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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Joshua, Chapter 14

ΙΗΣΟΥΣ ΙΔ΄

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

Caleb claims Hebron in old age because he followed the Lord wholeheartedly.

Translation & textual notes

The Greek text of Joshua 14 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. The Greek Joshua (Ἰησοῦς) is among the more freely rendered books of the LXX, and chapter 14 opens the great Cisjordan land-distribution (chs. 14–19): the inheritance west of the Jordan is apportioned by lot (κατὰ κλήρου) through Eleazar the priest and Joshua son of Naue, together with the tribal heads, 'as the LORD commanded by the hand of Moses' (vv. 1–5). The arithmetic of the tribes is carefully glossed: two-and-a-half tribes had already received their portion east of the Jordan, Levi

receives no κλῆρος but only cities to dwell in with their pasture-lands (τὰ ἄφωρισμένα ... τοῖς κτήνεσιν), and the doubling of Joseph into Manasseh and Ephraim keeps the count of inheriting tribes whole (vv. 3–4). The chapter's dramatic centre is Caleb son of Jephunneh the Kenizzite, who comes with the sons of Judah to Joshua at Gilgal and recalls the events of forty-five years earlier (vv. 6–12): at forty he was sent by Moses from Kadesh-Barnea to spy out the land and brought back a faithful report 'according to his (Moses') mind' (κατὰ τὸν νοῦν αὐτοῦ), while his fellow-spies 'turned aside the heart of the people' (μετέστησαν τὴν καρδίαν τοῦ λαοῦ). Twice the text marks Caleb's wholehearted faith with προσετέθη / προσετέθης ἐπακολουθεῖν (ὁπίσω) κυρίου ('I wholly devoted myself to follow after the LORD', vv. 8–9; cf. Num 14:24; 32:11–12; Deut 1:36), the verb προστίθημι ('to add oneself wholly to') rendering the Hebrew יָרַח אַחֲרַי ('fully follow after'). Now eighty-five and still vigorous for war (ἰσχύων ... ἐξελθεῖν καὶ εἰσελθεῖν), Caleb claims 'this mountain' — Hebron, with its fortified cities and the giant Anakim (οἱ Εὐακιμ) — confident that 'if the LORD is with me I will utterly destroy them' (ἐξολεθρεύσω). Joshua blesses him and gives him Hebron as an inheritance 'to this day,' because he followed the command of the LORD God of Israel (vv. 13–14). The chapter closes with an antiquarian note (v. 15): Hebron's former name was the city Arbok, mother-city of the Anakim — 'and the land had rest from war' (ἡ γῆ ἐκόπασεν τοῦ πολέμου), the formulaic refrain (cf. 11:23) that frames the whole distribution as covenant fulfilment.

Discourse structure of the chapter

A · 14:1–5

The Cisjordan inheritance distributed by lot through Eleazar and Joshua

The narrator opens the land-distribution west of the Jordan: these are the inheritances the sons of Israel received in Canaan, apportioned by lot (κατὰ κλήρους) through Eleazar the priest, Joshua son of Naue, and the heads of the tribal families, 'as the LORD commanded by the hand of Moses' (vv. 1–2). The arithmetic is glossed: two-and-a-half tribes were already settled east of the Jordan, the Levites receive no κληρος but only cities and pasture, and Joseph counts as two tribes (Manasseh and Ephraim), keeping the tally whole (vv. 3–4). The section closes with the obedience-formula: 'as the LORD commanded Moses, so the sons of Israel did, and they divided the land' (v. 5).

B · 14:6–9

Caleb's appeal: the spy-report and Moses' oath

Caleb son of Jephunneh the Kenizzite comes with the sons of Judah to Joshua at Gilgal and recalls the word the LORD spoke about him and Joshua at Kadesh-Barnea (v. 6). At forty he was sent by Moses to spy out the land and answered 'according to his mind' — a faithful report — while his fellow-spies 'turned aside the heart of the people'; Caleb alone 'wholly devoted himself to follow after the LORD his God' (προσετέθην ἐπακολουθῆσαι, vv. 7–8). On that day Moses swore that the land Caleb's foot had trodden would be his inheritance and his children's forever, because he wholly followed after the LORD (v. 9).

C · 14:10–12

Caleb at eighty-five: still strong, he claims the mountain of the Anakim

Caleb testifies that the LORD has kept him alive these forty-five years through the wilderness wandering, and now at eighty-five he is still as strong as on the day Moses sent him, vigorous to go out and come in for war (vv. 10–11). He therefore asks for 'this mountain' — Hebron — which the LORD promised; though the Anakim are there with great fortified cities, he is confident that 'if the LORD is with me I will utterly destroy them' (ἐξολεθρεύσω αὐτούς, v. 12), grounding the inheritance-by-perseverance in divine presence rather than human strength.

D · 14:13–15

Joshua grants Hebron; the land rests from war

Joshua blesses Caleb and gives him Hebron as an inheritance (vv. 13–14); the narrator notes that Hebron has belonged to Caleb 'to this day' precisely because he followed the command of the LORD God of Israel — the perseverance-theme made permanent in the land. An antiquarian closing note (v. 15) records that Hebron's former name was the city Arbok, mother-city of the Anakim, and seals the whole distribution with the refrain 'and the land had rest from war' (ἡ γῆ ἐκόπασεν τοῦ πολέμου; cf. 11:23).

1 καὶ οὗτοι οἱ κατακληρονομήσαντες υἱῶν Ἰσραὴλ ἐν τῇ γῇ Χανααν οἷς κατεκληρονόμησεν αὐτοῖς
Ελεάζαρ ὁ ἱερεὺς καὶ Ἰησοῦς ὁ τοῦ Ναυη καὶ οἱ ἄρχοντες πατριῶν φυλῶν τῶν υἱῶν Ἰσραὴλ

And these are the ones of the sons of Israel who took possession by inheritance in the land of Canaan, to whom Eleazar the priest and Joshua the son of Naue and the rulers of the families of the tribes of the sons of Israel gave it as an inheritance.

Heading: opens the Cisjordan land-distribution (new narrative unit) καὶ οὗτοι

The presentative καὶ οὗτοι ('and these are') is a standard LXX heading-formula introducing a list or distribution (cf. the genealogical/territorial headings of Gen 36; Num 34). The verse names the three distributing authorities — Eleazar the priest, Joshua son of Naue, and the tribal heads — establishing the institutional triad (priestly, military-prophetic, clan) through which the lot will be cast.

καὶ
and

narrative conjunction (Hebraizing καί-parataxis)

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

οὗτοι
these

Nominative

demonstrative pronoun (subject of the verbless presentative clause)

οὗτος: 'this / these'; the masculine nominative plural heads a presentative heading-clause (καὶ οὗτοι οἱ ...), a common LXX device for opening territorial or genealogical lists (cf. Gen 36:1; Num 34:17).

οἱ
the

Nominative

article (substantivizing the participle)

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

κατακληρονομήσαντες
having taken possession by
inheritance

Aor Act Ptc Nom Pl Masc · κατακληρονομέω
substantival participle (predicate: 'the ones who inherited')

→ constative aorist participle (completed act of taking inheritance)

κατακληρονομέω: 'take possession of / inherit / give as inheritance'; the intensive compound κατα- with κληρονομέω; renders Hebrew לָקַח; a leitwort of the distribution chapters, used both transitively ('give an inheritance') and, as here, of the heirs themselves ('those who took possession').

υἱῶν

of the sons

Genitive

partitive/possessive genitive (with οἱ ... κατακληρονομήσαντες: 'those of the sons of Israel who inherited')

υἱός: 'son'; the phrase υἱοὶ Ἰσραὴλ ('sons of Israel') is the standard LXX rendering of לְאַרְבָּיִתִּי, the covenant-people designation; here in the genitive it qualifies the inheriting parties.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable proper noun, with υἱῶν)

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here genitive in sense ('of Israel') though morphologically unmarked.

ἐν

in

preposition + dative (locative)

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

τῇ

the

Dative

article

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

γῇ

land

Dative

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

γῇ: 'land / earth'; renders γῆ; here the promised land as the object of inheritance, qualified by Χανααν.

Χανααν

of Canaan

genitive of apposition/relationship (indeclinable: 'the land of Canaan')

Χανααν: transliteration of Hebrew כְּנָעַן; indeclinable in the LXX; specifies the territory west of the Jordan now being apportioned.

οἷς

to whom

Dative

relative pronoun (dative, antecedent οὗτοι; resumed by αὐτοῖς)

οἷς: relative pronoun; the dative οἷς ('to whom') anticipates the redundant resumptive pronoun αὐτοῖς, a Hebraism reflecting the Hebrew resumptive suffix (מִי־לְ ... רָשָׁא).

κατεκληρονόμησεν

gave as an inheritance

Aor Act Indic 3 Sg: κατακληρονομέω

main verb (the distributors as compound subject: Eleazar, Joshua, the rulers)

→ constative aorist (completed act of distribution)

κατακληρονομέω: here transitive-causative, 'cause to inherit / apportion as inheritance'; the singular verb with a following compound subject is normal LXX/Hebrew concord (the verb agreeing with the first-named, Eleazar).

αὐτοῖς

to them

Dative

resumptive dative pronoun (Hebraism, resuming οἷς)

αὐτοῖς: the redundant resumptive αὐτοῖς after the relative οἷς calques the Hebrew pleonastic pronoun construction (רָשָׁא מִי־לְ אֱלֹהִים), a hallmark of translation-Greek.

Ελεαζαρ

Eleazar

nominative subject (indeclinable proper noun, first of the compound subject)

Ελεαζαρ: transliteration of Hebrew אֶלְעָזָר ('God has helped'); indeclinable in the LXX; Aaron's son and successor as high priest (Num 20:25–28), here the priestly authority over the sacred lot.

ὁ

the

Nominative

article (with appositional ἱερεὺς)

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

ἱερεὺς

priest

Nominative

nominative in apposition to Ελεαζαρ

ἱερεὺς: 'priest'; renders כֹּהֵן; the priestly office is essential to the lot-casting, which was a sacral act performed before the LORD (cf. the Urim, Num 27:21).

