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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Joshua, Chapter 11

ΙΗΣΟΥΣ ΙΑ΄

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

Hazor and the northern coalition fall before Joshua, and the land begins to rest from war.

Translation & textual notes

The Greek text of Joshua 11 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. Joshua (Greek Ἰησοῦς) in the LXX is textually complex: the Old Greek is notably shorter than the Masoretic Text in places, and the toponymy is heavily transliterated and often divergent (e.g. MT Madon appears as Μαρρων, Shimron as Συμωων, Achshaph as Αζιφ; the 'waters of Merom' become τὸ ὕδωρ Μαρρων). Chapter 11 narrates the northern campaign and the conquest summary: Jabin king of Hazor (Ιαβιν βασιλεὺς Ασωρ) musters a vast coalition 'like the sand of the sea in multitude'

(ὥσπερ ἡ ἄμμος τῆς θαλάσσης τῷ πλήθει, v. 4) with horses and chariots at the waters of Merom (vv. 1–5). The LORD reassures Joshua μὴ φοβηθῆς and promises to deliver them 'routed' (τετροπωμένους) the next day, commanding that the horses be hamstrung (νευροκοπήσεις) and the chariots burned (vv. 6–9). The verb νευροκοπέω ('to hamstring, hough', lit. 'cut the sinew/hamstring') renders Hebrew גָּזַל and neutralizes the coalition's military-technological advantage. Joshua then captures Hazor, 'formerly the head of all these kingdoms' (ἄρχουσα πασῶν τῶν βασιλειῶν τούτων, v. 10), and devotes its population to destruction with the ban (ἐξωλέθρευσαν, the LXX rendering of the ḥērem). The chapter's second half (vv. 16–23) is a sweeping conquest summary punctuated by the as-Moses-commanded obedience refrain (ὃν τρόπον συνέταξεν Μωυσῆς ... οὐ παρέβη οὐδέν, vv. 12, 15; καθότι ἐνετείλατο κύριος τῷ Μωυσῇ, v. 23). At v. 20 the narrator supplies the theological key: it was 'from the LORD' (διὰ κυρίου) that their heart was hardened (κατισχυῖσαι αὐτῶν τὴν καρδίαν) to meet Israel in battle, ἵνα ἐξολεθρευθῶσιν ('that they might be utterly destroyed') — a divine-hardening-for-ḥērem note that stands in the same theological family as the hardening of Pharaoh (Exod 4–14) and Paul's reflection on divine hardening in Rom 9:17–18. The Anakim are cut off from the hill country (v. 21), and the chapter closes with the Deuteronomistic rest-formula: καὶ ἡ γῆ κατέπαυσεν πολεμουμένη ('and the land rested from war', v. 23), the noun-idea κατάπαυσις ('rest') that Hebrews 3–4 will later take up as a type of eschatological rest.

Discourse structure of the chapter

A · 11:1–5

The northern coalition mustered at the waters of Merom

When Jabin king of Hazor hears (of Israel's southern victories), he sends to a roster of northern kings — Jobab of Maron, the kings of Symoon and Aziph, and the kings of the coast, hill country, plain, and Naphath-dor (vv. 1–3). They come out 'like the sand of the sea in multitude' with horses and very many chariots (v. 4), assembling and encamping together at the waters of Merom to wage war against Israel (v. 5). The hyperbole and the chariot-cavalry stress the humanly overwhelming odds.

B · 11:6–9

The LORD's oracle of victory and the hamstringing command

The LORD tells Joshua μή φοβηθῆς ('do not fear'), for by this time tomorrow he will give them over routed (τετροπωμένους) before Israel; Joshua is to hamstring their horses (νευροκοπήσεις) and burn their chariots (v. 6). Joshua falls on them suddenly at the waters of Merom (v. 7); the LORD gives them into Israel's hand, and they are struck down and pursued to Greater Sidon and the eastern plains, none left surviving (v. 8). Joshua does exactly as commanded — hamstringing the horses and burning the chariots (v. 9).

C · 11:10–15

The capture and ban of Hazor and the coalition cities

Joshua turns back and takes Hazor — formerly the head of all these kingdoms — and its king (v. 10); they put every living thing to the sword and devote it to destruction, burning Hazor itself (v. 11). All the cities of the kings and their kings Joshua takes and bans by the sword 'as Moses the servant of the LORD commanded' (v. 12). Israel burns none of the mound-cities except Hazor alone (v. 13); the people take the spoil but devote the people to destruction (v. 14) — exactly as the LORD commanded Moses, and Moses Joshua: 'he transgressed nothing' (v. 15).

D · 11:16–23

Conquest summary, divine hardening for the ban, and rest from war

Joshua takes the whole land — hill country, Negeb, lowland, slopes, and the mountain of Israel (vv. 16–17) — waging a long war with the kings (v. 18); no city made peace except as the LORD had hardened their heart to come against Israel in battle, ἵνα ἐξολεθρευθῶσιν ('that they might be utterly destroyed', vv. 19–20). Joshua cuts off the Anakim from the hill country (vv. 21–22). So Joshua takes the whole land 'as the LORD commanded Moses' and gives it to Israel as an inheritance by tribes; and the land rested from war (ἡ γῆ κατέπαυσεν πολέμουμένη, v. 23).

1 ὥς δὲ ἤκουσεν Ιαβιν βασιλεὺς Ἀσωρ ἀπέστειλεν πρὸς Ἰωβαβ βασιλέα Μαρρων καὶ πρὸς βασιλέα Συμοων καὶ πρὸς βασιλέα Ἀζιφ

Now when Jabin king of Hazor heard, he sent to Jobab king of Maron and to the king of Symoon and to the king of Aziph.

New narrative episode (northern campaign begins) ὥς δὲ ἤκουσεν

The temporal clause ὥς δὲ ἤκουσεν ('now when X heard') is a standard LXX episode-opener (cf. 10:1, 'when Adoni-zedek heard'); δέ marks the turn from the southern campaign of ch. 10 to the northern coalition. The unstated object of 'heard' is the report of Israel's southern victories; the hearing triggers the king's mobilization, exactly paralleling the structure that launched the southern war.

ὥς

when / as

temporal conjunction (introducing the protasis-episode)

ὥς: 'when / as / how'; here temporal, rendering Hebrew כִּי / כֵּן with the infinitive of שָׁמַע ('to hear'); the ὥς-clause sets the trigger for the whole episode, just as the parallel clause opened the southern campaign at 10:1.

δὲ

now

narrative continuative (post-positive)

δέ: post-positive particle marking a new narrative phase; the southern coalition has been destroyed (ch. 10), and now the northern kings mobilize in response.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

verb of temporal clause (trigger-event)

→ *ingressive aorist (the moment of receiving the report)*

ἀκούω: 'hear / listen'; renders שָׁמַע; the object is left implicit — the news of Israel's southern conquests; in the Joshua narrative 'hearing' is repeatedly the spark that rouses the Canaanite kings to coalition (cf. 9:1; 10:1; here).

Ιαβιν

Jabin

subject (indeclinable proper noun)

Ιαβιν: transliteration of Hebrew יַבִּין; indeclinable in the LXX; king of Hazor and head of the northern coalition; a later Jabin of Hazor reappears as Israel's oppressor in Judg 4.

βασιλεὺς

king

Nominative

nominative in apposition to Ἰαβὴν

βασιλεὺς: 'king'; renders יָמָן; in apposition to the indeclinable name; the title attaches Jabin to Hazor, which v. 10 identifies as 'formerly the head of all these kingdoms.'

Ἀσωρ

Hazor

genitival modifier of βασιλεὺς (indeclinable: 'king of Hazor')

Ἀσωρ: transliteration of Hebrew אֲשּׁוּר; indeclinable; Hazor was the dominant fortified city of the northern Canaanite confederacy, archaeologically the largest tell in the region; here functioning as an indeclinable genitive of relationship.

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (apodosis: the king's response)

→ **constative aorist (single act of dispatching envoys)**

ἀποστέλλω: 'send / dispatch'; renders Πῶψ; the implied object is messengers/envoys; the verb introduces the coalition-summons that fills vv. 1–3.

πρὸς

to

preposition + accusative (direction of sending)

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

Ἰωβαβ

Jobab

accusative object of πρὸς (indeclinable proper noun)

Ἰωβαβ: transliteration of Hebrew יוֹבָב; indeclinable; king of Maron (MT Madon); first-named of the coalition kings summoned by Jabin.

βασιλέα

king

Accusative

accusative in apposition to Ἰωβαβ

βασιλεὺς (acc. βασιλέα): in apposition to the indeclinable name Ἰωβαβ; the accusative governs the indeclinable toponym Μαρρων as its city.

Μαρρων

Maron

genitival modifier of βασιλέα (indeclinable: 'king of Maron')

Μαρρων: LXX rendering of Hebrew מֶרֶם (Madon); indeclinable; the LXX form (and the 'waters of Merom' tradition at vv. 5, 7) reflects a Greek toponymy divergent from the MT, possibly conflating Madon with Merom.

καὶ

and

coordinate conjunction

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

πρὸς

to

preposition + accusative (direction of sending)

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

βασιλέα

king

Accusative

accusative object of πρὸς

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

Συμοων

Symoon

genitival modifier of βασιλέα (indeclinable: 'king of Symoon')

Συμοων: LXX rendering of Hebrew שִׁמְרֹן (Shimron); indeclinable; one of the northern royal cities; not to be confused with later Samaria (Σαμάρεια).

καὶ

and

coordinate conjunction

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

πρὸς

to

preposition + accusative (direction of sending)

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

βασιλέα

king

Accusative

accusative object of πρὸς

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

Αζιφ

Aziph

genitival modifier of βασιλέα (indeclinable: 'king of Aziph')

Αζιφ: LXX rendering of Hebrew אֲשַׁפָּה (Achshaph); indeclinable; another northern royal city; the trio Maron–Symoon–Aziph forms the named core of Jabin's confederacy before the unnamed regional kings of vv. 2–3.

2 καὶ πρὸς τοὺς βασιλεῖς τοὺς κατὰ Σιδῶνα τὴν μεγάλην εἰς τὴν ὄρεινὴν καὶ εἰς τὴν Ραββὰ ἀπέναντι
Κενερωθ καὶ εἰς τὸ πεδῖον καὶ εἰς Ναφεδδωρ

and to the kings who were toward Greater Sidon, to the hill country and to Rabba opposite
Chinneroth and to the plain and to Naphath-dor;

Continuation of the sending-list (geographical extension of the coalition) καὶ πρὸς

v.2 continues the recipients of Jabin's summons with a geographical sweep — the kings 'toward Greater Sidon' and across the regions: the hill country, Rabba opposite Chinneroth, the plain (Arabah), and Naphath-dor. The repeated εἰς + region delineates the full northern theatre, emphasizing that the coalition spanned the whole north.

καὶ

and

coordinate conjunction (continuing the sending-list of v.1)

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

πρὸς

to

preposition + accusative (direction of sending)

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

τοὺς

the

Accusative

article (with βασιλεῖς)

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

βασιλεῖς

kings

Accusative

accusative object of πρὸς

βασιλεῖς (acc. pl. βασιλεῖς): the unnamed regional kings, expanding the summons beyond the three named royal cities of v.1 to the whole northern confederacy.

τοὺς

the (ones)

Accusative

article (attributive, with the κατά-phrase: 'those toward Sidon')

ὁ, ἡ, τό: the repeated article τοὺς ... κατά substantivizes the prepositional phrase as an attributive modifier of βασιλεῖς — 'the kings, the ones toward Sidon.'

κατὰ

toward / down by

preposition + accusative (location: 'in the region of')

κατά + accusative: 'down along / toward / in the region of'; locates these kings in the territory facing Greater Sidon to the northwest.

Σιδῶνα

Sidon

Accusative

accusative object of κατά

Σιδῶν (acc. Σιδῶνα): the great Phoenician coastal city; unlike most toponyms in this chapter it is fully declined in Greek (gen. Σιδῶνος, v. 8); the epithet ἡ μεγάλη ('the great') is a fixed designation distinguishing Greater Sidon.

τὴν

the

Accusative

article (with μεγάλην)

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

μεγάλην

great

Accusative

attributive adjective (modifying Σιδῶνα: 'Greater Sidon')

μέγας (fem. acc. μεγάλην): 'great'; renders Hebrew מֶגַד in the fixed epithet 'Greater Sidon' (Σιδῶν ἡ μεγάλη), marking it as the chief Phoenician metropolis (cf. v. 8).

εἰς

to

preposition + accusative (regional extension)

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

τὴν

the

Accusative

article (with ὀρεινὴν)

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

ὀρεινὴν

hill country

Accusative

substantivized adjective (region: 'the hill country')

ὀρεινή: 'hill country / highlands'; substantivized feminine adjective (sc. χώρα/γῆ), the standard LXX rendering of Hebrew רֶגֶל; here the northern highlands of the Galilean region.

καὶ

and

coordinate conjunction

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

εἰς

to

preposition + accusative (regional extension)

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

τὴν

the

Accusative

article (with the toponym Ραβα)

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

Ραβα

Rabba

accusative object of εἰς (indeclinable toponym, articular)

Ραβα: LXX rendering of Hebrew רַבְרָבָה (the Arabah) or a regional name; indeclinable; the feminine article τὴν is supplied because the toponym is construed as a region; located 'opposite Chinneroth.'

ἀπέναντι

opposite

improper preposition + genitive (location: 'over against')

ἀπέναντι: 'opposite / over against / facing'; improper preposition governing the genitive; renders Hebrew מול / מִגַּב; locates Rabba in relation to Chinneroth (the region of the Sea of Galilee).

Κενερωθ

Chinneroth

genitive object of ἀπέναντι (indeclinable toponym)

Κενερωθ: transliteration of Hebrew כִּנְרֹת (Chinneroth/Kinnereth); indeclinable; the district and lake later called the Sea of Galilee (Gennesaret); a geographical anchor for the eastern reach of the coalition.

καὶ

and

coordinate conjunction

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

εἰς

to

preposition + accusative (regional extension)

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

τὸ

the

Accusative

article (with πεδίων)

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

πεδίων

plain

Accusative

accusative object of εἰς (region: 'the plain')

πεδίων: 'plain / level country'; renders Hebrew עֲרֶבְיָה / שְׁפֵלָה; one of the standard topographical zones of the land (hill country, Negeb, plain, slopes) regularly catalogued in the conquest summaries.

καὶ

and

coordinate conjunction

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

εἰς

to

preposition + accusative (regional extension)

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

Ναφεδδωρ

Naphath-dor

accusative object of εἰς (indeclinable toponym)

Ναφεδδωρ: LXX rendering of Hebrew נְפֹת דֹר (Naphath-dor, 'the heights of Dor'); indeclinable; the coastal district around Dor on the Mediterranean, marking the western extent of the coalition's reach.

3 καὶ εἰς τοὺς παραλίους Χαναναίους ἀπὸ ἀνατολῶν καὶ εἰς τοὺς παραλίους Αμορραίους καὶ Ευαίους καὶ Ιεβουσαίους καὶ Φερεζαίους τοὺς ἐν τῷ ὄρει καὶ τοὺς Χετταίους τοὺς ὑπὸ τὴν Αερμων εἰς γῆν Μασσηφα

and to the coastal Canaanites from the east and to the coastal Amorites and Hivites and Jebusites and Perizzites who were in the hill country, and to the Hittites who were under Hermon, into the land of Mizpah.

Continuation of the sending-list (ethnic roster of coalition peoples)

καὶ εἰς

v.3 completes the summons-list with the standard catalogue of the land's peoples — Canaanites, Amorites, Hivites, Jebusites, Perizzites, Hittites — distributed by region (coast, hill country, under Hermon, the land of Mizpah). The six-nation list echoes the recurring conquest formula (cf. Deut 7:1; Josh 3:10; 24:11) and frames the northern war as the comprehensive subjugation of all Canaan's inhabitants.

καὶ
and

coordinate conjunction (continuing the list)

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

εἰς
to

preposition + accusative (direction of sending)

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

τοὺς
the

Accusative

article (with Χαναναίους)

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

παραλίους
coastal

Accusative

attributive adjective (modifying Χαναναίους: 'coastal')

πaráλιος: 'by the sea / coastal'; renders Hebrew terms for the seaboard; locates these Canaanites along the Mediterranean littoral, distinguished from the highland peoples named next.

Χανααίους

Canaanites

Accusative

accusative object of εἰς (first of the people-list)

Χανααῖος; 'Canaanite'; gentilic adjective used substantively, declined in Greek (acc. pl. Χανααίους); renders Hebrew יִגְיָן; the eponymous people of the land, first of the standard six-nation roster.

ἀπὸ

from

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

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

ἀνατολῶν

east / risings

Genitive

genitive object of ἀπὸ (compass direction: 'from the east')

ἀνατολή (pl. ἀνατολαί); 'rising (of the sun) / east'; the plural is a fixed idiom for the eastern quarter; renders Hebrew / צִדְּמָרָה; here distinguishing the Canaanites of the eastern seaboard.

καὶ

and

coordinate conjunction

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

εἰς

to

preposition + accusative (direction of sending)

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

τοὺς

the

Accusative

article (with Ἀμορραίους)

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

παράλιους

coastal

Accusative

attributive adjective (modifying Ἀμορραίους)

παράλιος; 'coastal'; repeated to characterize the Amorites of the seaboard, distinguishing them from the highland Amorites elsewhere in the conquest narrative.

