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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Joshua, Chapter 1

ΙΗΣΟΥΣ Α΄

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

The Lord commissions Joshua to cross the Jordan, keep the law, and lead Israel into the promised land.

Translation & textual notes

The Greek text of Joshua 1 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. In the LXX the book is titled ΙΗΣΟΥΣ (Iēsous), 'Joshua,' the Greek form of Hebrew יְהוֹשֻׁעַ (Yehoshua); the protagonist is Ἰησοῦς υἱὸς Ναυη, Joshua son of Nun, Moses' ὑπουργός ('attendant / minister'). Joshua 1 is the hinge between the Pentateuch and the Former Prophets: after the death of Moses (μετὰ τὴν τελευτὴν Μωυσῆ, v. 1) the LORD commissions Joshua to cross the Jordan and take possession of the promised land. The chapter is structured around a threefold imperative refrain ἴσχυε καὶ

ἀνδρίζου ('be strong and courageous,' vv. 6, 7, 9), the LXX's rendering of Hebrew **יָדָרְךָ יָדִי**. At v. 5 the assurance οὐκ ἀντιστήσεται ἄνθρωπος κατενώπιον ὑμῶν ('no one shall stand against you') and οὐκ ἐγκαταλείψω σε οὐδὲ ὑπερόψομαί σε ('I will not forsake you nor abandon you') furnish the wording quoted at Hebrews 13:5. At v. 8 the book of the law is not to depart (οὐκ ἀποστήσεται) from Joshua's mouth; he is to meditate (μελετήσεις) on it day and night, the precondition of success (εὐοδωθήσῃ ... συνήσεις). The chapter then turns to administration: Joshua orders the officers to ready provisions for the three-day crossing (vv. 10–11), and reminds the Transjordan tribes — Reuben, Gad, and the half-tribe of Manasseh (Ρουβην, Γαδ, ἥμισυ φυλῆς Μανασση) — of Moses' charge that their armed men cross over ahead of their brothers (vv. 12–15). The people answer with a pledge of total obedience and re-echo the courage-refrain back to Joshua (vv. 16–18). The verb ἐντέλλομαι ('command / charge') and the noun-pair θεράπων / παῖς (Moses as 'servant' of the LORD) thread the chapter, framing the Moses→Joshua succession.

Discourse structure of the chapter

A · 1:1–5

The commission: cross the Jordan; the land-grant and the promise of presence

After Moses' death the LORD addresses Joshua son of Nun, Moses' minister (v. 1). Moses 'my servant' has died; now Joshua is to arise and cross the Jordan with all the people into the land YHWH is giving (v. 2). The land-grant is total — every place the sole of their foot treads (v. 3) — and its borders are mapped from the wilderness and Antilebanon to the Euphrates and the western sea (v. 4). The section climaxes in the promise that no one shall stand before Joshua all his days; as YHWH was with Moses so he will be with Joshua, and he will neither forsake nor abandon him (v. 5 → Heb 13:5).

B · 1:6–9

Be strong and courageous: the charge to keep the law

The threefold refrain ἴσχυε καὶ ἀνδρίζου opens (v. 6) and binds this unit: Joshua will apportion the land sworn to the fathers. Strength is now tied to obedience — he is to keep and do all the law Moses commanded, turning neither right nor left (v. 7). The book of the law shall not depart from his mouth; he shall meditate on it day and night, and so prosper and act wisely (v. 8). The refrain returns a third time with the assurance of YHWH's presence wherever he goes (v. 9).

C · 1:10–15

Orders to the officers and the charge to the Transjordan tribes

Joshua commands the people's officers to prepare provisions, for in three days they will cross the Jordan to possess the land (vv. 10–11). He then reminds Reuben, Gad, and the half-tribe of Manasseh of Moses' word: the LORD has given them rest and land east of the Jordan (vv. 12–13). Their dependents and livestock may remain, but their fighting men must cross over armed, ahead of their brothers, until the LORD gives the others rest and they too inherit; only then may they return to their own inheritance across the Jordan (vv. 14–15).

D · 1:16–18

The people's pledge of obedience and the courage-refrain returned

The tribes answer Joshua: all he commands they will do, and wherever he sends them they will go (v. 16). As they obeyed Moses in all things, so they will obey Joshua — with the prayer that the LORD his God be with him as he was with Moses (v. 17). Anyone who rebels against his word shall die; and they close by echoing the divine charge back to their leader: 'only be strong and courageous' (v. 18).

1 καὶ ἐγένετο μετὰ τὴν τελευτὴν Μωυσῆ εἶπεν κύριος τῷ Ἰησοῖ υἱῷ Ναυη τῷ ὑπουργῷ Μωυσῆ λέγων

And it came to pass after the death of Moses that the LORD spoke to Joshua son of Nun, the minister of Moses, saying:

Narrative opening (book-initial transition formula)

καὶ ἐγένετο

The book opens with the classic LXX narrative formula καὶ ἐγένετο (rendering יָהִי), here marking the great transition from the Mosaic age to the conquest. The death of Moses (μετὰ τὴν τελευτὴν Μωυσῆ) is the temporal pivot; the divine speech that follows establishes Joshua's commission. The participle λέγων (a Hebraism for לֵאמֹר) introduces the direct speech of vv. 2–9.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis, book-initial)

καί: the book opens with the waw-consecutive formula καὶ ἐγένετο, joining Joshua seamlessly to the end of Deuteronomy and signalling continuous sacred history rather than a fresh start.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (impersonal narrative formula)

→ *constative aorist (narrative setting-formula)*

γίνομαι: 'become / happen / come to pass'; καὶ ἐγένετο renders the Hebrew narrative formula יְהִי, a temporal scaffold introducing a new episode; the impersonal aorist sets the stage for the dated event that follows (μετὰ τὴν τελευτὴν Μωυσῆ).

μετὰ

after

preposition + accusative (temporal)

μετά + accusative: 'after'; the temporal phrase locates the commission precisely after the Mosaic era has closed.

τὴν

the

Accusative

article

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

τελευτὴν

death / end

Accusative

accusative object of μετὰ (temporal)

τελευτή: 'death / end / completion'; renders Hebrew תָּמַ; the cognate verb τελευτάω recurs in v. 2 (τετελεύτηκεν), binding the death-notice to the divine speech; τελευτή marks the close of the Pentateuchal age.

Μωυσῆ

of Moses

Genitive

genitive of relationship (possessive: 'the death of Moses')

Μωυσῆς: transliteration of Hebrew מֹשֶׁה; declined in Rahlfs' LXX with genitive Μωυσῆ; here the genitive specifies whose death — the towering figure whose passing necessitates the new commission.

εἶπεν

said / spoke

Aor Act Indic 3 Sg · λέγω

main verb (divine speech-introduction)

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

λέγω: the aorist εἶπεν introduces direct YHWH-speech; the bare εἶπεν κύριος (without δέ) follows the temporal protasis καὶ ἐγένετο ... and constitutes the apodosis: 'it came to pass ... that the LORD said.'

κύριος

LORD

Nominative

subject

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative subject of the speech-formula marks this as unmediated YHWH-speech, commissioning Joshua directly as he once commissioned Moses.

τῷ

to the

Dative

article

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

Ἰησοῖ

Joshua

Dative

dative indirect object (recipient of speech)

Ἰησοῦς: the Greek form of Hebrew יְהוֹשֻׁעַ (Yehoshua, 'YHWH saves'); unlike the indeclinable Hebrew names, Ἰησοῦς is fully declined in the LXX (gen./dat. Ἰησοῦ, here dat. Ἰησοῖ); it is the same name later borne by Jesus, a typological link exploited in early Christian reading of the book.

υἱῷ

son

Dative

dative in apposition to Ἰησοῖ

υἱός: 'son'; renders בֶּן; the patronymic 'son of Nun' is Joshua's standard epithet (cf. Exod 33:11; Num 13:8), identifying him within the tribe of Ephraim.

Ναυη

of Nun

genitive of relationship (indeclinable proper noun)

Ναυη: the LXX transliteration of Hebrew נֹחַ (Nun); indeclinable, functioning here as a genitive ('son of Nun'); the Greek form reflects a reading of the Hebrew consonants differing from the Masoretic vocalization.

τῷ

the

Dative

article (with ὑπουργῷ)

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

ὑπουργῷ

minister / attendant

Dative

dative in apposition to Ἰησοῖ (further identifying Joshua)

ὑπουργός: 'helper / attendant / minister'; a relatively rare LXX term, rendering Hebrew עֲבָדָה ('one who serves / ministers'); it defines Joshua by his subordinate relation to Moses — the apprentice now elevated to successor; the word underscores the legitimacy of the succession.

Μωυσῆ

of Moses

Genitive

genitive of relationship (with ὑπουργῷ: 'minister of Moses')

Μωυσῆς: genitive Μωυσῆ; Joshua is twice tied to Moses in this verse (death of Moses / minister of Moses), framing the chapter as a succession-narrative.

λέγων

saying

Pres Act Ptcp Masc Nom Sg · λέγω

participle (speech-introducing, modifying κύριος)

→ imperfective participle

λέγω (pres. ptcp.): the participle λέγων renders the Hebrew infinitive לֵאמֹר, a fixed Hebraism marking the transition into direct quotation; it introduces the divine oracle of vv. 2–9.

2 Μωυσῆς ὁ θεράπων μου τετελεύτηκεν νῦν οὖν ἀναστὰς διάβηθι τὸν Ἰορδάνην σὺ καὶ πᾶς ὁ λαὸς οὗτος εἰς τὴν γῆν ἣν ἐγὼ δίδωμι αὐτοῖς

Moses my servant has died; now therefore arise, cross this Jordan, you and all this people, into the land which I am giving to them.

Opening of divine oracle (basis + command)

Μωυσῆς ὁ θεράπων μου

The oracle opens with the death-notice as its premise: Moses my servant has died (perfect τετελεύτηκεν, a settled fact). The inferential νῦν οὖν ('now therefore') draws the practical conclusion: arise and cross. The aorist participle ἀναστὰς + imperative διάβηθι is a Hebraizing 'arise and ...' construction (קוּם + verb), urging immediate action. The land-grant clause (ἣν ἐγὼ δίδωμι αὐτοῖς) grounds the command in the patriarchal promise.

Μωυσῆς

Moses

Nominative

subject

Μωυσῆς: nominative subject; the divine speech begins by naming Moses, whose death is the premise of everything that follows.

ὁ

the

Nominative

article (with θεραπῶν)

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

θεράπων

servant / attendant

Nominative

nominative in apposition to Μωυσῆς

θεράπων: 'servant / attendant / minister'; renders Τῷ; more dignified than δοῦλος; θεραπῶν κυρίου / θεραπῶν μου is Moses' honorific title (cf. Num 12:7; Exod 14:31 LXX); the same dignity is conferred on Joshua only as ὑπουργός (v. 1), then on Moses again as παῖς (vv. 7, 13), tracing a vocabulary of sacred service.

μου

my

Genitive

genitive of possession (with θεραπῶν)

ἐγώ (gen. μου): the possessive μου makes Moses YHWH's own servant — the title is a divine commendation, lending weight to the succession that follows.

τετελεύτηκεν

has died

Perf Act Indic 3 Sg · τελευτάω

main verb (statement of accomplished fact)

→ **resultative perfect** (completed death with abiding consequence)

τελευτάω: 'die / come to an end'; the perfect τετελεύτηκεν presents Moses' death not as a mere past event but as a standing state of affairs whose consequence — the need for new leadership — now governs the narrative; cognate with τελευτή in v. 1.

νῦν

now

temporal adverb (with οὖν: inferential transition)

νῦν: 'now'; combined with οὖν it forms νῦν οὖν ('now therefore'), a standard LXX hinge from premise to exhortation (cf. Gen 27:8; Exod 19:5), pivoting from the death-notice to the command.

οὖν

therefore

inferential particle

οὖν: 'therefore / then'; draws the practical conclusion from Moses' death — since the leader is gone, Joshua must now act.

ἀναστὰς

having arisen

Aor Act Ptcp Masc Nom Sg · ἀνίστημι

circumstantial participle (attendant circumstance with διάβηθι)

→ **ingressive aorist participle** (Hebraizing 'arise and ...')

ἀνίστημι: 'rise / stand up'; the aorist participle ἀναστὰς + imperative renders the Hebrew קום + verb idiom (cf. Gen 21:18); it is not literal physical rising but an idiom for resolute initiation of action — 'get up and cross!'

διάβηθι

cross over

Aor Act Impv 2 Sg · διαβαίνω

main verb (divine imperative to Joshua)

→ *ingressive aorist imperative (decisive command to cross)*

διαβαίνω: 'cross over / pass through'; renders רכַּץ; the verb is thematic for the whole book — crossing the Jordan is the gateway act of conquest; the cognate διαβαίνετε / διαβήσεσθε recur in vv. 11, 14 of the people's crossing.

τὸν

the

Accusative

article (with Ἰορδάνην)

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

Ἰορδάνην

Jordan

Accusative

direct object of διάβηθι

Ἰορδάνης: Greek form of Hebrew יַרְדֵּן; declined as a first-declension masculine in the LXX (acc. Ἰορδάνην); the Jordan is the boundary between wilderness and promise, the threshold of the land.

σύ

you

Nominative

subject (emphatic, in apposition to the imperative's subject)

σύ: the explicit pronoun emphasises Joshua personally as the one to lead the crossing, then immediately broadens to include all the people.

καὶ

and

coordinate conjunction

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

πᾶς

all

Nominative

adjective (modifying λαός)

πᾶς: 'all / whole'; πᾶς ὁ λαός ('all the people') makes the crossing a corporate act of the entire nation, not merely a military vanguard.

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 σύ)

λαός: 'people'; the standard LXX term for Israel as covenant community (rendering דָּבָר); Joshua leads not an army but the whole covenant people across the boundary.

οὗτος

this

Nominative

demonstrative adjective (modifying λαός)

οὗτος: 'this'; the deictic οὗτος ('this people') points to the assembled generation poised at the Jordan, the heirs of the wilderness generation that died.

εἰς

into

preposition + accusative (goal of crossing)

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

τὴν

the

Accusative

article (with γῆν)

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

γῆν

land

Accusative

accusative object of εἰς (goal)

γῆ: 'land / earth'; renders γῆ; 'the land' is the object of the whole book — the promised inheritance toward which the crossing is directed.

ἣν

which

Accusative

relative pronoun (object of δίδωμι, modifying γῆν)

ὅς, ἡ, ὅ: relative pronoun; the accusative ἣν is the object of δίδωμι in the relative clause defining the land as divine gift.

ἐγώ

I

Nominative

subject (emphatic first-person pronoun: YHWH)

ἐγώ: the emphatic pronoun foregrounds YHWH as the personal giver of the land — the conquest is grace before it is achievement.

δίδωμι

I am giving

Pres Act Indic 1 Sg · δίδωμι

verb of relative clause (divine land-grant)

→ futuristic / progressive present (the giving is in process, certain of completion)

δίδωμι: 'give'; renders ἰΠῆ; the present tense presents the land-grant as a present, ongoing reality — YHWH is 'giving' the land even as Israel must take it; the same present δίδωσιν recurs in vv. 11, 15 of the divine grant.

αὐτοῖς

to them

Dative

dative indirect object (recipients of the land)

αὐτός (dat. pl. αὐτοῖς): the shift from 'you' (Joshua and the people) to 'them' (the people / the sons of Israel) views the gift from the standpoint of the wider nation and its descendants.