καὶ

and

coordinate conjunction (linking the compound subject)

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

Ἰησοῦς

Joshua

Nominative

nominative subject (second of the compound subject)

Ἰησοῦς: the LXX form of Hebrew יְהוֹשֻׁעַ / Yehoshua ('the LORD saves'); unlike most Hebrew names it is declined as a contracted second-declension noun (gen./dat. Ἰησοῦ, acc. Ἰησοῦν); the eponymous leader of the book, here the military-prophetic authority alongside the priest.

ὁ

the

Nominative

article (substantivizing the following genitive phrase: 'the [son] of Naue')

ὁ τοῦ Ναυη: 'the [son] of Naue'; the article + genitive idiom with υἱός understood, a standard Greek and LXX way of naming filiation.

τοῦ

the

Genitive

article (with Ναυη: 'of Naue')

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

Ναυη

of Naue

genitive of filiation (indeclinable: Joshua's father)

Ναυη: the LXX transliteration of Hebrew נון (Nun), Joshua's father; the LXX form Ναυη reflects a Hebrew reading-tradition; indeclinable, here genitive in sense.

καὶ

and

coordinate conjunction (third member of compound subject)

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

οἱ

the

Nominative

article

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

ἄρχοντες

rulers

Nominative

nominative subject (third member of compound subject)

ἄρχων (pl. ἄρχοντες): 'ruler / leader / chief'; renders נִשְׁבְּ / שָׂרֵ; the tribal/clan heads who, with priest and commander, administer the distribution (cf. Num 34:18).

πατριῶν

of the families

Genitive

genitive (modifying ἄρχοντες: 'rulers of the families')

πατριά: 'family / clan / ancestral house'; renders Hebrew מִשְׁפָּחָה / בֵּית אָב; designates the patrilineal sub-units within each tribe.

φυλῶν

of the tribes

Genitive

genitive (further qualifying πατριῶν: 'families of the tribes')

φυλή: 'tribe'; renders שִׁבְטָה / מִטָּה; the twelve tribes are the primary units of the land-allotment.

τῶν

the

Genitive

article

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

υἱῶν

of the sons

Genitive

genitive (chain: 'tribes of the sons of Israel')

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

Ισραηλ

Israel

genitive of relationship (indeclinable, closing the heading)

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

2 κατὰ κλήρους ἐκληρονόμησαν ὃν τρόπον ἐνετείλατο κύριος ἐν χειρὶ Ἰησοῦ ταῖς ἐννέα φυλαῖς καὶ τῷ ἡμίσει φυλῆς

By lots they received their inheritance, in the manner the LORD commanded by the hand of Joshua, for the nine tribes and the half-tribe.

Specification: the manner of distribution (continues the heading of v.1) κατὰ κλήρους

v.2 specifies the mechanism — distribution κατὰ κλήρους ('by lots') — and grounds it in divine command mediated ἐν χειρὶ Ἰησοῦ ('by the hand of Joshua'). The comparative formula ὃν τρόπον ἐνετείλατο κύριος ('in the manner the LORD commanded') is a recurring obedience-marker in this chapter (cf. vv. 5, 12). The count 'nine tribes and the half-tribe' presupposes the two-and-a-half tribes already settled in Transjordan.

κατὰ

by / according to

preposition + accusative (distributive: 'by lots')

κατὰ + acc.: here distributive, 'by / according to'; κατὰ κλήρους renders the Hebrew לְיָגֵד ('by lot'), the sacral randomizing procedure by which territory was assigned as the LORD's own apportionment (cf. Prov 16:33).

κλήρους

lots

Accusative

accusative object of κατὰ (means of distribution)

κλήρος: 'lot / portion / inheritance'; renders לְיָגֵד and לְחֵלֶק; the term spans both the casting-object (the lot) and its result (the allotted portion); a leitwort of chs. 14–19 paired with κληρονομία.

ἐκληρονόμησαν

they received as inheritance

Aor Act Indic 3 Pl · κληρονομέω

main verb (the tribes as subject)

→ constative aorist (completed reception of inheritance)

κληρονομέω: 'inherit / take possession of'; renders לָקַח; the simplex beside the compound κατακληρονομέω of v.1; the plural subject is the inheriting tribes.

ὃν

which

Accusative

relative pronoun (acc., with τρόπον in the formula ὃν τρόπον)

ὅς: relative pronoun; the fixed adverbial accusative phrase ὃν τρόπον ('in which manner / just as') functions as a comparative conjunction, rendering Hebrew וְכַדֵּם.

τρόπον

manner

Accusative

adverbial accusative (with δν: 'in the manner that')

τρόπος: 'manner / way'; the adverbial accusative δν τρόπον is a stereotyped LXX comparative marker for רָשָׁאֲכָּ, recurring as an obedience-formula in this chapter.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of the comparative clause (divine command)

→ **constative aorist (the prior, authoritative command)**

ἐντέλλομαι: 'command / give charge'; a deponent middle; renders הִצַּח; the standard LXX verb for the LORD's authoritative commands, here grounding the whole distribution in prior divine instruction.

κύριος

LORD

Nominative

subject of ἐνετείλατο

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the LORD is the ultimate author of the allotment, Joshua merely its mediating 'hand.'

ἐν

by

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

ἐν + dat.: here instrumental in the Hebraizing idiom ἐν χειρί ('by the hand of'), rendering תְּבָ, denoting mediated agency.

χειρὶ

hand

Dative

dative in the idiom ἐν χειρί (instrumental/agency)

χείρ: 'hand'; the idiom ἐν χειρὶ Ἰησοῦ ('by the hand of Joshua') renders עַל־יְהוֹשֻׁעַ, marking Joshua as the human conduit of the divine command (cf. ἐν χειρὶ Μωυσῆ, v.2's parallel in the Mosaic formula of vv.2,5).

Ἰησοῦ

of Joshua

Genitive

genitive of relationship (with χειρὶ: 'the hand of Joshua')

Ἰησοῦς (gen. Ἰησοῦ): the contracted second-declension genitive; Joshua mediates the command for the Cisjordan tribes, as Moses had for the Transjordan tribes (v.3).

ταῖς

the

Dative

article (with φυλαῖς; dative of recipient)

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

ἐννέα

nine

numeral (indeclinable, modifying φυλαῖς: 'the nine tribes')

ἐννέα: 'nine'; an indeclinable cardinal numeral; the nine-and-a-half tribes are those receiving territory west of the Jordan, the two-and-a-half having been settled in Transjordan (Num 32).

φυλαῖς

tribes

Dative

dative of recipient (those receiving the inheritance)

φυλή: 'tribe'; the dative marks the recipients of the lot-distribution.

καὶ

and

coordinate conjunction

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

τῷ

the

Dative

article (with ἡμίσει)

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

ἡμίσει

half

Dative

substantival adjective (dative of recipient: 'the half[-tribe]')

ἡμισυς: 'half'; the neuter substantive τὸ ἡμισυ φυλῆς ('the half of a tribe') denotes the half-tribe of Manasseh that received its portion west of the Jordan, the other half being in Transjordan (cf. Num 32:33).

φυλῆς

of a tribe

Genitive

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

φυλή: here in the partitive genitive completing 'the half of a tribe.'

3 ἀπὸ τοῦ πέραν τοῦ Ιορδάνου καὶ τοῖς Λευítais οὐκ ἔδωκεν κλῆρον ἐν αὐτοῖς

from beyond the Jordan; and to the Levites he gave no lot among them.

Parenthetical specification (Transjordan portion) + Levitical exception ἀπὸ τοῦ πέραν

The clause is elliptical: the two-and-a-half tribes had received their inheritance 'from beyond the Jordan' (the Transjordan allotment of Num 32), so only nine-and-a-half remain for Cisjordan. The second clause introduces the recurring Levitical exception (cf. Num 18:20–24; Josh 13:14, 33): Levi receives no κλῆρος of land, since the LORD is their portion — explained further in v.4.

ἀπὸ

from

preposition + genitive (source/location of the Transjordan portion)

ἀπό: 'from'; here introducing the elliptical reference to the Transjordan tribes' inheritance 'from beyond the Jordan.'

τοῦ

the

Genitive

article (substantivizing the adverb πέραν)

τὸ πέραν: the article substantivizes the adverb to mean 'the region beyond,' a standard Greek nominalization.

πέραν

beyond / the far side

adverb (substantivized by τοῦ: 'the region beyond')

πέραν: 'beyond / on the other side'; an indeclinable adverb / improper preposition; τὸ πέραν τοῦ Ιορδάνου ('the [land] across the Jordan') renders עַבְרַיִת, the standard term for Transjordan.

τοῦ

the

Genitive

article (with Ιορδάνου)

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

Ιορδάνου

of the Jordan

Genitive

genitive (with πέραν: 'beyond the Jordan')

Ιορδάνης (gen. Ιορδάνου): the LXX form of Hebrew יַרְדֵּן; declined as a first-declension masculine noun; the river forms the boundary between the Transjordan (two-and-a-half tribes) and Cisjordan allotments.

καὶ

and

coordinate conjunction (introducing the Levitical exception)

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

τοῖς

the

Dative

article (with Λευίταις)

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

Λευίταις

to the Levites

Dative

dative (fronted for emphasis: 'to the Levites he gave no lot')

Λευίτης: 'Levite'; renders יִלִּי; the tribe set apart for cultic service, which receives no territorial κληρος because 'the LORD is their inheritance' (Josh 13:33; Num 18:20).

οὐκ

not

negative particle (with ἔδωκεν)

οὐ (οὐκ before vowel): the objective negative of fact, denying the giving of a land-lot to Levi.

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

main verb (impersonal/Joshua as subject: 'he gave no lot')

→ **constative aorist (the completed non-allotment)**

δίδωμι: 'give'; renders διδο; the subject is best taken as the distributing authority (Joshua / the council of v.1); the negated aorist states the settled fact that Levi was excluded from territorial inheritance.

