην.

μετὰ
with

preposition + genitive (association: 'toward')

μετὰ + gen.: 'with'; in the idiom ποιέω ... μετὰ it bears the sense 'deal with / toward,' a Hebraism (עִם).

Ιεροβααλ
Jerubbaal

genitive object of μετὰ (indeclinable)

Ιεροβααλ: Gideon, the deliverer to whom Shechem owed gratitude; naming him keeps the wronged benefactor in view.

καὶ
and

coordinate conjunction

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

μετὰ
with

preposition + genitive (association)

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

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'; Gideon's family — the seventy slain brothers and Jotham; the kindness owed extended to the whole house.

αὐτοῦ

his

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

εἰ

if

conditional conjunction (third protasis)

εἰ: the third 'if', framing the standard of just requital.

ὥς

according to

comparative particle (introducing standard of measure)

ὥς: 'as / according to'; introduces the measure of just recompense — treatment commensurate with what Gideon's 'hand' had earned.

ἀνταπόδοσις

recompense / deserving

Nominative

predicate nominative (standard of comparison)

ἀνταπόδοσις: 'recompense / repayment / requital'; renders **למג**; the phrase ὥς ἀνταπόδοσις χειρὸς αὐτοῦ ('according to the requital of his hand') asks whether Shechem repaid Gideon's deeds as they deserved — i.e. with gratitude, not murder.

χειρὸς

of hand

Genitive

genitive of relationship (with ἀνταπόδοσις)

χείρ: 'hand'; renders **יד**; metonymy for Gideon's deeds/labor — what his hand accomplished (delivering Israel from Midian); his 'hand' earned a recompense Shechem failed to render.

αὐτοῦ

his

Genitive

genitive of possession

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

ἐποίησατε

you have done

Aor Act Indic 2 Pl · ποιέω

verb of the third protasis

→ *constative aorist*

ποιέω: 'do'; the third occurrence; the cumulative repetition presses the question of deeds and their just return.

αὐτῷ

to him

Dative

indirect object (Gideon/Jerubbaal)

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

17 ὥς παρετάξατο ὁ πατήρ μου ὑπὲρ ὑμῶν καὶ ἐξέρριψεν τὴν ψυχὴν αὐτοῦ ἐξ ἐναντίας καὶ ἐρρύσατο ὑμᾶς ἐκ χειρὸς Μαδιαμ

— as my father fought for you and flung away his life in the face of danger, and delivered you from the hand of Midian;

Supporting ground: Gideon's self-sacrifice (parenthetical within the protasis)

ὥς παρετάξατο ὁ πατήρ μου

Jotham recalls his father's costly deliverance to expose Shechem's ingratitude. The vivid ἐξέρριψεν τὴν ψυχὴν αὐτοῦ ἐξ ἐναντίας ('flung his life away in the face of danger') depicts Gideon risking everything, contrasting sharply with the murder of his sons. The deliverance ἐκ χειρὸς Μαδιαμ ('from the hand of Midian') was the great benefaction Shechem has now betrayed.

ὥς

as

comparative conjunction (introducing the ground)

ὥς: 'as / inasmuch as'; here introduces the historical ground recalling Gideon's deeds — the benefaction against which Shechem's conduct is measured.

παρετάξατο

fought / drew up in battle

Aor Mid Indic 3 Sg · παρατάσσω

main verb (Gideon's military deliverance)

→ *constative aorist*

παρατάσσω (mid.): 'draw up in battle array / give battle'; renders Πηλ; the middle voice ('arrayed himself for battle') depicts Gideon's personal engagement in war on Shechem's behalf.

ὁ

the

Nominative

article (with πατήρ)

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

πατήρ

father

Nominative

subject

πατήρ: 'father'; Gideon/Jerubbaal; Jotham speaks as the aggrieved son, invoking his father's heroism to indict Shechem's treachery.

μου

my

Genitive

genitive of relationship

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

ὑπὲρ

for / on behalf of

preposition + genitive (benefaction)

ὑπὲρ + gen.: 'on behalf of / for the sake of'; underscores that Gideon's fighting was for Shechem's benefit — heightening the ingratitude of their treachery.

ὑμῶν

you

Genitive

genitive object of ὑπὲρ

ὑμῶν: 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.

18 καὶ ὑμεῖς ἐπανεστήτε ἐπὶ τὸν οἶκον τοῦ πατρός μου σήμερον καὶ ἀπεκτείνετε τοὺς υἱοὺς αὐτοῦ ἐβδομήκοντα ἄνδρας ἐπὶ λίθον ἓνα καὶ ἐβασιλεύσατε τὸν Αβιμελεχ υἱὸν παιδίσκης αὐτοῦ ἐπὶ τοὺς ἄνδρας Σικιμων ὅτι ἀδελφὸς ὑμῶν ἐστίν

— but you have risen up this day against my father's house and killed his sons, seventy men on one stone, and made Abimelech, the son of his slave-woman, king over the men of Shechem because he is your brother —

The indictment: Shechem's actual deed (contrast to v. 17)

καὶ ὑμεῖς ἐπανεστήτε

The emphatic καὶ ὑμεῖς ('but you') sharply opposes Shechem's treachery to Gideon's sacrifice. Jotham itemizes the crime: insurrection against the father's house, murder of the seventy ἐπὶ λίθον ἓνα (echoing v. 5 verbatim), and the crowning of Abimelech, contemptuously labelled υἱὸν παιδίσκης ('son of a slave-woman'), purely on the kinship pretext (ὅτι ἀδελφὸς ὑμῶν ἐστίν, echoing v. 3).

καὶ

but

adversative-narrative conjunction

καί: here adversative ('but'), opposing Shechem's deed to Gideon's benefaction.

ὑμεῖς

you

Nominative

emphatic subject pronoun

σύ (pl. ὑμεῖς): the emphatic 'you' throws the accusation into relief — set against the father who risked his life, 'you' repaid him by slaughtering his sons.

ἐπανεστήτε

rose up against

Aor Act Indic 2 Pl · ἐπανίστημι

main verb (the insurrection)

→ *constative aorist*

ἐπανίστημι: 'rise up against / rebel'; renders $\epsilon\upsilon \pi\alpha\iota\sigma\tau\eta$; the intransitive aorist ἐπανεστήτε ('you rose up') with ἐπί + acc. denotes hostile insurrection against Gideon's house.

ἐπὶ

against

preposition + accusative (hostile direction)

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

τὸν

the

Accusative

article (with οἶκον)

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

οἶκον

house

Accusative

accusative object of ἐπὶ

οἶκος: 'house / household'; Gideon's family, the target of the insurrection.

τοῦ

of the

Genitive

article (with πατρός)

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

πατρός

father's

Genitive

genitive of relationship (with οἶκον)

πατήρ: 'father'; Gideon; 'my father's house' personalizes the crime as committed against Jotham's own kin.

μου

my

Genitive

genitive of relationship

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

σήμερον

today

temporal adverb

σήμερον: 'today / this day'; renders הַיּוֹם; marks the crime as recent and present in its consequences — the coronation just enacted (v. 6).

καὶ

and

narrative conjunction

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

ἀπεκτείνετε

you killed

Aor Act Indic 2 Pl · ἀποκτείνω

main verb (the fratricide attributed to Shechem)

→ *constative aorist*

ἀποκτείνω: 'kill'; Jotham charges Shechem with the murders as accomplices (they funded and crowned the murderer); echoes ἀπέκτεινεν of v. 5.

τούς

the

Accusative

article (with υἱούς)

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

υἱούς

sons

Accusative

direct object of ἀπεκτείνετε

υἱός: 'son'; the seventy sons of Gideon, the murdered heirs.

αὐτοῦ

his

Genitive

genitive of possession

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

ἐβδομήκοντα

seventy

numeral (in apposition: 'seventy men')

ἐβδομήκοντα: 'seventy'; the count repeated from v. 5, fixing the scale of the atrocity.

ἄνδρας

men

Accusative

accusative in apposition

ἄνῃρ: 'man'; the seventy counted as men.

ἐπὶ

on

preposition + accusative (location)

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

λίθον

stone

Accusative

accusative object of ἐπὶ

λίθος: 'stone'; 'on one stone' repeated verbatim from v. 5, branding the ritualized horror of the mass execution.

ἓνα

one

Accusative

attributive numeral (with λίθον)

εἷς: 'one'; the single stone, the chilling detail Jotham flings back at the perpetrators.

καὶ
and

narrative conjunction

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

ἐβασιλεύσατε
made king

Aor Act Indic 2 Pl · βασιλεύω

main verb (factitive: 'made king')

→ *constative aorist*

βασιλεύω: factitive 'made king,' as in vv. 6, 16; binds the coronation to the murder as a single guilty act.

τὸν
the

Accusative

article (marking Αβιμελεχ as object)

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

Αβιμελεχ
Abimelech

accusative object of ἐβασιλεύσατε (indeclinable)

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

υἱὸν
son

Accusative

accusative in apposition to Αβιμελεχ (contemptuous)

υἱός: 'son'; the appositive 'son of his slave-woman' is contemptuous, contrasting Abimelech's servile maternal origin with the legitimate sons he killed.

παιδίσκης
slave-woman's

Genitive

genitive of relationship (with υἱόν)

παιδίσκη: 'female slave / maidservant'; renders Πῤῥῃ / the concubine of 8:31; the term underscores Abimelech's low birth (a concubine's son), making his elevation over legitimate heirs the more outrageous.

αὐτοῦ
his

Genitive

genitive of possession (Gideon's slave-woman)

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

ἐπὶ
over

preposition + accusative (rule-over idiom)

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

τούς
the

Accusative

article (with ἄνδρας)

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

ἄνδρας
men

Accusative

accusative object of ἐπὶ (the ruled)

ἄνῃρ: the lords of Shechem; again ἄνδρες, not κύριος.

Σικιμῶν
of Shechem

genitive of relationship (indeclinable)

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

ὅτι
because

causal conjunction

ὅτι: 'because'; gives Shechem's stated motive, throwing their own words (v. 3) back at them.

ἀδελφός

brother

Nominative

predicate nominative

ἀδελφός: 'brother'; the kinship-pretext quoted verbatim from v. 3 — Jotham exposes the moral bankruptcy of preferring a murderous 'brother' to justice.

ὁμῶν

your

Genitive

genitive of relationship

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

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula ('he is your brother')

→ *stative present*

εἰμί: 'be'; the copula completes the quoted kinship-claim.

19 καὶ εἰ ἐν ἀληθείᾳ καὶ τελειότητι ἐποιήσατε μετὰ Ιεροβααλ καὶ μετὰ τοῦ οἴκου αὐτοῦ ἐν τῇ ἡμέρᾳ ταύτῃ εὐφρανθείτε ἐν Αβιμελεχ καὶ εὐφρανθείη καὶ γε αὐτὸς ἐφ' ὑμῖν

if, then, in truth and integrity you have acted with Jerubbaal and with his house this day, rejoice in Abimelech, and let him too rejoice over you;

Apodosis of the first horn: the blessing-wish (mock benediction) καὶ εἰ ἐν ἀληθείᾳ

The protasis of v. 16 finds its first apodosis: IF Shechem acted in good faith, then 'rejoice in Abimelech' (εὐφρανθείτε, optative of wish) and let him rejoice in them. The optative of blessing is heavily ironic — the reader knows the condition is false. The dual asseverative καὶ γε ('and indeed') intensifies the mock-reciprocity before the real curse of v. 20.

καὶ

and

transitional conjunction (resuming the protasis)

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

εἰ

if

conditional conjunction (resumed protasis)

εἰ: 'if'; resumes the condition of v. 16, now to be answered by the blessing-apodosis.

ἐν

in

preposition + dative (manner)

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

ἀληθείᾳ

truth

Dative

dative of manner

ἀλήθεια: 'truth / good faith'; the standard repeated from vv. 15–16.

καὶ
and

coordinate conjunction

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

τελειότητι
integrity

Dative

dative of manner

τελειότης: 'integrity / blamelessness'; the paired standard, repeated from v. 16.

ἐποιήσατε
you have acted

Aor Act Indic 2 Pl · ποιέω

verb of the protasis

→ *constative aorist*

ποιέω: 'do / act'; the fourth occurrence in the application, completing the deed-test.

μετά
with

preposition + genitive (association)

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

Ιεροβααλ
Jerubbaal

genitive object of μετά (indeclinable)

Ιεροβααλ: 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.

μετά
with

preposition + genitive (association)

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

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'; Gideon's household, repeated from v. 16.

αὐτοῦ
his

Genitive

genitive of possession

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

ἐν
on

preposition + dative (temporal)

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

τῇ
the

Dative

article (with ἡμέρα)

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

ἡμέρα

day

Dative

dative of time (with ἐν: 'on this day')

ἡμέρα: 'day'; the phrase ἐν τῇ ἡμέρᾳ ταύτῃ ('on this day') marks the present moment of decision and reckoning.

ταύτη

this

Dative

demonstrative adjective (with ἡμέρᾳ)

οὗτος: 'this'; the demonstrative fixes the reckoning to the very day of the coronation.

εὐφρανθείτε

rejoice / may you rejoice

Aor Pass Opt 2 Pl · εὐφραίνω

optative of wish (apodosis: ironic blessing)

→ volitive optative (blessing-wish, heavily ironic)

εὐφραίνω (aor. pass. opt.): 'rejoice / be glad'; the optative of wish forms the apodosis ('then may you rejoice in Abimelech'); since the condition is patently false, the blessing is bitterly ironic — picking up the εὐφραίνοντα of the vine (v. 13).

ἐν

in

preposition + dative (object of rejoicing)

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

Αβιμελεχ

Abimelech

dative object of ἐν (indeclinable)

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

καί

and

coordinate conjunction

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

εὐφρανθείη

let him rejoice

Aor Pass Opt 3 Sg · εὐφραίνω

optative of wish (reciprocal blessing)

→ volitive optative (ironic)

εὐφραίνω (3 sg. opt.): the reciprocal wish — 'and let him too rejoice over you'; the mutual joy underscores, by irony, the mutual destruction that the false condition actually entails (v. 20).

καί

and

particle (component of καί γε asseverative)

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

γε

indeed

emphatic particle (with καί: dual asseverative)

γε: emphatic enclitic; the combination καί γε ('and indeed / even') is a fixed LXX rendering of the Hebrew asseverative וְגַם ('and also/indeed'), characteristic of the B-text of Judges (cf. vv. 49, 55).

αὐτός

he himself

Nominative

intensive pronoun (subject of εὐφρανθείη)

αὐτός: 'he himself'; the intensive pronoun (Abimelech) stresses the reciprocity of the (ironic) blessing.

ἐφ'

over

preposition + dative (object of rejoicing)

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

ὕμῃν

you

Dative

dative object of ἐφ'

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

20 εἰ δὲ οὐ ἐξέλθοι πῦρ ἀπὸ Αβιμελεχ καὶ φάγοι τοὺς ἄνδρας Σικιμων καὶ τὸν οἶκον Βηθμααλλων καὶ ἐξέλθοι πῦρ ἀπὸ ἀνδρῶν Σικιμων καὶ ἐκ τοῦ οἴκου Βηθμααλλων καὶ καταφάγοι τὸν Αβιμελεχ

but if not, let fire come out from Abimelech and devour the men of Shechem and the house of Beth-millo, and let fire come out from the men of Shechem and from the house of Beth-millo and devour Abimelech.

Apodosis of the second horn: the curse (climax of episode B–C) εἰ δὲ οὐ

The real curse, drawn directly from the bramble's threat (v. 15). The negative protasis εἰ δὲ οὐ ('but if not') triggers a double imprecation: fire from Abimelech devouring Shechem, and fire from Shechem devouring Abimelech — perfect mutual destruction. The optatives (ἐξέλθοι, φάγοι, καταφάγοι) are imprecatory; the curse is fulfilled literally in vv. 49 (Shechem burned) and 53–54 (Abimelech killed).

εἰ

if

conditional conjunction (negative protasis)

εἰ δὲ οὐ: 'but if not'; introduces the second, true horn of the dilemma — the curse against both parties.

δὲ

but

adversative particle (post-positive)

δέ: the adversative turning from the ironic blessing (v. 19) to the genuine curse.

οὐ

not

negative particle (with the protasis)

οὐ: 'not'; negates the condition ('if it is not so' — i.e. if they did not act in good faith).

ἐξέλθοι

let come out

Aor Act Opt 3 Sg · ἐξέρχομαι

optative of imprecation (apodosis)

→ imprecatory optative (curse)

ἐξέρχομαι (aor. opt.): 'come out'; the optative voices the curse ('let fire come out'), echoing the subjunctive ἐξέλθῃ of the bramble (v. 15); the fire-from-X idiom structures the whole malediction.

πῦρ

fire

Nominative

subject of ἐξέλθοι

πῦρ: 'fire'; the bramble's fire (v. 15) now invoked as literal judgment; fulfilled at vv. 49, 57.

ἀπὸ

from

preposition + genitive (source)

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

Αβιμελεχ

Abimelech

genitive object of ἀπό (source of the first fire)

Αβιμελεχ: the bramble-king; fire 'from Abimelech' devouring Shechem is fulfilled when he burns the tower of Shechem (v. 49).

καὶ

and

coordinate conjunction

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

φάγοι

devour

Aor Act Opt 3 Sg · ἐσθίω

optative of imprecation (coordinate)

→ *imprecatory optative*

ἐσθίω (aor. opt. φάγοι): 'eat / devour'; the fire-eats-fuel idiom; the curse that Abimelech's fire 'consume' the Shechemites.

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 φάγοι

ἄνιρ: the lords of Shechem, object of the curse; again ἄνδρες, not κύριος.

Σικιμων

of Shechem

genitive of relationship (indeclinable)

Σικιμων: 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.

τὸν

the

Accusative

article (with οἶκον)

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

οἶκον

house

Accusative

second direct object of φάγοι

οἶκος: 'house'; the household/community of Beth-millo, joined to Shechem under the curse.

Βηθμααλλων

Beth-millo

genitive of relationship (indeclinable place-name)

Βηθμααλλων: variant spelling of Βηθμααλων (v. 6), Beth-millo; indeclinable; the fortified quarter that crowned Abimelech and now shares his doom.

καὶ

and

coordinate conjunction (introducing the reciprocal curse)

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

ἐξέλθοι

let come out

Aor Act Opt 3 Sg · ἐξέρχομαι

optative of imprecation (the reciprocal fire)

→ *imprecatory optative*

ἐξέρχομαι (aor. opt.): the second imprecation — fire now from Shechem against Abimelech; the symmetry is exact, sealing the mutual destruction motif.

πῦρ

fire

Nominative

subject of the second ἐξέλθοι

πῦρ: 'fire'; the reciprocal flame; Abimelech's death (vv. 53–54) follows from Shechem's resistance, fulfilling this half.

ἀπὸ

from

preposition + genitive (source)

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

ἀνδρῶν

men

Genitive

genitive object of ἀπό (source of reciprocal fire)

ἀνήρ: the lords of Shechem now as source of the answering fire.

Σικιμῶν

of Shechem

genitive of relationship (indeclinable)

Σικιμῶν: 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.

ἐκ

from

preposition + genitive (source)

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

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 ἐκ

οἶκος: 'house'; Beth-millo again as co-source of the answering fire.

Βηθμαλλων

Beth-millo

genitive of relationship (indeclinable)

Βηθμαλλων: 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.

καταφάγοι

devour

Aor Act Opt 3 Sg · κατεσθίω

optative of imprecation (the reciprocal consuming)

→ imprecatory optative

κατεσθίω (aor. opt. καταφάγοι): 'devour utterly'; the intensive κατα- matches the bramble's καταφάγη (v. 15); the curse that Shechem's fire consume Abimelech — fulfilled in his death at Thebez.

τὸν

the

Accusative

article (marking Αβιμελεχ as object)

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

Αβιμελεχ

Abimelech

accusative object of καταφάγοι (indeclinable)

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

21 καὶ ἔφυγεν Ἰωαθάν καὶ ἀπέδρα καὶ ἐπορεύθη ἕως Βαιηρ καὶ ὤκησεν ἐκεῖ ἀπὸ προσώπου Ἀβιμελεχ ἀδελφοῦ αὐτοῦ

And Jotham fled and ran away and went to Beer and dwelt there, away from the face of Abimelech his brother.

Episode B–C closure: Jotham's flight καὶ ἔφυγεν Ἰωαθάν

Having pronounced the curse, Jotham escapes. The doubled ἔφυγεν ... ἀπέδρα ('fled ... ran away') stresses urgency. He settles at Beer ἀπὸ προσώπου Ἀβιμελεχ ('from the face of Abimelech'), the Hebraic idiom for fleeing someone's presence; the appositive ἀδελφοῦ αὐτοῦ ('his brother') wrings one last note of irony from the kinship theme — he flees the very 'brother' Shechem prized.

καὶ
and

narrative conjunction

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

ἔφυγεν
fled

Aor Act Indic 3 Sg · φεύγω

main verb (Jotham's flight)

→ constative aorist

φεύγω: 'flee'; renders פָּרַח / נָס; the first of the doubled flight-verbs emphasizing Jotham's haste to escape reprisal.

Ἰωαθάν
Jotham

subject (indeclinable)

Ἰωαθάν: the curse-pronouncer now removes himself from danger; his disappearance from the narrative leaves the curse to work itself out.

καὶ
and

narrative conjunction

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

ἀπέδρα
ran away

Aor Act Indic 3 Sg · ἀποδιδράσκω

main verb (intensifying the flight)

→ constative aorist

ἀποδιδράσκω (aor. ἀπέδρα): 'run away / escape by stealth'; renders פָּרַח; the second flight-verb, connoting furtive escape; the pairing with ἔφυγεν underscores the completeness of Jotham's withdrawal.

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 (the journey to Beer)

→ constative aorist

πορεύομαι: 'go'; Jotham travels to a place of refuge beyond Abimelech's reach.

ἕως
to / as far as

preposition + genitive (extent of journey)

ἕως: 'as far as / up to'; marks the destination of the flight.

Βατηρ

Beer

genitive object of ἔως (indeclinable place-name)

Bair: transliteration of Hebrew בֵּיַר (Beer, 'well'); indeclinable; an otherwise unknown locality where Jotham takes refuge, safely distant from Shechem.

καὶ

and

narrative conjunction

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

ᾠκησεν

dwelt

Aor Act Indic 3 Sg · οἰκέω

main verb (settled residence)

→ constative aorist (took up residence)

οἰκῶ: 'dwell / settle'; renders יָשַׁב; Jotham settles permanently at Beer; this is the last we hear of him until the curse's fulfilment is recalled (v. 57).