3 πᾶς ὁ τόπος ἐφ'ὃν ἂν ἐπιβῆτε τῷ ἴχνει τῶν ποδῶν ὑμῶν ὑμῖν δώσω αὐτόν ὃν τρόπον εἶρηκα τῷ Μωυσῇ

Every place upon which you set foot with the sole of your feet — to you I will give it, just as I said to Moses.

Land-grant amplified (totality + appeal to prior word)

πᾶς ὁ τόπος

v. 3 amplifies the grant of v. 2 with a comprehensive idiom: every place the foot treads is given. The fronted πᾶς ὁ τόπος is resumed by the pronoun αὐτόν (a Hebraizing resumptive), and the indefinite relative ἐφ'ὃν ἂν ἐπιβῆτε with subjunctive marks the open-ended scope of conquest. The closing ὃν τρόπον εἶρηκα τῷ Μωυσῇ grounds the new word in the prior promise to Moses (cf. Deut 11:24).

πᾶς

every

Nominative

adjective (modifying τόπος; nominative absolute, resumed by αὐτόν)

πᾶς: 'every / all'; the fronted πᾶς ὁ τόπος is a casus pendens (nominative absolute) resumed later by the accusative αὐτόν — a Hebraizing construction conveying the totality of the land-grant.

ὁ

the

Nominative

article (with τόπος)

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

τόπος

place

Nominative

nominative absolute (casus pendens, resumed by αὐτόν)

τόπος: 'place / spot / region'; renders ὀἰκη; the grant is spatially exhaustive — wherever the foot treads becomes Israel's by divine gift, echoing the land-promise idiom of Deut 11:24.

ἐφ'

upon

preposition + accusative (elided before vowel; location of treading)

ἐπί + accusative: 'upon'; elided ἐφ' before the rough-breathing relative; governs the relative clause defining the extent of the grant.

ὅν

which

Accusative

relative pronoun (object of ἐπί, antecedent τόπος)

ὅς: relative pronoun; with ἄν + subjunctive (ἐπιβῆτε) it forms an indefinite relative clause ('whatever place you tread upon').

ἄν

ever

modal particle (with subjunctive: indefinite relative)

ἄν: modal particle marking indefiniteness; with the subjunctive ἐπιβῆτε it generalizes the relative clause — 'every place, wherever you may set foot.'

ἐπιβῆτε

you set foot / tread

Aor Act Subj 2 Pl · ἐπιβαίνω

verb of indefinite relative clause

→ aorist subjunctive (indefinite future condition)

ἐπιβαίνω: 'step upon / mount / set foot on'; the aorist subjunctive with ἔάν/ἄν marks the act as hypothetical-future and repeatable; the construction renders the Hebrew idiom of treading to claim possession (Deut 11:24; cf. Josh 14:9).

τῷ

with the

Dative

article (with ἵχνει)

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

ἵχνει

sole / footprint

Dative

dative of instrument/means ('with the sole')

ἵχνος: 'track / footprint / sole of the foot'; renders הַדָּ (the sole); the dative of means τῷ ἵχνει τῶν ποδῶν ('with the sole of the feet') is a Hebraizing phrase concretizing the act of treading to claim land.

τῶν

of the

Genitive

article (with ποδῶν)

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

ποδῶν

feet

Genitive

genitive (partitive/possessive: 'of your feet')

πούς (gen. pl. ποδῶν): 'foot'; renders הַדָּ; the phrase 'sole of your feet' fills out the treading-idiom with vivid physicality.

ὕμῶν

your

Genitive

genitive of possession (with ποδῶν)

σύ (gen. pl. ὑμῶν): the plural 'your' addresses Israel collectively, broadening from Joshua to the whole people who will tread the land.

ὕμῖν

to you

Dative

dative indirect object (fronted for emphasis: 'to you I will give it')

σύ (dat. pl. ὑμῖν): the fronted dative throws the emphasis on the recipients — it is to you, Israel, that the land is granted.

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (divine promise)

→ predictive future (certain divine gift)

δίδωμι: 'give'; the future δώσω matches the present δίδωμι of v. 2 — the grant is both a present reality and a future guarantee; renders הָנַחַת.

αὐτόν

it

Accusative

direct object (resumptive pronoun, recovering πᾶς ὁ τόπος)

αὐτός (acc. αὐτόν): the resumptive pronoun picks up the fronted nominative πᾶς ὁ τόπος — a Hebraism (resumptive pronoun after casus pendens) typical of LXX translation Greek.

ὃν

which

Accusative

relative/adverbial accusative (with τρόπον: 'in which manner')

ὃς: in the fixed adverbial phrase ὃν τρόπον ('in the manner which / just as') it functions as a comparative conjunction.

τρόπον

manner / way

Accusative

adverbial accusative (manner: 'just as')

τρόπος: 'manner / way'; the phrase ὁν τρόπον is a stock LXX comparative ('in the way that, just as'), here grounding the present word in the prior promise to Moses.

εἶρηκα

I have said

Perf Act Indic 1 Sg · λέγω (εἶρω)

verb of comparative clause (appeal to prior word)

→ **resultative perfect (a standing prior promise still in force)**

λέγω / εἶρω: the perfect εἶρηκα ('I have spoken') treats the earlier promise to Moses (Deut 11:24) as a standing, still-binding word; the perfect underlines continuity between the Mosaic promise and its present reaffirmation to Joshua.

τῷ

to

Dative

article (with Μωυσῆ)

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

Μωυσῆ

Moses

Dative

dative indirect object (recipient of the prior word)

Μωυσῆς: dative Μωυσῆ; the appeal to what was said 'to Moses' again binds Joshua's commission to the Mosaic legacy, the controlling theme of the chapter.

4 τὴν ἔρημον καὶ τὸν Ἀντιλίβανον ἕως τοῦ ποταμοῦ τοῦ μεγάλου ποταμοῦ Εὐφράτου καὶ ἕως τῆς θαλάσσης τῆς ἐσχάτης ἀφ' ἡλίου δυσμῶν ἔσται τὰ ὅρια ὑμῶν

The wilderness and Antilebanon as far as the great river, the river Euphrates, and as far as the western sea, from the setting of the sun — these shall be your borders.

Boundary description (geographic specification of the grant)

τὴν ἔρημον καὶ τὸν Ἀντιλίβανον

v. 4 maps the borders of the granted land, fronting the accusative boundary-markers (τὴν ἔρημον ... τὸν Ἀντιλίβανον) before the predicate ἔσται τὰ ὅρια ὑμῶν ('these shall be your borders'). The double ἕως ('as far as') sweeps from the southern/eastern desert to the Euphrates and from there to the western (Mediterranean) sea; the idealized borders echo Deut 11:24 and Gen 15:18, the Abrahamic land-promise.

τὴν

the

Accusative

article (with ἔρημον)

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

ἔρημον

wilderness / desert

Accusative

accusative of extent (boundary-marker, fronted before ἔσται)

ἔρημος: 'wilderness / desert'; renders רָמָד; the southern desert frontier; the substantivized adjective marks the first of the four compass-points of the idealized land.

καὶ

and

coordinate conjunction

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

τὸν

the

Accusative

article (with Ἀντιλίβανον)

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

Ἀντιλίβανον

Antilebanon

Accusative

accusative of extent (northern boundary-marker)

Ἀντιλίβανος: 'Antilebanon,' the mountain range; the LXX specifies Antilebanon where the Hebrew has הַר הַלְבָּנוֹן ('this Lebanon'); declined as a Greek second-declension noun, it names the northern frontier of the land.

ἕως

as far as

preposition + genitive (extent: 'up to')

ἕως: 'until / as far as'; here spatial, governing the genitive ποταμοῦ; the double ἕως ... ἕως sweeps out the eastern and western limits of the grant.

τοῦ

the

Genitive

article (with ποταμοῦ)

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

ποταμοῦ

river

Genitive

genitive object of ἕως

ποταμός: 'river'; renders נָהָר; 'the great river' is the conventional epithet for the Euphrates, marking the ideal northeastern limit of the promised land (Gen 15:18; Deut 1:7).

τοῦ

the

Genitive

article (with μέγαλου)

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

μεγάλου

great

Genitive

attributive adjective (modifying ποταμοῦ)

μέγας: 'great'; the epithet 'the great river' distinguishes the Euphrates from lesser streams and conveys the grand scope of the idealized borders.

ποταμοῦ

river

Genitive

genitive in apposition (epexegetical: 'the river Euphrates')

ποταμός: the repeated ποταμοῦ in apposition specifies which great river is meant — the Euphrates; the appositional repetition is characteristic of the LXX's faithful rendering of the Hebrew נָהָר הַרְבֵּי.

Εὐφράτου

Euphrates

Genitive

genitive in apposition to ποταμοῦ (naming the river)

Εὐφράτης: 'Euphrates'; Greek form of Hebrew עֻפְרַת; declined as a first-declension noun (gen. Εὐφράτου); the great Mesopotamian river marks the ideal northeastern extent of Israel's grant.

καὶ

and

coordinate conjunction (introducing the western limit)

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

ἕως

as far as

preposition + genitive (extent: western limit)

ἕως: the second ἕως marks the opposite (western) limit, balancing the eastern Euphrates with the western sea.

τῆς

the

Genitive

article (with θαλάσσης)

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

θαλάσσης

sea

Genitive

genitive object of ἕως

θάλασσα: 'sea'; renders יָם; 'the last/western sea' is the Mediterranean, the conventional western boundary of the land (Deut 11:24).

τῆς

the

Genitive

article (with ἐσχάτης)

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

ἐσχάτης

last / westernmost

Genitive

attributive adjective (modifying θαλάσσης)

ἐσχατος: 'last / farthest'; renders יָם הַמִּזְמֹנִת ('the hinder/western'); since Hebrew orientation faced east, 'the hinder sea' is the western (Mediterranean) sea; the LXX renders the directional sense literally as 'the last sea.'

ἀφ'

from

preposition + genitive (elided before vowel; source/direction)

ἀπό: 'from'; elided ἀφ' before the rough breathing; with ἡλίου δυσμῶν it forms the directional phrase 'from the setting of the sun' = the west.

ἡλίου

of the sun

Genitive

genitive (with δυσμῶν: 'the sun's setting')

ἥλιος: 'sun'; the phrase ἀφ' ἡλίου δυσμῶν ('from the sun's settings') is a stock LXX idiom for 'the west,' rendering Hebrew שֶׁמֶשׁ וָיָם; it clarifies that 'the last sea' lies westward.

δυσμῶν

setting / west

Genitive

genitive object of ἀπό

δυσμή (usu. pl. δυσμαί): 'setting (of the sun) / the west'; the plural is idiomatic; ἀφ' ἡλίου δυσμῶν fixes the western orientation of the Mediterranean boundary.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main (copulative) verb (predicating the borders)

→ predictive future (settled divine determination of the borders)

εἰμί (fut. ἔσται): 'will be'; the copula governs the fronted boundary-accusatives, declaring 'these shall be your borders'; the singular agrees with the neuter plural subject τὰ ὅρια per Greek concord.

τὰ

the

Nominative

article (with ὅρια)

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

ὅρια

borders / boundaries

Nominative

predicate nominative (subject of ἔσται)

ὄριον (pl. ὅρια): 'boundary / territory'; renders גְּבוּלָה; τὰ ὅρια ὑμῶν ('your borders') sums up the geographic grant — the idealized extent that the conquest is to realize.

ὕμῶν

your

Genitive

genitive of possession (with ὅρια)

σύ (gen. pl. ὑμῶν): the plural 'your'
addresses Israel as a whole, the corporate
possessor of the bounded land.

5 οὐκ ἀντιστήσεται ἄνθρωπος κατενώπιον ὑμῶν πάσας τὰς ἡμέρας τῆς ζωῆς σου καὶ ὥσπερ ἤμην μετὰ Μωυσῇ οὕτως ἔσομαι καὶ μετὰ σοῦ καὶ οὐκ ἐγκαταλείψω σε οὐδὲ ὑπερόψομαί σε

No one shall stand against you all the days of your life; and just as I was with Moses, so I will also be with you, and I will not forsake you nor will I overlook you.

Climactic promise of presence and invincibility (basis for the courage-refrain)

οὐκ ἀντιστήσεται ἄνθρωπος

v. 5 caps the commission with three guarantees: invincibility ('no one shall stand'), continuity ('as I was with Moses, so with you'), and abiding presence (the double negative οὐκ ἐγκαταλείψω ... οὐδὲ ὑπερόψομαι). The promise grounds the imperative ἴσχυε καὶ ἀνδρίζου that immediately follows in v. 6. The wording οὐκ ἐγκαταλείψω σε οὐδὲ ὑπερόψομαί σε supplies the assurance quoted at Heb 13:5 (οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω).

οὐκ

not

negative particle (with ἀντιστήσεται)

οὐ (οὐκ before vowel): objective negation of the indicative; here it denies any human resistance to Joshua throughout his life.

ἀντιστήσεται

shall stand against / withstand

Fut Mid Indic 3 Sg · ἀνθίστημι

main verb (promise of invincibility)

→ predictive future (guaranteed divine outcome)

ἀνθίστημι (mid. ἀντίσταμαι): 'set oneself against / withstand / resist'; renders / בָּצַדְתָּ; the middle future ἀντιστήσεται with οὐκ guarantees that no adversary will successfully take a stand before Joshua — the same assurance once given to Moses (Deut 7:24; 11:25).

ἄνθρωπος

anyone / a man

Nominative

subject (indefinite: 'no one')

ἄνθρωπος: 'man / human being'; with the negative οὐκ it functions as 'no one / no man' — no human power, however formidable, will be able to oppose Joshua.

κατενώπιον

before / in front of

preposition + genitive (location: 'in your presence')

κατενώπιον: 'before / in the presence of / face to face with'; a strengthened LXX preposition rendering Hebrew / לִפְנֵי; the military nuance is 'no one will hold the field before you.'

ὑμῶν

you (pl.)

Genitive

genitive object of κατενώπιον

σύ (gen. pl. ὑμῶν): the plural here likely broadens the promise from Joshua to Israel, before the verse narrows again to the singular σου ('your life').

πάσας

all

Accusative

adjective (modifying ἡμέρας; accusative of extent of time)

πᾶς: 'all'; with τὰς ἡμέρας in the accusative of duration, πάσας τὰς ἡμέρας ('all the days') extends the guarantee over the whole span of Joshua's life.

τὰς

the

Accusative

article (with ἡμέρας)

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

ἡμέρας

days

Accusative

accusative of extent of time ('for all the days')

ἡμέρα: 'day'; the accusative of duration πάσας τὰς ἡμέρας τῆς ζωῆς σου ('all the days of your life') renders / כָּל יְמֵי חַיֶּיךָ, fixing the temporal scope of the promise as lifelong.

τῆς

of the

Genitive

article (with ζωῆς)

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

ζωῆς

life

Genitive

genitive (with ἡμέρας: 'days of your life')

ζωή: 'life'; renders / חַיֵּיךָ; the phrase 'the days of your life' bounds the promise to Joshua's lifetime.

σου

your

Genitive

genitive of possession (with ζωῆς; singular, addressing Joshua)

σύ (gen. sg. σου): the shift to the singular focuses the lifelong guarantee personally on Joshua.

καὶ

and

coordinate conjunction (introducing the presence-clause)

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

ὥσπερ

just as

comparative conjunction (correlative with οὕτως)

ὥσπερ: 'just as / even as'; introduces the comparative protasis 'as I was with Moses,' correlated with οὕτως ('so'); the analogy legitimizes Joshua by aligning his experience of divine presence with Moses'.