κληρον

a lot / portion

Accusative

direct object of ἔδωκεν

κληρος: here 'an allotted territorial portion'; the Levites' exclusion from a γῆς κληρος is the point, though they do receive cities and pasture (v.4).

ἐν

among

preposition + dative (locative: 'among them')

ἐν + dat.: here 'among / in the midst of'; the Levites having no separate land-block among the tribes.

αὐτοῖς

them

Dative

dative object of ἐν (the inheriting tribes)

αὐτός: 'them,' i.e. among the land-receiving tribes; the Levites are dispersed in cities rather than holding a contiguous tribal territory.

4 ὅτι ἦσαν οἱ υἱοὶ Ἰωσηφ δύο φυλαί Μανασση καὶ Εφραιμ καὶ οὐκ ἐδόθη μερὶς ἐν τῇ γῇ τοῖς Λευίταις ἀλλ' ἢ πόλεις κατοικεῖν καὶ τὰ ἀφωρισμένα αὐτῶν τοῖς κτήνεσιν καὶ τὰ κτήνη αὐτῶν

for the sons of Joseph were two tribes, Manasseh and Ephraim; and no portion was given in the land to the Levites, except cities to dwell in, and the pasture-lands set apart for their cattle and their livestock.

Causal/explanatory clause (grounds the tribal arithmetic of vv.2–3) ὅτι

v.4 explains how the count works: Joseph is reckoned as two tribes (Manasseh and Ephraim), which preserves the full tally despite Levi's exclusion. The restrictive ἀλλ' ἢ ('except') qualifies the Levites' landlessness: they do receive πόλεις with their surrounding ἀφωρισμένα (pasture-lands), per the Levitical-city legislation of Num 35:1–8.

ὅτι

for / because

causal conjunction (grounding the preceding count)

ὅτι: 'because / for'; here introduces the explanation of the tribal arithmetic, rendering Hebrew יָדָא.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

copular verb (predicate: 'the sons of Joseph were two tribes')

→ stative imperfect (an enduring state of affairs)

εἰμί (impf. ἦσαν): 'be'; the imperfect describes the standing arrangement by which Joseph counts double.

οἱ

the

Nominative

article (with υἱοί)

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

υἱοί

sons

Nominative

subject (of ἦσαν)

υἱός: 'son'; οἱ υἱοὶ Ἰωσηφ ('the sons of Joseph') denotes the Joseph-bloc reckoned as two distinct tribes.

Ἰωσηφ

of Joseph

genitive of relationship (indeclinable, with υἱοί)

Ἰωσηφ: transliteration of Hebrew יוֹסֵף; indeclinable; the patriarch whose two sons Ephraim and Manasseh were each elevated to tribal status (Gen 48:5), explaining the count of twelve land-tribes without Levi.

δύο

two

numeral (indeclinable, predicate with φυλαί: 'were two tribes')

δύο: 'two'; cardinal numeral, here essentially indeclinable in this case-form; the doubling of Joseph offsets Levi's landlessness to keep the territorial tally whole.

φυλαί

tribes

Nominative

predicate nominative (with ἦσαν: 'were two tribes')

φυλή: 'tribe'; predicate noun identifying Joseph as constituting two tribal units.

Μανασση

Manasseh

nominative in apposition to φυλαί (indeclinable)

Μανασση: transliteration of Hebrew מְנַשֶּׁשֶׁת; indeclinable; Joseph's firstborn (Gen 41:51), whose tribe was split between Transjordan and Cisjordan.

καὶ
and

coordinate conjunction

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

Εφραϊμ
Ephraim

nominative in apposition to φυλαί (indeclinable)

Εφραϊμ: transliteration of Hebrew עִיִּרְפָּאִי; indeclinable; Joseph's younger son, elevated above Manasseh by Jacob's blessing (Gen 48:14–20).

καὶ
and

coordinate conjunction (resuming the Levitical exception of v.3)

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

οὐκ
not

negative particle (with ἐδόθη)

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

ἐδόθη
was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (passive: 'no portion was given')

→ constative aorist passive (completed non-allotment, with the council as implied agent)

δίδωμι (aor. pass. ἐδόθη): 'be given'; the divine/institutional passive restates v.3's point from the Levites' side: no land-portion accrued to them.

μερίς
portion

Nominative

subject of ἐδόθη ('a portion was [not] given')

μερίς: 'portion / share'; renders קֶזֶח; a near-synonym of κληρος, here denoting a territorial share withheld from Levi.

ἐν
in

preposition + dative (locative)

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

τῇ
the

Dative

article (with γῆ)

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

γῆ
land

Dative

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

γῆ: 'land'; the promised territory in which Levi receives no share.

τοῖς
the

Dative

article (with Λευítais)

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

Λευítais
to the Levites

Dative

dative of recipient (the deprived party)

Λευítaς: 'Levite'; the dative names those to whom no land-portion was given (cf. v.3).

ἀλλ
but

adversative conjunction (with ἤ: restrictive 'except')

ἀλλά: 'but'; the combination ἀλλ' ἢ ('but [rather] than' = 'except') is a strengthened exceptive, rendering Hebrew וְיָ, restricting what the Levites do receive.

ἢ

than / except

particle (with ἀλλά forming the exceptive 'except')

ἢ: 'than / or'; in the idiom ἀλλ' ἢ it loses its comparative force and functions exceptively ('except, save only').

πόλεις

cities

Accusative

accusative (object of the exceptive clause: '[gave] cities')

πόλις: 'city'; the forty-eight Levitical cities (Num 35:7; Josh 21) granted to Levi in lieu of a tribal territory.

κατοικεῖν

to dwell in

Pres Act Inf · κατοικέω

epexegetical (purpose) infinitive (with πόλεις: 'cities to dwell in')

→ purpose/epexegetical present infinitive (the function of the granted cities)

κατοικέω: 'dwell / settle / inhabit'; renders כּוֹשֵׁ; the infinitive states the purpose of the cities — habitation, not territorial dominion.

καὶ

and

coordinate conjunction

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

τὰ

the

Accusative

article (substantivizing ἀφωρισμένα)

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

ἀφωρισμένα

the things set apart (pasture-lands)

Perf Pass Ptc Acc Pl Neut · ἀφορίζω

substantival participle (object: 'the set-apart [pasture-lands]')

→ resultative perfect participle (a standing, set-apart state)

ἀφορίζω: 'mark off / set apart / separate'; the perfect passive participle τὰ ἀφωρισμένα ('the things marked off') renders Hebrew שְׂרָגְלָה ('common-land / pasture'), the open ground around the Levitical cities reserved for their herds (Num 35:2–5).

αὐτῶν

their

Genitive

possessive genitive (with τὰ ἀφωρισμένα)

αὐτός: 'their,' i.e. the Levites' set-apart pasture-grounds.

τοῖς

the

Dative

article (with κτήνεσιν)

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

κτήνεσιν

for the cattle

Dative

dative of advantage/purpose (the pasture is for their cattle)

κτῆνος: 'beast / cattle / livestock'; renders מִקְנֶה / מִבְּהֵמָה; the dative of advantage marks the pasture-land as set apart for the benefit of the Levites' herds.

καὶ

and

coordinate conjunction

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

τὰ

the

Accusative

article (with κτήνη)

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

κτήνη

livestock

Accusative

accusative (coordinate with τὰ ἀφωρισμένα: '[and] their livestock')

κτῆνος (pl. κτήνη): 'cattle / livestock'; the closing phrase καὶ τὰ κτήνη αὐτῶν ('and their livestock') rounds off the provision for the Levites' material sustenance.

αὐτῶν

their

Genitive

possessive genitive (with κτήνη)

αὐτός: 'their,' closing the Levitical provision-clause.

5 ὃν τρόπον ἐνετείλατο κύριος τῷ Μωυσῇ οὕτως ἐποίησαν οἱ υἱοὶ Ἰσραὴλ καὶ ἐμέρισαν τὴν γῆν

In the manner the LORD commanded Moses, so the sons of Israel did, and they divided the land.

Obedience-formula closing section A (correspondence command→performance)

ὃν τρόπον ... οὕτως

v.5 seals the distribution with the classic command-and-compliance formula ὃν τρόπον ... οὕτως ('as ... so'), rendering Hebrew כִּי ... כֵּן. The reference to Moses (not Joshua, as in v.2) anchors the whole allotment in Mosaic Torah, presenting Joshua's generation as faithful executors of the older command. The summarising ἐμέρισαν τὴν γῆν ('they divided the land') rounds off the heading-unit before the Caleb narrative begins.

ὃν

which

Accusative

relative pronoun (in the comparative formula ὃν τρόπον)

ὅς: relative pronoun; the adverbial accusative ὃν τρόπον ('in the manner that / just as') opens the command-compliance comparison.

τρόπον

manner

Accusative

adverbial accusative (with ὃν: 'in the manner that')

τρόπος: 'manner / way'; the stereotyped ὃν τρόπον renders כִּי כֵּן, correlated with οὕτως ('so').

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of the comparative clause (divine command to Moses)

→ constative aorist (the prior Mosaic command)

ἐντέλλομαι: 'command'; deponent middle; renders כִּנְיָ; here the command is given τῷ Μωυσῇ, grounding the distribution in Mosaic Torah.

κύριος

LORD

Nominative

subject of ἐνετείλατο

κύριος: rendering of the Tetragrammaton יהוה; the LORD's command to Moses is the ultimate warrant for the allotment.

τῷ

the

Dative

article (with Μωυσῆ)

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

Μωυσῆ

Moses

Dative

dative (indirect object of ἐνετείλατο: 'commanded Moses')

Μωυσῆς (dat. Μωυσῆ): transliteration of Hebrew מֹשֶׁה; declined in Rahlfs' LXX as a contracted noun (gen. Μωυσῆ, dat. Μωυσῆ, acc. Μωυσῆν); the recipient of the original land-distribution command (Num 26:52–56; 34).