Ἀμορραίους

Amorites

Accusative

accusative object of εἰς (people-list)

Ἀμορραῖος; 'Amorite'; gentilic, declined in Greek; renders Hebrew אֲמֹרִי; the Amorites are the highland people frequently named alongside or interchangeably with the Canaanites in the conquest lists.

καὶ

and

coordinate conjunction

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

Ευαίους

Hivites

Accusative

accusative object of εἰς (people-list)

Ευαῖος; 'Hivite'; gentilic, declined in Greek; renders Hebrew יִיָּן; the Hivites included the Gibeonites of ch. 9 who had made peace with Israel; the rest remain in the coalition.

καὶ

and

coordinate conjunction

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

Ιεβουσαίους

Jebusites

Accusative

accusative object of εἰς (people-list)

Ιεβουσαῖος; 'Jebusite'; gentilic, declined in Greek; renders Hebrew יְבוּסִי; the people of Jebus/Jerusalem, not finally dispossessed until David (2 Sam 5).

καὶ
and

coordinate conjunction

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

Φερεζαίους

Perizzites

Accusative

accusative object of εἰς (people-list)

Φερεζαῖος: 'Perizzite'; gentilic, declined in Greek; renders Hebrew פְּרִזִּי; a rural/unwalled-village people regularly listed among the dispossessed nations of Canaan.

τοὺς
the (ones)

Accusative

article (attributive, with ἐν τῷ ὄρει: 'those in the hill country')

ὁ, ἡ, τό: the article substantivizes the locative phrase, gathering the preceding gentilics as 'those in the hill country.'

ἐν
in

preposition + dative (locative)

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

τῷ
the

Dative

article (with ὄρει)

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

ὄρει

mountain / hill country

Dative

dative of place (locative: 'in the hill country')

ὄρος: 'mountain / hill country'; renders Hebrew רֶחַל; the locative phrase situates the Perizzites (and the cluster) in the central highlands.

καὶ
and

coordinate conjunction

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

τοὺς
the

Accusative

article (with Χετταίους)

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

Χετταίους

Hittites

Accusative

accusative object of εἰς (people-list)

Χετταῖος: 'Hittite'; gentilic, declined in Greek; renders Hebrew חֵתִי; the sixth of the named peoples, here located 'under Hermon' in the far north.

τοὺς
the (ones)

Accusative

article (attributive, with ὑπὸ τὴν Ἀερμῶν: 'those under Hermon')

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

ὑπὸ
under

preposition + accusative (location: 'beneath / at the foot of')

ὑπὸ + accusative: 'under / at the foot of'; locates the Hittites at the base of Mount Hermon, the northernmost limit of the land.

τὴν
the

Accusative

article (with the toponym Ἀερμῶν)

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

Αερμων

Hermon

accusative object of ὑπό (indeclinable toponym, articular)

Αερμων: transliteration of Hebrew הֶרְמוֹן (Hermon); indeclinable; the great snow-capped mountain marking Israel's northern boundary; the feminine article reflects its construal as a region/mountain (sc. γῆ/ὄρεινή).

εἰς

into

preposition + accusative (direction/extent)

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

γῆν

land

Accusative

accusative object of εἰς (with the toponym Μασσηφα: 'land of Mizpah')

γῆ (acc. γῆν): 'land / earth / region'; renders Hebrew אֶרֶץ; the phrase εἰς γῆν Μασσηφα ('into the land of Mizpah') closes the geographical sweep at the far-northern valley below Hermon.

Μασσηφα

Mizpah

genitival modifier of γῆν (indeclinable: 'land of Mizpah')

Μασσηφα: transliteration of Hebrew מִצְפָּה (Mizpah, 'watchtower'); indeclinable; the valley/land of Mizpah below Hermon (cf. v. 8, 'the valley of Mizpah'), the staging-ground of the northern coalition.

4 καὶ ἐξῆλθον αὐτοὶ καὶ οἱ βασιλεῖς αὐτῶν μετ' αὐτῶν ὥσπερ ἡ ἅμμος τῆς θαλάσσης τῷ πλήθει καὶ ἵπποι καὶ ἄρματα πολλὰ σφόδρα

And they came out, they and their kings with them, like the sand of the sea in multitude, with horses and very many chariots.

Narrative advance: the coalition takes the field

καὶ ἐξῆλθον

v.4 moves from the summons (vv.1–3) to the muster: the peoples and their kings 'come out' for war. The simile ὥσπερ ἡ ἅμμος τῆς θαλάσσης ('like the sand of the sea') is a stock hyperbole for innumerable hosts (cf. Gen 22:17; Judg 7:12; 1 Sam 13:5); the mention of horses and 'very many chariots' (ἄρματα πολλὰ σφόδρα) underscores the technological and numerical superiority of the enemy — the very advantage the LORD will nullify in v. 6.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

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

ἐξῆλθον

they came out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb (the coalition mobilizes)

→ constative aorist (single act of taking the field)

ἐξέρχομαι: 'go/come out'; renders נָצַח; here a military 'going out' to battle (cf. the idiom 'go out to war'); the subject is the assembled peoples and kings of vv.1–3.

αὐτοὶ

they (themselves)

Nominative

intensive/resumptive pronoun (subject: 'they themselves')

αὐτός: here the nominative plural αὐτοί resumes and emphasizes the subject of ἐξῆλθον, paired with 'and their kings with them' to stress the totality of the muster.

καὶ
and

coordinate conjunction

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

οἱ
the

Nominative

article (with βασιλεῖς)

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

βασιλεῖς

kings

Nominative

subject (coordinate with αὐτοί: 'and their kings')

βασιλεύς (nom. pl. βασιλεῖς): the coalition kings march with their peoples; the pairing of peoples and kings stresses the comprehensiveness of the northern alliance.

αὐτῶν

their

Genitive

genitive of possession (modifying βασιλεῖς)

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

μετ'
with

preposition + genitive (accompaniment, elided before vowel)

μετά + genitive: 'with / in company with'; μετ' αὐτῶν ('with them') underscores that kings and peoples move as one body.

αὐτῶν

them

Genitive

genitive object of μετά

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

ὥσπερ

like / just as

comparative particle (introducing simile)

ὥσπερ: 'just as / like'; introduces the stock simile of innumerability; renders Hebrew כִּי; the comparison is intensified by τῶ πλήθει ('in multitude').

ἡ

the

Nominative

article (with ἄμμος)

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

ἄμμος

sand

Nominative

nominative of comparison (the point of the simile)

ἄμμος: 'sand'; renders Hebrew לֵחַם; 'the sand of the sea' is a fixed biblical hyperbole for an uncountable multitude (cf. Gen 22:17; 32:13; Judg 7:12; 1 Sam 13:5), here applied to the enemy host rather than to Israel's blessing.

τῆς

the

Genitive

article (with θαλάσσης)

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

θαλάσσης

sea

Genitive

genitive of relationship ('sand of the sea')

θάλασσα: 'sea'; renders Hebrew יָם; the genitive completes the fixed phrase ἡ ἄμμος τῆς θαλάσσης.

τῷ

the

Dative

article (with πλήθει)

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

πλήθει

in multitude

Dative

dative of respect (specifying the point of comparison: 'in multitude')

πλήθος: 'multitude / great number'; renders Hebrew רַב; the dative of respect τῷ πλήθει pins the simile to sheer numbers — they are like the sand 'with respect to multitude.'

καὶ

and

coordinate conjunction (adding the cavalry/chariotry)

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

ἵπποι

horses

Nominative

nominative (added detail: 'and horses')

ἵππος: 'horse'; renders Hebrew כֹּחַ; the horses (with chariots) are the coalition's decisive military advantage; their hamstringing in v. 6 and v. 9 is the LORD's deliberate neutralization of that advantage, in keeping with the prohibition on multiplying horses (Deut 17:16).

καὶ

and

coordinate conjunction

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

ἄρματα

chariots

Nominative

nominative (added detail: 'and chariots')

ἄρμα (pl. ἄρματα): 'chariot'; renders Hebrew עֲרֹכֶת; chariotry was the elite weapon of the Canaanite plains; the LORD orders the chariots burned (v. 6, κατακαύσεις; v. 9, ἐνέπρησεν), so that Israel takes no military self-reliance from the victory.

πολλά

many

Nominative

attributive adjective (modifying ἄρματα)

πολύς (neut. pl. πολλά): 'many'; renders Hebrew רַב; with σφόδρα ('exceedingly') it emphasizes the overwhelming chariot force.

σφόδρα

exceedingly

adverb of degree (intensifying πολλά)

σφόδρα: 'very / exceedingly'; standard LXX rendering of Hebrew מְאֹד; 'very many chariots' caps the portrait of an enemy whose strength is humanly insurmountable — setting up the LORD's reassurance in v. 6.

5 καὶ συνῆλθον πάντες οἱ βασιλεῖς οὗτοι καὶ παρεγένοντο ἐπὶ τὸ αὐτὸ καὶ παρενέβαλον ἐπὶ τοῦ ὕδατος Μαρρων πολεμῆσαι τὸν Ἰσραηλ

And all these kings assembled and came together to the same place and encamped at the water of Maron to make war against Israel.

Narrative advance: the coalition concentrates for battle

καὶ συνῆλθον

v.5 completes the muster: the kings 'assemble' (συνῆλθον), 'arrive at the same place' (ἐπὶ τὸ αὐτό), and 'encamp' (παρενέβαλον) at the water of Maron. The threefold verbal sequence (gather–arrive–camp) builds toward the climactic infinitive of purpose πολεμῆσαι τὸν Ἰσραηλ ('to make war against Israel'), setting the stage for the divine oracle that immediately follows.

καὶ

and

narrative conjunction

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

συνῆλθον

they assembled

Aor Act Indic 3 Pl · συνέρχομαι

main verb (the kings gather)

→ constative aorist (single act of assembling)

συνέρχομαι: 'come together / assemble'; the compound συν- stresses the convergence of the many kings into one host; renders Hebrew $\text{וַיִּסְבְּחוּ} / \text{וַיִּצְבְּחוּ}$ (Niphal).

πάντες

all

Nominative

attributive adjective (modifying βασιλεῖς: 'all the kings')

πᾶς (nom. pl. πάντες): 'all'; the totalizing πάντες ... οὗτοι gathers the named and unnamed kings of vv.1–3 into a single confederate army.

οἱ

the

Nominative

article (with βασιλεῖς)

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

βασιλεῖς

kings

Nominative

subject

βασιλεῖς (nom. pl. βασιλεῖς): the coalition kings; the subject of all three verbs (assembled, arrived, encamped).

οὗτοι

these

Nominative

demonstrative adjective (modifying βασιλεῖς: 'these kings')

οὗτος (nom. pl. οὗτοι): 'these'; the demonstrative points back to the kings just enumerated, framing them as a closed, identifiable group.

καὶ

and

coordinate conjunction

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

παρεγένοντο

they arrived

Aor Mid Indic 3 Pl · παραγίνομαι

main verb (the kings come to the rendezvous)

→ constative aorist (single act of arrival)

παραγίνομαι: 'arrive / come to be present'; renders Hebrew וַיָּבֹאוּ ; the deponent middle marks the kings' coming to the staging-ground.

ἐπὶ

to / at

preposition + accusative (goal of arrival)

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

τὸ

the

Accusative

article (with αὐτό)

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

αὐτό

same (place)

Accusative

substantivized adjective (idiomatic: 'to the same place / together')

αὐτός: the idiom ἐπὶ τὸ αὐτό ('to the same place / together') denotes assembly at a single rendezvous; the same phrase later acquires technical resonance in NT gathering-language (cf. Acts 2:1).

καὶ

and

coordinate conjunction

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

παρενέβαλον

they encamped

Aor Act Indic 3 Pl · παρεμβάλλω

main verb (the kings pitch camp)

→ constative aorist (single act of encamping)

παρεμβάλλω: 'encamp / draw up in battle array'; renders Hebrew חָנַךְ; standard LXX military term for pitching camp; the noun παρεμβολή ('camp / army') is cognate.

ἐπὶ

at

preposition + genitive (location of the camp)

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

τοῦ

the

Genitive

article (with ὕδατος)

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

ὕδατος

water

Genitive

genitive object of ἐπὶ (location: 'at the water')

ὕδωρ (gen. ὕδατος): 'water'; the phrase τὸ ὕδωρ Μαρρων renders Hebrew מֵי מְרוֹם ('the waters of Merom'); the LXX uses the singular ὕδωρ for the Hebrew construct plural מֵי, and ties the toponym Μαρρων to the Maron of v. 1.

Μαρρων

Maron / Merom

genitival modifier of ὕδατος (indeclinable: 'water of Maron')

Μαρρων: indeclinable; here in 'the water(s) of Maron' (MT מֵי מְרוֹם, 'waters of Merom'), the site of the decisive northern battle; the LXX form links the battle-site to Maron/Madon of v. 1.

πολεμῆσαι

to make war

Aor Act Infin · πολεμέω

infinitive of purpose (goal of the encampment)

→ telic aorist infinitive (purpose: 'in order to fight')

πολεμέω: 'wage war / fight'; renders Hebrew נִפְחַל (Niphal); the aorist infinitive expresses the purpose of the muster — the coalition gathers expressly to fight Israel; the cognate root recurs in the chapter's closing rest-formula (πολεμουμένη, v. 23).

τὸν

the

Accusative

article (with the indeclinable Ἰσραηλ)

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

Ἰσραηλ

Israel

accusative object of πολεμῆσαι (indeclinable, articular)

Ἰσραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; the articular τὸν Ἰσραηλ marks it as the definite object of the coalition's hostility — the covenant people whom the LORD will defend.

6 καὶ εἶπεν κύριος πρὸς Ἰησοῦν μὴ φοβηθῆς ἀπὸ προσώπου αὐτῶν ὅτι αὔριον ταύτην τὴν ὥραν ἐγὼ παραδίδωμι τετροπωμένους αὐτοὺς ἐναντίον τοῦ Ἰσραὴλ τοὺς ἵππους αὐτῶν νευροκοπήσεις καὶ τὰ ἄρματα αὐτῶν κατακαύσεις ἐν πυρὶ

And the LORD said to Joshua, 'Do not be afraid before them, for tomorrow at this hour I am giving them over, routed, before Israel; their horses you shall hamstring, and their chariots you shall burn with fire.'

Divine speech-act: the oracle of victory and the hamstringing command καὶ εἶπεν κύριος

v.6 is the theological pivot of the chapter: the LORD's word turns an impossibly superior enemy into a foregone defeat. The reassurance formula μὴ φοβηθῆς ('do not fear') is the standard divine-warrior idiom (cf. 8:1; 10:8). The perfect participle τετροπωμένους ('routed') presents the still-future victory as an already accomplished state, and the futures νευροκοπήσεις / κατακαύσεις issue the command to neutralize the enemy's horses and chariots — the very advantage stressed in v. 4.

καὶ
and

narrative conjunction

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing formula)

→ constative aorist (single divine speech-act)

λέγω: 'say'; the formula εἶπεν κύριος πρὸς Ἰησοῦν marks unmediated divine speech to Joshua, paralleling the formula 'said to Moses' throughout the Pentateuch; the oracle reassures and commands on the eve of battle.

κύριος
LORD

Nominative

subject (divine speaker)

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the divine name as subject identifies the speaker as YHWH himself, the divine warrior who delivers the enemy into Israel's hand.

πρὸς
to

preposition + accusative (direction of speech)

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

Ἰησοῦν

Joshua

Accusative

accusative object of *πρός* (recipient of the oracle)

Ἰησοῦς (acc. Ἰησοῦν): Greek form of Hebrew יְהוֹשֻׁעַ (Joshua); unlike most names in this chapter it is declined in Greek (gen. Ἰησοῦ, dat. Ἰησοῖ, acc. Ἰησοῦν); the same Greek name later borne by Jesus, a typological link Hebrews and the Fathers exploit.

μὴ

not

negative particle (with aorist subjunctive: prohibition)

μὴ: the negative used with the aorist subjunctive φοβηθῆς to form a prohibition; renders the Hebrew לֹא with the jussive.

φοβηθῆς

be afraid

Aor Pass Subj 2 Sg · φοβέομαι

main verb (prohibitive subjunctive: 'do not fear')

→ aorist prohibitive subjunctive (do not begin to fear)

φοβέομαι: 'fear / be afraid'; renders Hebrew נָרָא; μὴ φοβηθῆς is the fixed divine-warrior reassurance (cf. 8:1; 10:8; Gen 15:1; Deut 31:8), grounding Israel's courage not in its own strength but in the LORD's promised victory.

ἀπὸ

before / from

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

ἀπό: in the idiom ἀπὸ προσώπου ('from the face of / before'), a Hebraism rendering יִפְגַּע; here object of the fear that is forbidden.

προσώπου

face / presence

Genitive

genitive object of *ἀπὸ* (Hebraism: 'before their face')

πρόσωπον: 'face / presence'; ἀπὸ προσώπου αὐτῶν ('before them / from their presence') renders the Hebrew מִפְנֵי; the idiom is pervasive in LXX battle-narrative for fleeing or fearing 'before' an enemy.

αὐτῶν

their / them

Genitive

genitive (with προσώπου: 'their face')

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

ὅτι

for / because

causal conjunction (grounding the reassurance)

ὅτι: 'because / for'; introduces the ground of the prohibition — the reason not to fear is the LORD's promise of imminent victory.

αὔριον

tomorrow

temporal adverb ('tomorrow')

αὔριον: 'tomorrow'; renders Hebrew רֶגֶז; the precise time-marker (with 'this hour') gives the oracle the force of a dated prophecy whose imminent fulfillment guarantees its truth.