ἦμην

I was

Impf Mid Indic 1 Sg · εἰμί

verb of comparative clause (past divine presence with Moses)

→ **imperfect (continuous past presence with Moses)**

εἰμί (impf. ἦμην): 'I was'; the imperfect conveys the abiding, continuous quality of YHWH's past presence with Moses, which is now extended to Joshua.

μετὰ

with

preposition + genitive (accompaniment)

μετά + genitive: 'with'; the accompaniment-phrase μετὰ Μωσῆ ('with Moses') is the touchstone of the promise of presence.

Μωσῆ

Moses

Genitive

genitive object of μετὰ

Μωσῆς; genitive Μωσῆ; the comparison with Moses again binds the chapter's succession-theme — Joshua inherits not only the task but the divine companionship.

οὕτως

so

correlative adverb (apodosis of the comparison)

οὕτως: 'thus / so'; the correlative answering ὥσπερ, drawing the comparison to its point: the same presence enjoyed by Moses will be Joshua's.

ἔσομαι

I will be

Fut Mid Indic 1 Sg · εἰμί

main verb (promise of future presence)

→ **predictive future (committed divine accompaniment)**

εἰμί (fut. ἔσομαι): 'I will be'; the future ἔσομαι μετὰ σοῦ ('I will be with you') is the heart of the commission — the Immanuel-promise applied to Joshua's conquest (cf. Deut 31:23).

καί

also

adverbial/ascensive καί ('also with you')

καί: here ascensive ('also'), drawing Joshua into the same relation of presence that Moses enjoyed.

μετὰ

with

preposition + genitive (accompaniment)

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

σοῦ

you

Genitive

genitive object of μετὰ (Joshua)

οὔ (gen. sg. σοῦ): the object of the promised presence — Joshua personally; the same μετὰ σοῦ recurs in v. 9 and in the people's prayer in v. 17.

καί

and

coordinate conjunction (introducing the negative assurances)

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

οὐκ

not

negative particle (with ἐγκαταλείπω)

οὐ (οὐκ): negates the future ἐγκαταλείπω; the double negation οὐκ ... οὐδέ piles up assurance against abandonment.

ἐγκαταλείψω

I will forsake

Fut Act Indic 1 Sg · ἐγκαταλείπω

main verb (negated promise: 'I will not forsake')

→ **predictive future (firm divine commitment, negated)**

ἐγκαταλείπω: 'leave behind / forsake / abandon'; renders ἐπι / ἡρη; οὐκ ἐγκαταλείψω σε ('I will not forsake you') is the wording echoed at Heb 13:5, where the assurance to Joshua (and Deut 31:6, 8) is generalized to every believer.

σε

you

Accusative

direct object of ἐγκαταλείψω

σύ (acc. sg. σε): the object of the negated forsaking — Joshua, assured he will never be abandoned.

οὐδὲ

nor

negative coordinating conjunction ('and not / nor')

οὐδὲ: 'and not / nor'; couples the second negated verb to the first, reinforcing the assurance of unbroken presence.

ὑπερόψομαί

I will overlook / disregard

Fut Mid Indic 1 Sg · ὑπεροράω

main verb (negated promise: 'nor will I overlook')

→ predictive future (firm divine commitment, negated)

ὑπεροράω: 'overlook / look down on / disregard / neglect'; renders ὑ in this couplet; the LXX pairs ἐγκαταλείπω and ὑπεροράω as near-synonyms ('forsake / neglect'), forming an emphatic double assurance of YHWH's unfailing attention to Joshua.

σε

you

Accusative

direct object of ὑπερόψομαι

σύ (acc. sg. σε): the repeated σε at the close of both negated verbs presses the personal, individual guarantee home.

6 ἰσχυε καὶ ἀνδρίζου σὺ γὰρ ἀποδιαστελεῖς τῷ λαῷ τούτῳ τὴν γῆν ἣν ὥμοσα τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς

Be strong and act like a man, for you will apportion to this people the land which I swore to your fathers to give to them.

First courage-refrain (imperative + grounding γάρ-clause)

ἰσχυε καὶ ἀνδρίζου

v. 6 sounds the courage-refrain ἰσχυε καὶ ἀνδρίζου for the first of three times (vv. 6, 7, 9). The γάρ-clause grounds the imperative in Joshua's appointed task: he will apportion (ἀποδιαστελεῖς) the sworn land. The reference to the oath to the fathers (ὥμοσα τοῖς πατράσιν) ties the conquest to the patriarchal covenant of Gen 12–17.

ἴσχυε

be strong

Pres Act Impv 2 Sg · ἰσχύω

main verb (courage-refrain, first member)

→ durative present imperative (sustained resolve: 'keep being strong')

ἰσχύω: 'be strong / be able / prevail'; renders Hebrew **רָחַץ**; the present imperative ἴσχυε urges continuous, settled strength rather than a single act; the refrain ἴσχυε καὶ ἀνδρίζου recurs at vv. 7, 9 and is echoed by the people at v. 18.

καὶ

and

coordinate conjunction (linking the two imperatives)

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

ἀνδρίζου

act like a man / be courageous

Pres Mid Impv 2 Sg · ἀνδρίζομαι

main verb (courage-refrain, second member)

→ durative present imperative (sustained courage)

ἀνδρίζομαι: 'play the man / be courageous / take courage'; renders **יָגִד**; the deponent present imperative pairs with ἴσχυε to form the LXX's standard couplet for 'be strong and courageous' (cf. Deut 31:6, 7, 23); the verb derives from ἀνήρ ('man'), connoting manly resolve in the face of war.

σύ

you

Nominative

subject (emphatic pronoun)

σύ: the emphatic pronoun with γάρ throws the weight on Joshua personally — 'you (and no other) will apportion the land,' confirming his unique succession to Moses.

γάρ

for

causal particle (post-positive; grounds the imperatives)

γάρ: 'for'; the post-positive causal particle grounds the command to be strong in the assured outcome — Joshua's God-given role as the one who will distribute the inheritance.

ἀποδιαστελεῖς

you will apportion / divide out

Fut Act Indic 2 Sg · ἀποδιαστέλλω

main verb (γάρ-clause: Joshua's appointed task)

→ predictive future (assured commission)

ἀποδιαστέλλω: 'divide off / apportion / distribute'; a strengthened compound (ἀπο- + δια- + στέλλω) used here for parceling out the land as inheritance; renders Hebrew **לָקַח** (Hiphil, 'cause to inherit'); the verb anticipates the land-allotment narratives of Josh 13–21.

τῷ

to the

Dative

article (with λαῶ)

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

λαῶ

people

Dative

dative indirect object (beneficiary of the apportioning)

λαός: 'people'; the dative marks Israel as the beneficiary to whom Joshua will distribute the land.

τούτῳ

this

Dative

demonstrative adjective (modifying λαῶ)

οὗτος: 'this'; τῷ λαῶ τούτῳ ('this people') again points to the present generation assembled for the conquest (cf. v. 2).

τὴν

the

Accusative

article (with γῆν)

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

γῆν

land

Accusative

direct object of ἀποδιαστελεῖς

γῆ: 'land'; the object of the apportioning — the promised inheritance, here defined by the patriarchal oath.

ἣν

which

Accusative

relative pronoun (object of δοῦναι, modifying γῆν)

ὅς: relative pronoun; the accusative ἣν is governed by the infinitive δοῦναι in the relative clause that anchors the land in the patriarchal promise.

ῥμοσα

I swore

Aor Act Indic 1 Sg · ὁμνύω

verb of relative clause (the divine oath to the fathers)

→ constative aorist (the historic oath-act)

ὁμνύω / ὁμνυμι: 'swear (an oath)'; renders נִבַּשׁ (Niphal); the aorist ῥμοσα refers to the foundational oath sworn to Abraham, Isaac, and Jacob (Gen 22:16–17; 26:3; 50:24), grounding the conquest in the patriarchal covenant.

τοις

to the

Dative

article (with πατράσιν)

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

πατράσιν

fathers

Dative

dative indirect object (recipients of the oath)

πατήρ (dat. pl. πατράσιν): 'father'; renders תֹּבָא; 'the fathers' are the patriarchs to whom the land was promised on oath; the appeal to the fathers roots the present commission in covenant history.

ύμων

your

Genitive

genitive of relationship (with πατράσιν)

σύ (gen. pl. ύμων): 'your fathers' — the plural addresses Israel, whose ancestral promise is now to be fulfilled through Joshua.

δοῦναι

to give

Aor Act Inf · δίδωμι

complementary infinitive (content of the oath: 'swore ... to give')

→ aorist infinitive (the promised gift as a single act)

δίδωμι (aor. inf. δοῦναι): the infinitive completes ῥμοσα, expressing the content of the oath — to give the land; renders the Hebrew infinitive construct תַּתֵּן.

αὐτοῖς

to them

Dative

dative indirect object (with δοῦναι)

αὐτός (dat. pl. αὐτοῖς): refers to the descendants of the fathers — the present people who will receive the land sworn to their ancestors.

7 ἰσχυε οὖν καὶ ἀνδρίζου φυλάσσεσθαι καὶ ποιεῖν καθότι ἐνετείλατό σοι Μωυσῆς ὁ παῖς μου καὶ οὐκ ἐκκλινεῖς ἀπ' αὐτῶν εἰς δεξιὰ οὐδὲ εἰς ἀριστερά ἵνα συνῆς ἐν πᾶσιν οἷς ἐὰν πράσσης

Be strong, then, and act like a man, to guard and to do according to all that Moses my servant commanded you; and you shall not turn aside from them to the right or to the left, that you may understand in all things, whatever you do.

Second courage-refrain (strength now bound to law-keeping)

ἰσχυε οὖν καὶ ἀνδρίζου

v. 7 repeats the refrain with the inferential οὖν, now redirecting strength toward obedience: the infinitives φυλάσσεσθαι καὶ ποιεῖν ('to keep and to do') specify the law of Moses as the object of courage. The 'right or left' idiom (μὴ ἐκκλίνειν) is Deuteronomic (Deut 5:32; 17:20). The ἵνα-clause promises insight/success (συνῆς) as the fruit of obedience, anticipated again in v. 8.

ἰσχυε

be strong

Pres Act Impv 2 Sg · ἰσχύω

main verb (courage-refrain, second occurrence)

→ durative present imperative (sustained resolve)

ἰσχύω: the second sounding of the refrain; here, with οὖν, strength is explicitly channelled into law-keeping rather than merely martial valor.

οὖν

then / therefore

inferential particle

οὖν: 'therefore / then'; draws the consequence of the assured presence (v. 5) and apportioning-role (v. 6) into a renewed and intensified exhortation.

καὶ

and

coordinate conjunction (linking the imperatives)

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

ἀνδρίζου

act like a man / be courageous

Pres Mid Impv 2 Sg · ἀνδρίζομαι

main verb (courage-refrain, second occurrence)

→ durative present imperative (sustained courage)

ἀνδρίζομαι: paired again with ἰσχυε; the repetition tightens the bond between courage and covenant-fidelity.

φυλάσσεσθαι

to guard / keep

Pres Mid Inf · φυλάσσω

infinitive of purpose/result (object of the courage: 'so as to keep')

→ durative present infinitive (ongoing observance)

φυλάσσω (mid. φυλάσσομαι): 'guard / keep / observe'; renders **רָחַץ**; the middle infinitive denotes careful, self-involved observance of the law; φυλάσσεσθαι καὶ ποιεῖν ('to keep and to do') is a fixed Deuteronomic pair (Deut 5:1; 6:3).

καὶ

and

coordinate conjunction (linking the infinitives)

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

ποιεῖν

to do

Pres Act Inf · ποιέω

infinitive of purpose/result (coordinate with φυλάσσεσθαι)

→ durative present infinitive (ongoing performance)

ποιέω: 'do / make / perform'; renders **עָשָׂה**; coupled with φυλάσσεσθαι it stresses that the law is not merely to be safeguarded but enacted; the present tense marks continual practice.

καθότι

according as / just as

comparative conjunction (introducing the standard of obedience)

καθότι: 'according as / inasmuch as / just as'; introduces the norm — all that Moses commanded; a favored LXX conjunction for measuring conduct against a prescribed standard.

ἐνετείλατό

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of comparative clause (the Mosaic command)

→ constative aorist (the historic giving of the law)

ἐντέλλομαι: 'command / charge / give orders'; renders **צִוָּה** (Piel); the verb threads the chapter (vv. 7, 9, 10, 11, 13, 16, 18), tracing the chain of authoritative charge from YHWH through Moses and Joshua to the people; here the law-giving of Moses is the standard for Joshua's obedience.

σοι

you

Dative

dative indirect object (recipient of the command)

σύ (dat. sg. σοι): Joshua is the recipient of Moses' charge — the law was committed to him personally as Moses' successor.

Μωυσῆς

Moses

Nominative

subject of ἐνετείλατο

Μωυσῆς: nominative subject; Moses is the giver of the command that Joshua must keep — the Mosaic law remains binding under the new leader.

ὁ

the

Nominative

article (with παῖς)

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

παῖς

servant

Nominative

nominative in apposition to Μωυσῆς

παῖς: 'child / servant / attendant'; renders **טַפֵּל**; Μωυσῆς ὁ παῖς μου ('Moses my servant') is a variant of the θεράπων-title (v. 2); παῖς in the LXX often bears the honorific 'servant of the LORD'; a usage that later colors the 'Servant' figures of Isaiah; the title authorizes Moses' law as YHWH's own command.

μου

my

Genitive

genitive of possession (with παῖς)

ἐγώ (gen. μου): 'my servant' — the possessive again stamps divine authority on Moses' commands.

καὶ

and

coordinate conjunction (introducing the prohibition)

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

οὐκ

not

negative particle (with ἐκκλινεῖς; prohibitive future)

οὐ (οὐκ): negates the future indicative ἐκκλινεῖς, yielding a prohibitive force ('you shall not turn aside'), a Hebraizing use of the future for command.

ἐκκλινεῖς

you shall turn aside / deviate

Fut Act Indic 2 Sg · ἐκκλίνω

main verb (prohibitive future: 'you shall not turn aside')

→ *imperative future (prohibition: Hebraizing future for command)*

ἐκκλίνω: 'turn aside / deviate / swerve'; renders **סָוָה**; the future with οὐκ functions as a strong prohibition; the idiom 'turn aside neither right nor left' is Deuteronomic shorthand for total fidelity to the law (Deut 5:32; 17:11, 20; 28:14).

ἀπ'

from

preposition + genitive (elided before vowel; separation)

ἀπό: 'from'; elided ἀπ'; marks the law-commands (αὐτῶν) as that from which Joshua must not deviate.

αὐτῶν

them

Genitive

genitive object of ἀπό (the commands of Moses)

αὐτός (gen. pl. αὐτῶν): refers to the commands implicit in **דָּשָׁא עֲנַתֵּי־לָאֵתוֹ** — the body of Mosaic law from which Joshua must not swerve.

εἰς

to

preposition + accusative (direction)

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

δεξιὰ

the right

Accusative

accusative object of εἰς (direction: 'to the right')

δεξιός (neut. pl. δεξιά): 'right (hand/side)'; renders **יְמִינִי**; with ἀριστερά it forms the merism 'right or left' for any deviation whatsoever from the law's path.

οὐδὲ

nor

negative coordinating conjunction

οὐδέ: 'nor'; couples the second direction to the first, closing off any departure from the commanded way.