ἐκεῖ

there

adverb of place

ἐκεῖ: 'there'; locates Jotham's settled residence at Beer.

ἀπὸ

from

preposition + genitive (idiom: 'from the face of')

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

προσώπου

face / presence

Genitive

genitive object of ἀπό (idiomatic)

πρόσωπον: 'face / presence'; the idiom ἀπὸ
 προσώπου ('from the face/presence of')
 renders Hebrew **יָנַח**, a standard
 expression for fleeing or hiding from
 someone's presence.

Αβιμελεχ

Abimelech

genitive of relationship (indeclinable)

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

ἀδελφοῦ

brother

Genitive

genitive in apposition to Αβιμελεχ

ἀδελφός: 'brother'; the appositive 'his brother' delivers a final ironic stroke — Jotham flees from the very kinsman whose 'brotherhood' Shechem invoked to justify the murder of Jotham's actual brothers.

αὐτοῦ

his

Genitive

genitive of relationship

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

22 καὶ ἦρξεν Αβιμελεχ ἐπὶ Ἰσραηλ τρία ἔτη

And Abimelech ruled over Israel three years.

Episode D opening: regnal summary καὶ ἦρξεν Αβιμελεχ

A terse regnal notice marks the transition to the second half of the chapter. Notably the verb is ἦρξεν ('ruled / was chief,' from ἄρχω), not ἐβασίλευσεν — the narrator subtly withholds full royal legitimacy from Abimelech's three-year tyranny over (part of) Israel.

καὶ

and

narrative conjunction

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

ἦρξεν

ruled

Aor Act Indic 3 Sg · ἄρχω

main verb (regnal notice)

→ constative aorist (the whole reign summarized)

ἄρχω: 'rule / be first / govern'; renders רָשָׁ (‘exercise rule’) rather than מָלַךְ (‘be king’); the choice of ἄρχω over βασιλεύω may quietly deny Abimelech full kingship — he ‘held sway’ over Israel without true royal legitimacy.

Αβιμελεχ

Abimelech

subject (indeclinable)

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

ἐπὶ

over

preposition + accusative (rule-over idiom)

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

Ἰσραηλ

Israel

accusative object of ἐπὶ (indeclinable)

Ἰσραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; here the realm of Abimelech's rule, though in practice limited to the region around Shechem.

τρία

three

Accusative

attributive numeral (with ἔτη: duration)

τρεις, τρία: 'three'; the neuter accusative τρία agrees with ἔτη; the brevity of the three-year reign signals its instability and divine disfavor.

ἔτη

years

Accusative

accusative of duration of time

ἔτος: 'year'; the accusative of extent of time ('for three years'); the short tenure contrasts with the longer judgeships and underscores the regime's doom.

23 καὶ ἐξαπέστειλεν ὁ θεὸς πνεῦμα πονηρὸν ἀνὰ μέσον Αβιμελεχ καὶ ἀνὰ μέσον τῶν ἀνδρῶν Σικιμων καὶ ἠθέτησαν ἄνδρες Σικιμων ἐν τῷ οἴκῳ Αβιμελεχ

And God sent an evil spirit between Abimelech and the men of Shechem, and the men of Shechem dealt treacherously with the house of Abimelech,

Divine intervention: the agency of retribution καὶ ἐξαπέστειλεν ὁ θεὸς

The narrator names God as the prime mover of the unravelling: ὁ θεὸς ... πνεῦμα πονηρὸν ('God ... an evil spirit'), sent ἀνὰ μέσον ... ἀνὰ μέσον ('between ... and between'). The 'evil spirit' is the instrument of divine judgment (cf. 1 Sam 16:14), turning the conspirators against one another to fulfil both justice (v. 24) and Jotham's curse (v. 20). The verb ἠθέτησαν ('dealt treacherously') marks the breach of their covenant with Abimelech.

καὶ
and

narrative conjunction

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

ἐξαπέστειλεν

sent

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (divine sending)

→ **constative aorist (decisive divine act)**

ἐξαποστέλλω: 'send out / dispatch'; renders Πῶψ; the compound ἐξαπο- stresses the deliberate dispatch; God actively sends the spirit, marking the ensuing strife as judicial, not accidental.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

subject

θεός: 'God'; renders ׀יָהוָה; the narrator identifies God as the sovereign cause of the conspirators' falling-out — divine justice operating through human enmity.

πνεῦμα

spirit

Accusative

direct object of ἐξαπέστειλεν

πνεῦμα: 'spirit / breath / wind'; renders πῦρ; the 'evil spirit' is a God-sent agent of discord (cf. the spirit sent against Saul, 1 Sam 16:14); here it sows the mutual distrust that destroys both Abimelech and Shechem.

πονηρόν

evil

Accusative

attributive adjective (with πνεῦμα)

πονηρός: 'evil / harmful / malignant'; renders הָרָע; the spirit is 'evil' in effect — it works harm, breeding the treachery that brings the murderers to ruin; the same root recurs in πονηρίαν (vv. 56–57).

ἀνά

between

preposition (in idiom ἀνά μέσον: 'between')

ἀνά: in the idiom ἀνά μέσον ('in the midst of / between'), a Hebraism rendering בֵּין; the doubled ἀνά μέσον ... ἀνά μέσον renders the Hebrew בֵּין ... בֵּין ('between ... and between').

μέσον

midst

Accusative

accusative (component of ἀνά μέσον idiom)

μέσος: 'middle / midst'; with ἀνά forms the 'between' idiom; the spirit is set 'between' the two parties to divide them.

Αβιμελεχ

Abimelech

genitive sense (object of ἀνά μέσον; indeclinable)

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

καί

and

coordinate conjunction

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

ἀνά

between

preposition (second member of the idiom)

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

μέσον

midst

Accusative

accusative (component of ἀνά μέσον)

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

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 ἀνά μέσον

ἀνήρ: the lords of Shechem; again ἄνδρες, not κύριος.

Σικιμῶν

of Shechem

genitive of relationship (indeclinable)

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

καί

and

narrative conjunction (introducing the result)

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

ἠθέτησαν

dealt treacherously

Aor Act Indic 3 Pl · ἀθετέω

main verb (the breach of faith)

→ constative aorist

ἀθετέω: 'set aside / break faith / deal treacherously'; renders **תִּלְכֹּךְ**; denotes the violation of a covenant or pledged loyalty; the Shechemites repudiate their allegiance to Abimelech, the discord being the spirit's work.

ἄνδρες

men

Nominative

subject of ἠθέτησαν

ἄνῃρ: the lords of Shechem, now turning against the king they made; again ἄνδρες, not κύριος.

Σικιμων

of Shechem

genitive of relationship (indeclinable)

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

ἐν

with / against

preposition + dative (object of treachery)

ἐν: here with ἀθετέω in the sense 'deal treacherously with/against,' a Hebraizing construction (**אֶתְּ תִלְכֹּךְ**).

τῷ

the

Dative

article (with οἴκῳ)

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

οἴκῳ

house

Dative

dative object of ἐν (object of the treachery)

οἶκος: 'house'; the 'house of Abimelech' — his rule/dynasty; the Shechemites break faith with the regime they had installed.

Αβιμελεχ

of Abimelech

genitive of relationship (indeclinable)

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

24 τοῦ ἐπαγαγεῖν τὴν ἀδικίαν τῶν ἐβδομήκοντα υἱῶν Ιεροβααλ καὶ τὰ αἵματα αὐτῶν τοῦ θεῖναι ἐπὶ Αβιμελεχ τὸν ἀδελφὸν αὐτῶν ὃς ἀπέκτεινεν αὐτούς καὶ ἐπὶ ἄνδρας Σικιμίων ὅτι ἐνίσχυσαν τὰς χεῖρας αὐτοῦ ἀποκτεῖναι τοὺς ἀδελφοὺς αὐτοῦ

so as to bring the wrong done to the seventy sons of Jerubbaal, and their blood, and to lay it upon Abimelech their brother, who killed them, and upon the men of Shechem, because they strengthened his hands to kill his brothers.

Purpose clause: the theology of retribution

τοῦ ἐπαγαγεῖν

The articular infinitive of purpose τοῦ ἐπαγαγεῖν ('in order to bring') states God's design behind the evil spirit: to requite the blood of the seventy. The verse distributes guilt — upon Abimelech who killed (ὃς ἀπέκτεινεν) and upon the Shechemites who 'strengthened his hands' (ἐνίσχυσαν τὰς χεῖρας) to do it. This is the chapter's explicit lex talionis, fulfilled in vv. 45–49, 53–57.

τοῦ

so as / in order

Genitive

article + infinitive (genitive of purpose)

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

ἐπαγαγεῖν

to bring

Aor Act Inf · ἐπάγω

articular infinitive of purpose (τοῦ + inf.)

ἐπάγω: 'bring upon / lead against'; renders נָחַב (Hiphil); the compound ἐπ- marks the bringing of consequence 'upon' the guilty; the infinitive of purpose states why God sent the spirit — to bring the blood-guilt home.

τὴν

the

Accusative

article (with ἀδικίαν)

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

ἀδικίαν

wrong / injustice

Accusative

direct object of ἐπαγαγεῖν

ἀδικία: 'wrongdoing / injustice / violence'; renders **וְהָרָג** ('violence') here; the 'wrong done to the seventy' is the crime whose consequence God now brings back on its perpetrators.

τῶν

of the

Genitive

article (with υἱῶν)

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

ἐβδομήκοντα

seventy

numeral (with υἱῶν)

ἐβδομήκοντα: 'seventy'; the slain sons once more, keeping the body-count before the reader as the measure of the debt now called in.

υἱῶν

sons

Genitive

genitive (objective: the wrong done 'to the sons')

υἱός: 'son'; the seventy sons of Jerubbaal, the victims; the genitive is objective — the injustice committed against them.

Ιεροβααλ

of Jerubbaal

genitive of relationship (indeclinable)

Ιεροβααλ: 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.

τὰ
the

Accusative

article (with αἵματα)

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

αἵματα
blood

Accusative

second direct object of ἐπαγαγεῖν

αἷμα (pl. αἵματα): 'blood / bloodshed / blood-guilt'; the plural renders Hebrew דָּמָא ('bloods'), the idiom for blood-guilt incurred by murder; the shed blood 'cries out' for requital (cf. Gen 4:10).

αὐτῶν
their

Genitive

genitive of possession (the victims' blood)

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

τοῦ
to

Genitive

article + infinitive (genitive of purpose)

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

θεῖναι
to lay / to place

Aor Act Inf · τίθημι

articular infinitive of purpose (parallel to ἐπαγαγεῖν)

→ aorist infinitive (the reserving)

τίθημι (aor. inf. θεῖναι): 'put / place / lay'; the idiom 'to lay [blood] upon' (θεῖναι ἐπὶ) renders the Hebrew לַעֲדֹת דָּמָא / לְדָמָא — to charge blood-guilt to someone's account; the requital is laid on both Abimelech and his accomplices.

ἐπὶ
upon

preposition + accusative (the one charged)

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

Αβιμελεχ
Abimelech

accusative object of ἐπὶ (indeclinable)

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

τὸν
the

Accusative

article (with ἀδελφόν)

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

ἀδελφόν
brother

Accusative

accusative in apposition to Αβιμελεχ

ἀδελφός: 'brother'; the appositive 'their brother' makes the crime fratricide — the blood is laid on the brother who slew his brothers, the kinship theme turned to condemnation.

αὐτῶν
their

Genitive

genitive of relationship

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

ὃς
who

Nominative

relative pronoun (subject of ἀπέκτεινεν)

ὃς: 'who'; the relative clause specifies Abimelech's guilt — he is the one 'who killed them.'

ἀπέκτεινεν

killed

Aor Act Indic 3 Sg · ἀποκτείνω

verb of relative clause

→ *constative aorist*

ἀποκτείνω: 'kill'; pins the act of murder on Abimelech personally, distinguishing his primary guilt from the Shechemites' complicity.

αὐτούς

them

Accusative

direct object of ἀπέκτεινεν

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

καὶ

and

coordinate conjunction (extending blame)

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

ἐπὶ

upon

preposition + accusative (the accomplices charged)

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

ἄνδρας

men

Accusative

accusative object of ἐπὶ (the accomplices)

ἄνῃρ: the lords of Shechem, charged as accomplices; again ἄνδρες, not κύριος.

Σικιμῶν

of Shechem

genitive of relationship (indeclinable)

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

ὅτι

because

causal conjunction

ὅτι: 'because'; states the ground of Shechem's guilt — their material aid to the murderer.

ἐνίσχυσαν

they strengthened

Aor Act Indic 3 Pl · ἐνισχύω

verb of causal clause

→ *constative aorist*

ἐνισχύω: 'strengthen / give strength to'; renders $\rho\acute{\iota}\tau\eta$; the idiom 'strengthened his hands' (ἐνίσχυσαν τὰς χεῖρας) renders Hebrew יָצַק רִיטָו ('made strong his hands'), meaning they emboldened and enabled the murderer — guilt by complicity (cf. the funding of v. 4).

τὰς

the

Accusative

article (with χεῖρας)

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

χεῖρας

hands

Accusative

direct object of ἐνίσχυσαν

χεῖρ: 'hand'; the 'hands' Shechem strengthened are Abimelech's instruments of murder; the idiom denotes active encouragement and material support.

αὐτοῦ

his

Genitive

genitive of possession (Abimelech's hands)

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

ἀποκτεῖναι

to kill

Aor Act Inf · ἀποκτείνω

complementary/epexegetic infinitive (purpose of strengthening)

→ *constative aorist infinitive*

ἀποκτείνω (aor. inf.): 'to kill'; the infinitive states the purpose for which Shechem strengthened Abimelech's hands — the murder of his brothers; their aim makes them co-guilty.

τοὺς

the

Accusative

article (with ἀδελφούς)

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

ἀδελφούς

brothers

Accusative

direct object of ἀποκτεῖναι

ἀδελφός: 'brother'; the murdered brothers, the crime's victims; the word's final recurrence in the indictment fixes the fratricidal horror at the heart of the chapter's theology.

αὐτοῦ

his

Genitive

genitive of relationship

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

25 καὶ ἔθηκαν αὐτῷ οἱ ἄνδρες Σικιμων ἐνεδρεύοντας ἐπὶ τὰς κεφαλὰς τῶν ὀρέων καὶ διήρπαζον πάντα ὃς παρεπορεύετο ἐπ' αὐτοὺς ἐν τῇ ὁδῷ καὶ ἀπηγγέλη τῷ βασιλεῖ Αβιμελεχ

And the men of Shechem set ambushers against him on the tops of the mountains, and they robbed everyone who passed by them on the road; and it was reported to King Abimelech.

Episode D conclusion: the breach becomes brigandage

καὶ ἔθηκαν αὐτῷ οἱ ἄνδρες Σικιμων

The treachery becomes open hostility: Shechem posts ambushers (ἐνεδρεύοντας) on the heights, turning the roads to banditry — both an act of rebellion against Abimelech and a self-inflicted economic wound. The closing report τῷ βασιλεῖ Αβιμελεχ (now titled βασιλεύς) sets up the confrontation of vv. 26ff. The robbery motif inverts the earlier robbery of Gideon's house.

καὶ

and

narrative conjunction

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

ἔθηκαν

set / posted

Aor Act Indic 3 Pl · τίθημι

main verb (posting the ambush)

→ constative aorist

τίθημι (aor. ἔθηκαν): 'put / set / station'; renders ΠΙΨ; here 'set ambushers' — the Shechemites station men to waylay travellers, an act of war against Abimelech's authority.

αὐτῷ

against him

Dative

dative of disadvantage (against Abimelech)

the dative αὐτῷ here is one of disadvantage ('against him') — the ambush is aimed at undermining Abimelech's rule.

οἱ

the

Nominative

article (with ἄνδρες)

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

ἄνδρες

men

Nominative

subject

ἄνῃρ: the lords of Shechem; again ἄνδρες, not κύριος.

Σικιμῶν

of Shechem

genitive of relationship (indeclinable)

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

ἐνεδρεύοντας

ambushers / men lying in wait

Pres Act Ptc Acc Masc Pl · ἐνεδρεύω

substantival participle (object of ἔθηκαν: 'set men ambushing')

ἐνεδρεύω (pres. ptc.): 'lie in wait / ambush'; renders כָּלָךְ; the substantival participle ('ambushers') denotes men stationed to waylay; the ambush motif recurs through the Gaal episode (vv. 32–35, 43).

ἐπὶ

on

preposition + accusative (position)

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

τὰς

the

Accusative

article (with κεφαλᾶς)

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

κεφαλᾶς

tops / heads

Accusative

accusative object of ἐπὶ

κεφαλή: 'head'; here 'the heads/tops of the mountains' renders מִצְרֵי הַיְשָׁרִים, an idiom for mountain summits — the high ground for ambush; the word κεφαλή recurs grimly at vv. 53, 57 (Abimelech's skull; the curse on Shechem's heads).

τῶν

of the

Genitive

article (with ὀρέων)

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

ὀρέων

mountains

Genitive

genitive of relationship (with κεφαλᾶς)

ὄρος: 'mountain'; the heights commanding the roads, ideal for ambush.

καὶ

and

narrative conjunction

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

διήρπαζον

they robbed / plundered

Impf Act Indic 3 Pl · διαρπάζω

main verb (iterative imperfect: repeated robbery)

→ *iterative imperfect (habitual plundering)*

διαρπάζω: 'plunder / rob thoroughly'; renders שָׁדָד; the imperfect διήρπαζον denotes repeated, habitual robbery of passersby — the breakdown of order under the failing regime.

πάντα

everyone / everything

Accusative

direct object of διήρπαζον (with the relative clause)

πᾶς: 'all / everyone'; the object of the plundering — all who travelled the road; the syntax is loose (Hebraizing), with πάντα anticipating the relative ὅς.

ὅς

who

Nominative

relative pronoun (subject of παρεπορεύετο)

ὅς: 'who / whoever'; the relative resumes πάντα — 'everyone who passed by'; the masculine singular for the collective is a Hebraizing looseness.

παρεπορεύετο

passed by

Impf Mid Indic 3 Sg · παραπορεύομαι

verb of relative clause (iterative imperfect)

→ *iterative imperfect (whoever passed)*

παραπορεύομαι: 'pass by / travel past'; the imperfect matches διήρπαζον — each traveller who came along the road was robbed.

ἐπὶ

by / past

preposition + accusative (along/past)

ἐπί + acc.: here 'past / by them along the way.'

αὐτούς

them

Accusative

accusative object of ἐπὶ (the ambushers)

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

ἐν

on

preposition + dative (locative)

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

τῇ

the

Dative

article (with ὁδῶ)

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

ὁδῶ

road

Dative

dative of place (with ἐν)

ὁδός: 'road / way'; renders ἡγῶν; the highway made unsafe by the ambush — a sign of the collapse of Abimelech's order.

καὶ

and

narrative conjunction

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

ἀπηγγέλη

it was reported

Aor Pass Indic 3 Sg · ἀπαγγέλλω

main verb (impersonal passive: news to the king)

→ *constative aorist*

ἀπαγγέλλω (pass.): 'report / announce'; renders ἡφθ (Hophal); the impersonal passive conveys the news to Abimelech, setting up his response in the Gaal episode.

τῷ

to the

Dative

article (with βασιλεῖ)

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

βασιλεῖ

king

Dative

dative indirect object (apposition to Αβιμελεχ)

βασιλεύς: 'king'; here Abimelech is titled 'king Abimelech' — the narrator allows the title even while the regime crumbles, perhaps with irony toward the bramble-king's tenuous crown.

Αβιμελεχ

Abimelech

dative in apposition to βασιλεῖ (indeclinable)

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

26 καὶ ἦλθεν Γααλ υἱὸς Ἰωβηλ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ παρῆλθον ἐν Σικιμοῖς καὶ ἤλπισαν ἐν αὐτῷ οἱ ἄνδρες Σικιμῶν

And Gaal son of Ebed came, he and his brothers, and they passed through Shechem, and the men of Shechem put their trust in him.

Episode E opening: Gaal enters καὶ ἦλθεν Γααλ υἱὸς Ἰωβηλ

A new agent of Abimelech's downfall arrives. Gaal son of Ebed and his brothers move into Shechem, and the disaffected lords 'put their trust in him' (ἤλπισαν ἐν αὐτῷ). Gaal becomes the focal point of the revolt that the evil spirit's discord has prepared.

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 (Gaal's arrival)

→ *constative aorist*

ἔρχομαι: 'come'; renders ΝΙΒ; introduces the new character whose challenge precipitates the open conflict.

Γααλ

Gaal

subject (indeclinable proper noun)

Γααλ: transliteration of Hebrew גַּל (Gaal); indeclinable; an outsider adventurer who becomes the rallying point for Shechem's disaffection with Abimelech.

υἱὸς

son

Nominative

appositive to Γααλ (patronymic)

υἱός: 'son'; the patronymic identifies Gaal.

Ἰωβηλ

Ebed / Jobel

genitive of relationship (indeclinable)

Ἰωβηλ: the LXX transliteration of the patronymic; the Hebrew has יְבֵד ('Ebed'), but this Greek form (Iobel) reflects a variant; indeclinable; Gaal's father's name.

καὶ

and

coordinate conjunction

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

οἱ

the

Nominative

article (with ἀδελφοί)

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

ἀδελφοὶ

brothers

Nominative

subject (coordinate with Γααλ)

ἀδελφός: 'brother / kinsman'; Gaal's own clan, his power base — an ironic echo of the kinship theme, here in a rival to Abimelech.

αὐτοῦ

his

Genitive

genitive of relationship

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.

παρήλθον

passed through

Aor Act Indic 3 Pl · παρέρχομαι

main verb (entry into Shechem)

→ *constative aorist*

παρέρχομαι: 'pass by / pass through / come over'; renders גָּלַץ; Gaal and his clan move into Shechem and establish themselves there.

ἐν

in

preposition + dative (locative)

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

Σικιμοις

Shechem

dative object of ἐν (indeclinable)

Σικιμα (dat. Σικιμοις): Shechem; the city Gaal infiltrates.

καὶ

and

narrative conjunction

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

ἤλπισαν

trusted

Aor Act Indic 3 Pl · ἐλπίζω

main verb (Shechem's confidence in Gaal)

→ *ingressive aorist (came to trust)*

ἐλπίζω: 'hope / put confidence in / trust'; renders נִצַּח; the idiom ἐλπίζω ἐν ('put trust in') marks the lords' transfer of allegiance from Abimelech to the newcomer Gaal — the open beginning of the revolt.