ταύτην

this

Accusative

demonstrative adjective (with ὥραν: accusative of time)

οὗτος (fem. acc. ταύτην): 'this'; modifies ὥραν in the accusative-of-time phrase 'at this hour (tomorrow).'

τὴν

the

Accusative

article (with ὥραν)

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

ὥραν

hour

Accusative

accusative of time ('at this hour')

ὥρα: 'hour / time'; the accusative of extent/point of time; 'tomorrow at this hour' pins the promised victory to a precise, verifiable moment.

ἐγώ

I

Nominative

emphatic subject pronoun (YHWH himself the agent)

ἐγώ: the emphatic first-person pronoun stresses that it is YHWH himself who hands the enemy over — the victory is a divine act, not a feat of Israelite arms.

παραδίδωμι

I am giving over

Pres Act Indic 1 Sg · παραδίδωμι

main verb (divine first-person announcement)

→ futuristic present (certain future act presented as already in motion)

παραδίδωμι: 'hand over / deliver up'; renders Hebrew יָדָה (in the sense 'give into the hand of'); the futuristic present expresses the certainty of the imminent deliverance; the verb is the technical term of holy-war 'giving-over' of the enemy to Israel.

τετροπωμένους

routed / put to flight

Perf Pass Ptcp Acc Masc Pl · τροπώ

predicate participle (resultant state of αὐτούς: 'them as already routed')

→ perfect-passive resultative (the future defeat viewed as an accomplished, settled state)

τροπώ: 'put to flight / rout'; the perfect passive participle τετροπωμένους presents the still-future defeat as a completed and abiding state — they are handed over 'already-routed,' a vivid expression of the victory's certainty even before the battle.

αὐτούς

them

Accusative

direct object of παραδίδωμι

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

ἐναντίον

before

improper preposition + genitive (Hebraism: 'before Israel')

ἐναντίον: 'before / in the presence of'; Hebraism rendering יָפְצֵל; the enemy is handed over 'before Israel' — the rout happens in full view, as a public vindication of the covenant people.

τοῦ

the

Genitive

article (with the indeclinable Ἰσραηλ)

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

Ἰσραηλ

Israel

genitive object of ἐναντίον (indeclinable, articular)

Ἰσραηλ: indeclinable; articular τοῦ Ἰσραηλ; the covenant people before whom the LORD routs the coalition.

τούς

the

Accusative

article (with ἵππους)

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

ἵππους

horses

Accusative

direct object of νευροκοπήσεις (fronted for emphasis)

ἵππος (acc. pl. ἵππους): 'horse'; the horses, fronted before their verb, are the first object of the LORD's neutralizing command; their hamstringing renders the enemy's cavalry permanently useless.

αὐτῶν

their

Genitive

genitive of possession (modifying ἵππους)

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

νευροκοπήσεις

you shall hamstring

Fut Act Indic 2 Sg · νευροκοπέω

main verb (divine command, future-as-imperative)

→ *imperative future (command to hamstring)*

νευροκοπέω: 'hamstring / hough', lit. 'cut the sinew' (νεῦρον 'sinew' + κόπτω 'cut'); renders Hebrew חָקַע ('to hamstring'); severing the leg-tendons permanently disables a war-horse without killing it — the LORD's deliberate destruction of the enemy's military technology, consonant with Deut 17:16's ban on Israel multiplying horses. The simplex compound ἐνευροκόπησεν reports the obedience at v. 9.

καὶ

and

coordinate conjunction

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

τὰ

the

Accusative

article (with ἄρματα)

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

ἄρματα

chariots

Accusative

direct object of κατακαύσεις (fronted for emphasis)

ἄρμα (acc. pl. ἄρματα): 'chariot'; the second object of the neutralizing command; burning the chariots removes the enemy's elite striking force and denies Israel any temptation to adopt the same military self-reliance.

αὐτῶν

their

Genitive

genitive of possession (modifying ἄρματα)

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

κατακαύσεις

you shall burn up

Fut Act Indic 2 Sg · κατακαίω

main verb (divine command, future-as-imperative)

→ *imperative future (command to burn)*

κατακαίω: 'burn up / consume with fire'; the perfective compound κατα- ('completely') intensifies καίω; renders Hebrew שָׂרַף; the command to incinerate the chariots is executed at v. 9 (ἐνέπρησεν).

ἐν

with / in

preposition + dative (instrumental: 'with fire')

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

πυρί

fire

Dative

dative of instrument (ἐν πυρί: 'with fire')

πῦρ (dat. πυρί): 'fire'; the instrumental ἐν πυρί ('with fire') renders the Hebrew **שָׁרַף**; the burning of war-materiel is the visible sign that the victory belongs wholly to the LORD.

7 καὶ ἦλθεν Ἰησοῦς καὶ πᾶς ὁ λαὸς ὁ πολεμιστῆς ἐπ' αὐτοὺς ἐπὶ τὸ ὕδωρ Μαρρων ἐξάπινα καὶ ἐπέπεσαν ἐπ' αὐτοὺς ἐν τῇ ὄρεινῃ

And Joshua came, and all the warrior people with him, against them at the water of Maron suddenly, and they fell upon them in the hill country.

Narrative execution: Joshua's surprise attack καὶ ἦλθεν Ἰησοῦς

v.7 records the obedient execution of the oracle: Joshua and 'all the warrior people' come against the coalition. The adverb ἐξάπινα ('suddenly') stresses the surprise of the assault, and ἐπέπεσαν ('they fell upon') conveys the violence of the onslaught in the hill country — the LORD's promised victory begins to unfold exactly as announced.

καὶ

and

narrative conjunction

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (Joshua advances)

→ constative aorist (the advance to battle)

ἔρχομαι: 'come / go'; renders Hebrew **נָּחַם**; the singular verb agrees with the nearest subject (Joshua), though 'all the people' is coordinate — a common Hebraizing concord.

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: declined Greek form of Joshua; the commander who obediently enacts the divine command of v. 6.

καὶ

and

coordinate conjunction

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

καὶ
and

coordinate conjunction

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

ἐπέπεσαν
they fell upon

Aor Act Indic 3 Pl · ἐπιπίπτω

main verb (the violent onslaught)

→ *constative aorist (single act of assault)*

ἐπιπίπτω: 'fall upon / attack'; the compound ἐπι- marks hostile descent upon the enemy; renders Hebrew לָגַלְגַּל; vividly portrays the suddenness and force of Israel's charge.

ἐπὶ
upon

preposition + accusative (hostile direction, elided)

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

αὐτούς
them

Accusative

accusative object of ἐπί

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

ἐν
in

preposition + dative (locative)

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

τῇ
the

Dative

article (with ὄρεινῃ)

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

ὄρεινῃ
hill country

Dative

substantivized adjective (locative: 'in the hill country')

ὄρεινῃ: 'hill country'; substantivized feminine adjective (sc. χώρα); the highland terrain where the battle joined — terrain ill-suited to the enemy's chariotry, compounding the rout.

8 καὶ παρέδωκεν αὐτοὺς κύριος ὑποχειρίους Ἰσραὴλ καὶ κόπτοντες αὐτοὺς κατεδίωκον ἕως Σιδῶνος τῆς μεγάλης καὶ ἕως Μασερων καὶ ἕως τῶν πεδίων Μασσωχ κατ'ἀνατολὰς καὶ κατέκοψαν αὐτοὺς ἕως τοῦ μὴ καταλειφθῆναι αὐτῶν διασσωσμένον

And the LORD gave them over, subject to Israel; and cutting them down they pursued them as far as Greater Sidon and as far as Maseron and as far as the plains of Massoch toward the east, and they cut them down until there was not left of them a survivor.

Fulfillment: the LORD delivers the enemy and Israel completes the rout

καὶ παρέδωκεν αὐτοὺς κύριος

v.8 fulfills the promise of v. 6 verbatim in substance: 'the LORD gave them over' (παρέδωκεν ... κύριος), the same verb as the oracle's παραδίδωμι. The pursuit to Greater Sidon, Maseron, and the eastern plains of Massoch traces a total dispersal; the result-clause ἕως τοῦ μὴ καταλειφθῆναι ... διασσωσμένον ('until not a survivor was left') marks the completeness of the divinely granted victory — the ban-language begins here and dominates vv. 11–14.

καὶ
and

narrative conjunction

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

παρέδωκεν
gave over

Aor Act Indic 3 Sg · παραδίδωμι

main verb (divine deliverance of the enemy)

→ constative aorist (the accomplished hand-over)

παραδίδωμι: 'hand over / deliver up'; the aorist παρέδωκεν here fulfills the futuristic-present παραδίδωμι of the oracle (v. 6) — the promise is realized in fact; the technical holy-war term for the LORD's giving the enemy into Israel's hand (cf. Deut 7:2; Josh 10:8).

αὐτοὺς
them

Accusative

direct object of παρέδωκεν

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

κύριος
LORD

Nominative

subject (divine agent of the victory)

κύριος: rendering of the Tetragrammaton יהוה; the explicit naming of the LORD as the one who 'gave them over' anchors the entire victory in divine action, not human prowess.

ὑποχείριους

subject / under the hand

Accusative

predicate adjective (object-complement: 'gave them over as subject')

ὑποχείριος: 'under the hand / subject / in one's power'; the predicate accusative completes παρέδωκεν — 'handed them over [as] subjects to Israel'; renders the Hebrew idiom חָנַן יִשְׂרָאֵל ('give into the hand of'), here lexicalized as a single adjective.

Ισραηλ

Israel

indeclinable (dative of relationship: 'subject to Israel')

Ισραηλ: indeclinable; here in a dative-of-relation sense governed by ὑποχείριους ('subject to Israel'); the covenant people into whose power the enemy is delivered.

καὶ

and

coordinate conjunction

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

κόπτοντες

cutting down / striking

Pres Act Ptcp Nom Masc Pl · κόπτω

circumstantial participle (manner, modifying the subject of κατεδίωκον)

→ present participle (ongoing accompanying action: 'while cutting them down')

κόπτω: 'cut / strike / cut down'; the present participle expresses the continuous slaughter accompanying the pursuit; renders Hebrew חָנַן; the simplex stands alongside the perfective κατέκοψαν ('they cut down completely') later in the verse.

αὐτούς

them

Accusative

direct object of κόπτοντες

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

κατεδίωκον

they were pursuing

Impf Act Indic 3 Pl · καταδιώκω

main verb (the sustained pursuit)

→ imperfect (durative: the ongoing chase)

καταδιώκω: 'pursue closely / chase down'; the perfective compound κατα- intensifies διώκω; the imperfect tense portrays the pursuit as an extended action stretching across the named geography; renders Hebrew הִלָּךְ.

ἕως

as far as

preposition + genitive (spatial limit of pursuit)

ἕως: 'as far as / until'; here spatial, marking the geographical reach of the pursuit; repeated three times to trace the full dispersal.

Σιδῶνος

Sidon

Genitive

genitive object of ἕως (spatial limit)

Σιδών (gen. Σιδῶνος): the great Phoenician city; here fully declined; the pursuit reaches the far northwest, 'Greater Sidon,' marking the western/coastal limit of the flight.

τῆς

the

Genitive

article (with μεγάλης)

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

μεγάλης

great

Genitive

attributive adjective (modifying Σιδῶνος: 'Greater Sidon')

μέγας (fem. gen. μεγάλης): the fixed epithet 'Greater Sidon' (cf. v. 2), distinguishing the chief Phoenician metropolis.

καὶ

and

coordinate conjunction

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

ἕως

as far as

preposition + genitive (spatial limit)

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

Μασερων

Maseron

genitive object of ἕως (indeclinable toponym)

Μασερων: LXX rendering of Hebrew מִשְׁרְפוֹתַיִם (Misrephoth-maim); indeclinable; one of the northern boundary-points of the pursuit.

καὶ

and

coordinate conjunction

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

ἕως

as far as

preposition + genitive (spatial limit)

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

τῶν

the

Genitive

article (with πεδίων)

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

πεδίων

plains

Genitive

genitive object of ἕως ('the plains of Massoch')

πεδίων (gen. pl. πεδίων): 'plain / valley'; here 'the plains of Massoch,' the third limit of the pursuit; renders Hebrew תְּקֵהַּ ('valley of') Mizpah.

Μασσωχ

Massoch

genitival modifier of πεδίων (indeclinable: 'plains of Massoch')

Μασσωχ: LXX rendering of Hebrew מִצְפָּה (Mizpeh/Mizpah); indeclinable; the valley of Mizpah below Hermon (cf. γῆν Μασσηφα, v. 3) — the eastern limit of the rout.

κατ'

toward

preposition + accusative (direction: 'toward the east', elided)

κατά + accusative: 'toward / in the direction of'; κατ'ἀνατολάς ('toward the east / eastward') fixes the orientation of the plains of Massoch.

ἀνατολάς

east / risings

Accusative

accusative object of κατά (compass direction: 'eastward')

ἀνατολή (acc. pl. ἀνατολάς): 'rising / east'; the plural is the fixed idiom for the eastern quarter; renders Hebrew קִרְיָה.

καὶ

and

coordinate conjunction

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

κατέκοψαν

they cut down

Aor Act Indic 3 Pl · κατακόπτω

main verb (the completed slaughter)

→ *constative aorist (the decisive cutting-down)*

κατακόπτω: 'cut down / cut to pieces / slaughter'; the perfective compound κατα- ('utterly') intensifies the simplex κόπτω used earlier in the verse; renders Hebrew כָּרַח / כָּרַח; the move from κόπτοντες (pursuing-and-striking) to κατέκοψαν (utterly cut down) marks the completeness of the destruction.

αὐτούς

them

Accusative

direct object of κατέκοψαν

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

ἕως

until

preposition + articular infinitive (result/extent: 'until')

ἕως: here temporal/consecutive with the articular infinitive (ἕως τοῦ ... καταλειφθῆναι), 'until there was left'; a Greek construction expressing the result-limit of the slaughter.

τοῦ

the (of the)

Genitive

article (genitive, governing the articular infinitive)

ὁ, ἡ, τό: the genitive article τοῦ substantivizes the infinitive καταλειφθῆναι, forming the ἕως τοῦ + infinitive result-construction.

μή

not

negative particle (with the infinitive)

μή: the negative proper to the infinitive; 'until there was NOT left' — the slaughter continued until total.

καταλειφθῆναι

to be left

Aor Pass Infin · καταλείπω

articular infinitive (result of the slaughter: 'until none was left')

→ aorist passive infinitive (result/extent: completeness of destruction)

καταλείπω: 'leave behind / leave remaining'; the aorist passive infinitive in the ἕως τοῦ μή construction expresses the complete annihilation — 'until not one of them was left surviving'; the leitwort of the ban (cf. οὐ κατελείφθη, vv. 11, 22).

αὐτῶν

of them

Genitive

partitive genitive (with διασσεφωμένον: 'of them a survivor')

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

διασσεφωμένον

a survivor / one saved

Perf Pass Ptcp Acc Masc Sg · διασώζω

substantivized participle (subject-accusative of the infinitive: 'a survivor')

→ perfect-passive resultative (one in the abiding state of having been saved/escaped)

διασώζω: 'bring safely through / rescue / preserve'; the perfect passive participle, substantivized, denotes 'a survivor / one who has escaped'; renders Hebrew / שְׂרִיד; 'not a survivor was left' is the total-destruction formula that anticipates the hērem-language of vv. 11–14.

9 καὶ ἐποίησεν αὐτοῖς Ἰησοῦς ὃν τρόπον ἐνετείλατο αὐτῷ κύριος τοὺς ἵππους αὐτῶν ἐνευροκόπησεν καὶ τὰ ἄρματα αὐτῶν ἐνέπρησεν ἐν πυρί

And Joshua did to them in the manner the LORD commanded him: their horses he hamstrung, and their chariots he burned with fire.

Obedience-report: Joshua executes the divine command exactly καὶ ἐποίησεν ... Ἰησοῦς

v.9 is the first instance of the chapter's obedience-refrain: ὃν τρόπον ἐνετείλατο αὐτῷ κύριος ('in the manner the LORD commanded him'). The two specific commands of v. 6 — hamstring the horses (ἐνευροκόπησεν echoing νευροκοπήσεις) and burn the chariots (ἐνέπρησεν fulfilling κατακαύσεις) — are reported as carried out verbatim. The exact correspondence of command and execution is a recurring Deuteronomistic signature of Joshua's faithfulness.

καὶ
and

narrative conjunction

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

ἐποίησεν
did

Aor Act Indic 3 Sg · ποιέω

main verb (Joshua's obedient action)

→ *constative aorist (the act of compliance)*

ποιέω: 'do / make'; renders Hebrew פָּעַל; with ὃν τρόπον it forms the obedience-formula 'did just as [the LORD] commanded' — a signature of Joshua's covenant fidelity throughout the book.

αὐτοῖς
to them

Dative

dative of disadvantage (the defeated enemy)

αὐτός (dat. pl. αὐτοῖς): the dative of the persons acted upon — Joshua 'did to them' what the LORD commanded, i.e. hamstrung their horses and burned their chariots.

Ἰησοῦς
Joshua

Nominative

subject

Ἰησοῦς: declined Greek form of Joshua; the obedient agent of the divine command.

ὃν

which

Accusative

relative pronoun (with τρόπον: 'in which manner')

ὃς (acc. ὃν): relative pronoun; in the fixed phrase ὃν τρόπον ('in the manner which / just as'), an accusative-of-respect idiom rendering Hebrew רַשָׁמַיִם; the formula recurs at vv. 12, 15.