εἰς

to

preposition + accusative (direction)

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

ἀριστερά

the left

Accusative

accusative object of εἰς (direction: 'to the left')

ἀριστερός (neut. pl. ἀριστερά): 'left (hand/side)'; renders **אַחֶרֶץ**; completes the merism with δεξιὰ — fidelity to the law admits no deviation in any direction.

ἵνα

so that

purpose conjunction (with subjunctive συνῆς)

ἵνα: 'so that / in order that'; introduces the purpose/result of fidelity — insight and success; the same ἵνα συνῆς construction recurs in v. 8, binding the two verses.

συνῆς

you may understand / be wise

Pres Act Subj 2 Sg · συνίημι

verb of purpose clause (subjunctive after ἵνα)

→ *durative present subjunctive (ongoing understanding/skill)*

συνίημι: 'understand / perceive / act wisely / prosper'; renders לָבַץ (Hiphil, 'act prudently / have success'); the LXX's συνίημι captures both the cognitive ('understand') and practical ('be successful, act wisely') senses of the Hebrew; obedience is the path to prudent success.

ἐν

in

preposition + dative (sphere: 'in all things')

ἐν + dative: 'in'; marks the comprehensive sphere of the promised insight — every undertaking.

πᾶσιν

all

Dative

substantival adjective (object of ἐν: 'in all things')

πᾶς (dat. pl. πᾶσιν): 'all'; the neuter 'in all things' makes the promise of insight all-embracing, qualified by the relative clause that follows.

οἷς

whatever

Dative

relative pronoun (attracted to dative πᾶσιν; antecedent 'all things')

οἷς (dat. pl. οἷς): the relative is attracted into the dative case of its antecedent πᾶσιν; with ἐάν + subjunctive it forms an indefinite relative ('in whatever things you may do').

ἐάν

ever

modal particle (with subjunctive: indefinite relative)

ἐάν: here equivalent to ἄν after the relative, marking indefiniteness ('whatever you may do').

πράσσης

you do / practice

Pres Act Subj 2 Sg · πράσσω

verb of indefinite relative clause (subjunctive)

→ *durative present subjunctive (whatever you habitually do)*

πράσσω: 'do / practice / accomplish'; the present subjunctive in the indefinite relative clause embraces the whole range of Joshua's activity — in all of it, obedience secures success.

8 καὶ οὐκ ἀποστήσεται ἡ βίβλος τοῦ νόμου τούτου ἐκ τοῦ στόματός σου καὶ μελετήσεις ἐν αὐτῷ ἡμέρας καὶ νυκτός ἵνα συνῆς ποιεῖν πάντα τὰ γεγραμμένα τότε εὐδοωθήσῃ καὶ εὐδώσεις τὰς ὁδούς σου καὶ τότε συνήσεις

And the book of this law shall not depart from your mouth, and you shall meditate on it day and night, that you may understand to do all that is written; then you will prosper and make your ways successful, and then you will understand.

The law-charge: continual meditation as the condition of success

καὶ οὐκ ἀποστήσεται ἡ βίβλος

v. 8 deepens v. 7: the book of the law must never depart from Joshua's mouth, and he is to meditate (μελετήσεις) on it day and night. A purpose clause (ἵνα συνῆς ποιεῖν) echoes v. 7. The double τότε ('then ... then') with εὐδοωθήσῃ / εὐδώσεις / συνήσεις promises threefold success — prosperity, prosperous ways, and insight — as the covenantal fruit of meditation. The verse is foundational for the OT theology of meditative law-keeping (cf. Ps 1:2).

καὶ
and

coordinate conjunction (continuing the law-charge)

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

οὐκ
not

negative particle (with ἀποστήσεται)

οὐ (οὐκ): negates the future ἀποστήσεται, with imperatival force ('let it not depart').

ἀποστήσεται

shall depart / withdraw

Fut Mid Indic 3 Sg · ἀφίστημι

main verb (prohibitive future: 'shall not depart')

→ **imperatival future (prohibition with assured outcome)**

ἀφίστημι (mid. ἀφίσταμαι): 'withdraw / depart / stand away from'; renders ψῆμα ('depart'); the law is not to leave Joshua's mouth — i.e., he is to keep reciting and rehearsing it continually; the imperatival future blends command and promise.

ἡ
the

Nominative

article (with βίβλος)

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

βίβλος

book / scroll

Nominative

subject of ἀποστήσεται

βίβλος: 'book / scroll'; renders כִּתּוּב; ἡ βίβλος τοῦ νόμου ('the book of the law') is the written Torah of Moses (Deut 31:24–26); the phrase presupposes a fixed, authoritative document that governs the new leader.

τοῦ

of the

Genitive

article (with νόμου)

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

νόμου

law

Genitive

genitive (epexegetical/possessive: 'book of the law')

νόμος: 'law'; renders תּוֹרָה; the Mosaic law is the content of the book that must govern Joshua's speech and conduct.

τούτου

this

Genitive

demonstrative adjective (modifying νόμου)

οὗτος: 'this'; τοῦ νόμου τούτου ('this law') points to the specific Torah delivered by Moses, now binding on Joshua.

ἐκ

from / out of

preposition + genitive (separation)

ἐκ: 'out of / from'; marks the mouth as that from which the law must not depart.

τοῦ

the

Genitive

article (with στόματός)

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

στόματός

mouth

Genitive

genitive object of ἐκ

στόμα: 'mouth'; renders פִּי; 'from your mouth' implies continual oral recitation and confession of the law — the Torah is to be perpetually on Joshua's lips, not merely in a scroll.

σου

your

Genitive

genitive of possession (with στόματός)

σύ (gen. sg. σου): the law belongs in Joshua's own mouth — the charge is intensely personal.

καὶ

and

coordinate conjunction

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

μελετήσεις

you shall meditate / ponder

Fut Act Indic 2 Sg · μελετάω

main verb (imperative future: 'you shall meditate')

→ *imperative future (commanded continual meditation)*

μελετάω: 'meditate / practice / ponder / murmur (a text aloud)'; renders מְדַבֵּר ('mutter / muse'); the imperative future commands sustained reflective recitation of the law; the same verb and idea anchor Ps 1:2 (ἐν τῷ νόμῳ ... μελετήσει ἡμέρας καὶ νυκτός) — meditation, not mere reading, is the mark of the blessed.

ἐν

on / in

preposition + dative (object of meditation)

ἐν + dative: 'in / on'; μελετάω ἐν ('meditate on') is the LXX idiom (cf. Ps 1:2), the dative marking the law as the object of continual reflection.

αὐτῷ

it

Dative

dative object of ἐν (referring to the law/book)

αὐτός (dat. sg. αὐτῷ): refers to the νόμος / βίβλος — the law is the constant object of Joshua's meditation.

ἡμέρας

by day

Genitive

genitive of time (within which: 'by day')

ἡμέρα (gen. ἡμέρας): the genitive of time conveys 'during the day'; with νυκτός it forms the merism ἡμέρας καὶ νυκτός ('day and night') = continually, without ceasing.

καὶ

and

coordinate conjunction

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

νυκτός

by night

Genitive

genitive of time (within which: 'by night')

νύξ (gen. νυκτός): the genitive of time ('during the night'); ἡμέρας καὶ νυκτός renders חַיִּימָה, expressing unceasing devotion to the law.

ἵνα

so that

purpose conjunction (with subjunctive συνῆς)

ἵνα: 'so that'; introduces the purpose of meditation — understanding-in-order-to-do; the construction ἵνα συνῆς echoes v. 7, binding fidelity, meditation, and insight.

συνῆς

you may understand

Pres Act Subj 2 Sg · συνίημι

verb of purpose clause (subjunctive after ἵνα)

→ *durative present subjunctive (ongoing understanding)*

συνίημι: 'understand / be wise / prosper'; the same verb as v. 7; here understanding is explicitly purposive toward doing (ποιεῖν) all that is written — comprehension that issues in obedience.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (with συνῆς: 'understand to do')

→ *durative present infinitive (ongoing performance)*

ποιέω: 'do / perform'; the infinitive specifies the goal of understanding — to carry out all that is written; knowledge of the law is never an end in itself but is ordered to practice.

πάντα

all

Accusative

adjective (modifying τὰ γεγραμμένα)

πᾶς: 'all'; πάντα τὰ γεγραμμένα ('all that is written') makes the entire written law, without selection, the object of obedience.

τὰ

the things

Accusative

article (substantivizing γεγραμμένα)

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

γεγραμμένα

written / having been written

Perf Pass Ptcp Neut Acc Pl · γράφω

substantival participle (direct object of ποιεῖν: 'the things written')

→ *resultative perfect participle (standing written record)*

γράφω (perf. pass. ptcp.): 'write'; the perfect participle τὰ γεγραμμένα ('the things that stand written') denotes the fixed, abiding text of the law; the perfect stresses the permanence and authority of the written Torah — what is written remains written and binding.

τότε

then

temporal adverb (apodosis: consequence of obedience)

τότε: 'then / at that time'; the first of two τότε marks the consequence — prosperity follows obedience; the doubled τότε frames the rewards as the certain sequel to meditation.

εὐδοθήση

you will prosper / have a good way

Fut Pass Indic 2 Sg · εὐδοῶ

main verb (consequence: 'then you will prosper')

→ *predictive future (promised result of obedience)*

εὐδοῶ: 'make a good journey / prosper / succeed'; from εὖ + ὁδός ('good road'); renders פָּרָא ('prosper'); the passive εὐδοθήση ('you will be prospered') treats success as divinely granted; the cognate verb and noun (ὁδός) recur in the next clause, building a 'good-way / prosperous-ways' wordplay.

καὶ

and

coordinate conjunction

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

εὐδοῶσεις

you will make prosperous / make
successful

Fut Act Indic 2 Sg · εὐδοῶ

*main verb (consequence: 'and you will make your
ways prosperous')*

→ predictive future (promised result of
obedience)

εὐδοῶ (act.): the active 'you will make
(your ways) prosperous' complements the
passive εὐδοωθήσῃ; the figura etymologica
with ὁδοὺς ('ways / roads') is built into the
verb (εὐ-οδ-όω = 'good-road'), so 'you will
good-road your roads' — a vivid promise of
successful conduct.

τὰς

the

Accusative

article (with ὁδοὺς)

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

ὁδοὺς

ways / roads

Accusative

direct object of εὐδοῶσεις

ὁδός: 'way / road / journey'; renders דרך;
τὰς ὁδοὺς σου ('your ways') is a metaphor
for the whole course of life and conduct;
the cognate link with εὐδοῶ makes the
promise concrete: your paths will be made
good.

σου

your

Genitive

genitive of possession (with ὁδοὺς)

σύ (gen. sg. σου): 'your ways' — the success
promised attaches personally to Joshua's
whole conduct of life and leadership.

καὶ

and

*coordinate conjunction (introducing second τότε-
clause)*

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

τότε

then

temporal adverb (second apodosis)

τότε: the second 'then' rounds off the
promise with insight (συνήσεις), forming
an inclusio with συνῆς at the start of the
purpose clause — meditation leads to
understanding, and understanding is its
crowning reward.

συνήσεις

you will understand / be wise

Fut Act Indic 2 Sg · συνήμι

*main verb (final consequence: 'then you will
understand')*

→ predictive future (crowning result of
obedience)

συνήμι (fut. συνήσεις): 'understand / act
wisely / prosper'; the future caps the chain
begun with the two subjunctives συνῆς (vv.
7–8): obedience and meditation yield, in
the end, true understanding and prudent
success — the same σ-υν root framing the
whole law-charge.

9 ἰδοὺ ἐντέταλμαί σοι ἴσχυε καὶ ἀνδρίζου μὴ δειλιάσης μηδὲ φοβηθῇς ὅτι μετὰ σοῦ κύριος ὁ θεός σου εἰς πάντα οὗ ἔαν πορεύῃ

Behold, I have commanded you: be strong and act like a man; do not be afraid nor terrified, for the LORD your God is with you in everything, wherever you go.

Third courage-refrain (climactic charge with promise of presence) ἰδοὺ ἐντέταλμαί σοι

v. 9 closes the divine commission with the attention-marker ἰδοὺ and the perfect ἐντέταλμαι ('I have charged you,' a binding standing command). The refrain ἴσχυε καὶ ἀνδρίζου sounds a third time, now reinforced by a prohibition of fear (μὴ δειλιάσης μηδὲ φοβηθῇς) and grounded (ὅτι) in the presence-promise μετὰ σοῦ κύριος ὁ θεός σου — the same assurance of v. 5, now universalized to 'everything, wherever you go.'

ἰδοὺ

behold

demonstrative particle / attention-marker

ἰδοὺ: 'behold / look'; renders הִנֵּה; a frozen aorist imperative of εἶδον used as an interjection to arrest attention and lend solemnity to the charge that follows.

ἐντέταλμαί

I have commanded / charged

Perf Mid Indic 1 Sg · ἐντέλλομαι

main verb (solemn statement of the standing charge)

→ resultative perfect (a charge given and remaining in force)

ἐντέλλομαι: 'command / charge'; the perfect ἐντέταλμαι presents the commission not as a momentary order but as a standing, binding charge — 'I have (hereby) commanded you' — that abides over Joshua's whole career; same verb-root as vv. 7, 10, 11, etc.

σοι

you

Dative

dative indirect object (recipient of the charge)

σύ (dat. sg. σοι): Joshua is the one charged — the commission is personal and direct.

ἴσχυε

be strong

Pres Act Impv 2 Sg · ἰσχύω

main verb (courage-refrain, third occurrence)

→ durative present imperative (sustained resolve)

ἰσχύω: the third and climactic sounding of the refrain ἴσχυε καὶ ἀνδρίζου, now flanked by a prohibition of fear and the strongest statement of divine presence.

καὶ

and

coordinate conjunction (linking the imperatives)

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

ἀνδρίζου

act like a man / be courageous

Pres Mid Impv 2 Sg · ἀνδρίζομαι

main verb (courage-refrain, third occurrence)

→ **durative present imperative (sustained courage)**

ἀνδρίζομαι: the third pairing with ἴσχυε seals the refrain; the threefold repetition (vv. 6, 7, 9) is the rhetorical backbone of the commission and is echoed by the people at v. 18.

μὴ

not

negative particle (with subjunctive δειλιάσης; prohibition)

μὴ: the subjective negative; with the aorist subjunctive it forms a prohibition ('do not be afraid').

δειλιάσης

be afraid / be cowardly

Aor Act Subj 2 Sg · δειλιάω

main verb (prohibitive subjunctive: 'do not be afraid')

→ **ingressive aorist subjunctive (prohibition: do not become fearful)**

δειλιάω: 'be cowardly / shrink in fear'; renders $\text{ΠΤΗ} / \gamma\lambda\psi$; the aorist subjunctive with μὴ prohibits the onset of cowardice; δειλία ('cowardice') is the precise opposite of the ἀνδρεία ('courage') urged by ἀνδρίζου — the prohibition is the negative counterpart of the refrain (cf. 2 Tim 1:7).

μηδὲ

nor

negative coordinating conjunction (with subjunctive)

μηδὲ: 'and not / nor'; couples the second prohibition to the first, doubling the ban on fear.