ἐν

in

preposition + dative (object of trust)

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

αὐτῷ

him

Dative

dative object of ἐν (the trusted)

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 ἤλπισαν

ἄνῃ: the lords of Shechem, now shifting their trust to Gaal; again ἄνδρες, not κύριος.

Σικιμων

of Shechem

genitive of relationship (indeclinable)

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

27 καὶ ἐξῆλθον εἰς ἀγρὸν καὶ ἐτρύγησαν τοὺς ἀμπελῶνας αὐτῶν καὶ ἐπάτησαν καὶ ἐποίησαν ἐλλουλιμ καὶ εἰσήνεγκαν εἰς οἶκον θεοῦ αὐτῶν καὶ ἔφαγον καὶ ἔπιον καὶ κατηράσαντο τὸν Αβιμελεχ

And they went out into the field and gathered the grapes of their vineyards and trod them and held a festival, and they went into the house of their god and ate and drank and cursed Abimelech.

The vintage feast and the cursing of Abimelech

καὶ ἐξῆλθον εἰς ἀγρὸν

The vintage festival sets the scene for open sedition. The transliterated ἐλλουλιμ (Hebrew מִלְחֻלָּה, 'festal praises / rejoicings') marks a Canaanite-flavored harvest celebration in the temple of their god (cf. Baal-berith). Emboldened by wine in the cult-house, they 'cursed Abimelech' (κατηράσαντο) — the verbal revolt that Gaal will voice in v. 28; the verb anticipates the κατάρα of v. 57.

καὶ

and

narrative conjunction

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

ἐξῆλθον

they went out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb (to the vineyards)

→ constative aorist

ἐξέρχομαι: 'go out'; the Shechemites go out to the harvest — the festal setting for their sedition.

εἰς

into

preposition + accusative (direction)

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

ἀγρὸν

field

Accusative

accusative object of εἰς

ἀγρός: 'field / countryside'; renders תָּבַשׁ; the vineyards outside the city; the field also becomes the battleground of vv. 42–44.

καὶ

and

narrative conjunction

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

ἐτρύγησαν

gathered the grapes

Aor Act Indic 3 Pl · τρυγάω

main verb (the vintage)

→ constative aorist

τρυγάω: 'gather (ripe fruit) / harvest grapes'; renders תִּצְרֹף; the grape-harvest, occasion of the festival; the vine motif links back ironically to the fable (vv. 12–13).

τοὺς

the

Accusative

article (with ἀμπελῶνας)

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

ἀμπελῶνας

vineyards

Accusative

direct object of ἐτρύγησαν

ἀμπελών: 'vineyard'; renders תִּצְרֹף; the vineyards whose harvest furnishes the festal wine.

αὐτῶν

their

Genitive

genitive of possession

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.

ἐπάτησαν

trod

Aor Act Indic 3 Pl · πατέω

main verb (treading the grapes)

→ *constative aorist*

πατέω: 'tread / trample'; renders תָּרַץ; the treading of grapes in the winepress, part of the vintage; produces the new wine for the feast.

καὶ

and

narrative conjunction

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

ἐποίησαν

made / held

Aor Act Indic 3 Pl · ποιέω

main verb (held the festival)

→ *constative aorist*

ποιέω: 'make / do / hold (a festival)'; here 'held' the festal rejoicing named by the following transliteration.

ελλουλιμ

praise-festival

direct object of ἐποίησαν (untranslated transliteration)

ελλουλιμ: an untranslated transliteration of Hebrew מִלְּלוּלִיָּהּ ('festal praises / rejoicings', from לָלַח 'to praise'); the LXX leaves the technical cultic term in Hebrew dress, denoting a thanksgiving harvest-festival; its un-Greeked form marks it as an alien Canaanite-style rite in the temple of their god.

καὶ

and

narrative conjunction

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

εἰσήνεγκαν

went in / brought in

Aor Act Indic 3 Pl · εἰσφέρω

main verb (entry into the temple)

→ *constative aorist*

εἰσφέρω (aor. εἰσήνεγκαν): 'bring in / carry in'; here of entering the temple with the festal produce/offerings; renders the movement into the god's house for the celebration.

εἰς

into

preposition + accusative (direction)

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

οἶκον

house

Accusative

accusative object of εἰς

οἶκος: 'house / temple'; the temple of Baal-berith (cf. v. 4, 46); the seditious feast and curse take place in the cult-house, binding apostasy and rebellion.

θεοῦ

god

Genitive

genitive of relationship (with οἶκον)

θεός: 'god'; here a pagan deity ('their god' = Baal-berith), not Israel's God; the qualifier αὐτῶν ('their') distances the narrator from this cult.

αὐτῶν

their

Genitive

genitive of possession

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.

ἔφαγον
ate

Aor Act Indic 3 Pl · ἐσθίω

main verb (the feasting)

→ *constative aorist*

ἐσθίω (aor. ἔφαγον): 'eat'; the festal eating; the pair 'ate and drank' depicts the celebratory abandon that emboldens the curse.

καὶ
and

narrative conjunction

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

ἔπιον
drank

Aor Act Indic 3 Pl · πίνω

main verb (the drinking)

→ *constative aorist*

πίνω (aor. ἔπιον): 'drink'; the festal wine — the same wine the fable's vine refused to abandon — now fuels the sedition against the bramble-king.

καὶ
and

narrative conjunction

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

κατηράσαντο
cursed

Aor Mid Indic 3 Pl · καταράομαι

main verb (the curse against Abimelech)

→ *constative aorist*

καταράομαι: 'curse / call down evil on'; renders שָׁרָץ / לָלַץ; the Shechemites curse the king they made — verbal revolt; the cognate noun κατάρα appears at v. 57 (Jotham's curse fulfilled), framing the chapter's reversal.

τὸν
the

Accusative

article (marking Ἀβιμελεχ as object)

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

Ἀβιμελεχ
Abimelech

accusative object of κατηράσαντο (indeclinable)

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

28 καὶ εἶπεν Γααλ υἱὸς Ἰωβηλ τίς ἐστιν Ἀβιμελεχ καὶ τίς ἐστιν Συχεμ ὅτι δουλεύσομεν αὐτῷ οὐχ υἱὸς Ἱεροβααλ καὶ Ζεβουλ ἐπίσκοπος αὐτοῦ δοῦλος αὐτοῦ σὺν τοῖς ἀνδράσιν Ἐμμωρ πατὴρ Συχεμ καὶ τί ὅτι δουλεύσομεν αὐτῷ ἡμεῖς

And Gaal son of Ebed said: 'Who is Abimelech, and who is the son of Shechem, that we should serve him? Is he not the son of Jerubbaal, and is not Zebul his overseer his servant, along with the men of Hamor the father of Shechem? Why then should we serve him?'

Gaal's seditious speech (direct provocation)

καὶ εἶπεν Γααλ

Gaal's rhetoric mirrors Abimelech's own technique (cf. v. 2) — a contemptuous 'Who is X?' demagoguery. He scorns Abimelech as a mere 'son of Jerubbaal' and his deputy Zebul as a lackey, appealing to native Shechemite pride ('the men of Hamor, father of Shechem'). The repeated δουλεύσομεν αὐτῷ ('shall we serve him?') frames rebellion as the refusal of servitude.

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 (introducing Gaal's speech)

→ constative aorist

λέγω: 'say'; introduces Gaal's open challenge to Abimelech's authority.

Γααλ

Gaal

subject (indeclinable)

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

υἱὸς

son

Nominative

appositive to Γααλ (patronymic)

υἱός: 'son'; patronymic of Gaal.

Ἰωβηλ

Ebed

genitive of relationship (indeclinable)

Ἰωβηλ: Gaal's father (Hebrew Ebed); see v. 26.

τίς

who

Nominative

interrogative pronoun (predicate)

τίς: interrogative 'who?'; the contemptuous 'Who is Abimelech?' is demagogic belittling — the same rhetorical move Abimelech used (v. 2), now turned against him.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be'; the copula of the rhetorical question.

Ἀβιμελεχ

Abimelech

subject of ἐστιν (indeclinable)

Ἀβιμελεχ: 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.

τίς
who

Nominative

interrogative pronoun (predicate)

τίς: the second contemptuous 'who?'; 'who is the son of Shechem?' likely belittles Abimelech as a mere local upstart (or scorns Shechem's submission).

ἐστιν
is

Pres Act Indic 3 Sg · εἰμί

copula

→ *stative present*

εἰμί: the copula of the second question.

υἱός
son

Nominative

predicate nominative

υἱός: 'son'; 'son of Shechem' — Gaal disparages Abimelech's claim to rule the native city as that of an outsider's son.

Συχεμ
of Shechem

genitive of relationship (indeclinable)

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

ὅτι
that

conjunction (result/consecutive: 'that we should')

ὅτι: here consecutive ('that / so that'), introducing the consequence Gaal rejects — 'who is he, that we should serve him?'

δουλεύσομεν
we should serve

Fut Act Indic 1 Pl · δουλεύω

verb of the consecutive clause

→ *deliberative-future (rhetorical: 'are we to serve?')*

δουλεύω: 'serve / be enslaved to'; renders Τῶν; the future has deliberative force in the rhetorical question — Gaal frames submission to Abimelech as demeaning slavery to be thrown off.

αὐτῷ
him

Dative

dative object of δουλεύσομεν

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

οὐχ
is he not?

interrogative negative (expecting 'yes')

οὐ (οὐχ before rough breathing): the negative here heads a question expecting the answer 'yes' — 'is he not (merely) the son of Jerubbaal?'; reduces Abimelech to his lineage.

υἱός
son

Nominative

predicate nominative

υἱός: 'son'; 'son of Jerubbaal' — Gaal reminds the Shechemites that Abimelech is an outsider's heir, not native Shechemite stock.

Ιεροβααλ
of Jerubbaal

genitive of relationship (indeclinable)

Ιεροβααλ: 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.

Ζεβουλ

Zebul

subject (indeclinable proper noun)

Ζεβουλ: transliteration of Hebrew זְבֻל (Zebul); indeclinable; Abimelech's appointed governor of Shechem, scorned by Gaal as a mere lackey but loyal to Abimelech (vv. 30ff.).

ἐπίσκοπος

overseer

Nominative

appositive to Ζεβουλ

ἐπίσκοπος: 'overseer / officer / guardian'; renders Ἱקצ; Zebul is Abimelech's deputy governing Shechem in his absence; Gaal sneers at this 'overseer' as just a servant.

αὐτοῦ

his

Genitive

genitive of relationship (Abimelech's overseer)

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

δοῦλος

servant

Nominative

predicate nominative (with implied copula: 'is his servant')

δοῦλος: 'slave / servant'; Gaal contemptuously reduces Zebul to Abimelech's 'slave' — implying that to follow Zebul is to be a slave's slave; the word plays against δουλεύσομεν ('shall we serve?').

αὐτοῦ

his

Genitive

genitive of relationship

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

σύν

with

preposition + dative (association)

σύν: 'with / together with'; Gaal appeals to Shechemite ancestral pride by invoking the original founders' line.

τοῖς

the

Dative

article (with ἀνδράσιν)

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

ἀνδράσιν

men

Dative

dative object of σύν

ἀνὴρ (dat. pl. ἀνδράσιν): 'man'; 'the men of Hamor' — the original Shechemite nobility descended from the city's founder; Gaal urges loyalty to native stock over the foreign-bred Abimelech.

Εμμωρ

Hamor

genitive of relationship (indeclinable)

Εμμωρ: transliteration of Hebrew עֲמֹר (Hamor; 'donkey'); indeclinable; the founding father of Shechem (Gen 34:2); appeal to his lineage invokes the city's autochthonous aristocracy against Abimelech.

πατὴρ

father

Genitive

genitive in apposition to Εμμωρ

πατήρ: 'father'; 'Hamor the father of Shechem' identifies the city's eponymous founder, the ancestral standard Gaal invokes.

Συχεμ

of Shechem

genitive of relationship (indeclinable)

Συχεμ: 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.

τί
why

interrogative (adverbial: 'why?')

τίς (neut. τι): here adverbial 'why?' — 'and why should we, of all people, serve him?'; the closing rhetorical thrust of Gaal's incitement.

ὅτι
that

conjunction (consecutive: 'that we should')

ὅτι: 'that'; resumes the consecutive sense — 'why is it that we should serve him?'

δουλεύσομεν
we should serve

Fut Act Indic 1 Pl · δουλεύω

verb of the consecutive clause (repeated)

→ deliberative-future (rhetorical)

δουλεύω: the repeated 'shall we serve?' with the emphatic ἡμεῖς drives the appeal home — proud Shechemites need not be slaves to Abimelech.

αὐτῷ
him

Dative

dative object of δουλεύσομεν

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

ἡμεῖς
we

Nominative

emphatic subject pronoun

ἐγώ (pl. ἡμεῖς): the emphatic 'we' (placed last for stress) appeals to Shechemite self-regard — 'are WE to be his servants?'

29 καὶ τίς δῶη τὸν λαὸν τοῦτον ἐν χειρί μου καὶ μεταστήσω τὸν Αβιμελεχ καὶ ἐρῶ πρὸς αὐτόν πλήθυνον τὴν δύναμίν σου καὶ ἔξελθε

'Would that this people were in my hand! Then I would remove Abimelech, and I would say to him: Reinforce your army and come out!'

Gaal's boast (wish + bravado) καὶ τίς δῶη

Gaal's bravado: the idiom τίς δῶη ('who would give ...?' = 'would that ...!') expresses a wish for command of the people, whereupon he would 'remove Abimelech' (μεταστήσω). The taunting challenge πλήθυνον τὴν δύναμίν σου καὶ ἔξελθε ('reinforce your army and come out!') is the swaggering dare of a man overconfident in wine and popularity — soon to be exposed (vv. 38–40).

καὶ
and

narrative conjunction

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

τίς
who / would that

Nominative

interrogative pronoun (in optative-wish idiom)

τίς: interrogative 'who?'; the idiom τίς δῶη ('who would grant ...?') renders the Hebrew יְיָ יִמְּ, a fixed expression of fervent wish ('O that ...!').

δῶη
would give

Aor Act Opt 3 Sg · δίδωμι

optative of wish (in the 'would that' idiom)

→ volitive optative (wish)

δίδωμι (aor. opt. δῶη): 'give'; in τίς δῶη the optative expresses the unattainable-sounding wish — Gaal longs for command of Shechem's forces to topple Abimelech.

τὸν
the

Accusative

article (with λαόν)

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

λαόν
people

Accusative

direct object of δῶη

λαός: 'people'; here the populace/militia of Shechem, which Gaal wishes to command against Abimelech.

τοῦτον
this

Accusative

demonstrative adjective (with λαόν)

οὗτος: 'this'; 'this people' — the Shechemites present at the feast, gesturing to those Gaal would lead.

ἐν
in

preposition + dative (idiom: 'in my hand' = under my control)

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

χειρί
hand

Dative

dative object of ἐν (idiomatic: 'in my power')

χείρ: 'hand'; the idiom ἐν χειρί ('in the hand') renders חַיָּדָה, denoting power/control; Gaal wishes the army 'in his hand,' i.e. under his command.

μου
my

Genitive

genitive of possession

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

καὶ
and then

coordinate conjunction (consequential)

καὶ: here with consequential force — 'and (then) I would remove Abimelech.'

μεταστήσω
I would remove

Fut Act Indic 1 Sg · μεθίστημι

main verb (Gaal's intended action)

→ predictive/volitive future (in the wish-context)

μεθίστημι: 'remove / depose / set aside'; renders מְסִיחָה (Hiphil); Gaal boasts he would depose Abimelech — political euphemism for overthrow; the future expresses resolve consequent on the wish.

τὸν
the

Accusative

article (marking Αβιμελεχ as object)

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

Αβιμελεχ

Abimelech

accusative object of μεταστήσω (indeclinable)

Αβιμελεχ: 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.

ἐρῶ

I would say

Fut Act Indic 1 Sg · λέγω

main verb (introducing Gaal's taunt)

→ *predictive/volitive future*

λέγω (fut. ἐρῶ): 'say'; introduces Gaal's defiant taunt to Abimelech, daring him to fight.

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτόν

him

Accusative

accusative object of πρὸς

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

πλήθυνον

reinforce / multiply

Aor Act Impv 2 Sg · πληθύνω

main verb (Gaal's taunt: imperative)

→ *ingressive aorist imperative (defiant dare)*

πληθύνω: 'multiply / increase'; renders הַבֵּן (Hiphil); the taunt 'multiply your army!' dares Abimelech to muster all the force he can — bravado expressing Gaal's contempt for the king's strength.

τὴν

the

Accusative

article (with δύναμιν)

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

δύναμιν

army / force

Accusative

direct object of πλήθυνον

δύναμις: 'power / force / army'; renders לְחָיִים ('army / might'); here Abimelech's military force, which Gaal dares him to enlarge — confident of victory.

σου

your

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

ἔξελθε

come out

Aor Act Impv 2 Sg · ἐξέρχομαι

main verb (the challenge to battle)

→ *ingressive aorist imperative (dare to battle)*

ἐξέρχομαι (aor. impv. ἔξελθε): 'come out / go forth'; the challenge to come out and fight; 'come out [to battle]' is a standard idiom of military defiance; ironically Abimelech will indeed come out — to Gaal's ruin (vv. 34–40).

30 καὶ ἤκουσεν Ζεβουλ ἄρχων τῆς πόλεως τοὺς λόγους Γααλ υἱοῦ Ιωβηλ καὶ ὠργίσθη θυμῷ αὐτός

And Zebul, the ruler of the city, heard the words of Gaal son of Ebed, and he was enraged with anger.

Zebul's reaction (turn toward counter-action)

καὶ ἤκουσεν Ζεβουλ

Zebul, here titled ἄρχων τῆς πόλεως ('ruler of the city'), hears Gaal's sedition and is enraged. The cognate dative ὠργίσθη θυμῷ ('was angered with anger') is a Hebraizing intensification (cf. charah aph). His loyalty to Abimelech drives the covert reporting and counter-ambush of vv. 31–33.

καὶ

and

narrative conjunction

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

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

main verb (Zebul hears the sedition)

→ constative aorist

ἀκούω: 'hear'; Zebul's overhearing of Gaal's words triggers his counter-move; with accusative of the thing heard (τοὺς λόγους).

Ζεβουλ

Zebul

subject (indeclinable)

Ζεβουλ: Abimelech's loyal governor; his vigilance saves Abimelech's hold on the city.

ἄρχων

ruler

Nominative

appositive to Ζεβουλ

ἄρχων: 'ruler / official / commander'; renders ἡψ; Zebul's office as governor of Shechem under Abimelech — the title Gaal had derided (v. 28).

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 ἄρχων)

πόλις: 'city'; renders ἡψ; Shechem, which Zebul governs on Abimelech's behalf.

τοὺς

the

Accusative

article (with λόγους)

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

λόγους

words

Accusative

direct object of ἤκουσεν

λόγος: 'word'; Gaal's seditious speech (vv. 28–29), the content Zebul hears and reports.

Γααλ

of Gaal

genitive of relationship (indeclinable)

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

υἱοῦ

son

Genitive

genitive in apposition to Γααλ (patronymic)

υἱός: 'son'; patronymic of Gaal.

Ιωβηλ

Ebed

genitive of relationship (indeclinable)

Ιωβηλ: 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.

ὠργίσθη

was enraged

Aor Pass Indic 3 Sg · ὀργίζω

main verb (Zebul's anger)

→ *ingressive aorist (became angry)*

ὀργίζω (pass.): 'be angry / be enraged'; renders הָרַחַץ; the passive ('was angered') with the cognate dative θυμῷ intensifies — a Hebraizing pleonasm for blazing anger.

θυμῷ

with anger

Dative

cognate dative (intensifying ὠργίσθη)

θυμός: 'wrath / rage / passion'; the cognate dative ὠργίσθη θυμῷ ('was angered with anger') renders the Hebrew idiom הָרַחַץ הָאֵשׁ (his anger burned'), intensifying Zebul's fury at the sedition.

αὐτός

himself

Nominative

intensive pronoun (subject emphasis)

αὐτός: 'himself'; the intensive pronoun underscores Zebul's personal indignation — the slighted governor takes Gaal's words as a direct affront.

31 καὶ ἀπέστειλεν ἀγγέλους πρὸς Αβιμελεχ ἐν κρυφῇ λέγων ἰδοὺ Γααλ υἱὸς Ἰωβηλ καὶ οἱ ἀδελφοὶ αὐτοῦ ἔρχονται εἰς Συχεμ καὶ ἰδοὺ αὐτοὶ περικάθηνται τὴν πόλιν ἐπὶ σέ

And he sent messengers secretly to Abimelech, saying: 'Behold, Gaal son of Ebed and his brothers are coming to Shechem, and behold, they are besieging the city against you.'

Zebul's covert report καὶ ἀπέστειλεν ἀγγέλους

Zebul acts covertly (ἐν κρυφῇ, 'in secret'), dispatching messengers to alert Abimelech. The double ἰδοὺ ('behold ... behold') gives the report urgency and immediacy. The charge that Gaal's faction περικάθηνται τὴν πόλιν ἐπὶ σέ ('are turning the city against you') frames the threat as imminent insurrection requiring swift military response.

καὶ

and

narrative conjunction

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

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (dispatching messengers)

→ *constative aorist*

ἀποστέλλω: 'send / dispatch'; renders הָשַׁלַּח; Zebul secretly sends word to Abimelech, initiating the counter-plot.

ἀγγέλους

messengers

Accusative

direct object of ἀπέστειλεν

ἄγγελος: 'messenger / envoy'; renders מַלְאָכִים; here human couriers carrying Zebul's covert intelligence to Abimelech.

πρὸς

to

preposition + accusative (direction)

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

Αβιμελεχ

Abimelech

accusative object of πρὸς (indeclinable)

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

ἐν

in

preposition + dative (manner: 'secretly')

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

κρυφῇ

secret

Dative

dative of manner (with ἐν: 'in secret')

κρυφή: 'secret / concealment'; the phrase ἐν κρυφῇ ('secretly / by stealth') renders Hebrew **בְּחֵטְא** or similar; Zebul must act covertly while remaining in the city under Gaal's eye.

λέγων

saying

Pres Act Ptc Nom Masc Sg · λέγω

circumstantial participle (Hebraizing speech-marker)

→ imperfective participle (Hebraizing speech-marker)

λέγω (pres. ptc.): the participle λέγων renders **אָמַר**, introducing the content of the message.