τρόπον

manner / way

Accusative

accusative of respect (with ὃν: 'in the manner that')

τρόπος: 'manner / way'; ὃν τρόπον is an adverbial accusative ('in the way that, just as'); the standard LXX comparison-formula introducing the correspondence of obedience to command.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause (the prior divine command)

→ **constative aorist (the completed act of commanding)**

ἐντέλλομαι: 'command / charge / give orders'; deponent middle; renders Hebrew הִצַּו; the standard LXX verb for authoritative command, here of the LORD's order to Joshua in v. 6; the same verb governs the Moses-refrain at vv. 15, 23.

αὐτῷ

him

Dative

dative indirect object (recipient of the command: Joshua)

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

κύριος

LORD

Nominative

subject of ἐνετείλατο (the commanding God)

κύριος: rendering of the Tetragrammaton יהוה; the LORD as the source of the command Joshua obeys.

τοὺς

the

Accusative

article (with ἵππους)

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

ἵππους

horses

Accusative

direct object of ἐνευροκόπησεν (fronted, as in v. 6)

ἵππος (acc. pl. ἵππους): 'horse'; the fronting of 'their horses' exactly mirrors the word-order of the command in v. 6, underscoring the verbatim obedience.

αὐτῶν

their

Genitive

genitive of possession (modifying ἵππους)

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

ἐνευροκόπησεν

he hamstring

Aor Act Indic 3 Sg · ἐννευροκοπέω/
νευροκοπέω

main verb (execution of the hamstringing command)

→ constative aorist (the completed hamstringing)

νευροκοπέω (here with intensive ἐν-/augment, ἐνευροκόπησεν): 'hamstring / hough', lit. 'cut the sinew' (νεῦρον + κόπτω); the aorist fulfills the command νευροκοπήσεις of v. 6 verbatim; renders Hebrew רָקַע; the LORD's deliberate destruction of the enemy's cavalry-power, in keeping with Israel's prohibition on trusting in horses (Deut 17:16; Ps 20:7).

καὶ

and

coordinate conjunction

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

τὰ

the

Accusative

article (with ἄρματα)

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

ἄρματα

chariots

Accusative

direct object of ἐνέπρησεν

ἄρμα (acc. pl. ἄρματα): 'chariot'; the second object of execution, matching the command of v. 6; the burning of the chariots removes the enemy's elite weapon and forecloses Israelite reliance on it.

αὐτῶν

their

Genitive

genitive of possession (modifying ἄρματα)

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

ἐνέπρησεν

he burned

Aor Act Indic 3 Sg · ἐμπύρημι/ἐμπρήθω

main verb (execution of the burning command)

→ constative aorist (the completed burning)

ἐμπύρημι (ἐμπρήθω): 'set on fire / burn up'; the aorist ἐνέπρησεν fulfills the command κατακαύσεις of v. 6 (the LXX varies the verb for 'burn' between command and execution); renders Hebrew רָאָץ; the same verb recurs for the burning of Hazor (vv. 11, 13).

ἐν

with / in

preposition + dative (instrumental: 'with fire')

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

πυρί

fire

Dative

dative of instrument (ἐν πυρί: 'with fire')

πῦρ (dat. πυρί): 'fire'; ἐν πυρί renders Hebrew שֶׁ֫נִי; the burning of the war-materiel signs the victory as the LORD's own.

10 καὶ ἀπεστράφη Ἰησοῦς ἐν τῷ καιρῷ ἐκείνῳ καὶ κατελάβετο Ἀσωρ καὶ τὸν βασιλέα αὐτῆς ἣν δὲ Ἀσωρ τὸ πρότερον ἄρχουσα πασῶν τῶν βασιλειῶν τούτων

And Joshua turned back at that time and seized Hazor and its king; now Hazor was formerly ruling over all these kingdoms.

Narrative advance: the capture of Hazor, head of the kingdoms

καὶ ἀπεστράφη Ἰησοῦς

v.10 turns from the open-field rout to the capture of the coalition's capital. The temporal phrase ἐν τῷ καιρῷ ἐκείνῳ ('at that time') is a Deuteronomistic narrative seam (cf. v. 21). The parenthetical ἣν δὲ Ἀσωρ ... ἄρχουσα πασῶν τῶν βασιλειῶν τούτων ('Hazor was formerly ruling over all these kingdoms') explains the strategic weight of the conquest: the head of the confederacy has fallen.

καὶ

and

narrative conjunction

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

ἀπεστράφη

turned back

Aor Pass Indic 3 Sg · ἀποστρέφω

main verb (Joshua wheels back to Hazor)

→ constative aorist (the act of turning back)

ἀποστρέφω (aor. pass. with active sense): 'turn back / return'; renders Hebrew בּוּשׁ; Joshua wheels from the pursuit back to the coalition's home city, Hazor, to capture it.

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: declined Greek form of Joshua.

ἐν

in / at

preposition + dative (temporal)

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

τῷ

the

Dative

article (with καιρῷ)

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

καιρῷ

time

Dative

dative of time ('at that time')

καιρός: 'time / season / appointed moment'; the phrase ἐν τῷ καιρῷ ἐκείνῳ ('at that time') is a Deuteronomistic narrative marker (cf. v. 21), rendering Hebrew כִּזְמַן הַהוּא.

ἐκείνῳ

that

Dative

demonstrative adjective (modifying καιρῷ: 'that time')

ἐκεῖνος: 'that'; the demonstrative fixes the capture of Hazor to the same campaign-time as the battle at Merom.

καὶ

and

coordinate conjunction

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

κατελάβετο

seized / captured

Aor Mid Indic 3 Sg · καταλαμβάνω

main verb (the capture of Hazor)

→ *constative aorist (the act of seizing the city)*

καταλαμβάνω: 'seize / capture / overtake'; the perfective compound κατα- marks the decisive taking of the city; renders Hebrew טָרַף; the middle voice is common in the LXX for military capture.

Ασωρ

Hazor

direct object of κατελάβετο (indeclinable toponym)

Ασωρ: indeclinable; the chief city of the northern coalition; its capture is the climax of the campaign, as the parenthetical immediately explains.

καὶ

and

coordinate conjunction

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

τὸν

the

Accusative

article (with βασιλέα)

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

βασιλέα

king

Accusative

direct object of κατελάβετο (coordinate with Ασωρ)

βασιλεύς (acc. βασιλέα): the king of Hazor — Jabin (v. 1) — captured along with his city; the fall of king and capital together signals the end of the confederacy's leadership.

αὐτῆς

its

Genitive

genitive of possession (feminine, agreeing with the city Hazor)

αὐτός (fem. gen. αὐτῆς): 'its'; the feminine refers to the city Hazor (cities are construed as feminine), 'its king.'

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula of the parenthetical (periphrastic with ἄρχουσα)

→ *imperfect (durative past state)*

εἰμί (impf. ἦν): 'be'; the imperfect introduces the explanatory background-note; with the participle ἄρχουσα it forms a periphrastic construction, 'was ruling.'

δὲ

now

narrative continuative (post-positive, introducing parenthetical)

δὲ: post-positive particle introducing the explanatory aside about Hazor's former preeminence.

Ἀσωρ

Hazor

subject of the parenthetical (indeclinable)

Ἀσωρ: indeclinable; subject of the background-clause explaining its former dominance.

τὸ

the

Accusative

article (with πρότερον, adverbial accusative)

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

πρότερον

formerly

Accusative

adverbial accusative ('formerly / previously')

πρότερος (neut. τὸ πρότερον): 'former / earlier'; the articular neuter τὸ πρότερον functions adverbially, 'formerly / before'; renders Hebrew דִּינִיָּךְ; signals that Hazor's supremacy is now ended.

ἄρχουσα

ruling

Pres Act Ptcp Nom Fem Sg · ἄρχω

predicate participle (periphrastic with ἦν: 'was ruling')

→ present participle (ongoing past dominion, in periphrasis)

ἄρχω: 'rule / be first / govern'; the feminine present participle (agreeing with the city Ἀσωρ) forms a periphrastic imperfect with ἦν — 'Hazor was ruling'; renders Hebrew שָׂרָא ('head'), here verbalized: Hazor was 'head of all these kingdoms.'

πασῶν

all

Genitive

attributive adjective (modifying βασιλειῶν: 'all the kingdoms')

πᾶς (fem. gen. pl. πασῶν): 'all'; underscores the comprehensiveness of Hazor's former hegemony over the northern kingdoms.

τῶν

the

Genitive

article (with βασιλειῶν)

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

βασιλειῶν

kingdoms

Genitive

genitive object of ἄρχουσα ('ruling over the kingdoms')

βασιλεία (gen. pl. βασιλειῶν): 'kingdom / kingship / royal domain'; ἄρχω governs the genitive ('rule over'); Hazor presided over 'all these kingdoms,' explaining why its fall is decisive for the whole north.

τούτων

these

Genitive

demonstrative adjective (modifying βασιλειῶν: 'these kingdoms')

οὗτος (gen. pl. τούτων): 'these'; points to the coalition-kingdoms enumerated in vv. 1–3, framing them as a defeated, identifiable set.

11 καὶ ἀπέκτειναν πᾶν ἔμπνέον ἐν αὐτῇ ἐν ξίφει καὶ ἐξωλέθρευσαν πάντας καὶ οὐ κατελείφθη ἐν αὐτῇ ἔμπνέον καὶ τὴν Ἀσωρ ἐνέπρησαν ἐν πυρί

And they killed every living thing in it with the sword and utterly destroyed them all, and there was not left in it anything that breathed; and Hazor they burned with fire.

Execution of the ban (ḥērem) against Hazor

καὶ ἀπέκτειναν

v.11 enacts the ḥērem on Hazor: every 'breathing thing' (πᾶν ἔμπνέον) is killed by the sword and 'utterly destroyed' (ἐξωλέθρευσαν), with the total-destruction formula οὐ κατελείφθη ... ἔμπνέον ('nothing that breathed was left') echoing v. 8. The verb ἐξολεθρεύω is the LXX's standard rendering of the Hebrew ḥērem-root (חָרַם), and recurs as the chapter's leitwort (vv. 12, 14, 20, 21). Hazor alone, as the head city, is burned.

καὶ

and

narrative conjunction

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

ἀπέκτειναν

they killed

Aor Act Indic 3 Pl · ἀποκτείνω

main verb (the slaughter of Hazor's inhabitants)

→ constative aorist (the act of killing)

ἀποκτείνω: 'kill / put to death'; renders Hebrew חָרַם / גָּרַם; the verb of the ban's lethal execution, here against 'every breathing thing' in Hazor.

πᾶν

every

Accusative

adjective (modifying ἔμπνέον: 'every breathing thing')

πᾶς (neut. acc. πᾶν): 'every / all'; the totalizing πᾶν ἔμπνέον leaves no living being exempt — the comprehensive scope proper to the ḥērem.

ἔμπνέον

breathing thing

Pres Act Ptcp Acc Neut Sg · ἐμπνέω

substantivized participle (direct object: 'everything that breathes')

→ present participle (substantial: 'a breathing/living thing')

ἐμπνέω: 'breathe in / be alive'; the substantivized neuter participle πᾶν ἔμπνέον ('every breathing thing') renders Hebrew כָּל הַנְּשָׁמָה / כָּל הַנְּפֶשֶׁת ('all that has breath'), the standard ḥērem-formula for total destruction (cf. Deut 20:16; Josh 10:40).

ἐν

in

preposition + dative (locative)

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

αὐτῇ

it

Dative

dative object of ἐν (feminine: 'in it', the city)

αὐτός (fem. dat. αὐτῇ): 'it'; refers to the city Hazor (feminine), 'in it.'

ἐν

with

preposition + dative (instrumental: 'with the sword')

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

ξίφει

sword

Dative

dative of instrument (ἐν ξίφει: 'with the sword')

ξίφος (dat. ξίφει): 'sword'; ἐν ξίφει ('with the sword') renders Hebrew בַּחֶרֶם; the sword is the instrument of the ḥērem-slaughter; cf. the parallel ἐν στόματι ξίφους ('by the edge of the sword') at v. 12.

καὶ

and

coordinate conjunction

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

ἐξολέθρυσαν

they utterly destroyed

Aor Act Indic 3 Pl · ἐξολέθρεύω

main verb (the devoting-to-destruction / ḥērem)

→ constative aorist (the completed devotion to destruction)

ἐξολέθρεύω: 'utterly destroy / exterminate'; the perfective compound ἐξ- intensifies όλεθρεύω; the LXX's standard rendering of the Hebrew ḥērem-root דָּרַם (Hiphil דָּרַם, 'devote to destruction'); the chapter's theological leitwort (vv. 11, 12, 14, 20 ×2, 21 ×2), tying the slaughter to the divine command of total devotion.

πάντας

all

Accusative

substantivized adjective (direct object: 'them all')

πᾶς (masc. acc. pl. πάντας): 'all'; the masculine plural shifts from the collective neuter ἑμπνέον to the people as persons — 'they destroyed them all.'

καὶ

and

coordinate conjunction

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

οὐ

not

negative particle (with κατελείφθη)

οὐ: the negative of fact; οὐ κατελείφθη ('there was not left') is the total-destruction formula of the ban.

κατελείφθη

was left

Aor Pass Indic 3 Sg · καταλείπω

main verb (the no-survivor formula)

→ **constative aorist passive (resultant fact: none remained)**

καταλείπω: 'leave behind / leave remaining'; the aorist passive κατελείφθη in 'nothing that breathed was left in it' is the hērem total-destruction formula (cf. v. 8, ἕως τοῦ μὴ καταλειφθῆναι; v. 22, οὐ κατελείφθη); renders Hebrew נִפְּלָה (Niphal of נָפַל).

ἐν

in

preposition + dative (locative)

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

αὐτῇ

it

Dative

dative object of ἐν ('in it', the city)

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

ἐμπνέον

breathing thing

Pres Act Ptcp Nom Neut Sg · ἐμπνέω

substantivized participle (subject of κατελείφθη: 'anything that breathed')

→ **present participle (substantival subject)**

ἐμπνέω: here as nominative subject of the passive κατελείφθη — 'no breathing thing was left'; the repetition of ἐμπνέον frames the verse (killed every breathing thing ... no breathing thing left), sealing the totality of the ban.

καὶ

and

coordinate conjunction

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

τὴν

the

Accusative

article (with the toponym Ἀσωρ, fronted object)

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

Ἀσωρ

Hazor

direct object of ἐνέπρησαν (indeclinable, articular, fronted)

Ἀσωρ: indeclinable; the articular fronted τὴν Ἀσωρ emphasizes that the city itself — uniquely among the conquered cities (cf. v. 13) — was burned, as the head of the kingdoms.

ἐνέπρησαν

they burned

Aor Act Indic 3 Pl · ἐμπύρημι/ἐμπρήθω

main verb (the burning of Hazor)

→ *constative aorist (the act of burning the city)*

ἐμπύρημι (ἐμπρήθω): 'burn up / set on fire'; the same verb used of the chariots (v. 9) and recalled at v. 13; Hazor alone among the captured cities is burned — singled out because it was 'the head of all these kingdoms' (v. 10).

ἐν

with

preposition + dative (instrumental: 'with fire')

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

πυρί

fire

Dative

dative of instrument (ἐν πυρί: 'with fire')

πῦρ (dat. πυρί): 'fire'; ἐν πυρί renders Hebrew שָׁרַף; the burning of Hazor is its definitive devotion to destruction.

12 καὶ πάσας τὰς πόλεις τῶν βασιλέων καὶ τοὺς βασιλεῖς αὐτῶν ἔλαβεν Ἰησοῦς καὶ ἀνεῖλεν αὐτοὺς ἐν στόματι ξίφους καὶ ἐξωλέθρευσαν αὐτούς ὃν τρόπον συνέταξεν Μωυσῆς ὁ παῖς κυρίου

And all the cities of the kings and their kings Joshua took, and he destroyed them with the edge of the sword and utterly destroyed them, in the manner Moses the servant of the LORD had commanded.

Summary of the wider conquest, sealed by the Moses-obedience refrain

καὶ ... ἔλαβεν Ἰησοῦς

v.12 broadens from Hazor to 'all the cities of the kings and their kings,' all taken and devoted to destruction (ἐξωλέθρευσαν). The verse closes with the second obedience-refrain — ὃν τρόπον συνέταξεν Μωυσῆς ὁ παῖς κυρίου ('as Moses the servant of the LORD commanded') — explicitly grounding the ḥērem in the Mosaic command (Deut 7:2; 20:16–17) and styling Moses with the honorific title παῖς κυρίου ('servant of the LORD').

καὶ

and

narrative conjunction

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

πάσας

all

Accusative

attributive adjective (modifying πόλεις: 'all the cities')

πᾶς (fem. acc. pl. πάσας): 'all'; the totalizing scope extends the ban from Hazor to the whole network of royal cities.

τὰς

the

Accusative

article (with πόλεις)

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

πόλεις

cities

Accusative

direct object of ἔλαβεν ('all the cities')

πόλις (acc. pl. πόλεις): 'city'; renders Hebrew גִּיּוֹן; 'the cities of the kings' are the royal seats of the coalition rulers.

τῶν

of the

Genitive

article (with βασιλέων)

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

βασιλέων

kings

Genitive

genitive of possession (modifying πόλεις: 'cities of the kings')

βασιλεύς (gen. pl. βασιλέων): the coalition kings whose royal cities Joshua now takes.