φοβηθῆς

be terrified / fear

Aor Pass Subj 2 Sg · φοβέομαι

main verb (prohibitive subjunctive: 'nor be afraid')

→ **ingressive aorist subjunctive (prohibition: do not be seized by fear)**

φοβέομαι: 'fear / be afraid / be terrified'; renders ΝΓ ; the passive aorist subjunctive (deponent in sense) with μηδὲ completes the double prohibition; the pairing δειλιάσης / φοβηθῆς piles up the warning against the fear that obedience and divine presence make groundless.

ὅτι

because / for

causal conjunction (grounding the prohibition of fear)

ὅτι: 'because / for'; introduces the ground for courage and the ban on fear — the abiding presence of YHWH.

μετά

with

preposition + genitive (accompaniment, fronted predicate)

μετά + genitive: 'with'; the fronted μετά σοῦ ('with you') stresses the presence-promise — the same phrase as v. 5, here made the explicit basis of fearlessness.

σοῦ

you

Genitive

genitive object of μετά (Joshua)

σύ (gen. sg. σοῦ): the object of the divine accompaniment — Joshua; the people will pray the same μετά σοῦ over him at v. 17.

κύριος

LORD

Nominative

subject (of an implied copula: 'the LORD ... is with you')

κύριος; rendering of the Tetragrammaton יהוה; the subject of the verbless presence-clause; the bare nominal sentence (no copula) reflects the Hebrew nominal clause כִּי עִמָּךְ יְהוָה.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

nominative in apposition to κύριος

θεός: 'God'; renders יְהוָה; κύριος ὁ θεός σου ('the LORD your God') is the covenant formula combining the divine name and the relational 'your God,' the bedrock of the presence-promise.

σου

your

Genitive

genitive of relationship (with θεός)

σύ (gen. sg. σου): 'your God' — the covenant possessive personalizes the presence; YHWH is not merely present but present as Joshua's own covenant God.

εἰς

in / unto

preposition + accusative (extent: 'in everything')

εἰς + accusative: here 'in / with respect to'; εἰς πάντα ('in everything / in all respects') extends the presence to every undertaking, qualified by the relative clause that follows.

πάντα

everything

Accusative

substantival adjective (object of εἰς)

πᾶς (neut. pl. πάντα): 'all things / everything'; the comprehensive scope of the promise — there is no situation in which YHWH will not be with Joshua.

οὔ

where

relative adverb of place (with ἐάν + subjunctive: indefinite)

οὔ: 'where'; the relative adverb of place, with ἐάν + subjunctive (πορεύῃ), forms an indefinite local clause ('wherever you may go').

ἐάν

ever

modal particle (with subjunctive: indefiniteness)

ἐάν: here ≈ ἄν, marking the local clause as indefinite ('wherever').

πορεύῃ

you may go

Pres Mid Subj 2 Sg · πορεύομαι

verb of indefinite local clause (subjunctive)

→ durative present subjunctive (wherever you continually go)

πορεύομαι: 'go / proceed / journey'; the present subjunctive in the indefinite local clause makes the presence-promise mobile and unconditional — in every place Joshua's leadership takes him, YHWH goes too.

10 καὶ ἐνετείλατο Ἰησοῦς τοῖς γραμματεῦσιν τοῦ λαοῦ λέγων

And Joshua commanded the officers of the people, saying:

Narrative transition (Joshua now acts: the charge passes to the people) καὶ ἐνετείλατο Ἰησοῦς

v. 10 turns from the divine speech (vv. 1–9) to Joshua's own administrative action: the verb ἐνετείλατο ('commanded') is now predicated of Joshua, mirroring the divine ἐντέλλομαι and showing the charge flowing onward through the new leader. The participle λέγων introduces the orders of v. 11.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

καί: marks the transition from divine speech to Joshua's first recorded action as commander.

ἐνετείλατο

commanded / charged

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (Joshua's command to the officers)

→ constative aorist (single decisive command)

ἐντέλλομαι: 'command / charge'; the same verb used of YHWH (v. 9) and Moses (v. 7) is now used of Joshua — the chain of authoritative command descends from God through Moses to Joshua and onward to the people; Joshua immediately exercises the leadership just conferred.

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: the nominative of the declined name (cf. dat. Ἰησοῖ, v. 1); Joshua is now the acting subject, taking up the role of commander in fulfilment of the commission.

τοῖς

the

Dative

article (with γραμματεῦσιν)

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

γραμματεῦσιν

scribes / officers

Dative

dative indirect object (recipients of the command)

γραμματεὺς (dat. pl. γραμματεῦσιν): 'scribe / official / officer'; renders רָשָׁא ('officer / overseer'); in the wilderness organization these were administrative officers charged with marshalling the people (cf. Deut 1:15; 20:5); Joshua's command passes through this existing chain of authority.

τοῦ

of the

Genitive

article (with λαοῦ)

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

λαοῦ

people

Genitive

genitive of relationship ('officers of the people')

λαός: 'people'; the genitive identifies the officers as those set over Israel — the administrative cadre through which Joshua mobilizes the nation for the crossing.

λέγων

saying

Pres Act Ptcp Masc Nom Sg · λέγω

participle (speech-introducing, modifying Ἰησοῦς)

→ *imperfective participle*

λέγω (pres. ptcp.): the participle λέγων (rendering לֹמַר) introduces the direct command of v. 11, the same Hebraism as in v. 1.

- 11 εἰσέλθατε κατὰ μέσον τῆς παρεμβολῆς τοῦ λαοῦ καὶ ἐντείλασθε τῷ λαῷ λέγοντες ἐτοιμάζεσθε ἐπισιτισμόν ὅτι ἔτι τρεῖς ἡμέραι καὶ ὑμεῖς διαβαίνετε τὸν Ἰορδάνην τοῦτον εἰσελθόντες κατασχεῖν τὴν γῆν ἣν κύριος ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν

Go through the midst of the camp of the people and command the people, saying: Prepare provisions, for in three days more you will cross this Jordan, going in to take possession of the land which the LORD the God of your fathers is giving you.

The content of Joshua's command (relayed orders for the crossing) εἰσέλθατε κατὰ μέσον

v. 11 gives the content of Joshua's charge to the officers, itself nested with a further command to relay to the people (ἐντείλασθε ... λέγοντες). The order is concrete: prepare provisions, for in three days the people will cross the Jordan to possess the land. The land-clause repeats the divine grant (δίδωσιν, present, as in v. 2), now mediated through Joshua and grounded in the God 'of your fathers.'

εἰσελθατε

go in / enter

Aor Act Impv 2 Pl · εἰσερχομαι

main verb (command to the officers)

→ *ingressive aorist imperative (decisive command to go through the camp)*

εἰσερχομαι: 'go in / enter'; the late aorist imperative εἰσελθατε (with -α- aorist endings, characteristic of Koine) orders the officers to move through the camp; the cognate participle εἰσελθόντες recurs later in the verse of the people entering the land.

κατὰ

throughout / according to

preposition + accusative (distributive/local: 'through the midst')

κατά + accusative: here local-distributive; κατὰ μέσον ('through the midst of') directs the officers to traverse the whole camp so that the order reaches everyone.

μέσον

midst

Accusative

accusative (with κατά: 'through the midst')

μέσος: 'middle / midst'; κατὰ μέσον τῆς παρεμβολῆς ('through the middle of the camp') renders the Hebrew מִן־בְּרֶךְ הַמַּחֲנֶה, emphasizing comprehensive circulation of the order.

τῆς

of the

Genitive

article (with παρεμβολῆς)

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

παρεμβολῆς

camp / encampment

Genitive

genitive (with μέσον: 'midst of the camp')

παρεμβολή: 'camp / army-encampment / battle-line'; renders מַחֲנֶה; a military term well-suited to Israel arrayed for the conquest; the people are encamped at Shittim, poised for the crossing.

τοῦ

of the

Genitive

article (with λαοῦ)

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

λαοῦ

people

Genitive

genitive of relationship ('camp of the people')

λαός: 'people'; identifies the encampment as that of all Israel.

καὶ

and

coordinate conjunction (linking the two imperatives)

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

ἐντείλασθε

command / charge

Aor Mid Impv 2 Pl · ἐντέλλομαι

main verb (second command to the officers: relay the order)

→ *ingressive aorist imperative (decisive relaying of the charge)*

ἐντέλλομαι: 'command / charge'; the officers are themselves to ἐντείλασθε ('command') the people — the chain of charge extends one further link, from Joshua through the officers to the whole nation.

τῷ

the

Dative

article (with λαῶ)

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

λαῶ

people

Dative

dative indirect object (recipients of the relayed command)

λαός: 'people'; the dative marks Israel as the ultimate addressee of the order to prepare for the crossing.

λέγοντες

saying

Pres Act Ptcp Masc Nom Pl · λέγω

participle (speech-introducing, modifying the officers)

λέγω (pres. ptcp. pl.): the plural participle λέγοντες (rendering לְמַלְאכֵי) introduces the words the officers are to speak to the people.

ἐτοιμάζεσθε

prepare / make ready

Pres Mid Impv 2 Pl · ἐτοιμάζω

main verb (command to the people)

→ *durative present imperative (get yourselves ready)*

ἐτοιμάζω (mid. ἐτοιμάζομαι): 'prepare / make ready'; renders יָכַן (Hiphil); the middle voice ('prepare for yourselves') with present aspect calls for active, ongoing preparation; the object is the provisions needed for the imminent campaign.

ἐπισιτισμόν

provisions / food-supply

Accusative

direct object of ἐτοιμάζεσθε

ἐπισιτισμός: 'provisions / supply of food'; renders כֶּלֶאֱכָל; the practical note that provisions are needed signals the cessation of the manna and the shift to ordinary sustenance for the conquest (cf. Josh 5:11–12).

ὅτι

for / because

causal conjunction (grounding the command to prepare)

ὅτι: 'for / because'; grounds the urgency of preparation in the imminence of the crossing — only three days remain.

ἔτι

yet / still

temporal adverb ('three days more')

ἔτι: 'yet / still / more'; ἔτι τρεῖς ἡμέραι ('three days more / yet three days') fixes the short interval before the crossing, heightening the urgency.

τρεῖς

three

Nominative

numeral (modifying ἡμέραι)

τρεῖς: 'three'; the three-day reckoning is a conventional short interval for preparation in OT narrative (cf. Exod 19:11; Josh 3:2).

ἡμέραι

days

Nominative

subject of an implied copula (verbless clause: 'three days [remain]')

ἡμέρα (nom. pl. ἡμέραι): 'day'; the verbless clause ἔτι τρεῖς ἡμέραι ('yet three days') is a temporal nominal sentence — '(there are) yet three days' before the crossing.

καὶ

and

coordinate conjunction (apodotic: 'and then you cross')

καί: here near-apodotic, linking the three-day interval to its sequel — 'three days more, and (then) you cross.'

ὅμοις

you

Nominative

subject (emphatic pronoun)

σύ (nom. pl. ὅμοις): the emphatic plural underscores that the whole people — not just a vanguard — will make the crossing.

διαβαίνετε

you cross over

Pres Act Indic 2 Pl · διαβαίνω

main verb (futuristic present: imminent crossing)

→ futuristic present (certain imminent action presented as underway)

διαβαίνω: 'cross over'; the present διαβαίνετε for an imminent future event conveys the certainty and nearness of the crossing; the same thematic verb as διάβηθι (v. 2) and διαβήσεσθε (v. 14).

τὸν

the

Accusative

article (with Ἰορδάνην)

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

Ἰορδάνην

Jordan

Accusative

direct object of διαβαίνετε

Ἰορδάνης: the Jordan again as the object of crossing (cf. v. 2); the river is the threshold the people are about to cross under Joshua's lead.

τοῦτον

this

Accusative

demonstrative adjective (modifying Ἰορδάνην)

οὗτος: 'this'; τὸν Ἰορδάνην τοῦτον ('this Jordan') makes the river vividly present — the very boundary before their eyes is about to be crossed.

εἰσελθόντες

having entered / going in

Aor Act Ptcp Masc Nom Pl · εἰσέρχομαι

circumstantial participle (purpose/attendant circumstance with κατασχεῖν)

→ ingressive aorist participle (entering the land)

εἰσέρχομαι (aor. ptcp.): 'go in / enter'; the participle εἰσελθόντες ('having gone in / going in') describes the entry into the land that accompanies the purpose-infinitive κατασχεῖν; cognate with the imperative εἰσελθατε at the verse's head.

κατασχεῖν

to take possession of / seize

Aor Act Inf · κατέχω

infinitive of purpose (goal of the crossing)

→ aorist infinitive (purpose: to possess)

κατέχω (aor. inf. κατασχεῖν): 'hold fast / take possession of / occupy'; renders שָׁרַף ('take possession / dispossess'); the infinitive of purpose names the goal of crossing — not mere passage but conquest and settlement of the land.

τὴν

the

Accusative

article (with γῆν)

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

γῆν

land

Accusative

direct object of κατασχεῖν

γῆ: 'land'; the object of possession — the promised inheritance, again defined by the divine grant.

ἣν

which

Accusative

relative pronoun (object of δίδωσιν, modifying γῆν)

ὅς: relative pronoun; the accusative ἣν is the object of δίδωσιν in the relative clause that grounds the land in the divine gift.

κύριος

LORD

Nominative

subject of δίδωσιν

κύριος: rendering of the Tetragrammaton יהוה; the giver of the land, here further defined as 'the God of your fathers,' tying the present gift to the patriarchal promise.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

nominative in apposition to κύριος

θεός: 'God'; κύριος ὁ θεός τῶν πατέρων ὑμῶν ('the LORD the God of your fathers') invokes the patriarchal covenant-formula (cf. Exod 3:15), grounding the land-gift in the promises to Abraham, Isaac, and Jacob.

τῶν

of the

Genitive

article (with πατέρων)

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

πατέρων

fathers

Genitive

genitive of relationship ('God of the fathers')

πατήρ (gen. pl. πατέρων): 'father'; 'the God of your fathers' anchors the conquest in the patriarchal covenant, echoing the oath to the πατράσιν of v. 6.

ὑμῶν

your

Genitive

genitive of relationship (with πατέρων)

σύ (gen. pl. ὑμῶν): 'your fathers' — the possessive ties the present generation to the recipients of the original promise.

δίδωσιν

is giving / gives

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause (divine land-grant)

→ progressive/futuristic present (the giving in process, sure of completion)

δίδωμι: 'give'; the present δίδωσιν matches ἐγὼ δίδωμι (v. 2) and recurs in v. 15 — the land-grant is a present, ongoing divine reality that the conquest will realize.

ὑμῖν

to you

Dative

dative indirect object (recipients of the land)

σύ (dat. pl. ὑμῖν): 'to you' — the people are the recipients of the land their God is granting.

12 καὶ τῷ Ρουβην καὶ τῷ Γαδ καὶ τῷ ἡμίσει φυλῆς Μανασση εἶπεν Ἰησοῦς

And to Reuben and to Gad and to the half-tribe of Manasseh Joshua said:

Narrative transition (special address to the Transjordan tribes) καὶ τῷ Ρουβην ... εἶπεν Ἰησοῦς

v. 12 introduces a distinct speech addressed specifically to the two-and-a-half tribes — Reuben, Gad, and half Manasseh — who had received their inheritance east of the Jordan (Num 32). The fronted datives (τῷ Ρουβην ... τῷ Γαδ ... τῷ ἡμίσει) single them out for the special charge of vv. 13–15 to cross over armed ahead of their brothers.

καὶ
and

narrative conjunction (introducing the special address)

καί: links the general orders (vv. 10–11) to the particular charge now given to the Transjordan tribes.