οὕτως

so / thus

adverb (correlative apodosis to ὃν τρόπον: 'so they did')

οὕτως: 'thus / so'; correlated with ὃν τρόπον to render the Hebrew כֵּן ... כַּשֵּׁר obedience-formula, marking exact correspondence of performance to command.

ἐποίησαν

they did

Aor Act Indic 3 Pl · ποιέω

main verb (the sons of Israel as subject)

→ constative aorist (the completed act of obedience)

ποιέω: 'do / make'; renders נָשָׂא; the verb of compliance in the formula, summarising Israel's faithful execution of the command.

οἱ

the

Nominative

article (with υἱοί)

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

υἱοί

sons

Nominative

subject of ἐποίησαν

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ, the covenant community as the obedient agent of the distribution.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable, with υἱοί)

Ἰσραὴλ: indeclinable transliteration of יִשְׂרָאֵל.

καὶ

and

narrative conjunction (sequential)

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

ἐμέρισαν

they divided

Aor Act Indic 3 Pl · μερίζω

main verb (coordinate with ἐποίησαν: the act of dividing)

→ constative aorist (the completed partition of the land)

μερίζω: 'divide / apportion / distribute'; cognate with μερίς (v.4); renders קָלַח; the concrete act of partitioning the land into tribal allotments, summarising the whole distribution program of chs. 14–19.

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 ἐμέρισαν

γῆ: 'land'; the object of partition, the promised territory now divided among the tribes.

6 καὶ προσήλθοσαν οἱ υἱοὶ Ιουδα πρὸς Ἰησοῦν ἐν Γαλγαλ καὶ εἶπεν πρὸς αὐτὸν Χαλεβ ὁ τοῦ Ιεφοννη ὁ Κενεζαῖος σὺ ἐπίστη τὸ ῥῆμα ὃ ἐλάλησεν κύριος πρὸς Μωυσῆν ἄνθρωπον τοῦ θεοῦ περὶ ἐμοῦ καὶ σοῦ ἐν Καδης Βαρνη

And the sons of Judah came to Joshua at Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, 'You know the word that the LORD spoke to Moses, the man of God, concerning me and you in Kadesh-Barnea.'

Narrative transition: opens the Caleb episode (section B) καὶ προσήλθοσαν

The Caleb narrative begins with the deputation of Judah approaching Joshua at Gilgal, the camp of the conquest (cf. 4:19; 5:9). Caleb is introduced with his full pedigree — son of Jephunneh, the Kenizzite (a clan of non-Israelite, Edomite-Kenizzite stock incorporated into Judah) — which makes his exemplary faith all the more striking. He opens his appeal with the emphatic σὺ ἐπίστη ('you yourself know'), invoking shared memory of the LORD's word at Kadesh-Barnea (Num 14:24, 30).

καὶ
and

narrative conjunction (scene-opening καὶ)

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

προσήλθοσαν
came / approached

Aor Act Indic 3 Pl · προσέρχομαι

main verb (the sons of Judah as subject)

→ constative aorist (the completed approach)

προσέρχομαι: 'come to / approach'; renders בָּרַךְ / שָׁגַג; the Hellenistic aorist ending -οσαν (for -ον) is characteristic of LXX morphology; the verb stages the formal delegation of Judah before Joshua.

οἱ
the

Nominative

article (with υἱοί)

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

υἱοὶ
sons

Nominative

subject of προσήλθοσαν

υἱός: 'son'; οἱ υἱοὶ Ιουδα, the tribe of Judah, who accompany Caleb (a Judahite by incorporation) in his appeal.

Ιουδα

of Judah

genitive of relationship (indeclinable, with υἱοί)

Ιουδα: transliteration of Hebrew יהודה; indeclinable; the leading southern tribe, into whose territory and clans Caleb the Kenizzite is reckoned.

πρὸς

to

preposition + accusative (direction of approach)

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

Ἰησοῦν

Joshua

Accusative

accusative object of πρὸς (the one approached)

Ἰησοῦς (acc. Ἰησοῦν): the contracted accusative; Joshua presides over the allotment at Gilgal.

ἐν

at / in

preposition + dative (locative: 'at Gilgal')

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

Γαλαλ

Gilgal

dative of place (indeclinable place name)

Γαλαλ: transliteration of Hebrew גלגל; indeclinable; the first Israelite encampment west of the Jordan, where the twelve memorial stones were set (4:19–20) and the base of operations for the conquest.

καὶ

and

narrative conjunction (introducing Caleb's speech)

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction; Caleb as subject)

→ *constative aorist (single speech-act)*

λέγω: 'say'; the standard speech-introducing aorist; the singular verb foregrounds Caleb as the speaker out of the Judahite group.

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτόν

him

Accusative

accusative object of πρὸς (Joshua)

αὐτός: 'him,' i.e. Joshua, the addressee of Caleb's appeal.

Χαλεβ

Caleb

nominative subject (indeclinable proper noun)

Χαλεβ: transliteration of Hebrew כלב ('dog,' or perhaps 'wholehearted'); indeclinable in the LXX; the faithful spy of Num 13–14, here the protagonist of the episode and exemplar of wholehearted following.

ὁ

the

Nominative

article (substantivizing the filiation phrase: 'the [son] of Jephunneh')

ὁ τοῦ Ιεφοννη: 'the [son] of Jephunneh,' the article + genitive idiom of filiation.

τοῦ

the

Genitive

article (with Ιεφοννη)

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

Ἰεφοννη

of Jephunneh

genitive of filiation (indeclinable: Caleb's father)

Ἰεφοννη: transliteration of Hebrew יֶפְנִנִּי; indeclinable; Caleb's father, regularly named in the spy-traditions (Num 13:6; 14:6).

ὁ

the

Nominative

article (with the gentilic Κενεζαῖος)

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

Κενεζαῖος

the Kenizzite

Nominative

gentilic adjective in apposition to Χαλεβ (declinable)

Κενεζαῖος: 'Kenizzite'; a declinable gentilic adjective from Hebrew כְּנִזִּי, denoting descent from Kenaz; the Kenizzites were a clan of Edomite/Horite origin (Gen 36:11) incorporated into Judah — Caleb's non-Israelite lineage heightens the irony that he, not the native-born, exemplifies wholehearted faith.

σύ

you

Nominative

subject (emphatic personal pronoun: 'you yourself know')

σύ: the emphatic 2nd-person pronoun foregrounds Joshua's personal, eyewitness knowledge of the events at Kadesh — he was Caleb's fellow faithful spy (Num 14:6, 30).

ἐπίστη

you know

Pres Mid Indic 2 Sg · ἐπίσταμαι

main verb of Caleb's speech (appeal to shared knowledge)

→ stative present (settled, present knowledge)

ἐπίσταμαι: 'know / understand / be acquainted with'; a deponent; renders ὕπ; the present-tense appeal to Joshua's standing knowledge functions rhetorically to establish the agreed factual basis for Caleb's claim.

τὸ

the

Accusative

article (with ῥῆμα)

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

ῥῆμα

word

Accusative

direct object of ἐπίστη

ῥῆμα: 'word / saying / matter'; renders Hebrew דְּבַר, which (like ῥῆμα here) spans both 'word' and 'thing/matter'; the specific divine oracle about Caleb and Joshua at Kadesh.

ὃ

which

Accusative

relative pronoun (object of ἐλάλησεν; antecedent ῥῆμα)

ὃς: relative pronoun; introduces the clause specifying the content and occasion of the word.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of the relative clause (the LORD's speaking)

→ **constative aorist (the past divine utterance)**

λαλέω: 'speak'; renders לָאָלַע; the aorist recalls the specific past oracle the LORD addressed to Moses concerning Caleb (Num 14:24).

κύριος

LORD

Nominative

subject of ἐλάλησεν

κύριος: the Tetragrammaton יהוה; the LORD is the author of the promissory word now being claimed.

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): the mediator to whom the LORD addressed the word about Caleb.

ἄνθρωπον

man

Accusative

accusative in apposition to Μωσῆν (honorific: 'the man of God')

ἄνθρωπος: 'man'; the appositional ἄνθρωπον τοῦ θεοῦ ('man of God') renders the Hebraic honorific אִישׁ הָאֱלֹהִים (cf. Deut 33:1; Ps 89[90] title), a title of prophetic dignity applied to Moses.

τοῦ

the

Genitive

article (with θεοῦ)

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

θεοῦ

of God

Genitive

genitive (with ἄνθρωπον: 'man of God')

θεός: 'God'; the genitive in the honorific title marks Moses as belonging to and authorized by God.

περί

concerning

preposition + genitive (topic: 'concerning me and you')

περί + gen.: 'concerning / about'; introduces the persons who were the subject of the divine word — Caleb and Joshua, the two faithful spies.

ἐμοῦ

me

Genitive

genitive object of περί (Caleb)

ἐγώ (gen. ἐμοῦ): the emphatic 1st-person genitive; the word concerned Caleb personally — the ground of his present claim.

καὶ

and

coordinate conjunction

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

σοῦ

you

Genitive

genitive object of περί (Joshua)

σύ (gen. σοῦ): the word also concerned Joshua, the only other spy who, with Caleb, was promised entry into the land (Num 14:30, 38).

ἐν

at / in

preposition + dative (locative: 'at Kadesh-Barnea')

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

Καδης

Kadesh

dative of place (indeclinable place name, first element)

Καδης: transliteration of Hebrew קָדֵשׁ; indeclinable; with Βαρνη forms 'Kadesh-Barnea,' the oasis-encampment from which the spies were sent and where the rebellion and forty-year sentence fell (Num 13:26; 14).

Βαρνη

Barnea

indeclinable place name (second element of Kadesh-Barnea)

Βαρνη: transliteration of Hebrew בְּרִנָּה; indeclinable; the compound toponym Καδης Βαρνη fixes the scene of the spy-mission and Israel's faithless refusal to enter the land.