καὶ

and

coordinate conjunction

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

τοὺς

the

Accusative

article (with βασιλεῖς)

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

βασιλεῖς

kings

Accusative

direct object of ἔλαβεν (coordinate with πόλεις)

βασιλεύς (acc. pl. βασιλεῖς): the kings themselves, taken along with their cities and then put to the sword.

αὐτῶν

their

Genitive

genitive of possession (modifying βασιλεῖς)

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Joshua captures the cities and kings)

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

λαμβάνω: 'take / seize / capture'; renders Hebrew תִּקַּח / תִּכַּח; the singular agrees with the subject Ἰησοῦς though the objects are plural; 'Joshua took' summarizes the whole sweep of conquest.

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: declined Greek form of Joshua; the agent of the conquest-summary.

καὶ
and

coordinate conjunction

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

ἀνεῖλεν
destroyed / slew

Aor Act Indic 3 Sg · ἀναιρέω

main verb (Joshua puts them to death)

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

ἀναιρέω: 'take up / do away with / kill'; renders Hebrew הָרַג / גָּרַח; a standard LXX verb for killing; here of putting the captured kings and inhabitants to death by the sword.

αὐτούς
them

Accusative

direct object of ἀνεῖλεν

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

ἐν
with / by

preposition + dative (instrumental, Hebraism: 'by the edge of the sword')

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

στόματι
edge / mouth

Dative

dative of instrument (with ξίφος: 'by the edge of the sword')

στόμα (dat. στόματι): 'mouth'; the idiom ἐν στόματι ξίφος ('by the mouth/edge of the sword') is a Hebraism rendering בִּפְי הָרַח ('according to the mouth of the sword'), i.e. putting to the sword; pervasive in the conquest narratives.

ξίφος
of the sword

Genitive

genitive (with στόματι: 'edge of the sword')

ξίφος (gen. ξίφος): 'sword'; the genitive completes the Hebraic idiom 'edge of the sword'; cf. the variant ἐν ξίφει at v. 11.

καὶ
and

coordinate conjunction

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

ἐξολέθρευσαν
they utterly destroyed

Aor Act Indic 3 Pl · ἐξολεθρεύω

main verb (the devotion to destruction)

→ **constative aorist (the completed ban)**

ἐξολεθρεύω: 'utterly destroy / exterminate'; the chapter's ḥērem leitwort (cf. v. 11); the shift from singular ἀνεῖλεν (Joshua) to plural ἐξολέθρευσαν (the people) reflects the collective execution of the ban.

αὐτούς
them

Accusative

direct object of ἐξολέθρευσαν

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

ὃν
which

Accusative

relative pronoun (with τρόπον: 'in which manner')

ὅς (acc. ὃν): in the obedience-formula ὃν τρόπον ('just as'); cf. vv. 9, 15.

τρόπον
manner

Accusative

accusative of respect (with ὃν: 'just as')

τρόπος: 'manner / way'; ὃν τρόπον introduces the Moses-obedience refrain — the ban is executed exactly as Moses commanded.

συνέταξεν
commanded / ordered

Aor Act Indic 3 Sg · συντάσσω

verb of relative clause (Moses' prior command)

→ **constative aorist (the completed act of commanding)**

συντάσσω: 'arrange / order / command'; renders Hebrew הָצַח; the LXX often uses συντάσσω for authoritative Mosaic command; the obedience-refrain grounds the ḥērem in the law of Moses (Deut 7:2; 20:16–17); the verb recurs at v. 15 (×2).

Μωυσῆς

Moses

Nominative

subject of συνέταξεν

Μωυσῆς: declined Greek form of Hebrew מֹשֶׁה; the mediator of the command Joshua and Israel obey; styled here ὁ παῖς κυρίου ('the servant of the LORD').

ὁ

the

Nominative

article (with παῖς, in apposition to Μωυσῆς)

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

παῖς

servant / child

Nominative

nominative in apposition to Μωυσῆς ('the servant of the LORD')

παῖς: 'servant / child / attendant'; renders Hebrew טַף; the honorific title ὁ παῖς κυρίου ('the servant of the LORD') is Moses' standard epithet (cf. Josh 1:1–2, 7; 14:7); the same title (παῖς / δοῦλος κυρίου) feeds the later Servant-theology (Isa 42; 52–53).

κυρίου

of the LORD

Genitive

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

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; the genitive κυρίου completes Moses' title 'servant of the LORD,' locating his command-authority in his covenant relationship to YHWH.

13 ἀλλὰ πάσας τὰς πόλεις τὰς κεχωματισμένας οὐκ ἐνέπρησεν Ἰσραὴλ πλὴν Ἀσωρ μόνην ἐνέπρησεν Ἰησοῦς

But all the cities built on mounds Israel did not burn; only Hazor alone did Joshua burn.

Contrastive qualification: the mound-cities were spared from burning ἀλλὰ ... οὐκ ἐνέπρησεν

v.13 qualifies v. 12 with an adversative ἀλλά: although the inhabitants were destroyed, the 'mound-cities' (αἱ πόλεις αἱ κεχωματισμέναι, cities standing on their tells/earthworks) were not burned — they were to be inhabited (cf. Deut 6:10–11). The exception is marked with πλὴν ... μόνην: Hazor alone was burned, because it was the head of the kingdoms (v. 10). The verse distinguishes the herem on persons from the preservation of usable cities.

ἀλλὰ

but

strong adversative conjunction

ἀλλά: 'but / however'; the strong adversative qualifies the total-destruction picture of v. 12 — the people were destroyed, but the cities themselves (except Hazor) were left standing.

πάσας

all

Accusative

attributive adjective (modifying πόλεις)

πάς (fem. acc. pl. πάσας): 'all'; here within the negation — 'all the mound-cities Israel did NOT burn,' i.e. burned none of them.

τὰς

the

Accusative

article (with πόλεις)

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

πόλεις

cities

Accusative

direct object of ἐνέπρησεν

πόλις (acc. pl. πόλεις): 'city'; the fortified settlements of the conquered region, distinguished here by their construction on tells.

τὰς

the (ones)

Accusative

article (attributive, with *κεχωματισμένας*)

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

κεχωματισμένας

built on mounds / fortified with earthworks

Perf Pass Ptcp Acc Fem Pl · χωματίζω

attributive participle (modifying πόλεις: 'the mound-built cities')

→ perfect-passive resultative (in the abiding state of having been mounded/embanked)

χωματίζω: 'heap up with earth / build on a mound (χώμα)'; the perfect passive participle αἱ κεχωματισμέναι ('those built upon their mounds/earthworks') renders Hebrew עָרֵי הַמְּדִינֹת עַל-תְּלָתָם ('the cities standing on their mound/tell'); a technical archaeological term for cities perched on accumulated occupation-mounds, preserved intact for Israelite settlement.

οὐκ

not

negative particle (with *ἐνέπρησεν*)

οὐκ: the negative of fact; 'Israel did NOT burn' the mound-cities — they were spared for habitation.

ἐνέπρησεν

burned

Aor Act Indic 3 Sg · ἐμπίπρημι/ἐμπρήθω

main verb (negated: 'did not burn')

→ constative aorist (negated act of burning)

ἐμπίπρημι (ἐμπρήθω): 'burn up'; here negated — the mound-cities were not burned; the same verb is then used positively of Hazor in the second clause, sharpening the exception.

Ισραηλ

Israel

subject (indeclinable)

Ισραηλ: indeclinable; the collective subject — 'Israel did not burn'; the alternation with Ἰησοῦς (second clause) shows leader and people acting as one.

πλὴν

except

exceptive particle (introducing the sole exception)

πλὴν: 'except / only / nevertheless'; marks the single exception to the no-burning rule; renders Hebrew וְכִּי / קִלְכֵּם.

Ασωρ

Hazor

direct object of the second *ἐνέπρησεν* (indeclinable)

Ασωρ: indeclinable; the sole city burned, because it was 'the head of all these kingdoms' (v. 10); its burning is its definitive devotion to destruction.

μόνην

alone

Accusative

attributive/appositional adjective (with Ασωρ: 'Hazor alone')

μόνος (fem. acc. μόνην): 'alone / only'; intensifies the exception — Hazor and Hazor only was burned; renders Hebrew הַיָּחִידָה.

ἐνέπρησεν

burned

Aor Act Indic 3 Sg · ἐμπίπρημι/ἐμπρήθω

main verb (positive: 'Joshua did burn')

→ *constative aorist (the act of burning Hazor)*

ἐμπίπρημι (ἐμπρήθω): the repetition of the verb (negated of the mound-cities, affirmed of Hazor) is a deliberate rhetorical antithesis sealing the exception.

Ἰησοῦς

Joshua

Nominative

subject (of the second clause)

Ἰησοῦς: declined Greek form of Joshua; the subject of the burning of Hazor, paired with 'Israel' of the first clause.

14 καὶ πάντα τὰ σκῦλα αὐτῆς ἐπρονόμευσαν ἑαυτοῖς οἱ υἱοὶ Ἰσραὴλ αὐτοὺς δὲ πάντας ἐξωλέθρευσαν ἐν στόματι ξίφους ἕως ἀπώλεσεν αὐτούς οὐ κατέλιπον ἐξ αὐτῶν οὐδὲ ἓν ἐμπνέον

And all its spoil the sons of Israel plundered for themselves; but all the people themselves they utterly destroyed with the edge of the sword, until he destroyed them; they left of them not even one breathing thing.

Distinction between spoil (kept) and persons (devoted to destruction) καὶ ... ἐπρονόμευσαν

v.14 draws the standard *hērem*-distinction: the property/spoil (τὰ σκῦλα) Israel takes for itself (ἑαυτοῖς), but the people (αὐτοὺς ... πάντας) are wholly devoted to destruction (ἐξωλέθρευσαν). The δέ contrasts plunder kept with persons destroyed. The closing οὐ κατέλιπον ... οὐδὲ ἓν ἐμπνέον ('they left not even one breathing thing') restates the total-destruction formula of vv. 8 and 11.

καὶ

and

narrative conjunction

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

πάντα

all

Accusative

attributive adjective (modifying σκῦλα: 'all the spoil')

πᾶς (neut. acc. pl. πάντα): 'all'; the totality of the captured booty taken as plunder.

τὰ

the

Accusative

article (with σκῦλα)

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

σκῦλα

spoil / plunder

Accusative

direct object of ἐπρονόμεισαν

σκῦλον (pl. σκῦλα): 'spoil / booty / plunder'; renders Hebrew לָזַב; the movable property of the conquered cities, which Israel was permitted to keep (cf. Deut 20:14) even when the people were placed under the ban.

αὐτῆς

its

Genitive

genitive of possession (feminine: 'its spoil', the city's)

αὐτῆς (fem. gen. αὐτῆς): 'its'; refers collectively to the city/cities (feminine); the spoil belonging to them.

ἐπρονόμεισαν

they plundered

Aor Act Indic 3 Pl · προνομεύω

main verb (Israel takes the spoil)

→ *constative aorist (the act of plundering)*

προνομεύω: 'forage / take as plunder / despoil'; renders Hebrew נָלַח; the verb for legitimately seizing the movable booty of a conquered enemy; the middle-reflexive sense is reinforced by ἑαυτοῖς ('for themselves').

ἑαυτοῖς

for themselves

Dative

reflexive pronoun (dative of advantage: 'for themselves')

ἑαυτοῦ (dat. pl. ἑαυτοῖς): 'themselves'; the reflexive dative of advantage marks the spoil as kept for Israel's own benefit — the property is not banned, only the persons.

οἱ

the

Nominative

article (with υἱοί)

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

υἱοί

sons

Nominative

subject (οἱ υἱοὶ Ἰσραὴλ: 'the sons of Israel')

υἱός (nom. pl. υἱοί): 'son'; the phrase οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') renders Hebrew לְאֶזְרָאֵל בְּנֵי, the standard designation of the covenant people.

Ἰσραὴλ

Israel

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

Ἰσραὴλ: indeclinable; here genitival with υἱοί, 'the sons of Israel.'

αὐτοὺς

them

Accusative

direct object of ἐξωλέθρευσαν (fronted, contrastive: the persons)

αὐτοὺς (acc. pl. αὐτούς): 'them'; the fronted pronoun (with δέ) contrasts the persons — devoted to destruction — with the spoil that was kept.

δὲ

but

adversative particle (post-positive: contrasting persons with spoil)

δέ: post-positive; here mildly adversative, marking the contrast between the spoil (kept) and the people (destroyed).

πάντας

all

Accusative

attributive adjective (with αὐτούς: 'them all')

παῖς (masc. acc. pl. πάντας): 'all'; the totality of the human population, none exempt from the ban.

ἐξολέθρυσαν

they utterly destroyed

Aor Act Indic 3 Pl · ἐξολέθρεύω

main verb (the ban on persons)

→ **constative aorist** (the completed devotion to destruction)

ἐξολέθρεύω: 'utterly destroy / exterminate'; the chapter's hērem leitwort (cf. vv. 11, 12, 20, 21); the persons are devoted to destruction while their goods are spared.

ἐν

with / by

preposition + dative (instrumental Hebraism: 'by the edge of the sword')

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

στόματι

edge / mouth

Dative

dative of instrument (with ξίφος: 'by the edge of the sword')

στόμα (dat. στόματι): 'mouth'; the Hebraism ἐν στόματι ξίφους ('by the mouth/edge of the sword', בִּפְּי הַחֶבֶר); cf. v. 12.

ξίφους

of the sword

Genitive

genitive (with στόματι: 'edge of the sword')

ξίφος (gen. ξίφους): 'sword'; completes the Hebraic idiom of putting to the sword.

ἕως

until

temporal conjunction (introducing result-clause)

ἕως: 'until'; here temporal/consecutive with the finite verb ἀπώλεσεν, expressing the extent of the destruction ('until he destroyed them').

ἀπώλεσεν

he destroyed

Aor Act Indic 3 Sg · ἀπόλλυμι

verb of the ἕως-clause (the completed destruction)

→ **constative aorist** (the destruction brought to its end)

ἀπόλλυμι: 'destroy / ruin / annihilate'; renders Hebrew דָּבַח (Hiphil) / דָּמַשׁ; the singular subject (Joshua, or Israel collectively) marks the destruction as carried through to completion.

αὐτούς

them

Accusative

direct object of ἀπώλεσεν

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

οὐ

not

negative particle (with κατέλιπον)

οὐ: the negative; with οὐδέ ... ἔν ('not even one') forms the emphatic no-survivor formula.

κατέλιπον

they left

Aor Act Indic 3 Pl · καταλείπω

main verb (negated: 'they left none')

→ **constative aorist** (negated act of leaving survivors)

καταλείπω: 'leave behind / leave remaining'; the active here (contrast the passive κατελείφθη, v. 11) — 'they left none of them'; the total-destruction formula recurs throughout the chapter.

ἐξ

of / from

preposition + genitive (partitive: 'of them')

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

αὐτῶν

them

Genitive

partitive genitive (object of ἐξ: 'of them')

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

οὐδὲ

not even

intensive negative conjunction ('not even')

οὐδέ: 'not even / and not'; intensifies the negation with ἔν — 'not even one'; renders Hebrew $\text{אֲף} \dots \text{כֹּל} / \text{אֲף} \dots \text{אֶחָד}$.

ἓν

one

Accusative

numeral (with ἔμπνέον: 'one breathing thing')

εἷς (neut. ἓν): 'one'; with the negation, 'not even one breathing thing'; the singular sharpens the totality of the destruction to its absolute limit.

ἔμπνέον

breathing thing

Pres Act Ptcp Acc Neut Sg · ἔμπνέω

substantivized participle (object of κατέλιπον: 'a breathing thing')

→ present participle (substantival)

ἔμπνέω: 'breathe / be alive'; the substantivized neuter participle πᾶν/ἓν ἔμπνέον ('any/one breathing thing') is the ḥērem total-destruction formula (cf. v. 11), here capped with οὐδὲ ἓν for maximal emphasis: not a single living being survived.

15 ὁν τρόπον συνέταξεν κύριος τῷ Μωυσῇ τῷ παιδὶ αὐτοῦ καὶ Μωυσῆς ὡσαύτως ἐνετείλατο τῷ Ἰησοὶ καὶ οὕτως ἐποίησεν Ἰησοῦς οὐ παρέβη οὐδὲν ἀπὸ πάντων ὧν συνέταξεν αὐτῷ Μωυσῆς

In the manner the LORD commanded Moses his servant, so also Moses commanded Joshua, and so Joshua did; he transgressed nothing of all that Moses commanded him.

Climactic obedience-refrain: the chain of command LORD → Moses → Joshua

ὁν τρόπον συνέταξεν κύριος

v.15 is the fullest statement of the chapter's obedience-theology: a three-link chain of command — the LORD commanded Moses, Moses commanded Joshua, and Joshua did exactly so. The emphatic negative summary οὐ παρέβη οὐδὲν ('he transgressed nothing') of all that was commanded crowns Joshua as the model of perfect Deuteronomic obedience (cf. Deut 31:7–8; Josh 1:7–8), in deliberate contrast to the disobedience that will mar later generations.

ὃν

which

Accusative

relative pronoun (with *τρόπον*: 'in which manner')

ὃς (acc. ὃν): in the obedience-formula ὃν *τρόπον* ('just as'); the third occurrence in the chapter (vv. 9, 12, 15).

τρόπον

manner

Accusative

accusative of respect (with ὃν: 'just as')

τρόπος: 'manner / way'; ὃν *τρόπον* introduces the climactic command-chain LORD → Moses → Joshua.