ἰδοὺ

behold

presentative particle (attention-marker)

ἰδοὺ: 'behold / look!'; renders **וְהִנֵּה**; the presentative particle dramatizes the urgency of the report and points to the danger at hand.

Γααλ

Gaal

subject (indeclinable)

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

υἱός

son

Nominative

appositive to Γααλ (patronymic)

υἱός: 'son!'; patronymic of Gaal.

Ιωβηλ

Ebed

genitive of relationship (indeclinable)

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

καὶ

and

coordinate conjunction

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

οἱ

the

Nominative

article (with ἀδελφοί)

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

ἀδελφοί

brothers

Nominative

subject (coordinate with Γααλ)

ἀδελφός: 'brother!'; Gaal's clan-faction, the seditious newcomers.

αὐτοῦ

his

Genitive

genitive of relationship

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

ἔρχονται

are coming

Pres Mid Indic 3 Pl · ἔρχομαι

main verb of the report (vivid present)

→ progressive present (action in view)

ἔρχομαι: 'come'; the present tense reports the danger as currently unfolding — Gaal's faction is actively establishing itself in Shechem.

εἰς

to

preposition + accusative (direction)

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

Συχεμ

Shechem

accusative object of εἰς (indeclinable)

Συχεμ: 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.

ἰδοὺ

behold

presentative particle (second occurrence)

ἰδοὺ: 'behold'; the second presentative heightens the alarm of the second clause — the city itself turning hostile.

αὐτοὶ

they

Nominative

emphatic subject pronoun

αὐτός: 'they (themselves)'; stresses Gaal's faction as the active besiegers.

περικάθηνται

are besieging / setting against

Pres Mid Indic 3 Pl · περικάθημαι

main verb of the report (vivid present)

→ progressive present

περικάθημαι: 'sit around / besiege / encircle'; the verb (lit. 'sit around') here means they are stirring/setting the city against Abimelech — fortifying it as a base of revolt; renders ἡβ (['besiege']) or similar.

τὴν

the

Accusative

article (with πόλιν)

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

πόλιν

city

Accusative

direct object of περικάθηνται

πόλις: 'city'; Shechem, being turned into Gaal's stronghold against Abimelech.

ἐπὶ

against

preposition + accusative (hostile direction)

ἐπὶ + acc.: 'against'; the hostility is aimed at Abimelech personally — 'against you.'

σέ

you

Accusative

accusative object of ἐπὶ (Abimelech)

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

32 καὶ νῦν ἀναστὰς νυκτὸς σὺ καὶ ὁ λαὸς ὁ μετὰ σοῦ καὶ ἐνέδρευσον ἐν τῷ ἀγρῷ

Now therefore rise up by night, you and the people who are with you, and lie in ambush in the field;

Zebul's tactical counsel (the ambush plan)

καὶ νῦν ἀναστὰς νυκτὸς

Zebul shifts to military advice. The hinge καὶ νῦν ('now therefore') introduces the plan: a night march (νυκτός) and ambush in the field (ἐνέδρευσον ἐν τῷ ἀγρῷ). The ambush motif (cf. vv. 25, 35, 43) is the recurring tactic of the chapter; Zebul turns Shechem's own method against Gaal.

καὶ

and

transitional conjunction (with νῦν)

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

νῦν

now

logical transition adverb

νῦν: 'now'; καὶ νῦν renders הַעַתָּה, the hinge from situation-report to imperative advice.

ἀναστὰς

rising up

Aor Act Ptc Nom Masc Sg · ἀνίστημι

circumstantial participle (attendant to ἐνέδρευσον)

→ coincident/antecedent action

ἀνίστημι (aor. ptc. ἀναστὰς): 'rise up / set out'; renders קָם; the participle 'having risen' is the Hebraizing prelude to a command ('arise and ...'), marking the start of decisive action.

νυκτὸς

by night

Genitive

genitive of time (within which: 'during the night')

νύξ: 'night'; the genitive of time νυκτός ('by night') specifies the cover of darkness for the secret march — essential to a surprise ambush.

σὺ

you

Nominative

emphatic subject (with the implied imperative subject)

σύ: 'you'; Abimelech, the addressee of the plan; the explicit pronoun stresses his personal leadership of the ambush.

καὶ

and

coordinate conjunction

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

ὁ

the

Nominative

article (with λαός)

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

λαός

people / troops

Nominative

subject (coordinate with σύ)

λαός: 'people'; here Abimelech's troops/army; λαός commonly denotes a military force in Judges (cf. vv. 33–36, 42–48).

ὁ the Nominative <i>article (attributive, introducing μετὰ σοῦ phrase)</i> ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	μετὰ with <i>preposition + genitive (accompaniment)</i> μετὰ: preposition governing its complement and marking the relation specified by the clause.	σοῦ you Genitive <i>genitive object of μετὰ</i> the phrase ὁ λαὸς ὁ μετὰ σοῦ ('the people who are with you') is a fixed formula for one's accompanying force, recurring in vv. 33–48.	καὶ and <i>coordinate conjunction</i> καὶ: connective element linking clauses, phrases, or discourse developments in the passage.
ἐνέδρευσον lie in ambush Aor Act Impv 2 Sg · ἐνεδρεύω <i>main verb (the tactical command)</i> → <i>ingressive aorist imperative</i> ἐνεδρεύω: 'lie in wait / ambush'; renders בָּרַח; the central command of Zebul's plan — set an ambush in the field, the same tactic Shechem used against travellers (v. 25), now redirected at Gaal.	ἐν in <i>preposition + dative (locative)</i> ἐν: preposition governing its complement and marking the relation specified by the clause.	τῷ the Dative <i>article (with ἀγρῷ)</i> τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἀγρῷ field Dative <i>dative of place (with ἐν)</i> ἀγρός: 'field'; the open country outside Shechem, site of the ambush and the coming battle (vv. 42–44).

33 καὶ ἔσται τὸ πρωὶ ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον ὀρθριεῖς καὶ ἐκτενεῖς ἐπὶ τὴν πόλιν καὶ ἰδοὺ αὐτὸς καὶ ὁ λαὸς ὁ μετ' αὐτοῦ ἐκπορεύονται πρὸς σέ καὶ ποιήσεις αὐτῷ ὅσα ἂν εὔρη ἡ χεὶρ σου

and it shall be in the morning, as soon as the sun rises, that you shall rise early and rush upon the city; and behold, when he and the people who are with him come out against you, you shall do to him whatever your hand finds.

Zebul's plan continued: the dawn assault

καὶ ἔσται τὸ πρωὶ

The plan's second phase: at dawn (ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον, 'as the sun rises') Abimelech is to spring the trap and storm the city. The free-hand authorization ποιήσεις ... ὅσα ἂν εὔρη ἡ χεὶρ σου ('do whatever your hand finds') is an idiom for acting as opportunity allows — a chilling *carte blanche* against Gaal.

καὶ

and

narrative conjunction

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (Hebraizing 'and it shall come to pass')

→ *predictive future*

εἰμί (fut. ἔσται): 'be'; καὶ ἔσται renders עֵינִי ('and it shall come to pass'), a Hebraizing formula introducing a future temporal scenario.

τὸ

the

Nominative

article (with πρωί)

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

πρωὶ

morning

Nominative

adverbial accusative/nominative of time (substantivized)

πρωί: 'early / morning'; the substantivized τὸ πρωί ('the morning') names the time of the assault; renders עֶבְרָא.

ἅμα

together with / as soon as

adverb/preposition (temporal, with articular infinitive)

ἅμα: 'at the same time / together with'; with the articular infinitive (τῷ ἀνατεῖλαι) it means 'at the moment of / as soon as' the sun rises.

τῷ

the

Dative

article + infinitive (temporal: 'at the rising')

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

ἀνατεῖλαι

to rise

Aor Act Inf · ἀνατέλλω

articular infinitive of time (with ἅμα τῷ)

→ *ingressive aorist infinitive (the moment of first sprouting)*

ἀνατέλλω (aor. inf.): 'rise / spring up (of the sun)'; renders קָם; the articular infinitive with ἅμα τῷ marks the precise dawn moment for the attack.

τὸν

the

Accusative

article (with ἥλιον; accusative subject of the infinitive)

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

ἥλιον

sun

Accusative

accusative subject of the infinitive ἀνατεῖλαι

ἥλιος: 'sun'; renders שֶׁמֶשׁ; the accusative subject of the infinitive; sunrise fixes the hour of the dawn assault.

ὀρθριεῖς

you shall rise early

Fut Act Indic 2 Sg · ὀρθρίζω

main verb (instruction with future-imperative force)

→ *imperative future (command)*

ὀρθρίζω: 'rise early / do at dawn'; renders עֹרֶבַח (Hiphil); the imperative future ('you shall rise early') commands the dawn attack; the verb emphasizes the surprise of an early-morning strike.

καὶ

and

coordinate conjunction

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

ἐκτενεῖς

you shall rush / stretch out

Fut Act Indic 2 Sg · ἐκτείνω

main verb (imperative future)

→ *imperative future (command)*

ἐκτείνω: 'stretch out / extend / deploy'; renders עֲשֵׂה ('make a raid / rush'); here of deploying/rushing the force against the city — a military advance (cf. the cognate ἐξέτειναν at vv. 44).

ἐπὶ

upon / against

preposition + accusative (hostile direction)

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

τὴν

the

Accusative

article (with πόλιν)

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

πόλιν

city

Accusative

accusative object of ἐπὶ

πόλις: 'city'; Shechem, the target of the dawn assault.

καὶ

and

narrative conjunction

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

ἰδοὺ

behold

presentative particle

ἰδοὺ: 'behold'; anticipates Gaal's sortie, framing the moment the trap is sprung.

αὐτός

he

Nominative

subject (Gaal)

αὐτός: 'he'; Gaal, who will come out to meet the attack.

καὶ

and

coordinate conjunction

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

ὁ

the

Nominative

article (with λαός)

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

λαός

people

Nominative

subject (coordinate with αὐτός)

λαός: 'people / troops'; Gaal's followers.

ὁ

the

Nominative

article (attributive, μετ' αὐτοῦ phrase)

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

μετ'

with

preposition + genitive (accompaniment, elided)

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

αὐτοῦ

him

Genitive

genitive object of μετ'

the formula ὁ λαός ὁ μετ' αὐτοῦ ('the people with him'), here of Gaal's force.

ἐκπορεύονται

come out

Pres Mid Indic 3 Pl · ἐκπορεύομαι

main verb (vivid present in temporal scenario)

→ *futuristic present (anticipated sortie)*

ἐκπορεύομαι: 'go out / come out'; the present in the future scenario vividly anticipates Gaal's sortie to meet Abimelech — the moment the ambush is sprung.

πρὸς

to / against

preposition + accusative (direction)

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

σέ

you

Accusative

accusative object of πρὸς

σέ: 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.

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (imperative future)

→ imperative future (authorization)

ποιέω: 'do / act'; the imperative future authorizes Abimelech to deal with Gaal as opportunity allows — a free hand for ruthless action.

αὐτῷ

to him

Dative

indirect object (Gaal)

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

ὅσα

whatever

Accusative

relative pronoun (object: 'whatever things')

ὅσος: 'as much/many as / whatever'; introduces the indefinite content of the free-hand authorization.

ἄν

ever

modal particle (with subjunctive in indefinite clause)

ἄν: the modal particle marking the indefinite relative clause with the subjunctive εὔρη ('whatever ... may find').

εὔρη

may find

Aor Act Subj 3 Sg · εὕρισκω

verb of indefinite relative clause

→ indefinite subjunctive

εὕρισκω (aor. subj.): 'find'; the idiom 'whatever your hand finds [to do]' (cf. 1 Sam 10:7; Eccl 9:10) means 'act as the occasion presents' — opportunistic, decisive action against Gaal.

ἡ

the

Nominative

article (with χεῖρ)

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

χείρ

hand

Nominative

subject of εὔρη

χείρ: 'hand'; in the idiom 'whatever your hand finds,' the hand stands by metonymy for one's capacity to act — do whatever you are able and the moment permits.

σου

your

Genitive

genitive of possession

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

34 καὶ ἀνέστη Αβιμελεχ καὶ πᾶς ὁ λαὸς μετ' αὐτοῦ νυκτὸς καὶ ἐνήδρευσαν ἐπὶ Συχεμ τέτρασιν ἀρχαῖς

And Abimelech rose up, and all the people who were with him, by night, and they lay in ambush against Shechem in four companies.

Execution of the plan: the night ambush

καὶ ἀνέστη Αβιμελεχ

Abimelech executes Zebul's plan precisely: a night march (νυκτός) and ambush against Shechem. The detail τέτρασιν ἀρχαῖς ('in four companies') shows tactical organization — dividing the force to surround the city; the same companies (ἀρχαί) reappear in the assault of vv. 43–44.

καὶ
and

narrative conjunction

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

ἀνέστη
rose up

Aor Act Indic 3 Sg · ἀνίστημι

main verb (Abimelech sets out)

→ *constative aorist*

ἀνίστημι (aor. ἀνέστη): 'rise up / set out'; renders זיח; Abimelech acts on Zebul's counsel (ἀναστάς, v. 32), mustering for the night march.

Αβιμελεχ
Abimelech

subject (indeclinable)

Αβιμελεχ: 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.

πᾶς
all

Nominative

attributive adjective (with λαός)

πᾶς: 'all'; the whole of Abimelech's force joins the march.

ὁ
the

Nominative

article (with λαός)

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

λαός
people / troops

Nominative

subject (coordinate with Αβιμελεχ)

λαός: 'people / troops'; Abimelech's army.

μετ'
with

preposition + genitive (accompaniment, elided)

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

αὐτοῦ
him

Genitive

genitive object of μετ'

the formula 'the people with him' for Abimelech's force.

νυκτός
by night

Genitive

genitive of time (within which)

νύξ: 'night'; the genitive of time, fulfilling Zebul's instruction (νυκτός, v. 32) for a covert night approach.

καὶ
and

narrative conjunction

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

ἐνήδρευσαν
they lay in ambush

Aor Act Indic 3 Pl · ἐνεδρεύω

main verb (the ambush set)

→ *constative aorist*

ἐνεδρεύω: 'lie in wait / ambush'; the execution of Zebul's command ἐνέδρευσον (v. 32); the force takes position around Shechem under cover of darkness.

ἐπὶ

against

preposition + accusative (hostile direction)

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

Συχεμ

Shechem

accusative object of ἐπὶ (indeclinable)

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

τέτρασιν

four

Dative

attributive numeral (with ἀρχαῖς)

τέσσαρες (dat. τέτρασιν): 'four'; the four divisions show tactical deployment to surround the city; the same companies/divisions recur in the assault (vv. 43–44, there 'three companies').

ἀρχαῖς

companies / divisions

Dative

dative of manner (military divisions)

ἀρχή: 'beginning / command / company'; here a military 'company / division' (rendering ψκγ, 'detachment, head'); the four ἀρχαί are the units into which Abimelech split his force for the ambush.

35 καὶ ἐξῆλθεν Γααλ υἱὸς Ἰωβηλ καὶ ἔστη πρὸς τῇ θύρᾳ τῆς πύλης τῆς πόλεως καὶ ἀνέστη Ἀβιμελεχ καὶ ὁ λαὸς ὁ μετ' αὐτοῦ ἀπὸ τοῦ ἐνέδρου

And Gaal son of Ebed went out and stood at the entrance of the gate of the city; and Abimelech rose up, and the people who were with him, from the ambush.

The trap is sprung καὶ ἐξῆλθεν Γααλ

Morning comes: Gaal goes out and stands at the city gate (πρὸς τῇ θύρᾳ τῆς πύλης) — the public place of civic leadership, where he plays the confident commander. At that moment Abimelech springs the ambush (ἀνέστη ... ἀπὸ τοῦ ἐνέδρου). The juxtaposition of Gaal's exposed posture and the rising ambush creates dramatic tension resolved in vv. 36–40.

καὶ

and

narrative conjunction

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (Gaal emerges)

→ constative aorist

ἐξέρχομαι: 'go out'; Gaal comes out to the gate, the public seat of authority, unaware of the ambush.

Γααλ

Gaal

subject (indeclinable)

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

υἱὸς

son

Nominative

appositive to Γααλ (patronymic)

υἱός: 'son'; patronymic of Gaal.

Ἰωβηλ

Ebed

genitive of relationship (indeclinable)

Ἰωβηλ: 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.

ἔστη

stood

Aor Act Indic 3 Sg · ἵστημι

main verb (Gaal takes his post)

→ *constative aorist (intransitive)*

ἵστημι (aor. ἔστη): 'stand'; Gaal posts himself at the gate, the place of civic command — exposed and overconfident.

πρὸς

at

preposition + dative (location)

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

τῇ

the

Dative

article (with θύρα)

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

θύρα

entrance / door

Dative

dative object of πρὸς (location)

θύρα: 'door / entrance'; here the gateway-entrance; the phrase θύρα τῆς πύλης ('the opening of the gate') denotes the city-gate's entry (cf. vv. 40, 44, 52).

τῆς

of the

Genitive

article (with πύλης)

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

πύλης

gate

Genitive

genitive of relationship (with θύρα)

πύλη: 'gate'; renders גַּזְזִי; the city-gate, the hub of civic and military activity; Gaal's standing there asserts his claim to leadership.

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 πύλης)

πόλις: 'city'; Shechem; 'the gate of the city' completes the locative phrase.

καὶ

and

narrative conjunction

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

ἀνέστη

rose up

Aor Act Indic 3 Sg · ἀνίστημι

main verb (the ambush springs)

→ *constative aorist*

ἀνίστημι (aor. ἀνέστη): 'rise up'; Abimelech and his men spring from concealment — the trap is sprung at the moment Gaal stands exposed at the gate.

Αβιμελεχ

Abimelech

subject (indeclinable)

Αβιμελεχ: 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.

ὁ

the

Nominative

article (with λαός)

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

λαός

people / troops

Nominative

subject (coordinate with Αβιμελεχ)

λαός: 'people / troops'; Abimelech's ambushing force.

ὁ

the

Nominative

article (attributive, μετ' αὐτοῦ phrase)

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

μετ'

with

preposition + genitive (accompaniment, elided)

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

αὐτοῦ

him

Genitive

genitive object of μετ'

the formula 'the people with him' for Abimelech's force.

ἀπὸ

from

preposition + genitive (source: out of the ambush)

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

τοῦ

the

Genitive

article (with ἐνέδρου)

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

ἐνέδρου

ambush

Genitive

genitive object of ἀπὸ (source)

ἐνέδρον: 'ambush / place of ambush'; renders עֲלֵמָה; the concealed position from which Abimelech's force springs; cognate with the verb ἐνεδρεύω (vv. 25, 32, 34).

36 καὶ εἶδεν Γααλ υἱὸς Ἰωβηλ τὸν λαὸν καὶ εἶπεν πρὸς Ζεβουλ ἰδοὺ λαὸς καταβαίνει ἀπὸ κεφαλῶν τῶν ὀρέων καὶ εἶπεν πρὸς αὐτὸν Ζεβουλ τὴν σκιὰν τῶν ὀρέων σὺ βλέπεις ὡς ἄνδρας

And Gaal son of Ebed saw the people and said to Zebul: 'Behold, people are coming down from the tops of the mountains!' But Zebul said to him: 'You are seeing the shadow of the mountains as if they were men.'

Zebul's deception of Gaal (dramatic irony) καὶ εἶδεν Γααλ

A scene of dramatic irony: Gaal spots the descending troops, but Zebul — still maintaining his cover and stalling for Abimelech — dismisses them as 'the shadow of the mountains.' Zebul's deft deflection keeps Gaal off-balance and committed to the city until the force is fully revealed (v. 37), ensuring the trap closes.

καὶ

and

narrative conjunction

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (Gaal spots the troops)

→ constative aorist

ὁράω (aor. εἶδεν): 'see'; Gaal observes the advancing force — the visual that triggers the exchange with Zebul.

Γααλ

Gaal

subject (indeclinable)

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

υἱὸς

son

Nominative

appositive to Γααλ (patronymic)

υἱός: patronymic of Gaal.

Ἰωβηλ

Ebed

genitive of relationship (indeclinable)

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

τὸν

the

Accusative

article (with λαόν)

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

λαὸν

people / troops

Accusative

direct object of εἶδεν

λαός: 'people / troops'; Abimelech's advancing force, seen descending the mountains.

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 (Gaal speaks to Zebul)

→ constative aorist

λέγω: introduces Gaal's alarmed report to Zebul.

πρὸς

to

preposition + accusative (direction of speech)

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

Ζεβουλ

Zebul

accusative object of πρὸς (indeclinable)

Ζεβουλ: still beside Gaal, maintaining his cover as he stalls.

ἰδοὺ

behold

presentative particle

ἰδοὺ: 'behold'; Gaal's alarmed pointing-out of the descending troops.

λαὸς

people / troops

Nominative

subject of καταβαίνει

λαός: 'people / troops'; the force Gaal sees descending.

καταβαίνει

is coming down

Pres Act Indic 3 Sg · καταβαίνω

main verb of Gaal's report (vivid present)

→ progressive present (action in view)

καταβαίνω: 'go/come down / descend'; renders Τῷ; the present vividly reports the troops descending from the heights — exactly the ambush positions of v. 25, 34.

ἀπὸ

from

preposition + genitive (source)

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

κεφαλῶν

tops / heads

Genitive

genitive object of ἀπὸ

κεφαλή: 'head / top'; 'the tops of the mountains,' the high ground (cf. v. 25); the descending troops emerge from the heights where they had lain in ambush.

τῶν

of the

Genitive

article (with ὀρέων)

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

ὀρέων

mountains

Genitive

genitive of relationship (with κεφαλῶν)

ὄρος: 'mountain'; the heights around Shechem.

καὶ

but

narrative conjunction (adversative in force)

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Zebul's deflecting reply)

→ constative aorist

λέγω: introduces Zebul's misdirection — a calculated lie to keep Gaal from acting too soon.