τῷ
to the

Dative
article (with Ρουβην)

the article τῷ governs the indeclinable tribal name Ρουβην, supplying its dative case ('to Reuben').

Ρουβην
Reuben

dative indirect object (indeclinable proper noun, case marked by article)

Ρουβην: transliteration of Hebrew רְעֻבֵן; indeclinable in the LXX, its case shown by the article τῷ; the eldest tribe, settled east of the Jordan (Num 32:1–5, 33).

καὶ
and

coordinate conjunction

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

τῷ
to the

Dative
article (with Γαδ)

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

Γαδ
Gad

dative indirect object (indeclinable proper noun, case marked by article)

Γαδ: transliteration of Hebrew גָּד; indeclinable, case shown by τῷ; the tribe of Gad shared the Transjordan settlement with Reuben (Num 32).

καὶ
and

coordinate conjunction

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

τῷ
to the

Dative
article (with ἡμίσει)

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

ἡμίσει

half

Dative

substantival adjective (dative: 'to the half')

ἡμισυς, -εια, -υ: 'half'; the dative neuter ἡμίσει substantivized ('the half'), modified by the genitive φυλῆς Μανασση ('of the tribe of Manasseh'); renders יָצִי; the half-tribe of Manasseh likewise inherited east of the Jordan (Num 32:33; Deut 3:13).

φυλῆς

of the tribe

Genitive

partitive genitive (with ἡμίσει: 'half of the tribe')

φυλή: 'tribe / clan'; renders שבט / חֶמֶן; the partitive genitive specifies that only half the tribe of Manasseh is meant — the portion that settled in Transjordan (Num 32:33).

Μανασση

of Manasseh

genitive of relationship (indeclinable proper noun, with φυλῆς)

Μανασση: transliteration of Hebrew מְנַשֶּׁה; indeclinable in the LXX, here genitive in sense ('of Manasseh'); Joseph's elder son, whose tribe was divided between Transjordan and Cisjordan holdings.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ *constative aorist (single speech-act)*

λέγω: the aorist εἶπεν introduces Joshua's special address to the two-and-a-half tribes; the verb-subject order (verb before Ἰησοῦς) follows Hebrew narrative syntax.

Ἰησοῦς

Joshua

Nominative

subject of εἶπεν

Ἰησοῦς: nominative subject; Joshua personally addresses the Transjordan tribes, reminding them of Moses' charge in vv. 13–15.

13 μνήσθητε τὸ ῥῆμα κυρίου ὃ ἐνετείλατο ὑμῖν Μωυσῆς ὁ παῖς κυρίου λέγων κύριος ὁ θεὸς ὑμῶν κατέπαυσεν ὑμᾶς καὶ ἔδωκεν ὑμῖν τὴν γῆν ταύτην

Remember the word which Moses the servant of the LORD commanded you, saying: The LORD your God has given you rest and has given you this land.

Charge to remember Moses' word (basis of the Transjordan obligation)

μνήσθητε τὸ ῥῆμα κυρίου

v. 13 opens the charge to the two-and-a-half tribes with the imperative μνήσθητε ('remember'), recalling Moses' word (Num 32:20–22). The relative clause and embedded quotation set out the premise: YHWH has already given them rest (κατέπαυσεν) and land east of the Jordan — the basis from which their obligation to help their brothers follows in vv. 14–15.

μνήσθητε

remember

Aor Pass Impv 2 Pl · μιμνήσκομαι

main verb (imperative to the Transjordan tribes)

→ *ingressive aorist imperative (call to active remembrance)*

μιμνήσκομαι (aor. pass. impv. μνήσθητε): 'remember / call to mind / be mindful of'; renders רָכַץ; the passive-form imperative is deponent in force; 'remembering' in OT idiom is not mere recollection but acting upon a binding obligation — here, Moses' stipulation about crossing armed.

τὸ

the

Accusative

article (with ῥῆμα)

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

ῥῆμα

word / matter

Accusative

direct object of μνήσθητε

ῥῆμα: 'word / saying / matter'; renders רָכַץ; the 'word of the LORD' here is the specific command transmitted through Moses (Num 32); ῥῆμα can denote both the utterance and the thing commanded.

κυρίου

of the LORD

Genitive

genitive of source/possession ('word of the LORD')

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; though delivered through Moses, the word is fundamentally YHWH's own command, lending it binding authority.

ὃ

which

Accusative

relative pronoun (object of ἐνετείλατο, modifying ῥῆμα)

ὃς (neut. ὃ): relative pronoun; the accusative ὃ is the object of ἐνετείλατο in the relative clause identifying which word is meant.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause (Moses' command)

→ *constative aorist (the historic Mosaic command)*

ἐντέλλομαι: 'command / charge'; the same verb threading the chapter; here it refers to Moses' charge in Num 32:20–32 that the Transjordan tribes' warriors cross over with their brothers before settling.

ὕμῖν

you

Dative

dative indirect object (recipients of the command)

σύ (dat. pl. ὑμῖν): the two-and-a-half tribes are the addressees of Moses' original charge, now invoked by Joshua.

Μωσῆς

Moses

Nominative

subject of ἐνετείλατο

Μωσῆς: nominative subject; Moses is the human commander whose word remains authoritative under Joshua.

ὁ

the

Nominative

article (with παῖς)

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

παῖς

servant

Nominative

nominative in apposition to Μωυσῆς

παῖς: 'servant / child'; Μωυσῆς ὁ παῖς κυρίου ('Moses the servant of the LORD') repeats the honorific of v. 7 (there ὁ παῖς μου), now with κυρίου — Moses' authority derives from his standing as YHWH's servant, making his command binding even after his death.

κυρίου

of the LORD

Genitive

genitive of relationship (with παῖς: 'servant of the LORD')

κύριος (gen. κυρίου): rendering of יהוה; 'servant of the LORD' is Moses' supreme title, the warrant for the abiding authority of his commands.

λέγων

saying

Pres Act Ptcp Masc Nom Sg · λέγω

participle (speech-introducing, modifying Μωυσῆς)

→ imperfective participle

λέγω (pres. ptcp.): the participle λέγων introduces the content of Moses' word — the assurance of rest and land that follows.

κύριος

LORD

Nominative

subject of κατέπαυσεν

κύριος: rendering of יהוה; subject of the quoted word — YHWH himself is the giver of rest and land to the Transjordan tribes.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

nominative in apposition to κύριος

θεός: 'God'; κύριος ὁ θεός ὑμῶν ('the LORD your God') is the covenant-formula; the relational 'your God' binds the gift of rest to the covenant people.

ὑμῶν

your

Genitive

genitive of relationship (with θεός)

σύ (gen. pl. ὑμῶν): 'your God' — the covenant possessive personalizes the gift to the two-and-a-half tribes.

κατέπαυσεν

gave rest / caused to rest

Aor Act Indic 3 Sg · καταπαύω

main verb of quoted word (the gift of rest)

→ constative aorist (accomplished gift of rest)

καταπαύω: 'cause to rest / give rest / settle'; renders קָנַן (Hiphil); the aorist κατέπαυσεν ὑμᾶς ('has given you rest') treats the Transjordan settlement as a completed gift of rest; the cognate καταπαύση recurs in v. 15 of the rest yet to be given to the western tribes — 'rest' (κατάπαυσις) is a key theme later developed in Heb 3–4.

ὑμᾶς

you

Accusative

direct object of κατέπαυσεν

σύ (acc. pl. ὑμᾶς): the two-and-a-half tribes are the recipients of the rest already granted east of the Jordan.

καὶ

and

coordinate conjunction

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb of quoted word (the gift of land)

→ constative aorist (accomplished gift of land)

δίδωμι: 'give'; the aorist ἔδωκεν ('has given') pairs with κατέπαυσεν: rest and land are an accomplished gift to the Transjordan tribes, in contrast to the present δίδωσιν of the land still to be taken west of the Jordan (vv. 11, 15).

ὕμῃν

to you

Dative

dative indirect object (recipients of the land)

οὐ (dat. pl. ὕμῃν): the recipients of the Transjordan land-grant.

τὴν

the

Accusative

article (with γῆν)

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

γῆν

land

Accusative

direct object of ἔδωκεν

γῆ: 'land'; here specifically the Transjordan territory already allotted to Reuben, Gad, and half-Manasseh (Num 32:33).

ταύτην

this

Accusative

demonstrative adjective (modifying γῆν)

οὗτος: 'this'; τὴν γῆν ταύτην ('this land') deictically points to the Transjordan land on which the tribes are presently encamped — already theirs by Moses' allotment.

14 αἱ γυναῖκες ὑμῶν καὶ τὰ παιδιά ὑμῶν καὶ τὰ κτήνη ὑμῶν κατοικεῖτωσαν ἐν τῇ γῇ ἣ ἔδωκεν ὑμῖν ὑμεῖς
δὲ διαβήσεσθε εὗζωνοι πρότεροι τῶν ἀδελφῶν ὑμῶν πᾶς ὁ ἰσχύων καὶ συμμαχήσετε αὐτοῖς

Your wives and your children and your livestock shall dwell in the land which he gave you; but you shall cross over well-armed, ahead of your brothers, everyone who is strong, and you shall fight alongside them,

The obligation specified (dependents stay; warriors cross armed)

αἱ γυναῖκες ὑμῶν ... κατοικεῖτωσαν

v. 14 spells out the obligation: the dependents (wives, children, livestock) remain in the Transjordan land, but the fighting men (ὕμεῖς δὲ ... πᾶς ὁ ἰσχύων) must cross over armed (εὗζωνοι), ahead of their brothers (πρότεροι τῶν ἀδελφῶν), to fight alongside them (συμμαχήσετε). The contrast αἱ γυναῖκες ... ὕμεῖς δὲ ('your women ... but you') marks the division of roles.

αἱ

the

Nominative

article (with γυναῖκες)

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

γυναῖκες

wives / women

Nominative

subject of κατοικεῖτωσαν

γυνή (nom. pl. γυναῖκες): 'woman / wife'; renders נָשִׁים; the first of the three categories of dependents who are to remain behind in the Transjordan land while the men go to war.

ὕμῶν

your

Genitive

genitive of possession (with γυναῖκες)

σύ (gen. pl. ὑμῶν): 'your wives' — the possessive personalizes the charge to the Transjordan families.

καὶ

and

coordinate conjunction

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

τὰ

the

Nominative

article (with παιδιά)

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

παιδιά

children / little ones

Nominative

subject (coordinate with γυναῖκες)

παιδίον (nom. pl. παιδιά): 'small child / little one'; renders הַנְּעָרִים ('little ones / dependents'); the second category of those remaining behind, safe from the dangers of the campaign.

ὕμῶν

your

Genitive

genitive of possession (with παιδιά)

σύ (gen. pl. ὑμῶν): 'your children.'

καὶ

and

coordinate conjunction

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

τὰ

the

Nominative

article (with κτήνη)

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

κτήνη

livestock / cattle

Nominative

subject (coordinate with γυναῖκες)

κτῆνος (nom. pl. κτήνη): 'livestock / cattle / beast'; renders הַבְּהֵמָה / הַחֲמִשִּׁים; the Transjordan tribes were notably rich in livestock (Num 32:1), the very reason they sought land east of the Jordan; their herds remain in the settled land.

ὕμῶν

your

Genitive

genitive of possession (with κτήνη)

σύ (gen. pl. ὑμῶν): 'your livestock.'

κατοικεῖτωσαν

let them dwell / remain

Pres Act Impv 3 Pl · κατοικέω

main verb (third-person imperative: 'let them dwell')

→ durative present imperative (let them go on dwelling)

κατοικέω: 'dwell / inhabit / settle'; renders נָשַׁבּ; the third-person plural imperative κατοικεῖτωσαν directs that the dependents settle and remain in the Transjordan land while the warriors are away at war.

ἐν

in

preposition + dative (locative)

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

τῇ

the

Dative

article (with γῇ)

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

γῇ

land

Dative

dative of place (locative: 'in the land')

γῇ: 'land'; the Transjordan territory granted by Moses, where the families are to stay.

ἣ

which

Dative

relative pronoun (dative by attraction; object of ἔδωκεν)

ὅς (dat. fem. ἣ): the relative is attracted into the dative of its antecedent γῇ; in sense it is the object of ἔδωκεν ('the land which he gave you').

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

verb of relative clause (the prior land-grant)

→ *constative aorist (the accomplished Transjordan grant)*

δίδωμι: 'give'; the aorist ἔδωκεν (subject implied: the LORD / Moses) refers to the already-completed grant of the Transjordan land, echoing ἔδωκεν of v. 13.

ὕμῖν

to you

Dative

dative indirect object (recipients of the land)

σύ (dat. pl. ὑμῖν): the two-and-a-half tribes, recipients of the eastern land.

ὕμεῖς

you

Nominative

subject (emphatic, contrasted with the dependents)

σύ (nom. pl. ὑμεῖς): the emphatic pronoun with δέ sets the warriors in sharp contrast to their dependents — 'but you (the fighting men) shall cross.'

δὲ

but

adversative particle (post-positive; contrast with the dependents)

δέ: 'but'; the post-positive adversative marks the contrast between those who stay (γυναῖκες ... κτήνη) and those who must cross over to fight (ὕμεῖς).

διαβήσεσθε

you shall cross over

Fut Mid Indic 2 Pl · διαβαίνω

main verb (the warriors' obligation to cross)

→ *predictive/imperative future (binding obligation to cross)*

διαβαίνω (fut. mid. διαβήσεσθε): 'cross over'; the future has obligatory force here; the thematic crossing-verb (cf. vv. 2, 11) is now applied specifically to the Transjordan warriors who must cross westward ahead of their brothers.

εὗζωνοι

well-armed / equipped for war

Nominative

predicate adjective (describing the warriors as they cross)

εὗζωνος: 'well-girded / lightly equipped / ready for battle'; lit. 'with the belt well-fastened'; renders עִשְׂרֵינֶחָמֵשׁ ('in battle array / armed'); the adjective pictures the men stripped for action and armed, prepared to lead the assault.

πρότεροι

ahead / before

Nominative

predicate adjective (positional: 'in advance of')

πρότερος: 'former / earlier / ahead'; the nominative plural πρότεροι τῶν ἀδελφῶν ('ahead of your brothers') marks the Transjordan warriors as the vanguard who cross first and lead the western tribes into battle (cf. Num 32:17, 21).

τῶν

of the

Genitive

article (with ἀδελφῶν)

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

ἀδελφῶν

brothers

Genitive

genitive of comparison (with πρότεροι: 'ahead of the brothers')

ἀδελφός (gen. pl. ἀδελφῶν): 'brother'; renders ΠΛ; 'your brothers' are the other (Cisjordan) tribes; the kinship language stresses Israel's solidarity — the Transjordan tribes must not enjoy their rest while their brothers still fight for theirs.

ὑμῶν

your

Genitive

genitive of relationship (with ἀδελφῶν)

σύ (gen. pl. ὑμῶν): 'your brothers' — the bond of kinship grounds the obligation.

πᾶς

everyone

Nominative

subject in apposition to ὑμεῖς (distributive: 'every strong man')

πᾶς: 'every / all'; πᾶς ὁ ἰσχύων ('everyone who is strong / every able-bodied man') specifies which of the tribesmen must cross — all the fighting-fit men, in apposition to the emphatic ὑμεῖς.