συνέταξεν

commanded

Aor Act Indic 3 Sg · συντάσσω

verb of relative clause (the LORD's command to Moses)

→ constative aorist (the completed command)

συντάσσω: 'order / command'; renders Hebrew *וַיִּצַּח*; the first link of the chain — the LORD's command to Moses, the foundation of the whole conquest-obedience.

κύριος

LORD

Nominative

subject of *συνέταξεν* (the commanding God)

κύριος: rendering of the Tetragrammaton *יהוה*; the ultimate source of the command-chain.

τῷ

the / to

Dative

article (with *Μωσῆ*)

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

Μωσῆ

Moses

Dative

dative indirect object (recipient of the LORD's command)

Μωσῆς (dat. Μωσῆ): declined Greek form of Hebrew *מֹשֶׁה*; the recipient of the divine command, styled 'his servant.'

τῷ

the

Dative

article (with *παιδί*, in apposition to *Μωσῆ*)

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

παιδί

servant

Dative

dative in apposition to *Μωσῆ* ('his servant')

παῖς (dat. παιδί): 'servant / child'; renders Hebrew *עֶבֶד*; Moses' honorific 'servant of the LORD' (cf. v. 12); here with the possessive αὐτοῦ ('his servant').

αὐτοῦ

his

Genitive

genitive of possession (the LORD's: 'his servant')

αὐτός (gen. αὐτοῦ): 'his'; refers to the LORD — Moses is 'his servant,' grounding Moses' authority in his relation to YHWH.

καὶ

and

coordinate conjunction (linking the second command-link)

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

Μωσῆς

Moses

Nominative

subject of *ἐνετείλατο* (the second link: Moses → Joshua)

Μωσῆς: declined Greek form of Moses; now the one who commands, passing the LORD's charge to Joshua.

ὡσαύτως

likewise / in the same way

adverb of manner ('in the same way')

ὡσαύτως: 'likewise / in the same manner'; underscores the exact fidelity of transmission — Moses commanded Joshua precisely as the LORD had commanded Moses; renders Hebrew *וְכֵן*.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (Moses' command to Joshua)

→ **constative aorist (the completed command)**

ἐντέλλομαι: 'command / charge'; deponent middle; renders Hebrew נָצַח; the second link of the command-chain (cf. v. 9, the LORD's command to Joshua); the variation συντάσσω/ἐντέλλομαι is stylistic.

τῷ

the / to

Dative

article (with Ἰησοῖ)

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

Ἰησοῖ

Joshua

Dative

dative indirect object (recipient of Moses' command)

Ἰησοῦς (dat. Ἰησοῖ): declined Greek form of Joshua; the recipient of Moses' charge and the executor of the LORD's command.

καὶ

and

coordinate conjunction (linking the execution)

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

οὕτως

so / thus

adverb of manner ('so / in this way')

οὕτως: 'thus / so'; correlates with ὡσαύτως — as commanded, so done; renders Hebrew כֵּן; completes the command-and-execution correspondence.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (Joshua's obedient execution)

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

ποιέω: 'do / make'; the obedience-verb (cf. v. 9); 'so Joshua did' completes the command-chain with perfect execution.

Ἰησοῦς

Joshua

Nominative

subject of ἐποίησεν

Ἰησοῦς: declined Greek form of Joshua; the obedient executor.

οὐ

not

negative particle (with παρέβη)

οὐ: the negative; with οὐδέν forms the emphatic 'he transgressed nothing!'

παρέβη

transgressed / passed over

Aor Act Indic 3 Sg · παραβαίνω

main verb (negated: 'he transgressed nothing')

→ **constative aorist (negated act of deviation)**

παραβαίνω: 'step aside / transgress / disobey'; lit. 'go alongside/past'; renders Hebrew סָוָה / עָבַר; the emphatic οὐ παρέβη οὐδέν ('he deviated in nothing') is the superlative commendation of Joshua's obedience — a Deuteronomic ideal (cf. Deut 17:20; Josh 1:7).

οὐδέν

nothing

Accusative

direct object (with παρέβη: 'he transgressed nothing')

οὐδείς (neut. οὐδέν): 'nothing / not one thing'; the accusative of the thing not transgressed; the double negative (οὐ ... οὐδέν) is emphatic, as in Hebrew.

ἀπὸ

of / from

preposition + genitive (partitive: 'of all that')

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

πάντων

all

Genitive

substantivized adjective (genitive: 'all the things')

πᾶς (gen. pl. πάντων): 'all'; 'nothing of all that Moses commanded' — the totality of the Mosaic charge was fully kept.

ὧν

which

Genitive

relative pronoun (genitive by attraction: 'which [things]')

ὅς (gen. pl. ὧν): relative pronoun, genitive by attraction to its antecedent πάντων; 'all that Moses commanded him.'

συνέταξεν

commanded

Aor Act Indic 3 Sg · συντάσσω

verb of relative clause (the totality of Moses' command)

→ **constative aorist (the completed commanding)**

συντάσσω: 'command / order'; the second use of this verb in the verse, here summarizing the full body of Moses' instructions which Joshua kept without deviation.

αὐτῷ

him

Dative

dative indirect object (recipient: Joshua)

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

Μωσῆς

Moses

Nominative

subject of the second συνέταξεν

Μωσῆς: declined Greek form of Moses; the closing word names Moses again, framing the verse with the Mosaic authority that bookends Joshua's obedience.

16 καὶ ἔλαβεν Ἰησοῦς πᾶσαν τὴν γῆν τὴν ὄρεινὴν καὶ πᾶσαν τὴν Ναγεβ καὶ πᾶσαν τὴν γῆν Γοσομ καὶ τὴν πεδινὴν καὶ τὴν πρὸς δυσμαῖς καὶ τὸ ὄρος Ἰσραηλ καὶ τὰ ταπεινά

And Joshua took all the land — the hill country and all the Negeb and all the land of Goshen and the lowland and the region toward the west and the mountain of Israel and its lowlands.

Conquest summary: the comprehensive territorial inventory

καὶ ἔλαβεν Ἰησοῦς

v.16 begins the great conquest-summary (vv. 16–23) with a topographical inventory of 'all the land' Joshua took — hill country, Negeb, land of Goshen, lowland, western region, the mountain of Israel, and its lowlands. The piling-up of πᾶσαν ('all') and the standard zone-list (highland/Negeb/lowland/slopes) signal the totality of the conquest, fulfilling the land-promise to the patriarchs.

καὶ
and

narrative conjunction

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

ἔλαβεν
took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Joshua takes the whole land)

→ **constative aorist** (the comprehensive act of taking)

λαμβάνω: 'take / seize'; renders Hebrew תָּקַח; the summary verb 'Joshua took all the land' (repeated at v. 23) frames the whole conquest-summary; cf. ἔλαβεν at v. 12.

Ἰησοῦς
Joshua

Nominative

subject

Ἰησοῦς: declined Greek form of Joshua; agent of the comprehensive conquest.

πάντα
all

Accusative

attributive adjective (modifying γῆν: 'all the land')

πᾶς (fem. acc. πάντα): 'all'; the repeated πάντα throughout the verse stresses the totality of the territory conquered.

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 ἔλαβεν ('all the land')

γῆ (acc. γῆν): 'land / earth'; renders Hebrew אֶרֶץ; 'all the land' is then specified by the zone-list that follows.

τὴν
the

Accusative

article (attributive, with ὄρεινῃν)

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

ὄρεινῃν
hill country

Accusative

substantivized adjective (in apposition to γῆν: 'the hill country')

ὄρεινή: 'hill country / highlands'; the first topographical zone; renders Hebrew הַר; cf. vv. 2, 7, 21.

καὶ
and

coordinate conjunction

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

πάντα
all

Accusative

attributive adjective (with τὴν Ναγεβ)

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

τὴν
the

Accusative

article (with the toponym Ναγεβ)

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

Ναγεβ
Negeb / south

accusative object (indeclinable transliterated region, articular)

Ναγεβ: transliteration of Hebrew נֶגֶב ('Negeb / south / dry land'); indeclinable; the arid southland; the LXX transliterates rather than rendering 'south,' treating it as a proper region-name.

καὶ
and

coordinate conjunction

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

πᾶσαν
all

Accusative

attributive adjective (with γῆν Γοσομ)

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

τὴν
the

Accusative

article (with γῆν)

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

γῆν
land

Accusative

accusative ('the land of Goshen')

γῆ (acc. γῆν): 'land'; here 'the land of Goshen' — a region of southern Judah/Canaan (distinct from the Egyptian Goshen), named in the conquest-inventory (cf. Josh 10:41; 15:51).

Γοσομ
Goshen

genitival modifier of γῆν (indeclinable: 'land of Goshen')

Γοσομ: transliteration of Hebrew גֹּשֶׁן (Goshen); indeclinable; a district of the southern hill-country region of Judah, not the Egyptian Goshen of Genesis–Exodus.

καὶ
and

coordinate conjunction

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

τὴν
the

Accusative

article (attributive, with πεδινήν)

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

πεδινήν
lowland / plain

Accusative

substantivized adjective (region: 'the lowland')

πεδινός (fem. πεδινή): 'level / flat'; substantivized 'the lowland / plain' (sc. γῆ); renders Hebrew שְׁפֵלָה (the Shephelah); the third standard topographical zone.

καὶ
and

coordinate conjunction

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

τὴν
the (region)

Accusative

article (substantivizing the πρὸς-phrase: 'the [region] toward the west')

ὁ, ἡ, τό: the article substantivizes the prepositional phrase πρὸς δυσμαῖς as a region — 'the [land] toward the west!'

πρὸς
toward

preposition + dative (location: 'toward the west')

πρὸς + dative: 'at / toward / near'; in πρὸς δυσμαῖς ('toward the west'), the dative marks location/orientation.

δυσμαῖς
west / settings

Dative

dative object of πρὸς (compass direction: 'the west')

δυσμή (pl. δυσμαί): 'setting (of the sun) / west'; the plural is the fixed idiom for the western quarter; renders Hebrew דָּק ('seaward / west'); the counterpart to ἀνατολαί ('east', vv. 3, 8).

καὶ
and

coordinate conjunction

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

τὸ
the

Accusative

article (with ὄρος)

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

ὄρος
mountain

Accusative

accusative ('the mountain of Israel')

ὄρος: 'mountain / hill country'; 'the mountain of Israel' (τὸ ὄρος Ἰσραὴλ) renders Hebrew הַר יִשְׂרָאֵל, the central highland-massif of the land; an expression later prominent in Ezekiel ('the mountains of Israel').

Ἰσραὴλ
Israel

genitival modifier of ὄρος (indeclinable: 'mountain of Israel')

Ἰσραὴλ: indeclinable; here genitival with ὄρος, 'the mountain of Israel' — the highland heartland of the nation.

καὶ
and

coordinate conjunction

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

τὰ
the

Accusative

article (with ταπεινά)

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

ταπεινά
lowlands / low places

Accusative

substantivized adjective (region: 'the lowlands')

ταπεινός (neut. pl. τὰ ταπεινά): 'low / lowly'; substantivized 'the low places / foothills'; renders Hebrew הַפְּלִיפְּלִי; here the foothills belonging to the mountain of Israel, completing the topographical inventory of the conquered land.

17 τὰ πρὸς τῷ ὄρει ἀπὸ ὄρους Αχελ καὶ ὃ προσαναβαίνει εἰς Σηιρ καὶ ἕως Βααλγαδ καὶ τὰ πεδία τοῦ Λιβάνου ὑπὸ τὸ ὄρος τὸ Αερμων καὶ πάντας τοὺς βασιλεῖς αὐτῶν ἔλαβεν καὶ ἀνεῖλεν αὐτοὺς καὶ ἀπέκτεινεν

the parts near the mountain from Mount Achel and what ascends to Seir and as far as Baal-gad and the plains of Lebanon under Mount Hermon; and all their kings he took and destroyed them and killed them.

Continuation of the territorial inventory and summary of royal executions

τὰ πρὸς τῷ ὄρει

v.17 extends the inventory of v. 16 with the boundary-markers of the conquered land — from Mount Achel (Halak) rising to Seir in the south, to Baal-gad and the plains of Lebanon under Hermon in the far north. This south-to-north span defines the full extent of the conquest. The verse then summarizes the fate of the kings with a triad of verbs (ἔλαβεν ... ἀνεῖλεν ... ἀπέκτεινεν: took, destroyed, killed), emphasizing the totality of the royal defeat.

τὰ

the (parts)

Accusative

article (substantivizing the πρὸς-phrase: 'the parts near the mountain')

ὁ, ἡ, τό: the neuter plural article substantivizes the following prepositional phrase — 'the [regions] near the mountain'; continues the territorial inventory of v. 16.

πρὸς

near / by

preposition + dative (location: 'near the mountain')

πρὸς + dative: 'at / near / by'; locates these regions in the vicinity of the central mountain-range.

τῷ

the

Dative

article (with ὄρει)

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

ὄρει

mountain

Dative

dative object of πρὸς ('near the mountain')

ὄρος (dat. ὄρει): 'mountain'; the central highland of the land, the geographical anchor for the regions being inventoried.

ἀπὸ

from

preposition + genitive (starting point of the south-north span)

ἀπό: 'from'; with ἕως (v. 17b) it frames the full span of the conquered territory from the southern Mount Achel to northern Baal-gad.

ὄρους

mountain

Genitive

genitive object of ἀπό ('from Mount Achel')

ὄρος (gen. ὄρους): 'mountain'; 'from Mount Achel' marks the southern boundary of the conquest.

Αχελ

Achel / Halak

genitival modifier of ὄρους (indeclinable: 'Mount Achel')

Αχελ: LXX rendering of Hebrew הַר הַחֵלֶק (Mount Halak, 'the bald/smooth mountain'); indeclinable; the southern limit of the conquered land, 'that goes up to Seir.'

καὶ

and

coordinate conjunction

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

ὃ

which

Nominative

relative pronoun (neuter, subject of προσαναβαίνει: 'that which ascends')

ὃς (neut. ὃ): relative pronoun; 'that which goes up to Seir' — refers to the mountain-range/terrain that rises toward Seir, marking the southern ascent.

προσαναβαίνει

goes up / ascends

Pres Act Indic 3 Sg · προσαναβαίνω

verb of relative clause (the terrain's ascent toward Seir)

→ *gnomic/descriptive present (geographical description)*

προσαναβαίνω: 'go up toward / ascend'; the double compound (πρός + ἀνά + βαίνω) describes the terrain's rising approach toward Seir; the present is descriptive-geographical (the land 'ascends'); renders Hebrew הָעֹלֶה ('that goes up').

εἰς

to

preposition + accusative (direction of ascent)

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

Σηρ

Seir

accusative object of εἰς (indeclinable toponym)

Σηρ: transliteration of Hebrew שֵׁעִיר (Seir); indeclinable; the mountainous region of Edom to the south; marks the southern extremity of the conquered land.

καὶ

and

coordinate conjunction

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

ἕως

as far as

preposition + genitive (northern limit of the span)

ἕως: 'as far as'; here spatial, marking the northern boundary of the conquest at Baal-gad, paired with the southern ἀπό.

Βααλγαδ

Baal-gad

genitive object of ἕως (indeclinable toponym)

Βααλγαδ: transliteration of Hebrew גַּד בַּעַל (Baal-gad); indeclinable; located 'in the valley of Lebanon under Mount Hermon' (cf. 12:7; 13:5), the northern limit of the conquest.

καὶ

and

coordinate conjunction

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

τὰ

the

Accusative

article (with πεδία)

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

πεδία

plains / valley

Accusative

accusative ('the plains of Lebanon')

πεδίων (acc. pl. πεδία): 'plain / valley'; 'the plains/valley of Lebanon' (τὰ πεδία τοῦ Λιβάνου) renders Hebrew בְּקֶעֶת הַלְּבָנוֹן ('the valley of Lebanon'), the great rift-valley between the Lebanon ranges, below Hermon.

τοῦ

of the

Genitive

article (with Λιβάνου)

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

Λιβάνου

Lebanon

Genitive

genitive of relationship ('plains of Lebanon')

Λίβανος (gen. Λιβάνου): 'Lebanon'; the great mountain-range of the north; here fully declined in Greek (unlike most toponyms in the chapter); renders Hebrew לְבָנוֹן.

ὑπὸ

under

preposition + accusative (location: 'under / at the foot of')

ὑπὸ + accusative: 'under / at the foot of'; locates the plains of Lebanon beneath Mount Hermon (cf. v. 3, the Hittites 'under Hermon').

τὸ

the

Accusative

article (with ὄρος)

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

ὄρος

mountain

Accusative

accusative object of ὑπό ('under the mountain')

ὄρος: 'mountain'; here 'Mount Hermon,' the northern boundary-peak, named again (cf. v. 3) to close the south-north span.

τὸ

the

Accusative

article (in apposition, with the toponym Αερμων)

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

Αερμων

Hermon

indeclinable toponym in apposition to ὄρος ('Mount Hermon')

Αερμων: transliteration of Hebrew הַרְמֹן (Hermon); indeclinable; the snow-capped peak marking Israel's northern frontier; the articular apposition τὸ ὄρος τὸ Αερμων = 'the mountain, namely Hermon.'

καὶ

and

coordinate conjunction (shifting to the royal-execution summary)

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

πάντας

all

Accusative

attributive adjective (modifying βασιλεῖς: 'all their kings')

παῖς (masc. acc. pl. πάντας): 'all'; the totality of the kings of the conquered regions, all taken and killed.