7 τεσσαράκοντα γὰρ ἐτῶν ἤμην ὅτε ἀπέστειλέν με Μωυσῆς ὁ παῖς τοῦ θεοῦ ἐκ Καδης Βαρνη κατασκοπεῦσαι τὴν γῆν καὶ ἀπεκρίθην αὐτῷ λόγον κατὰ τὸν νοῦν αὐτοῦ

For I was forty years old when Moses the servant of God sent me from Kadesh-Barnea to spy out the land, and I brought him back a word according to his mind.

Explanatory flashback (γάρ): Caleb's faithful spy-report

τεσσαράκοντα γὰρ ἐτῶν

γάρ grounds the appeal of v.6 in autobiography: Caleb fixes his age at forty when sent to spy, the first term of the chronological frame (40 → 45 years of wandering → 85, v.10). The key contrast is his faithful report — ἀπεκρίθην ... λόγον κατὰ τὸν νοῦν αὐτοῦ ('I answered a word according to his mind'), i.e. truthfully and in accord with Moses' (and the LORD's) intent — over against the cowardly majority report (v.8).

τεσσαράκοντα

forty

numeral (indeclinable, with ἑτῶν: 'forty years')

τεσσαράκοντα: 'forty'; an indeclinable cardinal numeral; opens Caleb's chronological self-presentation (forty at the spying, eighty-five now).

γάρ

for

explanatory conjunction (post-positive)

γάρ: 'for'; post-positive; grounds the present appeal in the recollected events of the spy-mission.

ἑτῶν

years old

Genitive

genitive of measure/age (with the numeral: 'forty years of age')

ἔτος: 'year'; the genitive of age (τεσσαράκοντα ἑτῶν, 'of forty years') is the idiomatic construction for stating age, rendering Hebrew כַּדְּשָׁנִים עֶשְׂרִים וְחָמֵשׁ.

ἦμην

I was

Impf Mid Indic 1 Sg · εἰμί

copular verb (predicate of age)

→ **stative imperfect** (Caleb's age at the past time)

εἰμί (impf. 1 sg. ἦμην): 'be'; the middle/deponent imperfect form ἦμην (for older ἦν) is characteristic of Koine; states Caleb's age at the moment of his commissioning.

ὅτε

when

temporal conjunction (introducing the time-clause)

ὅτε: 'when'; renders Hebrew כַּדְּשָׁנִים / temporal infinitive; fixes the moment of the spy-commissioning.

ἀπέστειλén

sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb of the temporal clause (Moses as subject)

→ **constative aorist** (the past commissioning)

ἀποστέλλω: 'send (with a commission)'; renders Πῶς; the verb of authoritative sending, marking Caleb as a commissioned agent of Moses.

με

me

Accusative

direct object of ἀπέστειλén

ἐγώ (acc. με): the enclitic pronoun; Caleb as the one sent.

Μωσῆς

Moses

Nominative

subject of ἀπέστειλén

Μωσῆς: the one who commissioned the spies (Num 13:17).

ὁ

the

Nominative

article (with παῖς)

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

παῖς

servant

Nominative

nominative in apposition to Μωσῆς ('Moses the servant of God')

παῖς: 'servant / child / attendant'; here 'servant', rendering Πῶς; ὁ παῖς τοῦ θεοῦ ('the servant of God') is an honorific title for Moses (cf. δοῦλος / θεράπων κυρίου elsewhere), varying the ἀνθρωπος τοῦ θεοῦ of v.6.

τοῦ

the

Genitive

article (with θεοῦ)

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

θεοῦ

of God

Genitive

genitive (with παῖς: 'servant of God')

θεός: 'God'; the genitive marks Moses' status as God's own servant.

ἐκ

from

preposition + genitive (source of the sending)

ἐκ: 'from / out of'; marks Kadesh-Barnea as the point of departure for the mission.

Καδης

Kadesh

genitive of source (indeclinable place name)

Καδης; indeclinable; with Βαρνη, the base from which the spies set out (Num 13:26).

Βαρνη

Barnea

indeclinable place name (second element)

Βαρνη; indeclinable; completes the toponym Kadesh-Barnea.

κατασκοπεῦσαι

to spy out

Aor Act Inf · κατασκοπεύω

purpose infinitive (with ἀπέστειλεν: 'sent me to spy out')

→ *purpose aorist infinitive (the goal of the sending)*

κατασκοπεύω: 'spy out / reconnoiter'; the intensive κατα- compound; renders / לָגַד לַיָּמִין; the technical verb for the espionage mission of Num 13.

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 κατασκοπεῦσαι

γῆ: 'land'; the promised land, object of the reconnaissance.

καὶ

and

narrative conjunction (sequential)

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

ἀπεκρίθην

I answered / brought back word

Aor Pass Indic 1 Sg · ἀποκρίνομαι

main verb (Caleb's faithful report)

→ *constative aorist (the completed report)*

ἀποκρίνομαι: 'answer / reply'; here with the cognate object λόγον, 'I returned a word / reported back'; the aorist passive form ἀπεκρίθην is the standard Koine deponent; renders Hebrew הָשִׁיב דְּבָרִי ('bring back word').

αὐτῷ

to him

Dative

indirect object of ἀπεκρίθην (Moses)

αὐτός: 'to him,' i.e. Moses, to whom Caleb reported.

λόγον

a word / report

Accusative

cognate/internal accusative (with ἀπεκρίθην: 'answered a word')

λόγος: 'word / account / report'; here a cognate accusative giving the content of the answer; Caleb's λόγος was the faithful minority report (Num 13:30; 14:6–9).

κατὰ

according to

preposition + accusative (standard of conformity)

κατά + acc.: 'according to / in conformity with'; marks Caleb's report as conforming to Moses' (and God's) true mind, not to the people's fear.

τὸν

the

Accusative

article (with νοῦν)

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

νοῦν

mind / intent

Accusative

accusative object of κατά (standard: 'according to his mind')

νοῦς: 'mind / understanding / intent'; the phrase κατὰ τὸν νοῦν αὐτοῦ ('according to his mind') renders a Hebrew idiom for a report given truthfully and in accord with the sender's purpose; it characterizes Caleb's faithfulness — he told the truth God intended, not the discouraging falsehood of the others.

αὐτοῦ

his

Genitive

possessive genitive (with νοῦν: 'his mind,' i.e. Moses' / God's)

αὐτός: 'his'; the referent is Moses (or, behind him, God), whose mind Caleb's report faithfully matched.

8 οἱ δὲ ἀδελφοί μου οἱ ἀναβάντες μετ' ἐμοῦ μετέστησαν τὴν καρδίαν τοῦ λαοῦ ἐγὼ δὲ προσετέθην ἐπακολουθῆσαι κυρίῳ θεῷ μου

But my brothers who went up with me turned aside the heart of the people; yet I wholly devoted myself to follow after the LORD my God.

Antithetical pair (δέ ... δέ): the faithless spies vs. Caleb's wholehearted faith

οἱ δὲ ἀδελφοί ... ἐγὼ δέ

The verse is built on a sharp δέ ... δέ antithesis: the other spies (οἱ ἀδελφοί) 'turned aside the heart of the people' (μετέστησαν τὴν καρδίαν — they demoralized Israel into rebellion, Num 13:31–33), but Caleb (ἐγὼ δέ) 'wholly devoted himself to follow after the LORD!' The verb προστίθμι ('add/devote oneself') + ἐπακολουθῆσαι renders the Hebrew יָרַח אַחֲרַי ('fully follow after,' Num 14:24), the chapter's signature phrase for wholehearted, persevering faith.

οἱ

the

Nominative

article (with ἀδελφοί)

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

δὲ

but

adversative particle (post-positive; sets up the antithesis)

δέ: 'but / now'; post-positive; here the first member of a δέ ... δέ antithesis contrasting the faithless spies with Caleb.

ἀδελφοί

brothers

Nominative

subject of μετέστησαν

ἀδελφός: 'brother / kinsman'; renders Πῆ; here the fellow-spies (the other ten), called 'brothers' by tribal kinship though contrasted in faith.

μου

my

Genitive

possessive genitive (with ἀδελφοί)

ἐγώ (gen. μου): 'my'; the enclitic possessive.

οἱ

the

Nominative

article (substantivizing the participle ἀναβάντες)

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

ἀναβάντες

who went up

Aor Act Ptc Nom Pl Masc · ἀναβαίνω

attributive participle (modifying ἀδελφοί: 'who went up with me')

→ constative aorist participle (the completed ascent on the mission)

ἀναβαίνω: 'go up / ascend'; renders ἦλθ; the standard verb for 'going up' into the hill-country of Canaan on the spy-mission (Num 13:21–22).

μετ'

with

preposition + genitive (accompaniment; elided before vowel)

μετά + gen.: 'with / in company with'; marks the shared mission that makes the brothers' faithlessness the more culpable.

ἐμοῦ

me

Genitive

genitive object of μετά

ἐγώ (gen. ἐμοῦ): the emphatic form after the preposition.

μετέστησαν

turned aside / removed

Aor Act Indic 3 Pl · μεθίστημι

main verb (the brothers' demoralizing act)

→ constative/causative aorist (the completed act of swaying the people)

μεθίστημι: 'remove / turn away / cause to change'; the transitive aorist μετέστησαν τὴν καρδίαν ('they turned aside the heart') renders Hebrew בָּלְתָּ וַיִּשְׁמְדָה ('they melted/discouraged the heart'); the spies' false report dissolved Israel's courage into rebellion (Num 13:32–14:4).

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 μετέστησαν

καρδία: 'heart'; renders לֵב; in Hebrew anthropology the seat of courage, will, and resolve — what the bad report 'turned aside' was the people's resolve to enter the land.

τοῦ

the

Genitive

article (with λαοῦ)

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

λαοῦ

of the people

Genitive

possessive genitive (with καρδίαν: 'the heart of the people')

λαός: 'people'; the covenant community, whose collective courage the spies undermined.