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτὸν

him

Accusative

accusative object of πρὸς (Gaal)

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

Ζεβουλ

Zebul

subject (indeclinable)

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

τὴν

the

Accusative

article (with σκιάν)

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

σκιάν shadow Accusative <i>direct object of βλέπεις (fronted for emphasis)</i> σκιά: 'shadow / shade'; renders זָרַח; Zebul's deflection — 'you mistake the mountains' shadows for men'; the fronted position stresses the supposed illusion; ironic echo of the bramble's empty σκιά (v. 15).	τῶν of the Genitive <i>article (with ὀρέων)</i> τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	ὀρέων mountains Genitive <i>genitive of relationship (with σκιάν)</i> ὄρος: 'mountain'; the shadows of which Zebul claims Gaal is seeing.	σύ you Nominative <i>emphatic subject pronoun (with βλέπεις)</i> σύ: the emphatic 'you' carries a faintly mocking tone — 'it's just shadows you're seeing!'
βλέπεις you see Pres Act Indic 2 Sg: βλέπω <i>main verb (Zebul's deflecting claim)</i> → progressive present βλέπω: 'see / look'; Zebul's insistence that Gaal is misperceiving — the deception that buys Abimelech time.	ὥς as / as if <i>comparative particle ('as if they were')</i> ὥς: 'as / as if'; introduces the false comparison — Gaal is allegedly seeing shadows 'as men.'	ἄνδρας men Accusative <i>accusative (object of the implied comparison)</i> ἄνθρωπος: 'man'; the shadows are mistaken 'as men' — the very soldiers Gaal will soon face in earnest.	

37 καὶ προσέθετο ἔτι Γααλ τοῦ λαλῆσαι καὶ εἶπεν ἰδοὺ λαὸς καταβαίνων κατὰ θάλασσαν ἀπὸ τοῦ ἐχόμενα ὀμφαλοῦ τῆς γῆς καὶ ἀρχὴ ἑτέρα ἔρχεται διὰ ὁδοῦ Ἡλωνμαωνενιμ

And Gaal spoke again and said: 'Behold, people are coming down from the direction of the navel of the land, and another company is coming by the way of the Diviners' Oak.'

Gaal's second sighting (the truth dawns) καὶ προσέθετο ἔτι Γααλ

Gaal can no longer be deflected. The Hebraism προσέθετο ... τοῦ λαλῆσαι ('he added to speak' = 'he spoke again') renders וַיֹּסֶף. He now sees clearly: troops from the 'navel of the land' (ὀμφαλοῦ τῆς γῆς, a geographic landmark) and another company by the 'Diviners' Oak.' The transliterated place-name Ἡλωνμαωνενιμ (the oak/terebinth of the soothsayers) recalls the cultic landscape of Shechem.

καὶ

and

narrative conjunction

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

προσέθετο

spoke again / added

Aor Mid Indic 3 Sg · προστίθῃμι

main verb (auxiliary in Hebraizing idiom)

→ *constative aorist*

προστίθῃμι (mid.): 'add / do again'; the idiom προσέθετο ... τοῦ λαλῆσαι ('he added to speak') renders the Hebrew auxiliary הוּצַ' + infinitive ('he spoke again / continued speaking'), a characteristic LXX calque.

ἔτι

still / again

adverb (reinforcing the 'again' idiom)

ἔτι: 'still / yet / further'; reinforces the iterative sense — Gaal speaks once more, no longer fooled.

Γααλ

Gaal

subject (indeclinable)

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

τοῦ

to

Genitive

article + infinitive (complementary, in the idiom)

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

λαλῆσαι

to speak

Aor Act Inf · λαλέω

complementary infinitive (with προσέθετο)

→ *aorist infinitive*

λαλέω (aor. inf.): 'speak'; the complementary infinitive completing the 'spoke again' idiom.

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 (introducing the second report)

→ *constative aorist*

λέγω: introduces Gaal's clearer, second observation of the advancing force.

ἰδοὺ

behold

presentative particle

ἰδοὺ: 'behold'; the urgency mounts as Gaal recognizes the reality of the attack.

λαὸς

people / troops

Nominative

subject (with the participle καταβαίνων)

λαός: 'people / troops'; the advancing force, now unmistakable.

καταβαίνων

coming down

Pres Act Ptc Nom Masc Sg · καταβαίνω

attributive/predicative participle (with λαός)

→ *progressive aspect (descent in view)*

καταβαίνω (pres. ptc.): 'coming down'; the participle vividly depicts the troops descending — the same verb as Gaal's first report (v. 36), now beyond doubt.

κατὰ

toward / from the direction of

preposition + accusative (direction)

κατά + acc.: 'down along / toward / in the direction of'; here orienting the descent by a geographic bearing.

θάλασσαν

sea / west

Accusative

accusative object of κατά (directional)

θάλασσα: 'sea'; in Hebrew orientation 'the sea' (ים) means 'the west'; so κατά θάλασσαν = 'toward/from the west' — the compass-bearing of the descending troops.

ἀπὸ

from

preposition + genitive (source)

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

τοῦ

the

Genitive

article (substantivizing the following phrase)

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

ἐχόμενα

the region near / next to

Pres Mid Ptc Acc Neut Pl · ἔχω

substantival participle (idiom: 'the parts adjoining')

ἔχω (mid. ptc. ἐχόμενα): lit. 'holding to / adjoining'; the middle participle τὰ ἐχόμενα ('the parts next to / vicinity of') is an idiom for 'the region adjoining'; renders Hebrew 'from beside' — the troops come from the vicinity of the landmark named next.

ὀμφαλοῦ

navel

Genitive

genitive (with the adjoining idiom: 'near the navel')

ὀμφαλός: 'navel / central point'; renders Hebrew טבור ('navel / height'); the 'navel of the land' is a landmark (perhaps a central hill or sacred high place near Shechem); the striking image marks Shechem's region as a central, even cosmic, point.

τῆς

of the

Genitive

article (with γῆς)

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

γῆς

land / earth

Genitive

genitive of relationship (with ὀμφαλοῦ)

γῆ: 'land / earth'; 'the navel of the land' (ὀμφαλὸς τῆς γῆς) is a geographic/sacral designation; later Jewish tradition applied the same image to Zion (cf. Ezek 38:12).

καὶ

and

coordinate conjunction

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

ἀρχή

company / division

Nominative

subject of ἔρχεται

ἀρχή: 'company / division' (as in v. 34); a second detachment of Abimelech's force approaching by another route — confirming the multi-pronged ambush.

έτέρα

another

Nominative

attributive adjective (with ἀρχή)

ἕτερος: 'other / another'; marks this as a distinct second column, increasing the visible threat.

ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (vivid present)

→ **progressive present**

ἔρχομαι: 'come'; the present depicts the second column's approach as in progress.

διὰ

by / through

preposition + genitive (route)

διὰ + gen.: 'through / by way of'; marks the route of the second column.

ὁδοῦ

way / road

Genitive

genitive object of διὰ

ὁδός: 'road / way'; the route named by the following landmark.

Ἡλωνμαωνενιμ

the Diviners' Oak

genitive of relationship (indeclinable place-name)

Ἡλωνμαωνενιμ: a composite transliteration of Hebrew יִלְוֹן מְאוֹנֵי נִימ ('the oak/terebinth of the soothsayers/diviners'); indeclinable; a cultic landmark near Shechem (cf. Gen 12:6, the oak of Moreh); its name evokes the divinatory cult that pervades the Shechemite landscape.

38 καὶ εἶπεν πρὸς αὐτὸν Ζεβουλ καὶ ποῦ ἐστὶν τὸ στόμα σου ὡς ἐλάλησας τίς ἐστὶν Αβιμελεχ ὅτι δουλεύσομεν αὐτῷ μὴ οὐχὶ οὗτος ὁ λαὸς ὃν ἐξουδένωσας ἔξελθε δὴ νῦν καὶ παράταξαι αὐτῷ

And Zebul said to him: 'Where now is your mouth, with which you said, Who is Abimelech that we should serve him? Is this not the people you despised? Go out now and fight against him!'

Zebul throws off the mask and taunts Gaal

καὶ εἶπεν πρὸς αὐτὸν Ζεβουλ

Zebul drops the pretense and turns Gaal's own bravado against him. The biting ποῦ ἐστὶν τὸ στόμα σου ('where now is your mouth?') and the verbatim quotation of Gaal's boast (τίς ἐστὶν Αβιμελεχ ... v. 28) expose the demagogue. The taunt μὴ οὐχὶ ('is this not?') and the dare ἔξελθε δὴ νῦν καὶ παράταξαι ('go out now and fight') force Gaal into the battle he cannot win.

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 (Zebul's taunt)

→ *constative aorist*

λέγω: introduces Zebul's withering taunt now that the trap is sprung.

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτὸν

him

Accusative

accusative object of πρὸς (Gaal)

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

Ζεβουλ

Zebul

subject (indeclinable)

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

καὶ

and / so

conjunction (introducing the taunt-question)

καί: here introducing the rhetorical question with a tone of derision — 'so where is your mouth now?'

ποῦ

where

interrogative adverb

ποῦ: 'where?'; the taunting 'where now is your mouth?' mocks Gaal's earlier bluster.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: the copula of the taunt-question.

τὸ

the

Nominative

article (with στόμα)

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

στόμα

mouth

Nominative

subject of ἐστίν

στόμα: 'mouth'; renders πᾶ; 'your mouth' = your big talk/boasting; the metonymy exposes Gaal's bravado as empty words.

σου

your

Genitive

genitive of possession

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

ὥς

with which / as

relative/comparative particle ('with which you said')

ὥς: here 'with which / inasmuch as' introducing the recollection of Gaal's own words.

ἐλάλησας

you said

Aor Act Indic 2 Sg · λαλέω

verb of relative clause (recalling Gaal's boast)

→ constative aorist

λαλέω: 'speak'; Zebul throws Gaal's own speech (v. 28) back at him.

τίς

who

Nominative

interrogative pronoun (quoting Gaal)

τίς: 'who?'; the verbatim quotation of Gaal's contemptuous boast from v. 28.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (within the quotation)

→ stative present

εἰμί: the copula of the quoted boast.

Αβιμελεχ

Abimelech

subject of ἐστίν (indeclinable)

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

ὅτι

that

conjunction (consecutive, within the quotation)

ὅτι: 'that'; reproduces the consecutive clause of Gaal's boast (v. 28).

δουλεύσομεν

we should serve

Fut Act Indic 1 Pl · δουλεύω

verb of the quoted consecutive clause

→ deliberative-future (quoted)

δουλεύω: 'serve'; the quoted defiance — 'that we should serve him' — now thrown back mockingly.

αὐτῷ

him

Dative

dative object of δουλεύσομεν

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

μή

is it not?

interrogative negative (with οὐχί: expecting 'yes')

μή (with οὐχί): the combination μή οὐχί forms a strong rhetorical question expecting an affirmative answer — 'is this not the very people...?'

οὐχὶ

not

emphatic negative (reinforcing μή)

οὐχί: emphatic 'not'; with μή it makes the taunt-question pointed — 'surely this is the people you despised!'

οὗτος

this

Nominative

demonstrative pronoun (subject)

οὗτος: 'this'; points to the advancing army — the very force Gaal had dismissed.

ὁ

the

Nominative

article (with λαός)

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

λαός

people

Nominative

predicate nominative (with οὗτος)

λαός: 'people'; Abimelech's force, identified as the very 'people' Gaal had scorned.

ὃν

whom

Accusative

relative pronoun (object of ἐξουδένωσας)

ὃς: 'whom'; introduces the relative clause recalling Gaal's contempt.

ἐξουδένωσας

you despised

Aor Act Indic 2 Sg · ἐξουδενόω

verb of relative clause

→ *constative aorist*

ἐξουδενόω: 'despise / treat as nothing / hold in contempt'; renders הִקְלִיף / מְלַחֵם; recalls Gaal's scorn (v. 28); Zebul's point: now face the army you mocked.

ἔξελθε

go out

Aor Act Impv 2 Sg · ἐξέρχομαι

main verb (the dare to battle)

→ *ingressive aorist imperative (challenge)*

ἐξέρχομαι (aor. impv. ἔξελθε): 'go out'; Zebul flings Gaal's own challenge-word back (cf. ἔξελθε, v. 29) — 'now go out and fight, as you boasted you would.'

δὴ

now / then

hortatory particle (urging the imperative)

δὴ: the particle of urgency/challenge ('go on, then!'), sharpening the taunt.

νῦν

now

temporal adverb

νῦν: 'now'; presses immediacy — the moment of reckoning has come.

καὶ

and

coordinate conjunction

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

παράταξαι

fight / draw up for battle

Aor Mid Impv 2 Sg · παρατάσσω

main verb (the battle command)

→ *ingressive aorist imperative*

παρατάσσω (mid. impv. παράταξαι): 'draw up in battle / engage'; renders הִקְלִיף; the middle 'array yourself for battle / give battle' — Zebul forces the boaster to back his words with arms.

αὐτῷ

against him

Dative

dative object of παράταξαι (the foe)

the dative αὐτῷ with παρατάσσωι denotes the adversary engaged ('fight against him').

39 καὶ ἐξῆλθεν Γαλ ἐνώπιον ἀνδρῶν Συχεμ καὶ παρετάξατο πρὸς Αβιμελεχ

And Gaal went out before the men of Shechem and fought against Abimelech.

The battle joined καὶ ἐξῆλθεν Γαλ

Goaded, Gaal goes out 'before the men of Shechem' (ἐνώπιον ἀνδρῶν Συχεμ) — leading the citizens he had won — and engages Abimelech in open battle. The verb παρετάξατο echoes Zebul's dare (παράταξι, v. 38); the boaster must now make good on his words, with the outcome already foreshadowed.

καὶ

and

narrative conjunction

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

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (Gaal sallies forth)

→ *constative aorist*

ἐξέρχομαι: 'go out'; Gaal sallies out to battle, obeying (under taunt) Zebul's ἔξελε of v. 38.

Γαλ

Gaal

subject (indeclinable)

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

ἐνώπιον

before / at the head of

preposition + genitive (in front of)

ἐνώπιον: 'before / in front of / in the sight of'; renders יְנִיבֹל; Gaal leads out 'before / at the head of' the Shechemite citizens — publicly committed as their champion.

ἀνδρῶν

men

Genitive

genitive object of ἐνώπιον

ἀνήρ: the lords/citizens of Shechem, whom Gaal leads into battle; again ἄνδρες, not κύριος.

Συχεμ

of Shechem

genitive of relationship (indeclinable)

Συχεμ: 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.

παρετάξατο

fought

Aor Mid Indic 3 Sg · παρατάσσω

main verb (engaging in battle)

→ *constative aorist*

παρατάσσω (mid.): 'draw up in battle / give battle'; Gaal engages Abimelech, fulfilling Zebul's command παράταξι (v. 38) — but the battle goes against him.

πρὸς

against

preposition + accusative (adversary)

πρὸς + acc.: here 'against' the foe in the battle-array idiom.

Αβιμελεχ

Abimelech

accusative object of πρὸς (indeclinable)

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

40 καὶ ἐδίωξεν αὐτὸν Αβιμελεχ καὶ ἔφυγεν ἀπὸ προσώπου αὐτοῦ καὶ ἔπεσαν τραυματαῖα πολλοὶ ἕως τῆς θύρας τῆς πύλης

And Abimelech pursued him, and he fled before him, and many fell slain, up to the entrance of the gate.

Gaal's rout καὶ ἐδίωξεν αὐτὸν Αβιμελεχ

The boaster is routed. Abimelech pursues; Gaal flees ἀπὸ προσώπου αὐτοῦ ('before his face'). The grim tally ἔπεσαν τραυματαῖα πολλοί ('many fell slain') reaching ἕως τῆς θύρας τῆς πύλης ('up to the gate-entrance') shows the slaughter pressed to the very threshold where Gaal had so confidently stood (v. 35) — his bravado utterly undone.

καὶ

and

narrative conjunction

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

ἐδίωξεν

pursued

Aor Act Indic 3 Sg · διώκω

main verb (Abimelech routs Gaal)

→ *constative aorist*

διώκω: 'pursue / chase'; renders ἡΤ; Abimelech drives Gaal in flight — the decisive reversal of the would-be usurper.

αὐτὸν

him

Accusative

direct object of ἐδίωξεν (Gaal)

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

Αβιμελεχ

Abimelech

subject (indeclinable)

Αβιμελεχ: 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.

ἔφυγεν

fled

Aor Act Indic 3 Sg · φεύγω

main verb (Gaal's flight)

→ *constative aorist*

φεύγω: 'flee'; Gaal flees before Abimelech — the inglorious end of his rebellion.

ἀπὸ

from

preposition + genitive (idiom: 'from the face of')

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

προσώπου

face / presence

Genitive

genitive object of ἀπό (idiomatic)

πρόσωπον: 'face'; the idiom ἀπὸ προσώπου ('from before / from the face of') renders ʾנֶחֱמָה; Gaal flees from Abimelech's presence in defeat (cf. v. 21).

αὐτοῦ

him

Genitive

genitive of possession (Abimelech's face)

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.

ἔπεσαν

fell

Aor Act Indic 3 Pl · πίπτω

main verb (the casualties)

→ *constative aorist*

πίπτω (aor. ἔπεσαν): 'fall'; the idiom for falling dead/wounded in battle; renders ʾנֶחֱמָה; the Shechemite casualties in Gaal's rout.

τραυματῖαι

slain / wounded

Nominative

subject of ἔπεσαν (predicate-like)

τραυματῖας: 'one wounded/slained (in battle)'; renders ʾנֶחֱמָה ('pierced, slain'); the battle-dead of Shechem strewn in the rout.

πολλοὶ

many

Nominative

attributive adjective (with τραυματῖαι)

πολύς: 'many'; the heavy toll underscores the completeness of Gaal's defeat.

ἕως

up to

preposition + genitive (extent)

ἕως: 'up to / as far as'; the slain lie all the way to the gate, showing how far the rout was pressed.

τῆς

the

Genitive

article (with θύρας)

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

θύρας

entrance / door

Genitive

genitive object of ἕως

θύρα: 'door / entrance'; the gate-entrance where Gaal had stood (v. 35) — the slaughter reaches the very threshold of his earlier confidence.

τῆς

of the

Genitive

article (with πύλης)

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

πύλης

gate

Genitive

genitive of relationship (with θύρας)

πύλη: 'gate'; the city-gate of Shechem; the rout's end-point.

41 καὶ εἰσῆλθεν Αβιμελεχ ἐν Αρημα καὶ ἐξέβαλεν Ζεβουλ τὸν Γααλ καὶ τοὺς ἀδελφούς αὐτοῦ μὴ οἰκεῖν ἐν Συχεμ

And Abimelech dwelt at Arumah, and Zebul drove out Gaal and his brothers, so that they should not dwell in Shechem.

Episode E conclusion: Gaal expelled

καὶ εἰσῆλθεν Αβιμελεχ ἐν Αρημα

Abimelech withdraws to Arumah (his base), while Zebul, now openly in control, expels Gaal and his clan from Shechem (μὴ οἰκεῖν ἐν Συχεμ, 'so as not to dwell in Shechem'). The Gaal revolt is crushed — but the city's disloyalty remains, setting up Abimelech's punitive destruction of Shechem itself (vv. 42–45).

καὶ
and

narrative conjunction

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

εἰσῆλθεν

entered / dwelt

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (Abimelech withdraws to his base)

→ *constative aorist*

εἰσέρχομαι: 'enter / go in'; here of Abimelech entering/taking up residence at Arumah, his operational base near Shechem; renders בָּשָׁח in sense.

Αβιμελεχ

Abimelech

subject (indeclinable)

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

ἐν

in / at

preposition + dative (locative)

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

Αρημα

Arumah

dative object of ἐν (indeclinable place-name)

Αρημα: transliteration of Hebrew אֲרֻמָּה (Arumah); indeclinable; a town near Shechem serving as Abimelech's base of operations.

καὶ

and

narrative conjunction

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

ἐξέβαλεν

drove out

Aor Act Indic 3 Sg · ἐκβάλλω

main verb (Zebul expels Gaal)

→ *constative aorist*

ἐκβάλλω: 'cast out / drive out / expel'; renders שָׁרַף; Zebul, now in firm control, banishes the defeated Gaal and his faction from the city.

Ζεβουλ

Zebul

subject (indeclinable)

Ζεβουλ: the loyal governor, victorious, who removes the rebel element from Shechem.

τὸν

the

Accusative

article (marking Γααλ as object)

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

Γααλ

Gaal

accusative object of ἐξέβαλεν (indeclinable)

Γααλ: 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.

τοὺς

the

Accusative

article (with ἀδελφούς)

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

ἀδελφούς

brothers

Accusative

second direct object of ἐξέβαλεν

ἀδελφός: 'brother'; Gaal's clan-faction, expelled along with him.

αὐτοῦ

his

Genitive

genitive of relationship

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

μή

not

negative particle (with infinitive of result/purpose)

μή: the negative with the infinitive expressing the result/intent of the expulsion ('so as not to dwell').

οἰκεῖν

to dwell

Pres Act Inf · οἰκέω

infinitive of result/purpose (with μή)

→ progressive / durative (ongoing residence)

οἰκέω (pres. inf.): 'dwell / live'; renders בָּשָׁךְ; the infinitive of result — Gaal's faction is barred from residence in Shechem; the rebel presence is purged.

ἐν

in

preposition + dative (locative)

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

Συχεμ

Shechem

dative object of ἐν (indeclinable)

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

42 καὶ ἐγένετο τῇ ἐπαύριον καὶ ἐξῆλθεν ὁ λαὸς εἰς τὸν ἀγρόν καὶ ἀνήγγειλεν τῷ Αβιμελεχ

And it came to pass on the next day that the people went out into the field, and it was reported to Abimelech.

Episode F opening: the day of Shechem's destruction

καὶ ἐγένετο τῇ ἐπαύριον

The Hebraizing καὶ ἐγένετο ('and it came to pass') opens the climactic punitive campaign. The Shechemite populace, unaware or overconfident, goes out into the field — exposing themselves; and word reaches Abimelech, who turns the routine outing into a death-trap (vv. 43–45).

καὶ

and

narrative conjunction

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (Hebraizing temporal formula)

→ *constative aorist*

γίνομαι (aor. ἐγένετο): 'become / happen'; καὶ ἐγένετο renders יְהִי ('and it came to pass'), the standard LXX narrative-temporal formula introducing a new episode.

τῇ

on the

Dative

article (with ἐπαύριον)

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

ἐπαύριον

next day

Dative

adverbial dative of time (substantivized: 'on the morrow')

ἐπαύριον: 'the next day / morrow'; the dative τῇ ἐπαύριον ('on the next day') renders תַּרְחֻמָּה; marks the day after Gaal's expulsion as the day of Shechem's doom.