τοὺς

the

Accusative

article (with βασιλεῖς)

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

βασιλεῖς

kings

Accusative

direct object of ἔλαβεν

βασιλεὺς (acc. pl. βασιλεῖς): the kings of all the conquered territory; their capture and execution are summarized by the verb-triad that follows.

αὐτῶν

their

Genitive

genitive of possession (modifying βασιλεῖς)

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Joshua captures the kings)

→ *constative aorist (the act of capture)*

λαμβάνω: 'take / seize / capture'; the first of the three verbs (took–destroyed–killed) summarizing the comprehensive defeat of the kings.

καὶ

and

coordinate conjunction

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

ἀνεῖλεν

destroyed / slew

Aor Act Indic 3 Sg · ἀναιρέω

main verb (Joshua puts the kings to death)

→ *constative aorist (the act of slaying)*

ἀναιρέω: 'do away with / kill'; the second verb of the triad; cf. v. 12; renders Hebrew תִּמְחֶה / הִכָּה.

αὐτούς

them

Accusative

direct object of ἀνεῖλεν

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

καὶ

and

coordinate conjunction

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

ἀπέκτεινεν

he killed

Aor Act Indic 3 Sg · ἀποκτείνω

main verb (the third verb of the execution-triad)

→ *constative aorist (the act of killing)*

ἀποκτείνω: 'kill / put to death'; the third verb of the triad (took–destroyed–killed); the accumulation of near-synonyms (ἔλαβεν, ἀνεῖλεν, ἀπέκτεινεν) rhetorically underscores the absolute finality of the kings' defeat.

18 καὶ πλείους ἡμέρας ἐποίησεν Ἰησοῦς πρὸς τοὺς βασιλεῖς τούτους τὸν πόλεμον

And for many days Joshua made war against these kings.

Temporal summary: the protracted nature of the campaign καὶ πλείους ἡμέρας

v.18 supplies a temporal gloss on the whole campaign: it was not a single battle but a protracted war 'for many days.' The fronted πλείους ἡμέρας ('for a good many days') corrects any impression of instantaneous conquest and prepares for v. 20's theological explanation of why no city sought peace.

καὶ
and

narrative conjunction

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

πλείους
many / more

Accusative

attributive adjective (modifying ἡμέρας: 'many days')

πολύς (comparative πλείων, acc. pl. πλείους): 'more / a good many'; the comparative here has elative force ('many / a long time'); renders Hebrew מְאֹדָּהּ ('many days').

ἡμέρας
days

Accusative

accusative of duration of time ('for many days')

ἡμέρα (acc. pl. ἡμέρας): 'day'; the accusative of extent of time marks the protracted duration of the war; renders Hebrew יָמִים.

ἐποίησεν
made / waged

Aor Act Indic 3 Sg · ποιέω

main verb (with τὸν πόλεμον: 'made war')

→ *constative aorist (the war viewed as a whole)*

ποιέω: 'do / make'; in the idiom ποιέω πόλεμον ('make/wage war') renders Hebrew הָקָמַתְיָהּ מִלְחָמָה; the constative aorist sums up the entire protracted campaign as one action.

Ἰησοῦς
Joshua

Nominative

subject

Ἰησοῦς: declined Greek form of Joshua; the commander of the protracted war.

πρὸς
against

preposition + accusative (hostile direction: 'against the kings')

πρὸς + accusative: here in a hostile sense, 'against'; renders Hebrew בְּ / נֹכַח in the context of warring 'with/against'.

τοὺς
the

Accusative

article (with βασιλεῖς)

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

βασιλεῖς
kings

Accusative

accusative object of πρὸς ('against these kings')

βασιλεῖς (acc. pl. βασιλεῖς): the coalition kings, against whom the long war was waged.

τούτους
these

Accusative

demonstrative adjective (modifying βασιλεῖς: 'these kings')

οὗτος (acc. pl. τούτους): 'these'; points back to the kings of the conquest-summary, framing them as the defeated set.

τὸν
the

Accusative

article (with πόλεμον)

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

πόλεμον
war

Accusative

direct object of ἐποίησεν (cognate-like object: 'made the war')

πόλεμος (acc. πόλεμον): 'war / battle'; the object of ποιέω in the idiom 'wage war'; cognate with πολέμῳ (v. 5) and πολεμουμένη (v. 23), tying the chapter's military vocabulary together — war that will finally cease in the rest of v. 23.

19 καὶ οὐκ ἦν πόλις ἣν οὐκ ἔλαβεν Ἰσραηλ πάντα ἐλάβοσαν ἐν πολέμῳ

And there was no city which Israel did not take; they took everything in war.

Totalizing summary: no city escaped capture καὶ οὐκ ἦν πόλις

v.19 caps the conquest-summary with a double-negative totalization: 'there was no city which Israel did not take' — i.e. every city was taken. (The LXX here is markedly shorter than the MT, which adds the exception of the Gibeonites who made peace.) The emphatic πάντα ἐλάβοσαν ('they took everything') with the Hellenistic third-plural ending -οσαν seals the comprehensiveness, setting up the theological explanation of v. 20.

καὶ

and

narrative conjunction

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

οὐκ

not

negative particle (with ἦν)

οὐκ: the negative; οὐκ ἦν πόλις ἣν οὐκ ἔλαβεν is a double-negative totalization — 'there was no city which they did not take,' i.e. they took every city.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (existential: 'there was [no city]')

→ **imperfect (existential statement of past fact)**

εἰμί (impf. ἦν): 'be / exist'; the existential 'there was no city' frames the totalizing claim.

πόλις

city

Nominative

subject (existential: 'no city')

πόλις: 'city'; renders Hebrew עִיר; the subject of the existential negation — 'no city' escaped capture.

ἣν

which

Accusative

relative pronoun (object of ἔλαβεν: 'which ... did not take')

ὅς (fem. acc. ἣν): relative pronoun referring to πόλις; the accusative object of the relative-clause verb ἔλαβεν.

οὐκ

not

negative particle (with ἔλαβεν, completing the double negation)

οὐκ: the second negative of the double-negative construction; 'no city which they did NOT take' = every city was taken.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

verb of relative clause (Israel's capture of each city)

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

λαμβάνω: 'take / capture'; the singular agrees with Ἰσραηλ as a collective subject; 'which Israel did not take' — within the double negation, affirming total capture.

Ἰσραηλ

Israel

subject of ἔλαβεν (indeclinable, collective)

Ἰσραηλ: indeclinable; the collective subject 'Israel,' construed with a singular verb.

πάντα

everything / all

Accusative

substantivized adjective (direct object of ἐλάβοσαν: 'all things')

πᾶς (neut. acc. pl. πάντα): 'all things / everything'; the emphatic object summarizing the totality of the captured territory and cities.

ἐλάβοσαν

they took

Aor Act Indic 3 Pl · λαμβάνω

main verb (the comprehensive taking)

→ *constative aorist (the completed total capture)*

λαμβάνω: 'take'; the third-plural aorist ἐλάβοσαν shows the characteristic Hellenistic/LXX ending -οσαν (for classical ἔλαβον), a common feature of LXX morphology; 'they took everything in war.'

ἐν

in / by

preposition + dative (manner/means: 'in/by war')

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

πολέμῳ

war / battle

Dative

dative of manner/means (ἐν πολέμῳ: 'in war')

πόλεμος (dat. πολέμῳ): 'war / battle'; ἐν πολέμῳ ('in/by war') marks the means of acquisition — every city was taken by force of arms, none by treaty (the LXX omitting the Gibeonite exception of the MT).

20 ὅτι διὰ κυρίου ἐγένετο κατισχυῖσαι αὐτῶν τὴν καρδίαν συναντᾶν εἰς πόλεμον πρὸς Ἰσραὴλ ἵνα ἐξολεθρευθῶσιν ὅπως μὴ δοθῇ αὐτοῖς ἔλεος ἀλλ' ἵνα ἐξολεθρευθῶσιν ὃν τρόπον εἶπεν κύριος πρὸς Μωυσῆν

For it was from the LORD that their heart was hardened to meet Israel in battle, that they might be utterly destroyed, so that no mercy should be given them, but that they might be utterly destroyed, in the manner the LORD said to Moses.

Theological explanation: divine hardening for the sake of the ban ὅτι διὰ κυρίου ἐγένετο

v.20 is the theological hinge of the chapter and one of the most striking divine-hardening texts in the LXX: the reason no city sought peace is that 'it was from the LORD' (διὰ κυρίου ἐγένετο) that their heart was hardened (κατισχυῖσαι ... τὴν καρδίαν) to come against Israel — ἵνα ἐξολεθρευθῶσιν ('that they might be utterly destroyed'). The doubled ἵνα-clause and the ὅπως μὴ ... ἔλεος ('that no mercy be given them') frame the destruction as the LORD's own purpose, closed by the obedience-formula ὃν τρόπον εἶπεν κύριος πρὸς Μωυσῆν. The text stands in the same theological family as the hardening of Pharaoh (Exod 4–14) and Paul's reflection in Rom 9:17–18.

ὅτι

for / because

causal conjunction (grounding v. 19)

ὅτι: 'because / for'; introduces the theological ground of v. 19 — the reason every city was taken by war (and none by peace) is the LORD's hardening of the enemy's heart.

διὰ

through / from

preposition + genitive (agency/cause: 'by/from the LORD')

διὰ + genitive: 'through / by means of'; here marking divine agency — διὰ κυρίου ('from/through the LORD') attributes the hardening directly to YHWH; renders the Hebrew causal sense 'for it was of the LORD' (הַיְהוָה מְאַחֵז).

κυρίου

LORD

Genitive

genitive object of διὰ (the agent of hardening)

κύριος (gen. κυρίου): rendering of the Tetragrammaton יהוה; διὰ κυρίου names YHWH as the agent of the hardening — the most theologically loaded phrase in the chapter, locating the enemy's obduracy in the divine will.

ἐγένετο

it came to be / it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (impersonal: 'it came about')

→ constative aorist (the hardening as an accomplished divine event)

γίνομαι (aor. ἐγένετο): 'become / happen / come to be'; here impersonal — 'it came about [from the LORD]'; renders Hebrew הָיָא; the subject is the following articular-infinitive clause ('to harden their heart').

κατισχύσαι

to harden / to strengthen

Aor Act Infin · κατισχύω

infinitive (subject of ἐγένετο: 'the hardening came about')

→ telic/explanatory aorist infinitive (the divinely-caused hardening)

κατισχύω: 'strengthen / make strong / harden'; here transitive-causative, 'to make their heart strong/obstinate'; the perfective κατα- intensifies ισχύω; the LXX uses κατισχύω where elsewhere it uses σκληρύνω (Exod) for the hardening of the heart; renders Hebrew קָיָה ('to strengthen/harden') — the same root used for Pharaoh's hardening; the divine hardening here serves the purpose of the ban.

αὐτῶν

their

Genitive

genitive of possession (modifying καρδίαν: 'their heart')

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

τὴν

the

Accusative

article (with καρδίαν)

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

καρδίαν

heart

Accusative

direct object of κατισχύσαι ('to harden their heart')

καρδία: 'heart'; renders Hebrew לֵב/לִב; in Hebrew anthropology the seat of will and resolve, not merely emotion; the hardening of the heart is the fixing of the will against Israel — here by divine agency, for the purpose of the ban.

συναντᾶν

to meet / to encounter

Pres Act Infin · συναντάω

complementary/epexegetical infinitive (purpose of the hardening: 'to meet [Israel]')

→ telic present infinitive (purpose of the hardened resolve)

συναντάω: 'meet / encounter / engage'; the infinitive expresses the result/purpose of the hardened heart — 'to come against Israel in battle'; renders Hebrew **תִּקְרָא** ('to meet/encounter'); the hardening produces hostile engagement rather than submission.

εἰς

for / into

preposition + accusative (purpose/goal: 'for battle')

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

πόλεμον

war / battle

Accusative

accusative object of εἰς ('into/for battle')

πόλεμος (acc. πόλεμον): 'war / battle'; εἰς πόλεμον ('for battle') marks the purpose of the hostile encounter; cf. v. 18.

πρὸς

against

preposition + accusative (hostile direction: 'against Israel')

πρὸς + accusative: hostile 'against'; the enemy is hardened to come 'against Israel'!

Ἰσραηλ

Israel

accusative object of πρὸς (indeclinable)

Ἰσραηλ: indeclinable; the object of the enemy's hardened hostility — the covenant people against whom they march to their own destruction.

ἵνα

in order that

purpose conjunction (introducing ἐξολεθρευθῶσιν)

ἵνα: 'in order that'; introduces the purpose-clause with the subjunctive; the divine hardening has a telos — 'that they might be utterly destroyed'; the ἵνα-clause is repeated (doubled) for emphasis.

ἐξολεθρευθῶσιν

they might be utterly destroyed

Aor Pass Subj 3 Pl · ἐξολεθρεύω

verb of purpose-clause (the goal of the hardening)

→ telic aorist passive subjunctive (the purposed destruction)

ἐξολεθρεύω: 'utterly destroy / exterminate'; the chapter's ḥērem leitwort (cf. vv. 11, 12, 14, 21), here in the divine-purpose subjunctive — the hardening was 'so that they might be devoted to destruction'; the passive ('be destroyed') with the divine ἵνα makes God the ultimate cause of the ban's fulfillment.

ὥτως

so that

purpose conjunction (introducing the negative purpose-clause)

ὥτως: 'so that / in order that'; with μή introduces a negative purpose — 'so that mercy should NOT be given them'; the hardening forecloses any peace-treaty that would have spared them.

μή

not

negative particle (with δοθῆ; negative purpose)

μή: the negative proper to the purpose-subjunctive; 'so that no mercy be given.'

δοθῆ

should be given

Aor Pass Subj 3 Sg · δίδωμι

verb of negative purpose-clause ('that mercy not be given')

→ telic aorist passive subjunctive (negated purpose)

δίδωμι (aor. pass. subj. δοθῆ): 'give'; the passive 'should be given'; the divine passive implies that mercy/peace would have come only by God's gift — and it was withheld so that the ban might be fulfilled; renders Hebrew יתן.

αὐτοῖς

to them

Dative

dative indirect object (recipients of withheld mercy)

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

ἔλεος

mercy

Nominative

subject of δοθῆ ('that mercy not be given')

ἔλεος: 'mercy / compassion'; renders Hebrew חַנּוּן / חַנּוּת; the subject of the passive δοθῆ; the withholding of mercy means no peace-treaty (as the Gibeonites obtained, ch. 9) — the enemy is hardened precisely so that no such reprieve occurs.

ἀλλ

but

adversative conjunction (elided: 'but rather')

ἀλλά: 'but / rather'; sharpens the contrast — not mercy, but utter destruction; introduces the emphatic repetition of the ἵνα-clause.

ἵνα

in order that

purpose conjunction (emphatic repetition)

ἵνα: 'in order that'; the second, emphatic ἵνα-clause repeats the purpose verbatim — a deliberate rhetorical reiteration underscoring that the destruction is the LORD's settled purpose.

ἐξολεθρευθῶσιν

they might be utterly destroyed

Aor Pass Subj 3 Pl · ἐξολεθεύω

verb of the repeated purpose-clause

→ telic aorist passive subjunctive (the purposed destruction, reiterated)

ἐξολεθεύω: the ḥērem leitwort, repeated for emphasis ('... that they might be utterly destroyed, but ... that they might be utterly destroyed'); the doubling is the LXX's way of stressing the inexorability of the divine purpose of devotion-to-destruction.

ὃν

which

Accusative

relative pronoun (with τρόπον: 'in which manner')

ὃς (acc. ὃν): in the obedience-formula ὃν τρόπον ('just as'); here grounding even the hardening-for-destruction in the LORD's prior word to Moses.

τρόπον

manner

Accusative

accusative of respect (with ὅν: 'just as')

τρόπος: 'manner / way'; ὅν τρόπον ('just as') ties the destruction to the LORD's command to Moses (cf. Deut 7:2; 20:16–17; Exod 23:31–33).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

verb of relative clause (the LORD's prior word to Moses)

→ **constative aorist (the completed divine word)**

λέγω (aor. εἶπεν): 'say'; the LORD's word to Moses — the destruction of the Canaanites was foretold and commanded in the Mosaic law; the hardening fulfills, rather than frustrates, the prior divine word.

κύριος

LORD

Nominative

subject of εἶπεν (the speaking God)

κύριος: rendering of the Tetragrammaton יהוה; the speaker of the prior word to Moses that the destruction now fulfills — bracketing the verse with divine agency (διὰ κυρίου ... εἶπεν κύριος).

πρὸς

to

preposition + accusative (direction of speech)

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

Μωσῆν

Moses

Accusative

accusative object of πρὸς (recipient of the word)

Μωσῆς (acc. Μωσῆν): declined Greek form of Hebrew מֹשֶׁה; the recipient of the LORD's word about the destruction of the nations; the verse grounds the hardening-for-ban in the Mosaic revelation.

21 καὶ ἦλθεν Ἰησοῦς ἐν τῷ καιρῷ ἐκείνῳ καὶ ἐξωλέθρευσεν τοὺς Ενακιμ ἐκ τῆς ὀρεινῆς ἐκ Χεβρων καὶ ἐκ Δαβιρ καὶ ἐξ Αναβωθ καὶ ἐκ παντὸς γένους Ἰσραηλ καὶ ἐκ παντὸς ὄρους Ἰουδα σὺν ταῖς πόλεσιν αὐτῶν καὶ ἐξωλέθρευσεν αὐτοὺς Ἰησοῦς

And Joshua came at that time and utterly destroyed the Anakim from the hill country, from Hebron and from Debir and from Anaboth, and from all the race of Israel and from all the mountain of Judah, with their cities; and Joshua utterly destroyed them.