ἐγὼ

I

Nominative

subject (emphatic pronoun: 'but I'; second member of antithesis)

ἐγώ: the emphatic 1st-person pronoun sharpens the contrast — over against all the others, Caleb alone (with Joshua) stood firm.

δὲ

yet / but

adversative particle (second member of the δέ ... δέ antithesis)

δέ: here completing the antithesis: the brothers swayed the people, but Caleb followed the LORD.

προσετέθην

I wholly devoted myself

Aor Pass Indic 1 Sg · προστίθμι

main verb (Caleb's wholehearted commitment)

→ constative aorist (the decisive, completed self-commitment)

προστίθμι: lit. 'add / put to'; in the passive προσετέθην + infinitive it means 'I attached/devoted myself (wholly) to,' rendering the Hebrew idiom יִרְדּוּ אַחֲרַי ('fully follow after,' Num 14:24; 32:11–12; Deut 1:36); the LXX's striking choice expresses Caleb's total, undivided adherence to the LORD — the chapter's signature note of wholehearted, persevering faith.

ἐπακολουθῆσαι

to follow after

Aor Act Inf · ἐπακολουθέω

complementary infinitive (with προσετέθην: 'devoted myself to follow')

→ complementary aorist infinitive (the content of the devotion)

ἐπακολουθέω: 'follow after / follow closely'; the intensive ἐπ- compound of ἀκολουθέω; renders the יִרְדּוּ ('after') element of the Hebrew idiom; the complement of προστίθμι, together expressing wholehearted discipleship after the LORD.

κυρίῳ

the LORD

Dative

dative object of ἐπακολουθῆσαι ('follow after the LORD')

κύριος: the Tetragrammaton יהוה; the dative is governed by ἐπακολουθέω; the object of Caleb's wholehearted following is the LORD himself.

τῷ

the

Dative

article (with θεῷ, in apposition to κυρίῳ)

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

θεῷ

God

Dative

dative in apposition to κυρίῳ ('the LORD, my God')

θεός: 'God'; the appositional κυρίῳ τῷ θεῷ μου ('the LORD my God') marks the covenant intimacy of Caleb's allegiance — not a distant deity but his own God.

μου

my

Genitive

possessive genitive (with θεῶ: 'my God')

ἐγώ (gen. μου): 'my'; the possessive expresses Caleb's personal covenant relationship with the LORD.

9 καὶ ὥμοσεν Μωυσῆς ἐν ἐκείνῃ τῇ ἡμέρᾳ λέγων ἡ γῆ ἐφ' ἣν ἐπέβης σοὶ ἔσται ἐν κλήρῳ καὶ τοῖς τέκνοις σου εἰς τὸν αἰῶνα ὅτι προσετέθης ἐπακολουθῆσαι ὀπίσω κυρίου τοῦ θεοῦ ἡμῶν

And Moses swore on that day, saying, 'The land on which you set foot shall be yours as an inheritance, and your children's forever, because you have wholly devoted yourself to follow after the LORD our God.'

Sworn promise: the Mosaic oath grounding Caleb's claim (closes section B)

καὶ ὥμοσεν Μωυσῆς

Caleb cites the sworn oath of Moses (ὥμοσεν), elevating his claim from request to legal entitlement. The land 'on which your foot trod' (ἐφ' ἣν ἐπέβης) is granted as a perpetual inheritance (εἰς τὸν αἰῶνα) to Caleb and his descendants. The causal ὅτι repeats the signature phrase προσετέθης ἐπακολουθῆσαι ὀπίσω κυρίου — now in the 2nd person and with the fuller ὀπίσω ('after') — sealing the inheritance-by-perseverance theme that this chapter foregrounds (cf. Deut 1:36; Num 14:24).

καὶ
and

narrative conjunction (sequential)

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

ὥμοσεν
swore

Aor Act Indic 3 Sg · ὀμνύω

main verb (Moses' oath; speech-introducing)

→ **constative aorist (the completed sworn act)**

ὀμνύω: 'swear / take an oath'; renders נִשְׁבַּע; the oath elevates Moses' word from promise to binding, irrevocable commitment, the legal basis for Caleb's present claim on Hebron.

Μωσῆς
Moses

Nominative

subject of ὥμοσεν

Μωσῆς: the one who swore the oath, acting on the LORD's word of Num 14:24.

ἐν
on

preposition + dative (temporal: 'on that day')

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

ἐκείνη
that

Dative

demonstrative adjective (with ἡμέρα)

ἐκεῖνος: 'that'; the demonstrative locates the oath at the specific day of the Kadesh crisis.

τῇ
the

Dative

article (with ἡμέρα)

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

ἡμέρα
day

Dative

dative of time (when the oath was sworn)

ἡμέρα: 'day'; the dative of time fixes the oath to the day of the people's rebellion and sentence (Num 14).

λέγων
saying

Pres Act Ptc Nom Sg Masc · λέγω

participle of speech (introducing the oath's content)

→ **circumstantial present participle (Hebraizing speech-introduction)**

λέγων (ptc. λέγων): the redundant participle of speaking renders the Hebrew נִמְנָן, a stereotyped LXX device for introducing direct discourse after a verb of saying/swearing.

ἡ
the

Nominative

article (with γῆ)

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

γῆ
land

Nominative

subject (of ἔσται: 'the land ... shall be yours')

γῆ: 'land'; the specific territory Caleb's foot trod, now sworn to him as inheritance.

ἐφ'
upon

preposition + accusative (in the relative clause: 'on which')

ἐπί (ἐφ' before rough breathing): 'upon / on'; with the relative ἣν marks the land Caleb traversed.

ἣν
which

Accusative

relative pronoun (object of ἐπί; antecedent γῆ)

ὅς: relative pronoun; introduces the qualifying clause 'on which you set foot.'

ἐπέβης

you set foot / trod

Aor Act Indic 2 Sg · ἐπιβαίνω

verb of the relative clause (Caleb's treading the land)

→ constative aorist (the past act of treading)

ἐπιβαίνω: 'set foot on / mount / tread'; renders תָּרַץ; treading the land symbolizes a claim to possess it (cf. Deut 11:24; Josh 1:3) — Caleb's feet on Hebron's hills ground his title to it.

σοὶ

to you / yours

Dative

dative of possession (with ἔσται: 'shall be yours')

σύ (dat. σοί): the emphatic dative of possession, 'it shall belong to you'; the land is personally assigned to Caleb.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of the oath's content (future possession)

→ predictive/promissory future (the guaranteed inheritance)

εἰμί (fut. ἔσται): 'will be'; the promissory future declares the certain, sworn grant of the land to Caleb and his line.

ἐν

as / in

preposition + dative (predicative: 'as an inheritance')

ἐν + dat.: here in the Hebraizing predicative idiom ἔσται ἐν κλήρῳ ('shall be as/for an inheritance'), rendering לְ + noun (לְיִשְׂרָאֵל).

κλήρῳ

an inheritance

Dative

dative in the idiom ἐν κλήρῳ (predicative: 'for an inheritance')

κλήρος: 'lot / inheritance'; the leitwort of the chapter; here the land is constituted Caleb's permanent allotted portion.

καὶ

and

coordinate conjunction

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

τοῖς

the

Dative

article (with τέκνοις)

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

τέκνοις

children

Dative

dative of possession (coordinate with σοί: 'and your childrens')

τέκνον: 'child / offspring'; renders תְּנִיכָה; the grant extends to Caleb's descendants, making it a heritable, perpetual possession.

σου

your

Genitive

possessive genitive (with τέκνοις)

σύ (gen. σου): 'your'; the enclitic possessive marking the children as Caleb's.

εἰς

for

preposition + accusative (extent of time: 'forever')

εἰς + acc.: 'unto / for'; in the temporal idiom εἰς τὸν αἰῶνα ('forever') marks the perpetuity of the grant.

τὸν

the

Accusative

article (with αἰῶνα)

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

αἰῶνα

age / forever

Accusative

accusative of extent of time (in εἰς τὸν αἰῶνα: 'forever')

αἰών: 'age / eternity'; the phrase εἰς τὸν αἰῶνα renders Hebrew עַדְעַד ('forever'), marking the perpetual, inalienable character of Caleb's family inheritance.

ὅτι

because

causal conjunction (grounds the grant in Caleb's faithfulness)

ὅτι: 'because'; the causal clause makes the inheritance the explicit reward of Caleb's wholehearted following — the inheritance-by-perseverance theme.

προσετέθης

you wholly devoted yourself

Aor Pass Indic 2 Sg · προστίθιμι

verb of the causal clause (Caleb's wholehearted following)

→ constative aorist (the decisive, completed commitment)

προστίθιμι (pass. προσετέθης): 'devote/attach oneself wholly'; the 2nd-person echo of προσετέθην (v.8); with ἐπακολουθῆσαι ὀπίσω it renders the Hebrew יִרְדָּא אַחֲרַי ('fully followed after'); Moses' oath grounds the perpetual grant precisely in this wholehearted perseverance.

ἐπακολουθῆσαι

to follow after

Aor Act Inf · ἐπακολουθέω

complementary infinitive (with προσετέθης)

→ complementary aorist infinitive (content of the devotion)

ἐπακολουθέω: 'follow after'; the complement of προστίθιμι, here reinforced by the directional ὀπίσω ('after, behind'); the doubled 'follow-after' construction underscores the totality of Caleb's adherence.

ὀπίσω

after / behind

improper preposition + genitive (direction of following: 'after the LORD')

ὀπίσω: 'behind / after'; an indeclinable adverb / improper preposition governing the genitive; ἐπακολουθῆσαι ὀπίσω κυρίου ('to follow after the LORD') renders גַּלְגָּלֵי הַיְהוָה, the classic idiom of covenant discipleship and undivided allegiance.

κυρίου

the LORD

Genitive

genitive object of ὀπίσω ('after the LORD')

κύριος (gen. κυρίου): the Tetragrammaton יהוה; the object of Caleb's wholehearted following.