καὶ

that / and

narrative conjunction (apodotic καί after ἐγένετο)

καί: here the apodotic καί following καὶ ἐγένετο — a Hebraism (the 1 ... יְהִי construction) left untranslated in smooth English ('it came to pass ... that').

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (the populace goes to the field)

→ *constative aorist*

ἐξέρχομαι: 'go out'; the people leave the city for the fields (perhaps to work or harvest), exposing themselves to ambush.

ὁ

the

Nominative

article (with λαός)

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

λαός

people

Nominative

subject of ἐξῆλθεν

λαός: 'people'; here the civilian populace of Shechem, soon to be slaughtered in the field.

εἰς

into

preposition + accusative (direction)

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

τὸν

the

Accusative

article (with ἀγρόν)

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

ἀγρόν

field

Accusative

accusative object of εἰς

ἀγρός: 'field'; the open country, where the populace becomes vulnerable to Abimelech's waiting force.

καὶ

and

narrative conjunction

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

ἀνήγγειλεν

it was reported / one reported

Aor Act Indic 3 Sg · ἀναγγέλλω

main verb (impersonal/indefinite subject: news to Abimelech)

→ *constative aorist*

ἀναγγέλλω: 'report / announce'; here with indefinite subject ('it was reported / someone reported') the movement of the people is conveyed to Abimelech, who exploits it.

τῷ

to

Dative

article (with Αβιμελεχ as dative)

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

Αβιμελεχ

Abimelech

dative indirect object (indeclinable, marked by article)

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

43 καὶ ἔλαβεν τὸν λαὸν καὶ διεῖλεν αὐτοὺς εἰς τρεῖς ἀρχὰς καὶ ἐνήδρευσεν ἐν ἀγρῷ καὶ εἶδεν καὶ ἰδοὺ ὁ λαὸς ἐξῆλθεν ἐκ τῆς πόλεως καὶ ἀνέστη ἐπ' αὐτοὺς καὶ ἐπάταξεν αὐτούς

And he took the people and divided them into three companies and lay in ambush in the field; and he looked, and behold, the people came out of the city, and he rose up against them and struck them.

The ambush and slaughter in the field καὶ ἔλαβεν τὸν λαὸν

Abimelech repeats the ambush tactic, now dividing his force into τρεῖς ἀρχάς ('three companies'). The narrative ἰδοὺ marks the moment the unsuspecting populace emerges and the trap closes: ἀνέστη ἐπ' αὐτοὺς καὶ ἐπάταξεν ('he rose against them and struck them'). The field outing becomes a massacre, the prelude to the city's destruction.

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 (Abimelech musters his force)

→ *constative aorist*

λαμβάνω: 'take'; renders תָּקַח; Abimelech takes his troops to set the ambush — 'the people' here being his own force.

τὸν
the

Accusative

article (with λαόν)

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

λαόν
people / troops

Accusative

direct object of ἔλαβεν

λαός: 'people / troops'; here Abimelech's own military force (distinct from the Shechemite populace later in the verse).

καὶ
and

narrative conjunction

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

διεῖλεν
divided

Aor Act Indic 3 Sg · διαιρέω

main verb (dividing the force)

→ *constative aorist*

διαιρέω: 'divide / distribute'; renders חָצַק; Abimelech splits his force into three units for a coordinated ambush — recalling the four companies of v. 34.

αὐτούς
them

Accusative

direct object of διεῖλεν

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

εἰς
into

preposition + accusative (result of division)

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

τρεῖς
three

Accusative

attributive numeral (with ἀρχάς)

τρεῖς: 'three'; the three companies of the ambush (cf. Gideon's three companies, 7:16); tactical subdivision for encirclement.

ἀρχάς
companies

Accusative

accusative object of εἰς

ἀρχή: 'company / division' (as v. 34); the military units into which the force is split.

καὶ
and

narrative conjunction

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

ἐνήδρευσεν
lay in ambush

Aor Act Indic 3 Sg · ἐνεδρεύω

main verb (setting the ambush)

→ *constative aorist*

ἐνεδρεύω: 'lie in wait / ambush'; the recurring ambush tactic (vv. 25, 32, 34), now deployed against the city's populace in the field.

ἐν

in

preposition + dative (locative)

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

ἀγρῷ

field

Dative

dative of place (with ἐν)

ἀγρός: 'field'; the ambush-ground where the unsuspecting populace will be caught.

καὶ

and

narrative conjunction

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

εἶδεν

looked / saw

Aor Act Indic 3 Sg · ὁράω

main verb (Abimelech watches for the moment)

→ *constative aorist*

ὁράω (aor. εἶδεν): 'see / look'; Abimelech watches from concealment for the populace to emerge — the signal to strike.

καὶ

and

narrative conjunction

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

ἰδοὺ

behold

presentative particle (marking what is seen)

ἰδοὺ: 'behold'; dramatizes the moment the populace comes into view — the trap about to close.

ὁ

the

Nominative

article (with λαός)

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

λαός

people

Nominative

subject of ἐξῆλθεν

λαός: 'people'; here the Shechemite populace emerging from the city — the ambush's victims.

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

verb (the populace emerges)

→ *constative aorist*

ἐξέρχομαι: 'go out'; the populace exits the city, walking into the ambush.

ἐκ

out of

preposition + genitive (source)

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

τῆς

the

Genitive

article (with πόλεως)

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

πόλεως

city

Genitive

genitive object of ἐκ

πόλις: 'city'; Shechem, from which the doomed populace emerges.

καὶ

and

narrative conjunction

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

ἀνέστη

rose up

Aor Act Indic 3 Sg · ἀνίστημι

main verb (the ambush springs)

→ *constative aorist*

ἀνίστημι (aor. ἀνέστη): 'rise up'; Abimelech springs from ambush against the exposed populace — as at v. 35.

ἐπὶ

against

preposition + accusative (hostile direction)

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

αὐτοὺς

them

Accusative

accusative object of ἐπὶ (the populace)

αὐτοὺς: 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.

ἐπάταξεν
struck

Aor Act Indic 3 Sg · πατάσσω

main verb (the slaughter)

→ *constative aorist*

πατάσσω: 'strike / smite / slay'; renders ἡρῶν; the lethal blow against the populace — the slaughter that precedes the razing of the city.

αὐτούς
them

Accusative

direct object of ἐπάταξεν

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

44 καὶ Αβιμελεχ καὶ οἱ ἀρχηγοὶ οἱ μετ' αὐτοῦ ἐξέτειναν καὶ ἔστησαν παρὰ τὴν θύραν τῆς πύλης τῆς πόλεως καὶ αἱ δύο ἀρχαὶ ἐξέτειναν ἐπὶ πάντας τοὺς ἐν τῷ ἀγρῷ καὶ ἐπάταξαν αὐτούς

And Abimelech and the commanders who were with him rushed forward and took their stand at the entrance of the gate of the city, while the two companies rushed upon all who were in the field and struck them.

The coordinated pincer assault

καὶ Αβιμελεχ καὶ οἱ ἀρχηγοὶ

The three-company tactic plays out: Abimelech's column seizes the gate (cutting off retreat into the city), while αἱ δύο ἀρχαὶ ('the two companies') fall on those in the field. The doubled ἐξέτειναν ('rushed/deployed') marks the swift pincer movement; the slaughter is total. This sets up the storming of the now-undefended city in v. 45.

καὶ
and

narrative conjunction

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

Αβιμελεχ
Abimelech

subject (indeclinable)

Αβιμελεχ: 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.

οἱ
the

Nominative

article (with ἀρχηγοὶ)

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

ἄρχηγοὶ

commanders / chiefs

Nominative

subject (coordinate with Ἀβιμελεχ)

ἄρχηγός: 'leader / chief / commander'; renders $\Psi\aleph\gamma$; the officers of Abimelech's column who seize the gate; distinct from the ἀρχαί (companies) of the same verse.

οἱ

the

Nominative

article (attributive, μετ' αὐτοῦ phrase)

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

μετ'

with

preposition + genitive (accompaniment, elided)

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

αὐτοῦ

him

Genitive

genitive object of μετ'

the formula 'those with him' for Abimelech's lead column.

ἐξέτειναν

rushed forward / deployed

Aor Act Indic 3 Pl · ἐκτείνω

main verb (the column charges)

→ constative aorist

ἐκτείνω: 'stretch out / extend / rush'; here of a military rush/deployment (as the imperatival ἐκτενεῖς, v. 33); Abimelech's column charges to seize the gate.

καὶ

and

narrative conjunction

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

ἔστησαν

took their stand

Aor Act Indic 3 Pl · ἵστημι

main verb (seizing the gate)

→ constative aorist

ἵστημι (aor. ἔστησαν): 'stand / take a stand'; Abimelech's column positions itself at the gate to block the populace's escape back into the city — the anvil of the pincer.

παρὰ

at / beside

preposition + accusative (position)

παρὰ + acc.: 'beside / at'; positioning at the gate-entrance.

τὴν

the

Accusative

article (with θύραν)

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

θύραν

entrance

Accusative

accusative object of παρὰ

θύρα: 'door / entrance'; the gate-entrance (cf. vv. 35, 40, 52), now seized to seal off the city.

τῆς

of the

Genitive

article (with πύλης)

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

πύλης

gate

Genitive

genitive of relationship (with θύραν)

πύλη: 'gate'; the city-gate, the choke-point of the assault.

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 πύλης)

πόλις: 'city'; Shechem; 'the gate of the city.'

καὶ

while / and

coordinate conjunction (introducing the second prong)

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

αἱ

the

Nominative

article (with ἀρχαί)

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

δύο

two

attributive numeral (with ἀρχαί)

δύο: 'two'; the other two of the three companies (v. 43), assigned to attack those caught in the field.

ἀρχαί

companies

Nominative

subject (the second prong of the pincer)

ἀρχή: 'company / division'; the two units that fall upon the populace in the field while Abimelech holds the gate.

ἐξέτειναν

rushed

Aor Act Indic 3 Pl · ἐκτείνω

main verb (the two companies charge)

→ **constative aorist**

ἐκτείνω: 'rush / deploy'; the two companies charge the field — completing the pincer movement.

ἐπὶ

upon

preposition + accusative (hostile direction)

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

πάντας

all

Accusative

substantival adjective (object of ἐπὶ)

πᾶς: 'all'; the totality of those caught in the field — none spared.

τούς

those

Accusative

article (substantivizing the ἐν τῷ ἀγρῷ phrase)

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

ἐν

in

preposition + dative (locative)

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

τῷ

the

Dative

article (with ἀγρῷ)

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

ἀγρῷ

field

Dative

dative of place (with ἐν)

ἀγρός: 'field'; where the populace was caught and slaughtered.

καὶ

and

narrative conjunction

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

ἐπάταξαν

struck

Aor Act Indic 3 Pl · πατάσσω

main verb (the slaughter)

→ **constative aorist**

πατάσσω: 'strike / smite / slay'; the two companies cut down the populace in the field — completing the massacre before the city is razed.

αὐτούς

them

Accusative

direct object of ἐπάταξαν

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

45 καὶ Αβιμελεχ παρετάσσετο ἐν τῇ πόλει ὅλην τὴν ἡμέραν ἐκείνην καὶ κατελάβετο τὴν πόλιν καὶ τὸν λαὸν τὸν ἐν αὐτῇ ἀπέκτεινεν καὶ καθεῖλεν τὴν πόλιν καὶ ἔσπειρεν εἰς ἅλας

And Abimelech fought against the city all that day, and he captured the city and killed the people who were in it, and he tore down the city and sowed it with salt.

The razing of Shechem and the sowing with salt καὶ Αβιμελεχ παρετάσσετο

The climax of the punitive campaign. After a day-long assault (παρετάσσετο ... ὅλην τὴν ἡμέραν), Abimelech captures Shechem, slaughters its people, demolishes it (καθεῖλεν), and ἔσπειρεν εἰς ἅλας ('sowed it with salt') — a symbolic act of permanent desolation and curse (cf. Deut 29:23), declaring the site forever barren. The first half of Jotham's curse (v. 20) is now realized.

καὶ
and

narrative conjunction

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

Αβιμελεχ
Abimelech

subject (indeclinable)

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

παρετάσσετο
was fighting

Impf Mid Indic 3 Sg · παρατάσσω

main verb (durative assault)

→ durative imperfect (sustained battle)

παρατάσσω (mid.): 'give battle / fight'; the imperfect παρετάσσετο depicts a sustained, all-day assault on the city — the protracted siege-battle before its fall.

ἐν

against / at

preposition + dative (location of battle)

ἐν: here 'at / against' in the battle-context — Abimelech fights at/against the city.

τῇ
the

Dative

article (with πόλει)

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

πόλει
city

Dative

dative object of ἐν

πόλις: 'city'; Shechem, now the object of Abimelech's full assault.

ὅλην
whole

Accusative

attributive adjective (with ἡμέραν)

ὅλος: 'whole / entire'; 'all that day' (ὅλην τὴν ἡμέραν) stresses the duration and ferocity of the assault.

τὴν
the

Accusative

article (with ἡμέραν)

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

ἡμέραν

day

Accusative

accusative of duration of time

ἡμέρα: 'day'; the accusative of extent ('for the whole day') marks the length of the battle.

ἐκείνην

that

Accusative

demonstrative adjective (with ἡμέραν)

ἐκεῖνος: 'that'; 'that day' — the fateful day of Shechem's destruction.

καὶ

and

narrative conjunction

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

κατελάβετο

captured

Aor Mid Indic 3 Sg · καταλαμβάνω

main verb (the city falls)

→ *constative aorist*

καταλαμβάνω (mid.): 'seize / capture / take'; renders ἔλαβεν; Abimelech takes the city by force; the middle stresses his personal seizure of it.

τὴν

the

Accusative

article (with πόλιν)

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

πόλιν

city

Accusative

direct object of κατελάβετο

πόλις: 'city'; Shechem, captured.

καὶ

and

narrative conjunction

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

τὸν

the

Accusative

article (with λαόν)

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

λαόν

people

Accusative

direct object of ἀπέκτεινεν (fronted)

λαός: 'people'; the inhabitants of Shechem, slaughtered when the city falls.

τὸν

the / who

Accusative

article (attributive, introducing ἐν αὐτῇ phrase)

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

ἐν

in

preposition + dative (locative)

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

αὐτῇ

it

Dative

dative object of ἐν (the city)

the phrase τὸν λαόν τὸν ἐν αὐτῇ ('the people who were in it') specifies the city's inhabitants slain.

ἀπέκτεινεν

killed

Aor Act Indic 3 Sg · ἀποκτείνω

main verb (the slaughter of the inhabitants)

→ [constative aorist](#)

ἀποκτείνω: 'kill'; the slaughter of Shechem's people — the same verb used of the murder of the seventy (vv. 5, 18, 24), now the city's own doom in just recompense.

καὶ

and

narrative conjunction

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

καθεῖλεν

tore down

Aor Act Indic 3 Sg · καθαιρέω

main verb (demolition of the city)

→ [constative aorist](#)

καθαίρω (aor. καθεῖλεν): 'pull down / demolish / raze'; renders גָּזַל; Abimelech demolishes the city — total physical destruction following the slaughter.

τὴν

the

Accusative

article (with πόλιν)

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

πόλιν

city

Accusative

direct object of καθεῖλεν

πόλις: 'city'; Shechem, razed to the ground.

καὶ

and

narrative conjunction

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

ἔσπειρεν

sowed

Aor Act Indic 3 Sg · σπείρω

main verb (the symbolic sowing with salt)

→ [constative aorist](#)

σπείρω: 'sow / scatter'; renders שָׁרַץ; the sowing of salt over a razed city is a symbolic act of perpetual desolation and curse — making the ground barren, declaring it never to be rebuilt (cf. the salt of Deut 29:23; Ps 107:34).

εἰς

with / for

preposition + accusative (result/manner: 'as/for salt')

εἰς: here in the idiom ἔσπειρεν εἰς ἅλας ('sowed [it] for/with salt'), a Hebraizing construction (סָלַח עָלָהּ) expressing the result — the city given over to salt-barrenness.

ἅλας

salt

Accusative

accusative object of εἰς

ἅλας: 'salt'; renders מֶלַח; salt symbolizes sterility and irreversible curse; sowing the ruins with salt declares Shechem permanently accursed and uninhabitable — the climactic image of its desolation.

46 καὶ ἤκουσαν πάντες οἱ ἄνδρες πύργων Συχεμ καὶ ἦλθον εἰς συνέλευσιν Βαιθηλβεριθ

And all the men of the tower of Shechem heard of it and came into the stronghold of the temple of Baal-berith.

The lords of the tower take refuge in the temple-stronghold

καὶ ἤκουσαν πάντες οἱ ἄνδρες πύργων Συχεμ

The defenders of the fortified 'tower of Shechem' hear of the city's fall and retreat into the συνέλευσις ('assembly-hall / stronghold') of Baithēl-berith (the temple of El-/Baal-berith, cf. vv. 4, 27). Their refuge in the cult-fortress sets up the fiery fulfilment of Jotham's curse (vv. 47–49) — fire from the bramble devouring the cedars.

καὶ

and

narrative conjunction

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

ἤκουσαν

heard

Aor Act Indic 3 Pl · ἀκούω

main verb (the tower-men learn of the fall)

→ *constative aorist*

ἀκούω: 'hear'; the defenders of the tower hear of the city's destruction and react by taking refuge.

πάντες

all

Nominative

attributive adjective (with ἄνδρες)

πᾶς: 'all'; the whole body of the tower's defenders.

οἱ

the

Nominative

article (with ἄνδρες)

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

ἄνδρες

men

Nominative

subject

ἄνῃρ: the lords/men of the tower of Shechem; again ἄνδρες, not κύριος — the human leadership/garrison of the fortified quarter.

πύργων

of the tower

Genitive

genitive of relationship (with ἄνδρες)

πύργος: 'tower / fortified stronghold'; renders ܡܕܢܚܐ; the 'tower of Shechem' (Migdal-Shechem) is a fortified citadel or temple-tower, possibly distinct from the city proper; the genitive plural here is collective.

Συχεμ

of Shechem

genitive of relationship (indeclinable)

Συχεμ: 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.

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (taking refuge)

→ *constative aorist*

ἔρχομαι: 'come / go'; the tower-men retreat into the temple-stronghold for safety — a fatal choice.

εἰς

into

preposition + accusative (direction)

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

συνέλευσιν

stronghold / assembly-place

Accusative

accusative object of εἰς

συνέλευσις: 'gathering / assembly-place'; here the inner chamber/stronghold (the crypt or fortified hall) of the temple of Baal-berith, where the defenders gather (Hebrew בֵּית הַמִּצֵּד, 'vault/crypt'); their place of refuge becomes their pyre (vv. 48–49).

Βαιθηλβεριθ

Baithel-berith

genitive of relationship (indeclinable temple-name)

Βαιθηλβεριθ: transliteration of Hebrew בֵּית הַבְּרִית ('house/temple of El-berith / Baal-berith'); indeclinable; the temple of the covenant-god of Shechem (cf. Βααλβεριθ, v. 4) — the very sanctuary that funded Abimelech's rise now becomes the tomb of his accomplices.

47 καὶ ἀνηγγέλη τῷ Αβιμελεχ ὅτι συνήχθησαν πάντες οἱ ἄνδρες πύργων Συχεμ

And it was reported to Abimelech that all the men of the tower of Shechem were gathered together.

Intelligence reaches Abimelech

καὶ ἀνηγγέλη τῷ Αβιμελεχ

A brief transitional notice: Abimelech learns that the tower-men have all gathered in one place (συνήχθησαν). This intelligence — the defenders concentrated in a single flammable stronghold — prompts his fire-attack of vv. 48–49, the literal enactment of the bramble's threat.

καὶ

and

narrative conjunction

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

ἀνηγγέλη

it was reported

Aor Pass Indic 3 Sg · ἀναγγέλλω

main verb (impersonal passive: news to Abimelech)

→ *constative aorist*

ἀναγγέλλω (pass.): 'report / announce'; the impersonal passive conveys the intelligence to Abimelech (cf. v. 7, 25), prompting his next move.

τῷ

to

Dative

article (with Αβιμελεχ as dative)

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

Αβιμελεχ

Abimelech

dative indirect object (indeclinable, marked by article)

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

ὅτι that <i>conjunction (introducing content of the report)</i> ὅτι: 'that!'; introduces the reported fact — the defenders' assembly.	συνήχθησαν were gathered Aor Pass Indic 3 Pl · συνάγω <i>verb of the ὅτι-clause</i> → <i>constative aorist</i> συνάγω (pass.): 'gather together'; the tower-men's concentration in one stronghold — the very fact that makes them vulnerable to the coming fire.	πάντες all Nominative <i>attributive adjective (with ἄνδρες)</i> πᾶς: 'all!'; the whole garrison gathered together.	οἱ the Nominative <i>article (with ἄνδρες)</i> οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.
ἄνδρες men Nominative <i>subject of συνήχθησαν</i> ἄνῃρ: the men of the tower of Shechem; again ἄνδρες, not κύριος.	πύργων of the tower Genitive <i>genitive of relationship (with ἄνδρες)</i> πύργος: 'tower / stronghold'; the fortified citadel of Shechem (cf. v. 46).	Συχεμ of Shechem <i>genitive of relationship (indeclinable)</i> Συχεμ: function word shaping the local clause or phrase relation in this oracle.	

48 καὶ ἀνέβη Αβιμελεχ εἰς ὄρος Ερμων καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ καὶ ἔλαβεν Αβιμελεχ τὰς ἀξίνας ἐν τῇ χειρὶ αὐτοῦ καὶ ἔκοψεν κλάδον ξύλου καὶ ἤρεν καὶ ἔθηκεν ἐπ' ὤμων αὐτοῦ καὶ εἶπεν τῷ λαῷ τῷ μετ' αὐτοῦ ὃ εἶδετέ με ποιοῦντα ταχέως ποιήσατε ὡς ἐγώ

And Abimelech went up to Mount Hermon, he and all the people who were with him, and Abimelech took axes in his hand and cut a branch of a tree and lifted it and laid it on his shoulders, and said to the people who were with him: 'What you have seen me do, quickly do as I have done!'

Preparation for the fire-attack (Abimelech sets the example)

καὶ ἀνέβη Αβιμελεχ εἰς ὄρος Ερμων

Abimelech personally models the tactic: he ascends the wooded height (ὄρος Ερμων, for Zalmon, cf. Hebrew Tsalmón), cuts a branch (κλάδον ξύλου — note ξύλον, the fable's word for 'tree'), shoulders it, and commands his men to imitate him at once. The branches will fuel the fire against the stronghold. The leader's hands-on example drives the swift, total execution of v. 49.