ὁ

the one

Nominative

article (substantivizing the participle ἰσχύων)

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

ἰσχύων

being strong / able-bodied

Pres Act Ptcp Masc Nom Sg · ἰσχύω

substantival participle (with πᾶς ὁ: 'everyone who is strong')

→ durative present participle (one who is (currently) strong)

ἰσχύω (pres. ptcp.): 'be strong / be able'; the substantival participle ὁ ἰσχύων ('the one who is strong / able-bodied') designates the fighting men; the same verb as the refrain ἴσχυε — the strength commanded of Joshua is now required of every warrior.

καὶ

and

coordinate conjunction

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

συμμαχήσετε

you shall fight alongside / be allies

Fut Act Indic 2 Pl · συμμαχέω

main verb (the obligation to aid the brothers in battle)

→ predictive/imperative future (binding obligation to fight as allies)

συμμαχέω: 'fight alongside / be an ally / give military aid'; the compound συν- ('together with') stresses common cause; the Transjordan warriors are to be allies (σύμμαχοι) of their brothers until the western land is subdued — solidarity in arms is the price of their early inheritance.

αὐτοῖς

them

Dative

dative of association (with συμμαχήσετε: 'fight alongside them')

αὐτοῖς (dat. pl. αὐτοῖς): refers to the brothers (the Cisjordan tribes); the dative marks those with whom and for whom the Transjordan warriors will fight.

15 ἕως ἄν καταπαύσῃ κύριος ὁ θεὸς ὑμῶν τοὺς ἀδελφοὺς ὑμῶν ὥσπερ καὶ ὑμᾶς καὶ κληρονομήσωσιν καὶ οὗτοι τὴν γῆν ἣν κύριος ὁ θεὸς ἡμῶν δίδωσιν αὐτοῖς καὶ ἀπελεύσεσθε ἕκαστος εἰς τὴν κληρονομίαν αὐτοῦ ἣν δέδωκεν ὑμῖν Μωσῆς εἰς τὸ πέραν τοῦ Ἰορδάνου ἀπ' ἀνατολῶν ἡλίου

until the LORD your God gives rest to your brothers as also to you, and they too inherit the land which the LORD our God is giving them; then you shall depart, each to his own inheritance, which Moses gave you beyond the Jordan toward the rising of the sun.

Duration and release of the obligation (rest for all, then return) ἕως ἄν καταπαύσῃ

v. 15 sets the term of the obligation: the warriors must aid their brothers 'until' (ἕως ἄν + subjunctive) YHWH gives them rest too and they inherit their land; only then may each return (ἀπελεύσεσθε ἕκαστος) to his own inheritance east of the Jordan. The verse rounds off the Transjordan charge by balancing the rest already given them (v. 13) with the rest still to be won for their brothers, and locates their inheritance 'beyond the Jordan, toward the sunrise' (the east).

ἕως

until

temporal conjunction (with ἄν + subjunctive: 'until')

ἕως: 'until'; here temporal (not spatial as in v. 4), with ἄν + subjunctive marking an anticipated future point — the obligation lasts until rest is given to all.

ἄν

—

modal particle (with subjunctive in the temporal clause)

ἄν: modal particle; with ἕως and the subjunctive καταπαύσῃ it marks the future temporal limit as contingent yet certain.

καταπαύσῃ

gives rest

Aor Act Subj 3 Sg · καταπαύω

verb of temporal clause (subjunctive after ἕως ἄν)

→ **ingressive aorist subjunctive** (future point when rest is granted)

καταπαύω: 'give rest'; the same verb as v. 13 (κατέπαυσεν), now in the subjunctive of the rest still to be granted to the western tribes — the obligation lasts 'until' that rest comes; the balance of κατέπαυσεν / καταπαύσῃ frames the whole charge.

κύριος

LORD

Nominative

subject of καταπαύσῃ

κύριος: rendering of יהוה; YHWH is the giver of rest to all the tribes alike.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

nominative in apposition to κύριος

θεός: 'God'; κύριος ὁ θεὸς ὑμῶν ('the LORD your God') again the covenant-formula, here as giver of rest to the brothers.

ὑμῶν

your

Genitive

genitive of relationship (with θεός)

σύ (gen. pl. ὑμῶν): 'your God' — addressed to the Transjordan tribes.

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 καταπαύση (recipients of rest)

ἀδελφός (acc. pl. ἀδελφούς): 'brother'; the Cisjordan tribes, who must yet be given rest before the Transjordan warriors may return; the kinship term again stresses Israel's solidarity.

ὑμῶν

your

Genitive

genitive of relationship (with ἀδελφούς)

σύ (gen. pl. ὑμῶν): 'your brothers.'

ὥσπερ

just as

comparative conjunction ('as also you')

ὥσπερ: 'just as / even as'; with καί it forms ὥσπερ καὶ ὑμᾶς ('as also you'), comparing the rest the brothers will receive to that already granted the Transjordan tribes.

καὶ

also

adverbial/ascensive καί ('as also you')

καί: ascensive 'also' within the comparison — the brothers' coming rest matches the Transjordan tribes' present rest.

ὑμᾶς

you

Accusative

accusative (object of an implied καταπαύση in the comparison: 'as also [he gave rest to] you')

σύ (acc. pl. ὑμᾶς): the comparison's second member — the Transjordan tribes, already given rest (v. 13).

καὶ

and

coordinate conjunction (continuing the temporal clause)

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

κληρονομήσωσιν

they may inherit / take possession

Aor Act Subj 3 Pl · κληρονομέω

verb of temporal clause (coordinate subjunctive with καταπαύση)

→ *ingressive aorist subjunctive (future inheriting)*

κληρονομέω: 'inherit / take possession of (as one's allotment)'; renders לַקַּח / שָׁלַח; the subjunctive (still under ἕως ἄν) marks the brothers' future inheriting of the western land as the second condition for the warriors' release; cognate with κληρονομία ('inheritance') later in the verse.

καὶ

also

adverbial καὶ ('they too')

καί: adverbial 'also / too,' qualifying οὗτοι — 'they too' (the western tribes), like the Transjordan tribes, will inherit their land.

οὗτοι

these / they

Nominative

subject of κληρονομήσωσιν (the brothers)

οὗτος (nom. pl. οὗτοι): 'these'; refers to the Cisjordan brothers, who 'too' will come into their inheritance west of the Jordan.

τὴν

the

Accusative

article (with γῆν)

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

γῆν

land

Accusative

direct object of κληρονομήσωσιν

γῆ: 'land'; here the Cisjordan land yet to be conquered and inherited by the western tribes.

ἣν

which

Accusative

relative pronoun (object of δίδωσιν, modifying γῆν)

ἣ: relative pronoun; the accusative ἣν is the object of δίδωσιν in the clause grounding the western land in the divine grant.

κύριος

LORD

Nominative

subject of δίδωσιν

κύριος: rendering of יהוה; the giver of the western land.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

nominative in apposition to κύριος

θεός: 'God'; κύριος ὁ θεός ἡμῶν ('the LORD our God') — note the shift to the first-person plural 'our,' embracing speaker and hearers alike in the one covenant God who gives the land.

ἡμῶν

our

Genitive

genitive of relationship (with θεός)

ἐγώ (gen. pl. ἡμῶν): 'our'; the shift from ὑμῶν ('your God,' earlier in the verse) to ἡμῶν ('our God') draws Joshua and all Israel together — the land is the gift of the God common to every tribe.

δίδωσιν

is giving / gives

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause (divine land-grant)

→ progressive/futuristic present (the gift in process)

δίδωμι: 'give'; the present δίδωσιν (as in vv. 2, 11) marks the western land as a present, ongoing divine gift — being given even as it must be taken; contrast the aorist ἔδωκεν / δέδωκεν of the already-granted Transjordan land.

αὐτοῖς

to them

Dative

dative indirect object (the brothers as recipients)

αὐτός (dat. pl. αὐτοῖς): refers to the Cisjordan brothers, to whom God is giving the western land.

καὶ

and

coordinate conjunction (apodotic: 'then you shall depart')

καί: here near-apodotic — once rest and inheritance are secured for all, 'then' the Transjordan warriors may return.

ἀπελεύσεσθε

you shall depart / return

Fut Mid Indic 2 Pl · ἀπέρχομαι

main verb (release from the obligation: 'you shall go back')

→ predictive future (permitted return after the obligation is met)

ἀπέρχομαι (fut. ἀπελεύσομαι): 'go away / depart / return'; the future grants the Transjordan warriors leave to return home to their eastern inheritance only after the common task is complete — the release-clause balancing the obligation of v. 14.

ἕκαστος

each one

Nominative

subject in apposition (distributive: 'each man to his own')

ἕκαστος: 'each / every one'; distributive, individualizing the return — every warrior to his own allotted inheritance.

εἰς

to

preposition + accusative (goal of return)

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

τὴν

the

Accusative

article (with κληρονομίαν)

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

κληρονομίαν

inheritance / allotment

Accusative

accusative object of εἰς (goal of return)

κληρονομία: 'inheritance / allotted possession'; renders תְּנִינָה, the Transjordan land is each warrior's κληρονομία, granted by Moses; cognate with κληρονομήσωσιν earlier in the verse, binding the inheriting of the west to the inheritance of the east.

αὐτοῦ

his own

Genitive

genitive of possession (with κληρονομίαν)

αὐτός (gen. sg. αὐτοῦ): 'his own' — distributive with ἕκαστος, marking each man's personal allotment.

ἣν

which

Accusative

relative pronoun (object of δέδωκεν, modifying κληρονομίαν)

ἣν: relative pronoun; the accusative ἣν is the object of δέδωκεν in the clause grounding the inheritance in Moses' grant.

δέδωκεν

has given

Perf Act Indic 3 Sg · δίδωμι

verb of relative clause (Moses' completed grant)

→ *resultative perfect (a standing, completed grant of land)*

δίδωμι (perf. δέδωκεν): 'has given'; the perfect stresses that Moses' grant of the Transjordan land is a settled, abiding fact — the inheritance stands given; contrast the present δίδωσιν of the western land still being given.

ὕμῖν

to you

Dative

dative indirect object (recipients of Moses' grant)

σύ (dat. pl. ὑμῖν): the Transjordan tribes, to whom Moses gave the eastern inheritance.

Μωσῆς

Moses

Nominative

subject of δέδωκεν

Μωσῆς: nominative subject; Moses is the grantor of the Transjordan inheritance (Num 32:33; Deut 3:12–17), his act still binding under Joshua.

εἰς

at / on

preposition + accusative (location: 'on the far side')

εἰς: here locative ('at / on'); with τὸ πέραν it forms 'on the far side of the Jordan,' the Transjordan region.

τὸ

the

Accusative

article (substantivizing πέραν)

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

πέραν

far side / beyond

Accusative

substantivized adverb (with article: 'the region beyond')

πέραν: 'across / beyond / on the other side'; the substantivized τὸ πέραν τοῦ Ιορδάνου ('the far side of the Jordan') renders יַרְדֵּן הַיָּרְדֵּן, the standard designation for Transjordan; here clarified as the eastern side by ἀπ' ἀνατολῶν ἡλίου.

τοῦ

of the

Genitive

article (with *Ιορδάνου*)

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

Ιορδάνου

Jordan

Genitive

genitive (with *πέραν*: 'beyond the Jordan')

Ιορδάνης (gen. *Ιορδάνου*): the Jordan; the genitive with *πέραν* locates the Transjordan inheritance relative to the river that the warriors must now cross westward and later recross homeward.

ἀπ'

from

preposition + genitive (elided before vowel; directional)

ἀπό: 'from'; elided ἀπ'; with *ἀνατολῶν* ἡλίου it forms the directional phrase 'from the rising of the sun' = the east, clarifying which side of the Jordan is meant.

ἀνατολῶν

rising / east

Genitive

genitive object of ἀπό (with *ἡλίου*: 'the sun's rising')

ἀνατολή (usu. pl. ἀνατολαί): 'rising (of the sun) / the east'; renders *מִן הַמָּזְחָר*; ἀπ' ἀνατολῶν ἡλίου ('from the sunrise') fixes the Transjordan inheritance on the eastern side — the mirror image of ἀφ' ἡλίου δυσμῶν ('the west') in v. 4.

ἡλίου

of the sun

Genitive

genitive (with *ἀνατολῶν*: 'rising of the sun')

ἥλιος: 'sun'; the phrase *ἀνατολῶν ἡλίου* ('the sun's risings') is a stock LXX idiom for 'the east,' balancing *ἡλίου δυσμῶν* ('the west') of v. 4 and pinpointing the Transjordan location.

16 καὶ ἀποκριθέντες τῷ Ἰησοῖ εἶπαν πάντα ὅσα ἂν ἐντείλῃ ἡμῖν ποιήσομεν καὶ εἰς πάντα τόπον οὗ ἔαν ἀποστείλῃς ἡμᾶς πορευσόμεθα

And answering Joshua they said: All that you may command us we will do, and to every place wherever you may send us we will go.

The people's response (pledge of total obedience)

καὶ ἀποκριθέντες ... εἶπαν

v. 16 opens the people's reply with the Hebraizing 'answering ... they said' (ἀποκριθέντες ... εἶπαν). The pledge is comprehensive on two axes: all that Joshua commands they will do, and wherever he sends them they will go — twin indefinite clauses (ὅσα ἂν ... οὗ ἔαν) embracing both task and place, an unconditional submission to the new leader.

καὶ

and

narrative conjunction (introducing the people's reply)

καί: marks the transition to the response of the Transjordan tribes (and, representatively, all Israel).

ἀποκριθέντες

answering / in reply

Aor Pass Ptcp Masc Nom Pl · ἀποκρίνομαι

circumstantial participle (attendant circumstance with εἶπαν)

→ coincident aorist participle (Hebraizing 'answering, they said')

ἀποκρίνομαι (aor. pass. ptcp.): 'answer / reply'; the participle ἀποκριθέντες ... εἶπαν ('answering, they said') is a fixed LXX Hebraism rendering וַיֹּאמְרוּ ... וַיֵּצֵאוּ; the passive-form aorist is deponent in meaning.

τῷ

the

Dative

article (with Ἰησοῦ)

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

Ἰησοῖ

Joshua

Dative

dative indirect object (addressee of the reply)

Ἰησοῦς (dat. Ἰησοῖ): the declined dative as in v. 1; the people answer Joshua directly, acknowledging his authority as Moses' successor.

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ constative aorist (single corporate speech-act)

λέγω (aor. εἶπαν): 'say'; the Koine -α- aorist form εἶπαν (for classical εἶπον) introduces the people's pledge.

πάντα

all

Accusative

substantival adjective (direct object of ποιήσομεν: 'all things')

πᾶς (neut. pl. πάντα): 'all'; πάντα ὅσα ('all that / everything which') makes the pledge of obedience comprehensive — no command excepted.

ὅσα

whatever

Accusative

relative pronoun (object of ἐντείλη; correlative with πάντα)

ὅσος (neut. pl. ὅσα): 'as many as / whatever'; with ἅν + subjunctive (ἐντείλῃ) it forms an indefinite relative ('whatever you command'), correlative with the antecedent πάντα.

ἅν

ever

modal particle (with subjunctive: indefinite relative)

ἅν: modal particle marking indefiniteness in the relative clause ('whatever you may command').

ἐντείλη

you command

Aor Mid Subj 2 Sg · ἐντέλλομαι

verb of indefinite relative clause (subjunctive)

→ aorist subjunctive (whatever command may be given)

ἐντέλλομαι: 'command / charge'; the same verb that has run through the chapter (vv. 7, 9, 10, 11, 13) is now directed at Joshua's own commands — the people submit to Joshua's ἐντολή as they did to Moses' and to God's.