τοῦ

the

Genitive

article (with θεοῦ, in apposition to κυρίου)

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου ('the LORD our God')

θεός: 'God'; the appositional κυρίου τοῦ θεοῦ ἡμῶν ('the LORD our God') voices covenant solidarity — note the shift to the inclusive 'our,' embracing Joshua and the whole faithful community.

ἡμῶν

our

Genitive

possessive genitive (with θεοῦ: 'our God')

ἐγώ (gen. pl. ἡμῶν): 'our'; the first-person plural broadens the covenant relationship from Caleb's personal 'my God' (v.8) to the shared 'our God,' including Joshua.

10 καὶ νῦν διέθρεψέν με κύριος ὃν τρόπον εἶπεν τοῦτο τεσσαρακοστὸν καὶ πέμπτον ἔτος ἀφ' οὗ ἐλάλησεν κύριος τὸ ῥῆμα τοῦτο πρὸς Μωυσῆν καὶ ἐπορεύθη Ἰσραὴλ ἐν τῇ ἐρήμῳ καὶ νῦν ἰδοὺ ἐγὼ σήμερον ὀγδοήκοντα καὶ πέντε ἐτῶν

And now the LORD has kept me alive, just as he said, this forty-fifth year since the LORD spoke this word to Moses and Israel journeyed in the wilderness; and now, behold, I am today eighty-five years old.

Application to the present (καὶ νῦν): the chronological proof of God's faithfulness (opens section C) καὶ νῦν

The double καὶ νῦν ('and now') pivots from past oath to present claim, framing Caleb's testimony to God's preserving faithfulness. The chronology is precise: forty-five years have elapsed since the Kadesh word (forty in the wilderness plus five of conquest), making Caleb eighty-five (40 + 45). The verb διέθρεψεν ('kept alive / sustained') attributes his survival of the wilderness generation directly to the LORD's care, fulfilling the promise that he, of all that generation, would enter the land (Num 14:30).

καὶ

and

coordinate conjunction (with νῦν: temporal pivot)

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

νῦν

now

temporal adverb (pivot from past oath to present)

νῦν: 'now'; the formula καὶ νῦν ('and now') marks the rhetorical turn from recollection to present application, rendering Hebrew הָעַתָּה.

διέθρεψέν

kept alive / sustained

Aor Act Indic 3 Sg · διατρέφω

main verb (the LORD's preserving of Caleb)

→ constative aorist (the completed, sustained preservation)

διατρέφω: 'keep alive / nourish / sustain through'; the perfective δια- ('all the way through') stresses preservation across the whole wilderness period; the LORD's keeping Caleb alive while that whole generation died (Num 14:32–35) is the visible proof of his faithfulness to the oath.

με

me

Accusative

direct object of διέθρεψεν

ἐγὼ (acc. με): Caleb as the object of God's preservation.

κύριος

LORD

Nominative

subject of διέθρεψεν

κύριος: the Tetragrammaton יהוה; the LORD himself is the agent of Caleb's preservation, underscoring divine fidelity.

ὃν

which

Accusative

relative pronoun (in the comparative formula ὃν τρόπον)

ὃς: relative pronoun; opens the comparative 'just as he said.'

τρόπον

manner

Accusative

adverbial accusative (with ὃν: 'just as')

τρόπος: 'manner'; ὃν τρόπον εἶπεν ('just as he said') marks the exact correspondence of God's act to his word.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

verb of the comparative clause (the LORD's earlier word)

→ constative aorist (the prior promise)

λέγω: 'say'; the aorist recalls the LORD's promise to preserve Caleb (Num 14:24, 30), now fulfilled.

τοῦτο

this

Nominative

demonstrative (with ἔτος: 'this ... year')

οὗτος: 'this'; introduces the precise reckoning of elapsed time.

τεσσαρακοστὸν

fortieth

Nominative

ordinal numeral (with ἔτος: 'forty-fifth year')

τεσσαρακοστός: 'fortieth'; an ordinal numeral (declinable); with πέμπτων forms 'forty-fifth,' the exact span since the Kadesh word — forty years of wandering plus five of conquest.

καὶ

and

coordinate conjunction (linking the ordinals)

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

πέμπτων

fifth

Nominative

ordinal numeral (coordinate with τεσσαρακοστόν)

πέμπτος: 'fifth'; the second element of the compound ordinal 'forty-fifth.'

ἔτος

year

Nominative

predicate/appositional nominative (the elapsed time)

ἔτος: 'year'; the measured span 'this forty-fifth year' anchors Caleb's testimony in precise chronology.

ἀφ'

since / from

preposition + genitive (temporal starting-point; elided)

ἀπό (ἀφ' before rough breathing): 'from / since'; ἀφ' οὗ ('from which [time]') = 'since,' marking the terminus a quo of the forty-five years.

οὗ

which

Genitive

relative pronoun (in the temporal idiom ἀφ' οὗ: 'since')

ὃς: relative pronoun; in ἀφ' οὗ the genitive functions temporally ('from the time when').

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

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

→ constative aorist (the past utterance, terminus of the count)

λαλέω: 'speak'; the aorist marks the moment from which the forty-five years are reckoned — the Kadesh oracle.

κύριος

LORD

Nominative

subject of ἐλάλησεν

κύριος: the Tetragrammaton; author of the word spoken to Moses.

τὸ

the

Accusative

article (with ῥῆμα)

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

ῥῆμα

word

Accusative

direct object of ἐλάλησεν

ῥῆμα: 'word / matter'; the specific Kadesh oracle about Caleb's preservation and inheritance.

τοῦτο

this

Accusative

demonstrative (modifying ῥῆμα: 'this word')

οὗτος: 'this'; deictically points back to the oracle Caleb has been recounting.

πρός

to

preposition + accusative (recipient of speech)

πρός: 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): the recipient of the LORD's word about Caleb.

καὶ

and

narrative conjunction (adding the wilderness journey)

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

ἐπορεύθη

journeyed / went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (Israel's wilderness wandering)

→ **constative aorist (the whole completed period of wandering)**

πορεύομαι: 'go / journey / travel'; the deponent aorist ἐπορεύθη; here summarizing Israel's forty-year wilderness journey (Num 14:33–34), the era during which Caleb was preserved.

Ισραηλ

Israel

nominative subject (indeclinable; collective for the people)

Ισραηλ: indeclinable; here functioning as subject — the nation that wandered while the faithless generation died off.

ἐν

in

preposition + dative (locative: 'in the wilderness')

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

τῇ

the

Dative

article (with ἐρήμῳ)

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

ἐρήμῳ

wilderness

Dative

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

ἐρημος: 'wilderness / desert'; renders נֶדֶב; the place of the forty-year wandering and of the death of the unbelieving generation — the backdrop of God's preservation of Caleb.

καὶ

and

coordinate conjunction (second καὶ vñv pivot)

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

νῦν

now

temporal adverb (reinforcing the present-time application)

νῦν: 'now'; the repeated καὶ νῦν drives home the present moment of Caleb's vigorous old age.

ἰδοῦ

behold

presentative particle (drawing attention)

ἰδοῦ: 'behold / look'; an indeclinable presentative interjection (frozen aor. impv. of εἶδον); renders Hebrew הִנֵּה; calls attention dramatically to Caleb's present vigor at eighty-five.

ἐγώ

I

Nominative

subject (emphatic pronoun, with implied 'am')

ἐγώ: the emphatic 1st-person pronoun; 'here I am' — Caleb presents himself as living proof of God's faithfulness.

σήμερον

today

temporal adverb ('today')

σήμερον: 'today'; renders הַיּוֹם; emphasizes the present moment of Caleb's testimony.

ὀγδοήκοντα

eighty

numeral (indeclinable, with πέντε and ἔτῳν: 'eighty-five years')

ὀγδοήκοντα: 'eighty'; an indeclinable cardinal numeral; with πέντε gives Caleb's present age of eighty-five (40 at the spying + 45 elapsed).

καὶ

and

coordinate conjunction (linking the numerals)

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

πέντε

five

numeral (indeclinable, with ὀγδοήκοντα: 'eighty-five')

πέντε: 'five'; indeclinable cardinal numeral, completing 'eighty-five.'

ἔτῳν

years old

Genitive

genitive of age (with the numerals: 'eighty-five years of age')

ἔτος: 'year'; the genitive of age states Caleb's present age, the climactic chronological datum framing his claim to still be fit for war (v.11).

11 ἔτι εἰμὶ σήμερον ἰσχύων ὥσεί ὅτε ἀπέστειλén με Μωυσῆς ὡσαύτως ἰσχύω νῦν ἐξελθεῖν καὶ εἰσελθεῖν εἰς τὸν πόλεμον

I am still strong today, just as when Moses sent me; in the same way I am strong now, to go out and to come in for war.

Assertion of undiminished vigor (grounds the request of v.12) ἔτι ... σήμερον

Caleb claims his strength is undiminished after forty-five years (ἔτι ... ὡσαύτως, 'still ... in the same way'). The merism ἐξελθεῖν καὶ εἰσελθεῖν ('to go out and to come in') is a Hebraism (נִצַּחַן נִצַּחַן) for the full range of active life, here specifically military campaigning (εἰς τὸν πόλεμον). The verse prepares for his bold request for the Anakim-held hill-country — he is not asking for an easy portion but for the hardest fight.

ἔτι

still

adverb (temporal: 'still / yet')

ἔτι: 'still / yet'; renders תֵּנָּח; stresses the continuity of Caleb's strength despite his great age.

εἰμὶ

I am

Pres Act Indic 1 Sg · εἰμί

copular verb (with the participle ἰσχύων: periphrastic 'I am being strong')

→ stative present (Caleb's present condition)

εἰμί: 'be'; here with the participle ἰσχύων forms a periphrastic construction ('I am [still] strong'), common in the LXX under Hebrew influence.

σήμερον

today

temporal adverb ('today')

σήμερον: 'today'; reiterates the present moment, contrasting 'today' with the day of the original commission.