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 (ascent to the wooded mountain)

→ *constative aorist*

ἀναβαίνω: 'go up / ascend'; renders הָלַךְ; Abimelech climbs the forested height to gather wood for the fire-attack.

Αβιμελεχ

Abimelech

subject (indeclinable)

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

εἰς

to

preposition + accusative (direction)

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

ὄρος

mountain

Accusative

accusative object of εἰς

ὄρος: 'mountain'; the wooded height from which branches are cut.

Ερμων

Hermon / Zalmon

genitive of apposition (indeclinable place-name)

Ερμων: the LXX transliteration here for the mountain by Shechem; the Hebrew names Tsalmon (זלמן); indeclinable; a forested height near Shechem supplying the wood for the conflagration.

καὶ

and

coordinate conjunction

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

πᾶς

all

Nominative

attributive adjective (with λαός)

πᾶς: 'all'; the whole force ascends with Abimelech.

ὁ

the

Nominative

article (with λαός)

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

λαός

people / troops

Nominative

subject (coordinate with Αβιμελεχ)

λαός: 'people / troops'; Abimelech's force.

ὁ

the

Nominative

article (attributive, μετ' αὐτοῦ phrase)

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

μετ'

with

preposition + genitive (accompaniment, elided)

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

αὐτοῦ

him

Genitive

genitive object of μετ'

the formula 'the people with him.'

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 (Abimelech takes up an axe)

→ *constative aorist*

λαμβάνω: 'take'; Abimelech takes axes to cut wood — personally demonstrating the plan.

Αβιμελεχ

Abimelech

subject (indeclinable)

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

τὰς

the

Accusative

article (with ἀξίνας)

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

ἀξίνας

axes

Accusative

direct object of ἔλαβεν

ἀξίνη: 'axe'; renders עֲדָרָה; the tools for cutting the branches; the plural may be generic/collective ('an axe / axes').

ἐν

in

preposition + dative (instrumental/locative)

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

τῇ

the

Dative

article (with χειρὶ)

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

χειρὶ

hand

Dative

dative of means/place (with ἐν: 'in his hand')

χείρ: 'hand'; 'in his hand' stresses Abimelech's personal, hands-on leadership of the wood-cutting.

αὐτοῦ

his

Genitive

genitive of possession

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.

ἔκοψεν

cut

Aor Act Indic 3 Sg · κόπτω

main verb (cutting the branch)

→ constative aorist

κόπτω: 'cut / chop / fell'; renders עָרַב; Abimelech cuts a branch to carry as fuel — the model his men will follow (v. 49).

κλάδον

branch

Accusative

direct object of ἔκοψεν

κλάδος: 'branch / bough'; renders עֵצָה; the bough cut for kindling — heaping fuel against the stronghold.

ξύλου

of a tree

Genitive

genitive of relationship (with κλάδον)

ξύλον: 'tree / wood'; the very word of Jotham's fable (vv. 8–15); the trees that sought a bramble-king now furnish the fire that consumes the bramble's victims — a grim narrative echo.

καὶ

and

narrative conjunction

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

ἦρεν

lifted

Aor Act Indic 3 Sg · αἶρω

main verb (lifting the branch)

→ constative aorist

αἶρω: 'lift / take up / carry'; Abimelech hoists the cut branch — the action his men are to imitate.

καὶ
and

narrative conjunction

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

ἔθηκεν
laid

Aor Act Indic 3 Sg · τίθημι

main verb (placing it on his shoulder)

→ *constative aorist*

τίθημι (aor. ἔθηκεν): 'put / lay / place'; Abimelech sets the branch on his shoulders to carry it down to the stronghold.

ἐπὶ
upon

preposition + genitive (position)

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

ὤμων
shoulders

Genitive

genitive object of ἐπὶ

ὤμος: 'shoulder'; renders ִשְׁכֶּם — a striking pun, since the city's name Shechem (Συχεμ) means 'shoulder'; Abimelech bears the wood 'on his shoulders' against the city of the Shoulder.

αὐτοῦ
his

Genitive

genitive of possession

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.

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (Abimelech's command)

→ *constative aorist*

λέγω: introduces Abimelech's order to imitate him.

τῷ
to the

Dative

article (with λαῶ)

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

λαῶ
people

Dative

indirect object

λαός: 'people / troops'; Abimelech's men, commanded to follow his example.

τῷ
the

Dative

article (attributive, μετ' αὐτοῦ phrase)

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

μετ'
with

preposition + genitive (accompaniment, elided)

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

αὐτοῦ
him

Genitive

genitive object of μετ'

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

ὅ

what

Accusative

relative pronoun (object of εἶδετε/ποιοῦντα)

ὅς: 'what / that which'; introduces the content of the command — 'what you saw me doing.'

εἶδετέ

you saw

Aor Act Indic 2 Pl · ὁράω

verb of relative clause

→ *constative aorist*

ὁράω (aor. εἶδετε): 'see'; the men have watched Abimelech's demonstration; he bids them replicate it.

με

me

Accusative

accusative subject of the participle ποιοῦντα

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

ποιοῦντα

doing

Pres Act Ptc Acc Masc Sg · ποιέω

supplementary participle (with εἶδετε: 'saw me doing')

→ *progressive aspect (action observed in process)*

ποιέω (pres. ptc.): 'do'; the supplementary participle in the perception-construction ('saw me doing'); the present aspect captures the action as observed underway.

ταχέως

quickly

adverb of manner

ταχέως: 'quickly / swiftly'; renders רַמָּה; the urgency of the command — speed is essential to the surprise fire-assault.

ποιήσατε

do

Aor Act Impv 2 Pl · ποιέω

main verb (the command, imperative)

→ *ingressive aorist imperative*

ποιέω: 'do'; the command to imitate Abimelech's wood-cutting at once — the order that mobilizes the whole force for the fire-attack.

ὥς

as

comparative particle

ὥς: 'as / like'; 'as I have done' — the standard of imitation.

ἐγώ

I

Nominative

emphatic pronoun (standard of comparison: 'as I')

ἐγώ: the emphatic 'I' closes the command — Abimelech sets himself as the pattern; 'do exactly as I did.'

49 καὶ ἔκοψαν καὶ γε ἀνὴρ κλάδον πᾶς ἀνὴρ καὶ ἐπορεύθησαν ὀπίσω Αβιμελεχ καὶ ἐπέθηκαν ἐπὶ τὴν συνέλευσιν καὶ ἐνεπύρισαν ἐπ' αὐτοὺς τὴν συνέλευσιν ἐν πυρί καὶ ἀπέθανον καὶ γε πάντες οἱ ἄνδρες πύργου Σικιμων ὡς χίλιοι ἄνδρες καὶ γυναῖκες

And they too cut, each man a branch, every man, and they went after Abimelech and laid them against the stronghold and set the stronghold on fire over them with fire; and all the men of the tower of Shechem also died, about a thousand men and women.

Fulfilment of Jotham's curse: fire devours the tower of Shechem

καὶ ἔκοψαν καὶ γε ἀνὴρ κλάδον

The first half of Jotham's curse (v. 20) is literally fulfilled: 'fire came out from Abimelech and devoured the men of Shechem.' The distributive ἀνὴρ ... πᾶς ἀνὴρ ('each man ... every man') and the dual asseverative καὶ γε ('indeed') stress total participation. The death-toll — ὡς χίλιοι ἄνδρες καὶ γυναῖκες ('about a thousand men and women') — measures the magnitude of the bramble-fire's consuming reach (cf. v. 15).

καὶ
and

narrative conjunction

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

ἔκοψαν
they cut

Aor Act Indic 3 Pl · κόπτω

main verb (the men imitate Abimelech)

→ *constative aorist*

κόπτω: 'cut / chop'; the men obey Abimelech's command (v. 48), each cutting a branch for the fire.

καί
and

particle (component of καὶ γε asseverative)

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

γε
indeed

emphatic particle (with καί: dual asseverative)

γε: emphatic enclitic; καὶ γε ('and indeed / yes, even') renders the Hebrew asseverative **וְגַם**, a hallmark of the B-text of Judges (cf. vv. 19, 55); here it stresses the complete participation of every man.

ἀνὴρ
each man

Nominative

distributive subject ('each man')

ἀνὴρ: 'man'; here distributive ('each man'), rendering the Hebrew **וְכָל** used distributively — every individual cuts his branch.

κλάδον
a branch

Accusative

direct object of ἔκοψαν

κλάδος: 'branch'; each man's bough, heaped to make the pyre against the stronghold.

πᾶς
every

Nominative

distributive adjective (reinforcing ἀνὴρ)

πᾶς: 'every'; πᾶς ἀνὴρ ('every man') reinforces the distributive — without exception all join in, ensuring an overwhelming mass of fuel.

ἀνὴρ
man

Nominative

distributive subject (repeated for emphasis)

ἀνὴρ: the repeated ἀνὴρ (πᾶς ἀνὴρ) is a Hebraizing distributive emphasis — 'every single man.'

καὶ
and

narrative conjunction

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

ἔπορεύθησαν
went

Aor Pass Indic 3 Pl · πορεύομαι

main verb (following Abimelech)

→ *constative aorist*

πορεύομαι: 'go'; with ὀπίσω Αβιμελεχ ('after Abimelech') the allegiance/following idiom — the men follow their leader to the stronghold.

ὀπίσω
after

preposition + genitive (following idiom)

ὀπίσω: 'after / behind'; the following idiom (Hebrew יָרַח).

Αβιμελεχ
Abimelech

genitive object of ὀπίσω (indeclinable)

Αβιμελεχ: 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.

ἐπέθηκαν
laid

Aor Act Indic 3 Pl · ἐπιτίθημι

main verb (piling the branches)

→ *constative aorist*

ἐπιτίθημι: 'place upon / lay on'; the men heap their branches against the stronghold to build the pyre.

ἐπὶ
against

preposition + accusative (position)

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

τὴν
the

Accusative

article (with συνέλευσιν)

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

συνέλευσιν
stronghold

Accusative

accusative object of ἐπὶ

συνέλευσις: 'gathering-place / stronghold'; the temple-crypt of Baal-berith where the defenders sheltered (v. 46); the branches are heaped against it.

καὶ
and

narrative conjunction

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

ἐνεπύρισαν
set on fire

Aor Act Indic 3 Pl · ἐμπυρίζω

main verb (igniting the pyre)

→ *constative aorist*

ἐμπυρίζω: 'set on fire / burn'; renders יָרַח תַּצֵּ /; the kindling of the heaped branches — the literal enactment of the bramble's fire (v. 15) and Jotham's curse (v. 20).

ἐπὶ
over / upon

preposition + accusative (over the people inside)

ἐπὶ + acc.: 'upon / over' — the fire set 'over them' (the trapped defenders), making the stronghold their pyre.

αὐτοὺς

them

Accusative

accusative object of ἐπὶ (the trapped defenders)

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

τὴν

the

Accusative

article (with συνέλευσιν)

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

συνέλευσιν

stronghold

Accusative

direct object of ἐνεπύρισαν

συνέλευσις: 'stronghold'; repeated — the structure itself is what is set ablaze, with the people inside.

ἐν

with

preposition + dative (instrumental)

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

πῦρ

fire

Dative

dative of means (with ἐν: 'with fire')

πῦρ: 'fire'; the instrument of destruction; the πῦρ of the curse (vv. 15, 20) now literally consumes the men of Shechem.

καὶ

and

narrative conjunction

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

ἀπέθανον

died

Aor Act Indic 3 Pl · ἀποθνήσκω

main verb (the deaths)

→ constative aorist

ἀποθνήσκω: 'die'; renders ΤΟΙΣ; the mass death of the tower-people in the conflagration.

καί

and

particle (component of καί γε asseverative)

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

γε

indeed

emphatic particle (with καί: dual asseverative)

γε: the second καί γε in the verse — 'and indeed all ... died'; the asseverative stresses the totality of the death-toll.

πάντες

all

Nominative

attributive adjective (with ἄνδρες)

παῖς: 'all'; none of the tower's people escaped the fire.

οἱ

the

Nominative

article (with ἄνδρες)

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

ἄνδρες

men

Nominative

subject of ἀπέθανον

ἀνὴρ: the men of the tower of Shechem; again ἄνδρες, not κύριος.

πύργου

of the tower

Genitive

genitive of relationship (with ἄνδρες)

πύργος: 'tower / stronghold'; the citadel of Shechem (cf. vv. 46–47), here in the singular.

Σικιμων

of Shechem

genitive of relationship (indeclinable)

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

ὥς

about

adverb of approximation (with the numeral)

ὥς: 'about / approximately'; with the round number χίλιοι ('a thousand') gives an estimate of the dead.

χίλιοι

thousand

Nominative

attributive numeral (with ἄνδρες)

χίλιοι: 'a thousand'; the round number measuring the magnitude of the slaughter — the full reach of the bramble-fire.

ἄνδρες

men

Nominative

appositive (the count of the dead)

άνήρ: 'man'; the thousand counted; with the addition 'and women' the toll includes the whole sheltering populace.

καὶ

and

coordinate conjunction

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

γυναῖκες

women

Nominative

appositive (coordinate with ἄνδρες)

γυνή: 'woman'; the inclusion of women in the toll underscores the indiscriminate horror of the fire-massacre; a woman will, in turn, be the agent of Abimelech's own death (v. 53).

50 καὶ ἐπορεύθη Αβιμελεχ ἐκ Βαιθηλβεριθ καὶ παρενέβαλεν ἐν Θηβης καὶ κατέλαβεν αὐτήν

And Abimelech went from Baithel-berith and encamped against Thebez and captured it.

Episode G opening: the campaign against Thebez

καὶ ἐπορεύθη Αβιμελεχ ἐκ Βαιθηλβεριθ

Flush with the destruction of Shechem, Abimelech presses on to Thebez (Θηβης), encamping against it (παρενέβαλεν, a military siege-term) and capturing it. The relentless aggression sets the stage for the ironic reversal at the tower of Thebez (vv. 51–54), where the second half of Jotham's curse — fire/death from Shechem upon Abimelech — will be realized.

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 (Abimelech marches on)

→ constative aorist

πορεύομαι: 'go'; Abimelech moves from the ruins of Shechem to his next target.

Αβιμελεχ

Abimelech

subject (indeclinable)

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

ἐκ

from

preposition + genitive (source)

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

Βαιθηλβεριθ

Baithel-berith

genitive object of ἐκ (indeclinable)

Βαιθηλβεριθ: the temple-precinct of Baal-/El-berith at Shechem (v. 46), here standing for the site Abimelech leaves; indeclinable.

καὶ

and

narrative conjunction

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

παρενέβαλεν

encamped

Aor Act Indic 3 Sg · παρεμβάλλω

main verb (laying siege)

→ constative aorist

παρεμβάλλω: 'encamp / lay siege'; renders תַּחַן; a military term — Abimelech pitches camp against Thebez to besiege it.

ἐν

against / at

preposition + dative (location of siege)

ἐν: here 'at / against' in the siege-context.

Θηβης

Thebez

dative object of ἐν (indeclinable place-name)

Θηβης: transliteration of Hebrew תִּבְעַן (Thebez); indeclinable; a town near Shechem, the site of Abimelech's death; the form here reflects the Greek rendering of the place-name.

καὶ

and

narrative conjunction

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

κατέλαβεν

captured

Aor Act Indic 3 Sg · καταλαμβάνω

main verb (the city taken)

→ constative aorist

καταλαμβάνω: 'seize / capture'; renders תָּכַח; Abimelech takes the city of Thebez (cf. v. 45) — but its inner tower will prove his undoing.

αὐτήν

it

Accusative

direct object of κατέλαβεν (Thebez)

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

51 καὶ πύργος ἰσχυρὸς ἦν ἐν μέσῳ τῆς πόλεως καὶ ἔφυγον ἐκεῖ πάντες οἱ ἄνδρες καὶ αἱ γυναῖκες τῆς πόλεως καὶ ἔκλεισαν ἑξωθεν αὐτῶν καὶ ἀνέβησαν ἐπὶ τὸ δῶμα τοῦ πύργου

But a strong tower was in the midst of the city, and all the men and the women of the city fled there and shut themselves in, and went up onto the roof of the tower.

The strong tower of Thebez: refuge and trap καὶ πύργος ἰσχυρὸς ἦν

A circumstantial clause (ἦν, imperfect) describes the strong inner tower (πύργος ἰσχυρός) where the people of Thebez take refuge — men and women alike — shutting themselves in and going up to the roof (δῶμα). The scene deliberately parallels the tower of Shechem (vv. 46–49), but here the outcome inverts: the tower becomes the place not of the defenders' death but of Abimelech's.

καὶ

but

narrative conjunction (introducing circumstantial clause)

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

πύργος

tower

Nominative

subject (of the circumstantial ἦν)

πύργος: 'tower / stronghold'; renders *בִּזְמָה*; the fortified inner keep of Thebez, the people's last refuge — and the scene of Abimelech's death.

ἰσχυρὸς

strong

Nominative

attributive adjective (with πύργος)

ἰσχυρὸς: 'strong / mighty'; renders *רַב*; the tower's strength makes it a viable refuge — but its very height provides the vantage for the fatal millstone.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (circumstantial/descriptive imperfect)

→ *descriptive imperfect (background state)*

εἰμί (impf. ἦν): 'be'; the descriptive imperfect sets the scene — there 'was' a strong tower, background to the action that follows.

ἐν

in

preposition + dative (locative)

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

μέσῳ

midst

Dative

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

μέσος: 'middle / midst'; ἐν μέσῳ ('in the midst of') locates the tower at the city's center — its citadel of last resort.

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 μέσῳ)

πόλις: 'city'; Thebez, in whose center the strong tower stood.

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 (the people take refuge)

→ *constative aorist*

φεύγω: 'flee'; the populace flees into the tower for safety — as the Shechemites had fled to their stronghold (v. 46).

ἐκεῖ

there

adverb of place (into the tower)

ἐκεῖ: 'there'; into the strong tower.

πάντες

all

Nominative

attributive adjective (with ἄνδρες)

παῖς: 'all'; the whole populace seeks refuge.

οἱ

the

Nominative

article (with ἄνδρες)

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

ἄνδρες

men

Nominative

subject (coordinate with γυναῖκες)

ἄνῆρ: 'man'; here simply the male inhabitants of Thebez (not a leadership term); again ἄνδρες, not κύριος.

καὶ

and

coordinate conjunction

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

αἱ

the

Nominative

article (with γυναῖκες)

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

γυναῖκες

women

Nominative

subject (coordinate with ἄνδρες)

γυνή: 'woman'; the women among the refugees — one of whom will deal Abimelech his death-blow (v. 53).

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 ἄνδρες/γυναῖκες)

πόλις: 'city'; Thebez; 'the men and women of the city.'

καὶ

and

narrative conjunction

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

ἐκλείσαν

shut

Aor Act Indic 3 Pl · κλείω

main verb (barring the tower)

→ **constative aorist**

κλείω: 'shut / close / bar'; renders רָאָה; the refugees shut the tower behind them — securing themselves within.

ἐξωθεν

from outside / behind

adverb (manner of shutting)

ἐξωθεν: 'from without / on the outside'; the idiom ἐκλείσαν ἐξωθεν αὐτῶν ('they shut [it] behind them, from outside themselves') means they barred the door, sealing themselves in.

αὐτῶν

themselves

Genitive

genitive (with ἐξωθεν: 'outside of them')

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.

ἀνέβησαν

went up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb (ascending the roof)

→ *constative aorist*

ἀναβαίνω: 'go up / ascend'; the refugees climb to the tower-roof, the highest defensible point — from which a woman will strike Abimelech.

ἐπὶ

onto

preposition + accusative (direction)

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

τὸ

the

Accusative

article (with δῶμα)

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

δῶμα

roof

Accusative

accusative object of ἐπὶ

δῶμα: 'roof / housetop'; renders ἰλ; the flat roof of the tower, the elevated platform from which the millstone will be dropped on Abimelech (v. 53).

τοῦ

of the

Genitive

article (with πύργου)

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

πύργου

tower

Genitive

genitive of relationship (with δῶμα)

πύργος: 'tower'; the strong tower of Thebez; its roof is the scene of Abimelech's mortal wounding.

52 καὶ ἦλθεν Αβιμελεχ ἕως τοῦ πύργου καὶ παρετάξαντο αὐτῷ καὶ ἤγγισεν Αβιμελεχ ἕως τῆς θύρας τοῦ πύργου τοῦ ἐμπρῆσαι αὐτὸν ἐν πυρί

And Abimelech came up to the tower and they fought against it, and Abimelech drew near to the door of the tower to burn it with fire.

Abimelech's fatal approach to the tower καὶ ἦλθεν Αβιμελεχ ἕως τοῦ πύργου

Abimelech repeats his Shechem tactic: he advances to the tower-door intending to burn it (τοῦ ἐμπρῆσαι αὐτὸν ἐν πυρί), the same fire-method that destroyed the tower of Shechem (v. 49). But his over-confident, hands-on approach to the very door (ἤγγισεν ... ἕως τῆς θύρας) brings him fatally within range of the roof above — the trap of his own making.

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 (Abimelech advances to the tower)

→ *constative aorist*

ἔρχομαι: 'come / go'; Abimelech advances to assault the tower of Thebez.

Αβιμελεχ
Abimelech

subject (indeclinable)

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

ἕως
up to

preposition + genitive (extent)

ἕως: 'up to / as far as'; Abimelech comes right up to the tower.

τοῦ
the

Genitive

article (with πύργου)

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

πύργου
tower

Genitive

genitive object of ἕως

πύργος: 'tower'; the strong tower of Thebez, Abimelech's target.

καὶ
and

narrative conjunction

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

παρετάξαντο
they fought

Aor Mid Indic 3 Pl · παρατάσσω

main verb (the assault on the tower)

→ *constative aorist*

παρατάσσω (mid.): 'give battle / fight'; Abimelech's force assaults the tower; the plural subject is his troops, fighting 'against it' (αὐτῷ).

αὐτῷ
against it

Dative

dative object of παρετάξαντο (the tower)

the dative with παρατάσσομαι denotes the object attacked — here the tower.

καὶ
and

narrative conjunction

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

ἤγγισεν
drew near

Aor Act Indic 3 Sg · ἐγγίζω

main verb (Abimelech approaches the door)

→ *constative aorist*

ἐγγίζω: 'draw near / approach'; renders ψαῖ; Abimelech personally approaches the tower-door — the fatal proximity that exposes him to the roof above.