ἡμῖν

us

Dative

dative indirect object (recipients of Joshua's command)

ἐγώ (dat. pl. ἡμῖν): 'us'; the people place themselves under whatever Joshua commands.

ποιήσομεν

we will do

Fut Act Indic 1 Pl · ποιέω

main verb (the pledge: 'we will do')

→ predictive future (volitional pledge of obedience)

ποιέω: 'do / perform'; the future ποιήσομεν is the heart of the pledge — the people commit to carry out whatever Joshua commands, echoing the φυλάσσεσθαι καὶ ποιεῖν enjoined on Joshua himself (v. 7).

καὶ

and

coordinate conjunction (introducing the second pledge-clause)

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

εἰς

to

preposition + accusative (goal of going)

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

πάντα

every

Accusative

adjective (modifying τόπον)

πᾶς: 'every'; εἰς πάντα τόπον ('to every place') makes the second pledge — of mobility — as comprehensive as the first.

τόπον

place

Accusative

accusative object of εἰς (goal)

τόπος: 'place'; renders πᾶσι; the people will go to any place Joshua sends them — total readiness for deployment.

οὔ

where

relative adverb of place (with ἔάν + subjunctive: indefinite)

οὔ: 'where!'; with ἔάν + subjunctive (ἀποστείλης) it forms an indefinite local clause ('wherever you may send us').

ἐάν

ever

modal particle (with subjunctive: indefiniteness)

ἐάν: here ≈ ἄν, marking the local clause as indefinite ('wherever').

ἀποστείλης

you may send

Aor Act Subj 2 Sg · ἀποστέλλω

verb of indefinite local clause (subjunctive)

→ aorist subjunctive (wherever you may dispatch us)

ἀποστέλλω: 'send / dispatch (with a commission)'; the aorist subjunctive in the indefinite local clause; the people will go wherever Joshua's authority sends them — submission extends from task (ποιήσομεν) to movement (πορευσόμεθα).

ἡμᾶς

us

Accusative

direct object of ἀποστείλης

ἐγώ (acc. pl. ἡμᾶς): 'us'; the people as those sent at Joshua's command.

πορευσόμεθα

we will go

Fut Mid Indic 1 Pl · πορεύομαι

main verb (second pledge: 'we will go')

→ predictive future (volitional pledge of obedience)

πορεύομαι: 'go / proceed'; the future πορευσόμεθα completes the pledge — total obedience in deed (ποιήσομεν) and in movement (πορευσόμεθα); the same verb used of Joshua's God-accompanied going in v. 9 (πορεύη).

17 κατὰ πάντα ὅσα ἠκούσαμεν Μωυσῇ ἀκουσόμεθα σοῦ πλην ἔστω κύριος ὁ θεὸς ἡμῶν μετὰ σοῦ ὃν τρόπον ἦν μετὰ Μωυσῇ

According to all things, as much as we obeyed Moses, so will we obey you; only let the LORD our God be with you as he was with Moses.

The pledge grounded in the Moses-analogy; prayer for divine presence

κατὰ πάντα ὅσα ἠκούσαμεν Μωυσῇ

v. 17 grounds the obedience-pledge in the Moses-analogy: as they 'heard' (obeyed) Moses, so they will 'hear' Joshua. The verb ἀκούω + genitive ('obey') frames both clauses. The adversative πλην ('only') introduces a single qualifying wish — a prayer that YHWH be with Joshua as he was with Moses, echoing the divine promise of vv. 5, 9 back to the leader.

κατὰ

according to

preposition + accusative (norm/standard: 'in accordance with')

κατά + accusative: 'according to / in accordance with'; κατὰ πάντα ὅσα ('according to all that') sets the measure of the people's obedience to Joshua by their obedience to Moses.

πάντα

all things

Accusative

substantival adjective (object of κατά)

πᾶς (neut. pl. πάντα): 'all'; the comprehensive 'in all things' matches the comprehensiveness of v. 16's pledge.

ὅσα

as much as

Accusative

relative pronoun (correlative with πάντα; object of ἠκούσαμεν)

ὅσος (neut. pl. ὅσα): 'as much as / to the degree that'; here without ἄν, referring to the definite, historical obedience the people actually rendered Moses.

ἠκούσαμεν

we obeyed / listened to

Aor Act Indic 1 Pl · ἀκούω

verb of comparative clause (past obedience to Moses)

→ constative aorist (the people's record of obedience to Moses)

ἀκούω: 'hear / listen / obey'; with the genitive (Μωυσῇ) it means 'obey / heed'; the aorist ἠκούσαμεν sums up the people's past obedience to Moses as the benchmark for their future obedience to Joshua; the same verb recurs (ἀκουσόμεθα) and again at v. 18 (ἀκούση).

Μωυσῆ

Moses

Genitive

genitive object of ἡκούσαμεν (the one obeyed)

Μωυσῆς (gen. Μωυσῆ): the genitive complement of ἀκούω ('obey Moses'); Moses is the standard against which the people measure their submission to Joshua — the succession-theme of the whole chapter.

ἀκουσόμεθα

we will obey / listen to

Fut Mid Indic 1 Pl · ἀκούω

main verb (the pledge: 'we will obey you')

→ **predictive future (volitional pledge of obedience)**

ἀκούω (fut. mid. ἀκουσόμεθα): the future-middle deponent; with the genitive σοῦ it means 'we will obey you'; the parallel ἡκούσαμεν Μωυσῆ / ἀκουσόμεθα σοῦ formally equates Joshua's authority with Moses'.

σοῦ

you

Genitive

genitive object of ἀκουσόμεθα (the one obeyed: Joshua)

σύ (gen. sg. σοῦ): the genitive complement of ἀκούω; Joshua is now the one to be obeyed, in the place once held by Moses.

πλὴν

only / except

adversative particle/conjunction (introducing a single qualification)

πλὴν: 'only / nevertheless / except'; renders πῦ; here it introduces a single qualifying wish attached to the pledge — the people's one 'condition' is itself a prayer for Joshua's divine backing.

ἔστω

let (him) be

Pres Act Impv 3 Sg · εἰμί

main verb (third-person imperative of wish/prayer)

→ **imperative present (volitive wish: 'may he be')**

εἰμί (impv. ἔστω): 'let (him) be'; the third-person imperative expresses a wish/prayer — 'may the LORD be with you'; the people invoke over Joshua the very presence YHWH promised in vv. 5, 9.

κύριος

LORD

Nominative

subject of ἔστω

κύριος: rendering of the Tetragrammaton יהוה; the subject of the people's prayer-wish — that YHWH himself accompany Joshua.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

nominative in apposition to κύριος

θεός: 'God'; κύριος ὁ θεός ἡμῶν ('the LORD our God') — the first-person plural 'our' makes the prayer corporate: the whole people invoke their covenant God's presence on their leader.

ἡμῶν

our

Genitive

genitive of relationship (with θεός)

ἐγώ (gen. pl. ἡμῶν): 'our God'; the corporate possessive binds people and leader under the one covenant God.

μετά

with

preposition + genitive (accompaniment)

μετά + genitive: 'with'; μετά σοῦ ('with you') echoes the divine presence-promise of vv. 5, 9, now voiced as the people's prayer for Joshua.

σοῦ

you

Genitive

genitive object of μετά (Joshua)

σύ (gen. sg. σοῦ): the object of the prayed-for presence — Joshua, whom the people wish to be as divinely accompanied as Moses was.

ὧν

which

Accusative

relative/adverbial accusative (with τρόπον: 'in the manner which')

ὧς: in the fixed phrase ὧν τρόπον ('in the manner which / just as') functions as a comparative conjunction (cf. v. 3).

τρόπον

manner / way

Accusative

adverbial accusative (manner: 'just as')

τρόπος: 'manner / way'; ὃν τρόπον ('just as') introduces the Moses-comparison: as YHWH was with Moses, so may he be with Joshua.

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

verb of comparative clause (YHWH's past presence with Moses)

→ imperfect (continuous past presence with Moses)

εἰμί (impf. ἦν): 'he was'; the imperfect conveys YHWH's abiding past presence with Moses (cf. ἤμην in v. 5); the people's prayer mirrors back to Joshua the exact terms of the divine promise.

μετά

with

preposition + genitive (accompaniment)

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

Μωυσῆ

Moses

Genitive

genitive object of μετά

Μωυσῆς (gen. Μωυσῆ): the comparison's touchstone; the people close their pledge by aligning Joshua's hoped-for divine companionship with Moses' — the succession-theme sealed by the people's own prayer.

18 ὁ δὲ ἄνθρωπος ὃς ἐὰν ἀπειθήσῃ σοι καὶ ὅστις μὴ ἀκούσῃ τῶν ῥημάτων σου καθότι ἂν αὐτῷ ἐντείλῃ ἀποθανέτω ἀλλὰ ἴσχυε καὶ ἀνδρίζου

But the man who disobeys you and whoever does not heed your words, according to whatever you command him, let him die. But be strong and act like a man.

Sanction for disobedience; closing echo of the courage-refrain

ὁ δὲ ἄνθρωπος ὃς ἐὰν ἀπειθήσῃ

v. 18 closes the people's reply (and the chapter) with a sanction and an exhortation. The fronted ὁ δὲ ἄνθρωπος (casus pendens) governs two parallel relative clauses (ὃς ἐὰν ... καὶ ὅστις μὴ) defining the rebel; the verdict is the third-person imperative ἀποθανέτω ('let him die'). The chapter then ends, strikingly, with the people echoing the divine refrain ἴσχυε καὶ ἀνδρίζου back to Joshua — the human community confirming the heavenly charge.

ὁ

the

Nominative

article (with ἄνθρωπος; casus pendens)

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

δὲ

but

adversative particle (post-positive; contrast with the obedient majority)

δέ: 'but'; the post-positive adversative sets the disobedient individual against the pledged obedience of the people just expressed.

ἄνθρωπος

man / person

Nominative

nominative absolute (casus pendens, resumed by ἀποθανέτω)

ἄνθρωπος: 'man / person'; the fronted ὁ δὲ ἄνθρωπος is a casus pendens (Hebraizing), picked up by the imperative ἀποθανέτω; 'the man who...' singles out any individual rebel against Joshua's authority.

ὃς

who

Nominative

relative pronoun (subject of ἀπειθήσῃ; first relative clause)

ὃς: relative pronoun; with εἰάν + subjunctive it forms an indefinite relative ('whoever disobeys').

εἰάν

ever

modal particle (with subjunctive: indefinite relative)

εἰάν: here ≈ ἄν, marking the relative clause as indefinite ('whoever may disobey').

ἀπειθήσῃ

disobeys / rebels

Aor Act Subj 3 Sg · ἀπειθέω

verb of indefinite relative clause (subjunctive)

→ ingressive aorist subjunctive (any act of disobedience)

ἀπειθέω: 'disobey / be rebellious / refuse to be persuaded'; renders ἡγῆ ('rebel'); the verb (lit. 'be un-persuaded') is the negative counterpart to the people's ἀκουσόμεθα — to disobey Joshua is to rebel against the God-given order of command.

σοι

you

Dative

dative complement of ἀπειθήσῃ (the one disobeyed: Joshua)

σύ (dat. sg. σοι): ἀπειθέω takes the dative of the person disobeyed; to disobey Joshua is the capital offense in view.

καὶ

and

coordinate conjunction (linking the two relative clauses)

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

ὅστις

whoever

Nominative

indefinite relative pronoun (subject of ἀκούση; second relative clause)

ὅστις: 'whoever / anyone who'; the generalizing relative parallels ὅς ἔάν, defining the rebel from a second angle — failure to heed Joshua's words.

μή

not

negative particle (with subjunctive ἀκούση)

μή: the subjective negative, with the subjunctive in the indefinite relative clause ('whoever does not heed').

ἀκούση

heeds / obeys

Aor Act Subj 3 Sg · ἀκούω

verb of indefinite relative clause (subjunctive, negated)

→ *ingressive aorist subjunctive (any failure to heed)*

ἀκούω: 'hear / heed / obey'; with the genitive (τῶν ῥημάτων) it means 'heed / obey'; the negated μή ἀκούση ('does not obey') is the dark counterpart of the people's ἀκουσόμεθα (v. 17) — the same verb defines both loyalty and rebellion.

τῶν

the

Genitive

article (with ῥημάτων)

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

ῥημάτων

words

Genitive

genitive object of ἀκούση (the words to be heeded)

ῥῆμα (gen. pl. ῥημάτων): 'word / saying / command'; renders דִּבְרֵי; Joshua's 'words' now carry the same binding force as the ῥῆμα κυρίου of v. 13 — to ignore them is a capital matter.

σου

your

Genitive

genitive of possession (with ῥημάτων)

σύ (gen. sg. σου): 'your words' — Joshua's commands, invested with authority by the people's own pledge.

καθότι

according as / whatever

comparative conjunction (with ἅν + subjunctive: indefinite)

καθότι: 'according as / inasmuch as'; with ἅν + subjunctive (ἐντείλῃ) it generalizes ('according to whatever you command him'); the same conjunction as v. 7, here measuring the scope of the binding command.

ἅν

ever

modal particle (with subjunctive: indefiniteness)

ἅν: modal particle marking indefiniteness ('whatever you may command').

αὐτῷ

him

Dative

dative indirect object (of ἐντείλη: the one commanded)

αὐτός (dat. sg. αὐτῷ): refers to the individual (ὁ ἄνθρωπος) under Joshua's command.

ἐντείλη

you command

Aor Mid Subj 2 Sg · ἐντέλλομαι

verb of indefinite comparative clause (subjunctive)

→ aorist subjunctive (whatever command may be given)

ἐντέλλομαι: 'command / charge'; the chapter's thematic verb in its final occurrence, now defining the binding scope of Joshua's authority — disobedience to any of his commands is capital.

ἀποθανέτω

let him die / be put to death

Aor Act Impv 3 Sg · ἀποθνήσκω

main verb (apodosis: verdict on the rebel; resuming ὁ ἄνθρωπος)

→ ingressive aorist imperative (sentence of death)

ἀποθνήσκω (aor. impv. ἀποθανέτω): 'die / be put to death'; renders Θῆ; the third-person imperative pronounces the death-sentence on the rebel; the people themselves impose the sanction, making Joshua's authority a matter of life and death within the covenant community (cf. Deut 17:12).

ἀλλὰ

but / only

strong adversative (turning from the sanction to the exhortation)

ἀλλὰ: 'but'; the strong adversative pivots from the dark sanction to the final, hortatory note — over against any rebel, Joshua himself is simply to be strong.

ἰσχυε

be strong

Pres Act Impv 2 Sg · ἰσχύω

main verb (closing echo of the courage-refrain)

→ durative present imperative (sustained resolve)

ἰσχύω: the refrain ἰσχυε καὶ ἀνδρίζου, thrice spoken by God (vv. 6, 7, 9), is now returned to Joshua by the people — the human community ratifies the divine charge, sealing the commission with the same words with which it began.

καὶ

and

coordinate conjunction (linking the imperatives)

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

ἀνδρίζου

act like a man / be courageous

Pres Mid Impv 2 Sg · ἀνδρίζομαι

main verb (closing echo of the courage-refrain)

→ durative present imperative (sustained courage)

ἀνδρίζομαι: the final word of the chapter; the people's closing ἰσχυε καὶ ἀνδρίζου forms an inclusio with the divine refrain, binding heaven's commission and the people's pledge in a single exhortation — Joshua is charged to courage by God and people alike.

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.