Special note: the extermination of the Anakim from the hill country

καὶ ἦλθεν Ἰησοῦς ἐν τῷ καιρῷ ἐκείνῳ

v.21 singles out the destruction of the Anakim — the giant clans whose presence had terrified the spies a generation earlier (Num 13:28–33; Deut 9:2). The temporal marker ἐν τῷ καιρῷ ἐκείνῳ (cf. v. 10) frames it as part of the same campaign. The ban-verb ἐξωλέθρευσεν brackets the verse (inclusio), and the geographical list (Hebron, Debir, Anaboth, the hill country of Judah) locates the Anakim's elimination in the southern highlands — reversing the spies' despair with Joshua's faith-driven conquest.

καὶ

and

narrative conjunction

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

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (Joshua proceeds against the Anakim)

→ **constative aorist (the act of coming/advancing)**

ἔρχομαι (aor. ἦλθεν): 'come / go'; renders Hebrew נִיב; Joshua comes specifically to cut off the Anakim from the hill country.

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: declined Greek form of Joshua.

ἐν

in / at

preposition + dative (temporal)

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

τῷ

the

Dative

article (with καιρῷ)

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

καιρῷ

time

Dative

dative of time ('at that time')

καιρός (dat. καιρῷ): 'time / appointed season'; ἐν τῷ καιρῷ ἐκείνῳ ('at that time'), the Deuteronomistic narrative marker (cf. v. 10), frames the Anakim-extermination as part of the same campaign.

ἐκείνῳ

that

Dative

demonstrative adjective (modifying καιρῷ)

ἐκεῖνος (dat. ἐκείνῳ): 'that'; fixes the action to the same campaign-time.

καὶ

and

coordinate conjunction

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

ἐξολέθρευσεν

utterly destroyed

Aor Act Indic 3 Sg · ἐξολεθρεύω

main verb (the ban on the Anakim)

→ constative aorist (the completed extermination)

ἐξολεθρεύω: 'utterly destroy / exterminate'; the hērem leitwort (cf. vv. 11, 12, 14, 20); brackets the verse as an inclusio (here and at the verse's end), framing the Anakim's destruction as a complete devotion-to-destruction.

τοὺς

the

Accusative

article (with Ενακιμ)

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

Ενακιμ

Anakim

direct object of ἐξολέθρευσεν (indeclinable, articular)

Ενακιμ: transliteration of Hebrew עֲנָקִים (Anakim); indeclinable; the giant clans descended from Anak whose great stature terrified the spies (Num 13:28–33; Deut 9:2; 'Who can stand before the sons of Anak?'); Joshua's destruction of them is the climactic reversal of that ancient fear.

ἐκ

from

preposition + genitive (source/region of removal)

ἐκ: 'from / out of'; the repeated ἐκ delineates the regions from which the Anakim were cut off.

τῆς

the

Genitive

article (with ὀρεινῆς)

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

ὀρεινῆς

hill country

Genitive

substantivized adjective (genitive object of ἐκ: 'from the hill country')

ὀρεινή (gen. ὀρεινῆς): 'hill country'; substantivized; the southern highlands from which the Anakim are removed; cf. vv. 2, 16.

ἐκ

from

preposition + genitive (specifying the cities)

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

Χεβρων

Hebron

genitive object of ἐκ (indeclinable toponym)

Χεβρων: transliteration of Hebrew חֶבְרוֹן (Hebron); indeclinable; the chief city of the southern hill country, a principal Anakim stronghold (cf. Num 13:22; Josh 14:12–15; 15:13–14, where Caleb drives out the sons of Anak).

καὶ

and

coordinate conjunction

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

ἐκ

from

preposition + genitive

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

Δαβὶρ

Debir

genitive object of ἐκ (indeclinable toponym)

Δαβὶρ: transliteration of Hebrew דְּבִיר (Debir); indeclinable; a city of the southern hill country (formerly Kiriath-sepher), another Anakim seat (cf. Josh 10:38–39; 15:15).

καὶ

and

coordinate conjunction

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

ἐξ

from

preposition + genitive (form before vowel)

ἐκ (ἐξ before a vowel): 'from / out of'.

Αναβωθ

Anaboth / Anab

genitive object of ἐξ (indeclinable toponym)

Αναβωθ: LXX rendering of Hebrew אָנָב (Anab); indeclinable; a town in the southern hill country (cf. Josh 15:50), the third named Anakim locality.

καὶ

and

coordinate conjunction

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

ἐκ

from

preposition + genitive

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

παντὸς

all

Genitive

attributive adjective (modifying γένους)

πᾶς (neut. gen. παντός): 'all / every'; with γένους, 'from all the race/territory of Israel.'

γένους

race / stock / territory

Genitive

genitive object of ἐκ ('from all the race of Israel')

γένος (gen. γένους): 'race / kind / stock'; the LXX phrase 'all the γένος of Israel' is somewhat unusual (the MT reads 'the hill country of Israel'); the Greek may render the highland-region as the 'stock/territory' of Israel — the Anakim are cut off from the whole Israelite domain.

Ισραηλ

Israel

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

Ισραηλ: indeclinable; genitival with γένους, 'the race/territory of Israel.'

καὶ

and

coordinate conjunction

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

22 οὐ κατελείφθη τῶν Ενακιμ ἀπὸ τῶν υἱῶν Ἰσραηλ ἀλλὰ πλὴν ἐν Γάζῃ καὶ ἐν Γεθ καὶ ἐν Ἀσεδωθ κατελείφθη

There was not left of the Anakim among the sons of Israel; but only in Gaza and in Gath and in Asedoth were any left.

Qualifying note: the Anakim survived only in the Philistine cities οὐ κατελείφθη τῶν Ενακιμ

v.22 qualifies the extermination of v. 21 with the same no-survivor formula (οὐ κατελείφθη, cf. v. 11) and a πλὴν-exception (cf. v. 13): none of the Anakim remained within Israel's territory, except in the three Philistine coastal cities — Gaza, Gath, and Asedoth (Ashdod). The note both confirms the completeness of the highland-conquest and quietly anticipates the later Philistine threat (the giant Goliath of Gath, 1 Sam 17).

οὐ
not

negative particle (with κατελείφθη)

οὐ: the negative; οὐ κατελείφθη ('there was not left') is the no-survivor formula (cf. vv. 8, 11).

κατελείφθη
was left

Aor Pass Indic 3 Sg · καταλείπω

main verb (the no-survivor statement)

→ constative aorist passive (resultant fact: none remained)

καταλείπω (aor. pass. κατελείφθη): 'leave behind / remain'; the total-destruction formula — none of the Anakim remained within Israelite territory; renders Hebrew רָאָשׁ (Niphal of רָאָשׁ); the same verb appears positively at the verse's end (the exception).

τῶν
of the

Genitive

article (partitive, with Ενακιμ)

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

Ενακιμ
Anakim

partitive genitive (indeclinable: 'of the Anakim')

Ενακιμ: indeclinable; here in the partitive genitive — 'none of the Anakim was left'; the giant clans of v. 21.

ἀπὸ

among / from

preposition + genitive (sphere: 'among the sons of Israel')

ἀπό: 'from / among'; here marking the sphere within which none of the Anakim remained — the territory of the sons of Israel.

τῶν

the

Genitive

article (with υἱῶν)

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

υἱῶν

sons

Genitive

genitive object of ἀπό ('among the sons of Israel')

υἱός (gen. pl. υἱῶν): 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel', לְאֶרְשׁוֹ יִבְנֵי); the Anakim were eliminated from within Israel's domain.

Ἰσραὴλ

Israel

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

Ἰσραὴλ: indeclinable; genitival with υἱῶν.

ἀλλὰ

but

adversative conjunction (introducing the exception)

ἀλλὰ: 'but'; introduces the exception to the total elimination — the Anakim survived only in the Philistine cities.

πλὴν

except / only

exceptive particle (with ἀλλά: 'but only')

πλὴν: 'except / only'; reinforces ἀλλά to mark the sole exception (cf. v. 13); the doubled ἀλλὰ πλὴν is emphatic — 'except only!'

ἐν

in

preposition + dative (locative)

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

Γάζη

Gaza

Dative

dative object of ἐν (locative)

Γάζα (dat. Γάζῃ): 'Gaza'; one of the five Philistine cities; here fully declined in Greek (unlike many toponyms in the chapter); renders Hebrew גַּזָּא; one of the three coastal refuges of the surviving Anakim.

καὶ

and

coordinate conjunction

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

ἐν

in

preposition + dative (locative)

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

Γεθ

Gath

dative object of ἐν (indeclinable toponym)

Γεθ: transliteration of Hebrew גֶּת (Gath); indeclinable; a Philistine city; later the home of the giant Goliath (1 Sam 17:4) and other 'descendants of the giants' (2 Sam 21:18–22) — the survival of Anakim here quietly foreshadows that threat.

καὶ

and

coordinate conjunction

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

ἐν

in

preposition + dative (locative)

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

Ασεδωθ

Asedoth / Ashdod

dative object of ἐν (indeclinable toponym)

Ασεδωθ: LXX rendering of Hebrew אֲשְׁדּוֹד (Ashdod); indeclinable; a Philistine city; the third coastal refuge where the Anakim were not destroyed — outside Israel's effective control at this time.

κατελείφθη

were left

Aor Pass Indic 3 Sg · καταλείπω

main verb (the exception: 'some were left')

→ constative aorist passive (resultant fact: survivors remained)

καταλείπω (aor. pass. κατελείφθη): the repetition of the verb (negated of Israel's territory, affirmed of the Philistine cities) is a deliberate antithesis — none left within Israel, but some left in Gaza, Gath, and Ashdod; the Greek singular agrees with the collective sense ('a remnant was left').

23 καὶ ἔλαβεν Ἰησοῦς πᾶσαν τὴν γῆν καθότι ἐνετείλατο κύριος τῷ Μωυσῇ καὶ ἔδωκεν αὐτοὺς Ἰησοῦς ἐν κληρονομίᾳ Ἰσραὴλ ἐν μερισμῷ κατὰ φυλὰς αὐτῶν καὶ ἡ γῆ κατέπαυσεν πολεμουμένη

And Joshua took all the land, just as the LORD commanded Moses, and Joshua gave them to Israel as an inheritance, in apportionment according to their tribes; and the land rested from war.

Conclusion: total conquest, tribal inheritance, and the rest of the land

καὶ ἔλαβεν Ἰησοῦς πᾶσαν τὴν γῆν

v.23 closes the chapter with three movements: Joshua takes 'all the land' (πᾶσαν τὴν γῆν, echoing v. 16) καθότι ἐνετείλατο κύριος τῷ Μωυσῇ ('as the LORD commanded Moses', the final obedience-refrain); he distributes it as Israel's inheritance by tribes; and the Deuteronomistic rest-formula seals it — καὶ ἡ γῆ κατέπαυσεν πολεμουμένη ('and the land rested from war'). The verb κατέπαυσεν (cf. the noun κατάπαυσις, 'rest') and the participle πολεμουμένη ('being-warred-upon') frame the end of the conquest as a Sabbath-rest of the land; the motif feeds the rest-theology of Heb 3–4.

καὶ

and

narrative conjunction

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

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (Joshua takes the whole land)

→ **constative aorist (the summary act of conquest)**

λαμβάνω (aor. ἔλαβεν): 'take'; the verb that opened the conquest-summary (v. 16) now closes it — 'Joshua took all the land,' framing the whole summary as an inclusio.

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: declined Greek form of Joshua; the agent of the completed conquest and the distributor of the inheritance.

πᾶσαν

all

Accusative

attributive adjective (modifying γῆν: 'all the land')

πᾶς (fem. acc. πᾶσαν): 'all'; πᾶσαν τὴν γῆν ('all the land') echoes v. 16, declaring the completeness of the conquest.

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 ἔλαβεν ('all the land')

γῆ (acc. γῆν): 'land'; renders Hebrew **אֶרֶץ**; the whole promised land, now taken in fulfillment of the patriarchal promise.

καθότι

just as / according as

comparative conjunction (obedience-refrain: 'just as')

καθότι: 'just as / according as / inasmuch as'; introduces the final obedience-refrain (a variant of ὃν τρόπον, vv. 9, 12, 15); renders Hebrew **כַּדְּמוּי**; the conquest is accomplished exactly as the LORD commanded Moses.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of comparative clause (the LORD's command to Moses)

→ **constative aorist (the completed command)**

ἐντέλλομαι: 'command / charge'; deponent middle; renders Hebrew **צִוָּה**; the final occurrence of the command-vocabulary (cf. vv. 9, 15, 20), grounding the whole conquest in the LORD's prior charge to Moses.

κύριος

LORD

Nominative

subject of ἐνετείλατο

κύριος: rendering of the Tetragrammaton יהוה; the divine source of the command that the conquest fulfills.

τῷ

the / to

Dative

article (with Μωσῆ)

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

Μωσῆ

Moses

Dative

dative indirect object (recipient of the command)

Μωσῆς (dat. Μωσῆ): declined Greek form of Moses; the mediator of the command the conquest fulfills; the as-Moses-commanded refrain (cf. vv. 12, 15) reaches its final statement here.

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 (Joshua distributes the land)

→ constative aorist (the act of giving/apportioning)

δίδωμι (aor. ἔδωκεν): 'give'; renders Hebrew יָנַח; Joshua gives the conquered land to Israel as an inheritance — the transition from conquest to settlement, anticipating the tribal allotments of chs. 13–21.

αὐτούς

them

Accusative

direct object of ἔδωκεν (the territories/lands given)

αὐτός (acc. pl. αὐτούς): 'them'; the masculine plural refers to the territories/portions of the land collectively given to Israel; the antecedent is loosely the lands/cities of the conquest.

Ἰησοῦς

Joshua

Nominative

subject (repeated)

Ἰησοῦς: declined Greek form of Joshua; the repeated naming stresses Joshua's role as both conqueror and divider of the inheritance.

ἐν

as / in

preposition + dative (predicative: 'as an inheritance')

ἐν: here predicative/Hebraizing — ἐν κληρονομίᾳ ('as/for an inheritance'), rendering the Hebrew הַלְּנַח.

κληρονομία

inheritance

Dative

dative (predicative: 'as an inheritance')

κληρονομία: 'inheritance / heritage / allotted possession'; renders Hebrew הַלְּנַח; the land as Israel's divinely-granted inheritance is a central theme of Joshua (chs. 13–21) and of biblical theology generally; the term feeds the NT language of inheritance (Heb 9:15; 1 Pet 1:4).

Ἰσραὴλ

Israel

indeclinable (dative of recipient: 'to Israel')

Ἰσραὴλ: indeclinable; the recipient of the inheritance — the covenant people for whom the land was promised and conquered.

ἐν

in / by

preposition + dative (manner: 'by apportionment')

ἐν: here of manner — ἐν μερισμῷ ('by division/apportionment'), describing how the inheritance was distributed.

μερισμῷ

apportionment / division

Dative

dative of manner ('by apportionment')

μερισμός: 'division / apportionment / distribution'; renders Hebrew מִלְּנַח; the orderly allotment of the land by tribes; the noun later appears in Heb 2:4 (of distributions of the Spirit) and 4:12.

κατὰ

according to

preposition + accusative (distributive: 'by tribes')

κατὰ + accusative: 'according to / by'; distributive — κατὰ φυλάς ('by tribes'), the principle of the land-division.

φυλάς

tribes

Accusative

accusative object of κατὰ (distributive: 'according to tribes')

φυλή (acc. pl. φυλάς): 'tribe'; renders Hebrew שִׁבְט / שִׁבְטֵי; the twelve tribes among whom the inheritance is divided; the tribal allotment is the organizing principle of Josh 13–21.

αὐτῶν

their

Genitive

genitive of possession (modifying φυλάς: 'their tribes')

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

καὶ

and

narrative conjunction (introducing the rest-formula)

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

ἡ

the

Nominative

article (with γῆ)

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

γῆ

land

Nominative

subject of κατέπαυσεν ('the land rested')

γῆ: 'land'; the subject of the climactic rest-formula; the land itself is personified as ceasing from war.

κατέπαυσεν

rested / ceased

Aor Act Indic 3 Sg · καταπαύω

main verb (the rest-formula: 'the land rested')

→ constative/ingressive aorist (the land entered into rest from war)

καταπαύω: 'cause to cease / give rest / rest'; renders Hebrew וַיָּשֶׁט ('be quiet / at rest') / וַיָּנַח; the cognate noun κατάπαυσις ('rest') is the Deuteronomistic and later the key term for the divine rest (cf. Deut 12:9–10; Josh 21:44; Ps 95:11), which Heb 3–4 develops into the eschatological 'rest' that remains for the people of God; here the land's rest from war is the climactic sign that the conquest is complete.

πολεμουμένη

being warred upon / from war

Pres Pass Ptcp Nom Fem Sg · πολεμέω

circumstantial participle (with κατέπαυσεν: 'ceased being warred upon')

→ present passive participle (the ongoing warfare that now ceases)

πολεμέω (pres. pass. ptcp. πολεμουμένη): 'be warred upon / be at war'; the passive participle, agreeing with ἡ γῆ, expresses the state from which the land rests — 'the land ceased being-warred-upon,' i.e. rested from war; cognate with πολεμῆσαι (v. 5) and πόλεμος (vv. 18, 20), it closes the chapter's war-vocabulary on the note of rest, rendering Hebrew וַיָּשֶׁט וַיָּנַח ('and the land had rest from war').

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.