Αβιμελεχ
Abimelech

subject (indeclinable)

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

ἕως

up to

preposition + genitive (extent)

ἕως: 'up to'; right up to the very door.

τῆς

the

Genitive

article (with θύρας)

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

θύρας

door

Genitive

genitive object of ἕως

θύρα: 'door'; the tower's entrance, which Abimelech means to set ablaze; his approach to it is his undoing.

τοῦ

of the

Genitive

article (with πύργου)

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

πύργου

tower

Genitive

genitive of relationship (with θύρας)

πύργος: 'tower'; the tower of Thebez.

τοῦ

to

Genitive

article + infinitive (genitive of purpose)

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

ἐμπρῆσαι

to burn

Aor Act Inf · ἐμπύμπρημι

articular infinitive of purpose (τοῦ + inf.)

ἐμπύμπρημι (aor. inf. ἐμπρῆσαι): 'set on fire / burn'; renders ἡρψ; the infinitive of purpose states Abimelech's intent — to burn the tower, exactly as he burned Shechem's stronghold (v. 49); the repetition seals the ironic symmetry.

αὐτόν

it

Accusative

direct object of ἐμπρῆσαι (the tower)

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

ἐν

with

preposition + dative (instrumental)

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

πυρί

fire

Dative

dative of means (with ἐν)

πῦρ: 'fire'; the instrument Abimelech wields against others (vv. 49, 52) but which, per Jotham's curse, is now to turn against him (v. 20).

53 καὶ ἔρριψεν γυνὴ μίαν κλάσμα ἐπιμυλίου ἐπὶ κεφαλὴν Αβιμελεχ καὶ ἔκλασεν τὸ κρανίον αὐτοῦ

And one woman threw a piece of a millstone onto Abimelech's head and crushed his skull.

The death-blow: a woman's millstone καὶ ἔρριψεν γυνὴ μίαν

The decisive, ironic reversal. γυνὴ μίαν ('one woman' — the emphatic 'one' echoing the seventy slain 'on one stone,' v. 5) drops a κλάσμα ἐπιμυλίου ('a piece of millstone') on Abimelech's head and crushes his skull (ἔκλασεν τὸ κρανίον). The man who killed seventy on one stone is felled by one stone hurled by a nameless woman — divine retribution exquisitely fitted to the crime (vv. 56–57).

καὶ
and

narrative conjunction

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

ἔρριψεν
threw

Aor Act Indic 3 Sg· ῥίπτω

main verb (the fatal throw)

→ *constative aorist*

ῥίπτω: 'throw / hurl / cast'; renders תָּזַק; the woman casts the millstone fragment from the roof — the decisive blow that ends Abimelech's career.

γυνή
woman

Nominative

subject (the agent of Abimelech's death)

γυνή: 'woman'; renders תָּזַק; the nameless woman whose blow kills Abimelech — the shameful death (by a woman's hand) he then tries to disguise (v. 54); a fitting agent given the women among his victims (v. 49).

μία
one

Nominative

attributive numeral (with γυνή)

εἷς, μία, ἓν: 'one'; the emphatic 'one woman' pointedly recalls the 'one stone' (λίθον ἓνα, v. 5) on which Abimelech slew seventy — a single woman with a single stone now repays him; the lex talionis is precise.

κλάσμα

piece / fragment

Accusative

direct object of ἔρριψεν

κλάσμα: 'fragment / broken piece'; from κλάω ('break'); the broken-off piece of an upper millstone — a heavy disk, lethal when dropped from a height; cognate with ἔκλασεν ('crushed') below.

ἐπιμυλίου

of an upper millstone

Genitive

genitive of relationship/material (with κλάσμα)

ἐπιμύλιον: 'upper millstone / rider-stone'; renders Hebrew עֲבִיז ('the upper millstone'); the hand-turned upper stone of a household mill, a common heavy object on a roof; its association with women's domestic labor sharpens the irony of the death-blow.

ἐπὶ

onto

preposition + accusative (target)

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

κεφαλὴν

head

Accusative

accusative object of ἐπὶ

κεφαλή: 'head'; the target of the throw; the word resonates with the retribution-theology of vv. 57 (God returns evil 'on their heads') and the ambushers 'on the heads of the mountains' (v. 25).

Αβιμελεχ

of Abimelech

genitive of relationship (indeclinable)

Αβιμελεχ: 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.

ἔκλασεν

crushed / broke

Aor Act Indic 3 Sg · κλάω

main verb (the crushing of the skull)

→ *constative aorist*

κλάω: 'break / shatter'; renders γῤ ('crush'); the millstone-fragment (κλάσμα) 'breaks/crushes' (ἔκλασεν) his skull — the cognate wordplay underscores the brutal aptness of the death.

τὸ

the

Accusative

article (with κρανίον)

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

κρανίον

skull

Accusative

direct object of ἔκλασεν

κρανίον: 'skull'; renders πῤαλῤα; Abimelech's skull, shattered by the millstone — the mortal wound; the same word (Latinized 'Calvary') names the place of the crucifixion in the Gospels.

αὐτοῦ

his

Genitive

genitive of possession

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

54 καὶ ἐβόησεν ταχὺ πρὸς τὸ παιδάριον τὸ αἶρον τὰ σκεύη αὐτοῦ καὶ εἶπεν αὐτῷ σπάσον τὴν ῥομφαίαν μου καὶ θανάτωσόν με μήποτε εἴπωσιν γυνὴ ἀπέκτεινεν αὐτόν καὶ ἐξεκέντησεν αὐτὸν τὸ παιδάριον αὐτοῦ καὶ ἀπέθανεν

And he quickly called to the young man who bore his armor and said to him: 'Draw your sword and kill me, lest they say of me, A woman killed him.' And his young man ran him through, and he died.

Abimelech's death: the shame he cannot escape καὶ ἐβόησεν ταχὺ

Mortally wounded, Abimelech's last concern is honor: he begs his armor-bearer to kill him μήποτε εἴπωσιν γυνὴ ἀπέκτεινεν αὐτόν ('lest they say, A woman killed him'). The armor-bearer runs him through (ἐξεκέντησεν), and he dies. The attempt to escape the shame is futile — the narrator and 2 Sam 11:21 both record exactly what he feared: a woman killed him.

καὶ

and

narrative conjunction

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

ἐβόησεν

called / cried out

Aor Act Indic 3 Sg · βοάω

main verb (Abimelech's urgent summons)

→ constative aorist

βοάω: 'cry out / call loudly'; renders נקל; the dying Abimelech urgently summons his armor-bearer — his last act, driven by shame.

ταχὺ

quickly

adverb of manner

ταχύς (adv. ταχύ): 'quickly'; the urgency — Abimelech must act before he dies of the wound or before witnesses can name his disgrace.

πρὸς

to

preposition + accusative (direction of speech)

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

τὸ

the

Accusative

article (with παιδάριον)

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

παιδάριον

young man / lad

Accusative

accusative object of πρὸς

παιδάριον: 'boy / lad / young servant'; renders נעל; Abimelech's armor-bearer, the youth attending him in battle; the diminutive stresses his subordinate status.

τὸ

the / who

Accusative

article (attributive, with the participle αἶρον)

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

αἶρον

bearing

Pres Act Ptc Acc Neut Sg · αἶρω

attributive participle (modifying παιδάριον)

→ progressive aspect (his ongoing role)

αἶρω (pres. ptc.): 'carry / bear'; the attributive participle 'the one bearing his armor' identifies the youth as Abimelech's armor-bearer (Hebrew נשׂוֹן נֶשֶׁן).

τὰ

the

Accusative

article (with σκεύη)

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

σκεύη

armor / weapons

Accusative

direct object of αἶρον

σκεῦος (pl. σκεύη): 'implement / gear / weapons'; here Abimelech's armor and weapons; 'the bearer of his armor' is the standard idiom for an armor-bearer.

αὐτοῦ

his

Genitive

genitive of possession

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.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Abimelech's command)

→ constative aorist

λέγω: introduces Abimelech's dying order.

αὐτῷ

to him

Dative

indirect object (the armor-bearer)

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

σπάσον

draw

Aor Act Impv 2 Sg · σπάω

main verb (command to draw the sword)

→ ingressive aorist imperative

σπάω (aor. impv. σπάσον): 'draw / pull out'; renders הִלָּךְ; the command to unsheathe the sword — Abimelech seeks a soldier's death by a man's hand.

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 σπάσον

ῥομφαία: 'sword / large blade'; renders בִּרְיָה; the armor-bearer's sword, with which Abimelech is to be dispatched.

μου

my

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

θανάτωσόν

kill

Aor Act Impv 2 Sg · θανατόω

main verb (command to be killed)

→ ingressive aorist imperative

θανάτω: 'put to death / kill'; renders מוֹת (Polel); Abimelech commands his own execution to forestall the shame of dying by a woman's hand.

με

me

Accusative

direct object of θανάτωσον

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

μήποτε

lest

conjunction (negative purpose: 'lest')

μήποτε: 'lest' / 'so that ... not'; introduces the purpose of Abimelech's command — to prevent the shameful report.

εἴπωσιν

they should say

Aor Act Subj 3 Pl · λέγω

verb of negative-purpose clause (subjunctive)

→ subjunctive of apprehension/purpose

λέγω (aor. subj.): 'say'; the subjunctive after μήποτε expresses what Abimelech dreads — the indefinite 'they' (people generally) saying that a woman killed him.

γυνή

a woman

Nominative

subject (within the quoted shameful report)

γυνή: 'woman'; the quoted disgrace — 'a woman killed him'; in the ancient warrior code, death at a woman's hand was the ultimate dishonor (cf. 9:53; this very saying is recalled at 2 Sam 11:21).

ἀπέκτεινεν

killed

Aor Act Indic 3 Sg · ἀποκτείνω

verb of the quoted report

→ constative aorist (within quotation)

ἀποκτείνω: 'kill'; within the dreaded saying; ironically the same verb of Abimelech's own crime (vv. 5, 18, 24, 45) — the killer fears being said to have been killed.

αὐτόν

him

Accusative

direct object (within the quotation)

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

καί

and

narrative conjunction

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

ἐξεκέντησεν

ran through / pierced

Aor Act Indic 3 Sg · ἐκκεντέω

main verb (the armor-bearer obeys)

→ constative aorist

ἐκκεντέω: 'pierce through / stab'; renders רָצַף; the armor-bearer runs Abimelech through, granting the requested death; the same verb appears at Zech 12:10 ('they shall look on him whom they pierced').

αὐτόν

him

Accusative

direct object of ἐξεκέντησεν

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

τὸ

the

Nominative

article (with παιδάριον)

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

παιδάριον

young man

Nominative

subject of ἐξεκέντησεν

παιδάριον: 'young man / lad'; the armor-bearer, now Abimelech's executioner at his own command.

αὐτοῦ

his

Genitive

genitive of possession

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.

ἀπέθανεν
died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (Abimelech's death)

→ constative aorist

ἀποθνήσκω: 'die'; the death of Abimelech — the second half of Jotham's curse (v. 20) realized; the usurper perishes, his three-year tyranny ended.

55 καὶ εἶδεν ἀνὴρ Ἰσραὴλ ὅτι ἀπέθανεν Ἀβιμελεχ καὶ ἐπορεύθησαν ἀνὴρ εἰς τὸν τόπον αὐτοῦ

And when the men of Israel saw that Abimelech was dead, they went, each man to his own place.

Dispersal of the army

καὶ εἶδεν ἀνὴρ Ἰσραὴλ

With the tyrant dead, the campaign dissolves: 'the men of Israel' (collective ἀνὴρ Ἰσραὴλ) disperse, each to his own place (ἀνὴρ εἰς τὸν τόπον αὐτοῦ — the distributive Hebraism *יְהִי כְּשֵׁם יִשְׂרָאֵל*). The instant collapse of Abimelech's force confirms that his rule rested on nothing but his own person — the bramble-king leaves no kingdom behind.

καὶ
and

narrative conjunction

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

εἶδεν
saw

Aor Act Indic 3 Sg · ὁράω

main verb (the army perceives Abimelech's death)

→ constative aorist

ὁράω (aor. εἶδεν): 'see / perceive'; the singular verb agrees with the collective ἀνὴρ Ἰσραὴλ ('the man of Israel' = the men of Israel).

ἀνὴρ
the men

Nominative

collective subject ('the man of Israel' = Israel's men)

ἀνὴρ: 'man'; here collective singular ('the man of Israel' = the Israelite soldiery), a Hebraism rendering *לְאָנָשׁ יִשְׂרָאֵל* used for the army as a body; again *ἄνδρες*-sense, not *κύριος*.

Ἰσραὴλ
of Israel

genitive of relationship (indeclinable)

Ἰσραὴλ: Israel; 'the men of Israel' here are Abimelech's own troops/levies, who disband at his death.

ὅτι

that

conjunction (introducing object clause of εἶδεν)

ὅτι: 'that'; introduces what they perceived
— Abimelech's death.

ἀπέθανεν

had died

Aor Act Indic 3 Sg · ἀποθνήσκω

verb of the ὅτι-clause

→ constative aorist

ἀποθνήσκω: 'die'; Abimelech's death, now
known to the army, occasions their
dispersal.

Αβιμελεχ

Abimelech

subject of ἀπέθανεν (indeclinable)

Αβιμελεχ: 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.

ἐπορεύθησαν

they went

Aor Pass Indic 3 Pl · πορεύομαι

main verb (the dispersal)

→ constative aorist

πορεύομαι: 'go'; the plural verb (with the
distributive ἀνὴρ) describes the soldiers
dispersing, each homeward — the regime
evaporates.

ἀνὴρ

each man

Nominative

distributive subject ('each man')

ἀνὴρ: 'man'; here distributive ('each man'),
in the Hebraism ἀνὴρ εἰς τὸν τόπον αὐτοῦ
(‘each to his own place’) = וְכָל־אִישׁ־לְמָקוֹמוֹ.

εἰς

to

preposition + accusative (direction)

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

τὸν

the

Accusative

article (with τόπον)

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

τόπον

place

Accusative

accusative object of εἰς

τόπος: 'place'; renders οἶκος; each man's
home — the army melts away now that the
usurper is dead.

αὐτοῦ

his own

Genitive

genitive of possession

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

56 καὶ ἐπέστρεψεν ὁ θεὸς τὴν πονηρίαν Αβιμελεχ ἣν ἐποίησεν τῷ πατρὶ αὐτοῦ ἀποκτεῖναι τοὺς ἑβδομήκοντα ἀδελφοὺς αὐτοῦ

Thus God repaid the wickedness of Abimelech, which he did to his father in killing his seventy brothers;

Narrator's theological summary (part 1): Abimelech requited καὶ ἐπέστρεψεν ὁ θεός

The narrator's closing verdict on Abimelech. The key verb ἐπέστρεψεν ('returned / repaid') frames the whole chapter as divine retribution: God 'turned back' upon Abimelech his own wickedness (πονηρίαν — the same root as the πνεῦμα πονηρόν of v. 23). The crime is named precisely: the killing of the seventy brothers (vv. 5, 18, 24). Divine justice has come full circle.

καὶ

and / thus

narrative conjunction (summarizing)

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

ἐπέστρεψεν

repaid / turned back

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (divine retribution)

→ **constative aorist (the completed requital)**

ἐπιστρέφω: 'turn back / return / requite'; renders בּוּשׁ (Hiphil); the idiom 'God returned the evil upon X' (cf. v. 57, εἰς κεφαλὴν αὐτῶν) is the technical language of retributive justice — the deed recoils on the doer.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

subject

θεός: 'God'; renders יְהוָה; the narrator names God as the agent of the whole retributive sequence — the evil spirit (v. 23), the falling-out, and the deaths all serve his justice.

τὴν

the

Accusative

article (with πονηρίαν)

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

πονηρίαν

wickedness

Accusative

direct object of ἐπέστρεψεν

πονηρία: 'wickedness / evil'; renders רָעָה; Abimelech's crime, now turned back on him; the noun shares the root of the πνεῦμα πονηρόν (v. 23), binding the divine instrument to the divine verdict.

Αβιμελεχ

of Abimelech

genitive of relationship (indeclinable)

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

ἣν

which

Accusative

relative pronoun (object of ἐποίησεν)

ἥ: 'which'; introduces the relative clause specifying the wickedness.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ *constative aorist*

ποιέω: 'do / commit'; Abimelech's deed against his father's house — the crime that the chapter's whole arc has avenged.

τῷ

to the

Dative

article (with πατρί)

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

πατρί

father

Dative

indirect object (the wronged Gideon)

πατήρ: 'father'; Gideon/Jerubbaal, against whose house the crime was committed; the wrong is reckoned as done 'to his father.'

αὐτοῦ

his

Genitive

genitive of relationship

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

ἀποκτεῖναι

in killing

Aor Act Inf · ἀποκτείνω

epexegetic infinitive (specifying the wickedness)

→ *constative aorist infinitive*

ἀποκτείνω (aor. inf.): 'to kill'; the epexegetic infinitive specifies in what the wickedness consisted — the murder of the seventy brothers (cf. vv. 5, 18, 24); the chapter's recurring crime named one final time.

τοὺς

the

Accusative

article (with ἀδελφούς)

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

ἐβδομήκοντα

seventy

attributive numeral (with ἀδελφούς)

ἐβδομήκοντα: 'seventy'; the slain brothers' full count, named a final time as the measure of the crime required.

ἀδελφούς

brothers

Accusative

direct object of ἀποκτεῖναι

ἀδελφός: 'brother'; the seventy brothers, the victims of the fratricide; the kinship-word that has shadowed the whole chapter closes the verdict on Abimelech.

αὐτοῦ

his

Genitive

genitive of relationship

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

57 καὶ τὴν πᾶσαν πονηρίαν ἀνδρῶν Συχεμ ἐπέστρεψεν ὁ θεὸς εἰς κεφαλὴν αὐτῶν καὶ ἐπῆλθεν ἐπ' αὐτοὺς ἡ κατάρα Ἰωαθαν υἱοῦ Ἰεροβααλ

and all the wickedness of the men of Shechem God returned upon their own head, and the curse of Jotham son of Jerubbaal came upon them.

Narrator's theological summary (part 2): Shechem requited and the curse fulfilled

καὶ τὴν πᾶσαν πονηρίαν ἀνδρῶν Συχεμ

The chapter's closing verdict on Shechem, sealing the retribution theology. God returns their wickedness εἰς κεφαλὴν αὐτῶν ('upon their own head' — the *lex talionis* idiom). The final clause makes explicit what the whole narrative has demonstrated: ἐπῆλθεν ... ἡ κατάρα Ἰωαθαν ('the curse of Jotham came upon them'), fulfilling the imprecation of v. 20 in every particular. The chapter ends where Jotham's word pointed.

καὶ
and

narrative conjunction

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

τὴν
the

Accusative

article (with πονηρίαν)

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

πᾶσαν
all

Accusative

attributive adjective (with πονηρίαν)

πᾶς: 'all'; the totality of Shechem's wickedness — their complicity in the murders and their subsequent treachery — all required.

πονηρίαν
wickedness

Accusative

direct object of ἐπέστρεψεν (fronted)

πονηρία: 'wickedness / evil'; the Shechemites' guilt, parallel to Abimelech's (v. 56); fronted for emphasis as the object of the divine requital.

ἀνδρῶν
of the men

Genitive

genitive of relationship (with πονηρίαν)

ἀνὴρ: the lords/men of Shechem, whose evil is now repaid; the chapter's final use of ἄνδρες for the Shechemite leadership — never κύριος.

Συχεμ
of Shechem

genitive of relationship (indeclinable)

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

ἐπέστρεψεν
returned / repaid

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb (divine retribution on Shechem)

→ *constative aorist*

ἐπιστρέφω: 'turn back / return / requite'; the same verb as v. 56; the deed recoils on its doers — Shechem's evil returns 'on their own head.'

ὁ
the

Nominative

article (with θεός)

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

θεός

God

Nominative

subject

θεός: 'God'; the agent of the complete retribution — the chapter's theological key (cf. vv. 23, 56).

εἰς

upon

preposition + accusative (idiom: 'onto their head')

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

κεφαλὴν

head

Accusative

accusative object of εἰς (idiomatic)

κεφαλὴ: 'head'; the idiom εἰς κεφαλὴν αὐτῶν ('upon their own head') renders **𐤒𐤓𐤕𐤁**, the standard expression for retribution recoiling on the guilty; pointedly echoes Abimelech's crushed κεφαλὴ/κρανίον (v. 53) and the ambush 'on the heads of the mountains' (v. 25).

αὐτῶν

their

Genitive

genitive of possession

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.

ἐπῆλθεν

came upon

Aor Act Indic 3 Sg · ἐπέρχομαι

main verb (the curse arrives)

→ *constative aorist (the fulfilment)*

ἐπέρχομαι: 'come upon / overtake'; renders **𐤍𐤁**; the curse 'came upon' the Shechemites — the verb of fulfilment, declaring Jotham's imprecation (v. 20) realized in full.

ἐπὶ

upon

preposition + accusative (direction)

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

αὐτοὺς

them

Accusative

accusative object of ἐπὶ (the Shechemites)

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

ἡ

the

Nominative

article (with κατάρα)

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

κατάρα

curse

Nominative

subject of ἐπῆλθεν

κατάρα: 'curse / imprecation'; renders **𐤕𐤁𐤕𐤁**; cognate with **𐤕𐤁𐤕𐤁𐤓𐤕𐤁** ('cursed,' v. 27); 'the curse of Jotham' is the imprecation of v. 20 — its named fulfilment is the chapter's theological climax, vindicating both Jotham and divine justice.

Ἰωαθάν

of Jotham

genitive of relationship (indeclinable)

Ἰωαθάν: Jotham, the sole survivor (v. 5) and curse-pronouncer (vv. 7–20), now vindicated as God's justice fulfils his word; his name ('YHWH is upright') is fittingly the last spoken in the chapter of judgment.

υἱοῦ

son

Genitive

genitive in apposition to Ἰωαθάν (patronymic)

υἱός: 'son'; the patronymic binds Jotham to Jerubbaal's house one final time — the wronged house vindicated.

Ιεροβααλ

of Jerubbaal

genitive of relationship (indeclinable)

Ιεροβααλ: Gideon; the chapter that opened with 'Abimelech son of Jerubbaal' (v. 1) closes with 'Jotham son of Jerubbaal' — the murderous son repaid, the righteous son vindicated, the father's house avenged.

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.