ἰσχύων

strong / being strong

Pres Act Ptc Nom Sg Masc · ἰσχύω

predicate participle (with εἰμί: periphrastic 'am strong')

→ durative present participle (ongoing condition of strength)

ἰσχύω: 'be strong / be able / have power'; renders נָחַץ / נָחַץ; the participle in periphrasis expresses Caleb's continuing physical vigor and capacity for war.

ὥσεί

just as

comparative conjunction (introducing the comparison)

ὥσεί: 'as / just as / like'; a comparative particle (ὥς + εἰ); renders Hebrew כַּמֶּנֶּחֱ; compares Caleb's present strength to that of his prime.

ὅτε

when

temporal conjunction (in the comparative clause)

ὅτε: 'when'; introduces the point of comparison — the day of his commissioning.

ἀπέστειλén

sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb of the comparative clause (Moses' sending)

→ constative aorist (the past commissioning)

ἀποστέλλω: 'send'; recalls the spy-commission of v.7, the benchmark for Caleb's strength then and now.

με

me

Accusative

direct object of ἀπέστειλén

ἐγώ (acc. με): Caleb as the one sent.

Μωσῆς

Moses

Nominative

subject of ἀπέστειλέν

Μωσῆς: the one who commissioned Caleb at forty.

ὡσαύτως

in the same way / likewise

adverb (correlative: matching present to past strength)

ὡσαύτως: 'in the same way / likewise' (ὡς + αὐτως); emphatically asserts the exact equivalence of Caleb's present and former vigor.

ἰσχύω

I am strong

Pres Act Indic 1 Sg · ἰσχύω

main verb (assertion of present capacity)

→ **stative present** (Caleb's present strength)

ἰσχύω: 'be strong / be able'; the finite present restates the periphrastic claim with emphasis — Caleb is presently capable of the rigors of war.

νῦν

now

temporal adverb ('now')

νῦν: 'now'; reinforces the present-time capacity for war.

ἐξελθεῖν

to go out

Aor Act Inf · ἐξέρχομαι

complementary infinitive (with ἰσχύω: 'strong to go out')

→ **complementary aorist infinitive** (the capacity asserted)

ἐξέρχομαι: 'go out / come forth'; the first member of the merism ἐξελθεῖν καὶ εἰσελθεῖν ('go out and come in'), a Hebraism (נִצַּחַן נִשְׂחָן) for the full conduct of life and especially military campaigning (cf. Deut 31:2; 1 Sam 18:13).

καὶ

and

coordinate conjunction (linking the merism)

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

εἰσελθεῖν

to come in

Aor Act Inf · εἰσέρχομαι

complementary infinitive (second member of the merism)

→ **complementary aorist infinitive** (the capacity asserted)

εἰσέρχομαι: 'go in / enter'; the second member of the 'go out and come in' merism; together the pair denotes Caleb's full fitness to lead troops on campaign.

εἰς

for / into

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

εἰς + acc.: here marking purpose/sphere, 'for (the) war'

τὸν

the

Accusative

article (with πόλεμον)

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

πόλεμον

war

Accusative

accusative object of εἰς (the sphere of the going-out)

πόλεμος: 'war / battle'; renders מִלְחָמָה; specifies the military campaigning for which Caleb claims undiminished fitness — pointedly, the conquest of the Anakim he is about to request.

12 καὶ νῦν αἰτοῦμαί σε τὸ ὄρος τοῦτο καθὰ εἶπεν κύριος τῇ ἡμέρᾳ ἐκείνῃ ὅτι σὺ ἀκήκοας τὸ ῥῆμα τοῦτο τῇ ἡμέρᾳ ἐκείνῃ νυνὶ δὲ οἱ Ενακιμ ἐκεῖ εἰσιν πόλεις ὀχυραὶ καὶ μεγάλαι ἐὰν οὖν κύριος μετ' ἐμοῦ ἢ ἐξολεθρεύσω αὐτούς ὃν τρόπον εἶπέν μοι κύριος

And now I ask you for this mountain, as the LORD said on that day; for you yourself heard this word on that day. Now the Anakim are there, cities great and fortified; if then the LORD is with me, I will utterly destroy them, just as the LORD said to me.

The petition: Caleb claims the mountain of the Anakim (climax of section C)

καὶ νῦν αἰτοῦμαί σε

The climactic καὶ νῦν introduces the actual request: τὸ ὄρος τοῦτο ('this mountain'), Hebron's hill-country. Caleb grounds it in the LORD's word and Joshua's own hearing of it. The δέ-clause faces the difficulty squarely — the Anakim (the giants whose presence terrified the original spies, Num 13:33) hold great fortified cities. Caleb's faith is expressed in the conditional ἐὰν ... κύριος μετ' ἐμοῦ ἢ ('if the LORD is with me'): victory rests not on his strength but on divine presence, and the future ἐξολεθρεύσω ('I will utterly destroy') voices confident, faith-grounded resolve.

καὶ

and

coordinate conjunction (with νῦν: climactic pivot)

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

νῦν

now

temporal adverb (introducing the petition)

νῦν: 'now'; καὶ νῦν here marks the climactic turn to the actual request after the preparatory testimony.

αἰτοῦμαί

I ask / request for myself

Pres Mid Indic 1 Sg · αἰτέω

main verb (Caleb's petition; double accusative)

→ performative present (the request enacted in the speaking)

αἰτέω: 'ask / request'; the middle αἰτοῦμαι ('ask for oneself') stresses Caleb's personal interest in the petition; with double accusative (σε ... τὸ ὄρος, 'ask you for the mountain'); the performative present effects the request as it is spoken.

σε

you

Accusative

accusative of person (with αἰτοῦμαι: 'ask you')

σύ (acc. σε): Joshua, the one petitioned.

τὸ

the

Accusative

article (with ὄρος)

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

ὄρος

mountain

Accusative

accusative of thing (with αἰτοῦμαι: 'ask for the mountain')

ὄρος: 'mountain / hill-country'; renders ἱ; τὸ ὄρος τοῦτο ('this mountain') designates the hill-country of Hebron, the Anakim stronghold Caleb claims (cf. Num 13:22; Josh 15:13–14).

τοῦτο

this

Accusative

demonstrative (modifying ὄρος: 'this mountain')

οὗτος: 'this'; the deictic τοῦτο likely accompanies a gesture toward the visible hill-country of Hebron.

καθὰ

as / just as

comparative conjunction (grounding the request in the LORD's word)

καθά: 'as / just as' (κατά + ἄ); renders ἠ; grounds the petition in the prior divine promise.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

verb of the comparative clause (the LORD's word)

→ constative aorist (the prior promise)

λέγω: 'say'; recalls the LORD's promise concerning Caleb's inheritance, the warrant for his claim.

κύριος

LORD

Nominative

subject of εἶπεν

κύριος: the Tetragrammaton; author of the promise Caleb invokes.

τῇ

the

Dative

article (with ἡμέρα)

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

ἡμέρα

day

Dative

dative of time ('on that day')

ἡμέρα: 'day'; the dative of time referring to the day of the Kadesh oracle.

ἐκεῖνη

that

Dative

demonstrative (with ἡμέρα: 'that day')

ἐκεῖνος: 'that'; fixes the reference to the day of the original promise.

ὅτι

for / because

causal conjunction (grounding the appeal in Joshua's own hearing)

ὅτι: 'because / for'; introduces the corroborating fact that Joshua himself heard the word.

σύ

you

Nominative

subject (emphatic pronoun: 'you yourself heard')

σύ: the emphatic pronoun again invokes Joshua's personal, eyewitness testimony as corroboration (cf. v.6).

ἀκήκοας

you have heard

Perf Act Indic 2 Sg · ἀκούω

main verb of the causal clause (Joshua's enduring knowledge)

→ resultative perfect (a past hearing with abiding present effect)

ἀκούω: 'hear'; the perfect ἀκήκοας ('you have heard [and still know]') with its reduplicated stem stresses the abiding result — Joshua's continuing memory of the word makes him a competent witness to Caleb's claim.

τὸ

the

Accusative

article (with ῥῆμα)

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

ῥῆμα

word

Accusative

direct object of ἀκήκοας

ῥῆμα: 'word / matter'; the divine word about Caleb's inheritance that Joshua personally heard.

τοῦτο

this

Accusative

demonstrative (modifying ῥῆμα: 'this word')

οὗτος: 'this'; points to the specific promise under discussion.

τῇ

the

Dative

article (with ἡμέρα)

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

ἡμέρα

day

Dative

dative of time ('on that day', repeated)

ἡμέρα: 'day'; the repeated τῇ ἡμέρᾳ ἐκείνῃ emphasizes the shared, datable occasion of the promise.

ἐκείνη

that

Dative

demonstrative (with ἡμέρα: 'that day')

ἐκεῖνος: 'that'; the repetition underscores the fixed historical anchor of the claim.

νυνὶ

now

temporal adverb (emphatic form; pivot to present obstacle)

νυνὶ: 'now' (the emphatic, strengthened form of νῦν); pivots from the remembered promise to the present obstacle of the Anakim.

δὲ

now / but

transitional particle (post-positive; introduces the obstacle)

δὲ: here a mild transition introducing the present state of affairs — the formidable Anakim.

οἱ

the

Nominative

article (with Ἐνακίμ)

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

Ἐνακίμ

Anakim

nominative subject (indeclinable; the giant clans)

Ἐνακίμ: transliteration of Hebrew עֲנָכִים (plural of עֲנָקִי, the giant 'sons of Anak'; indeclinable, here taking the article οἱ; their fearsome presence at Hebron was precisely what made the ten spies despair (Num 13:33) — Caleb now volunteers to face them.

ἐκεῖ

there

adverb of place ('there', i.e. on the mountain)

ἐκεῖ: 'there'; locates the Anakim in the hill-country Caleb requests.

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

copular verb (predicating the Anakim's presence)

→ stative present (the present state of the land)

εἰμί (3 pl. εἰσιν): 'be'; states the present reality — the giants still hold the hill-country, an obstacle Caleb names frankly before professing his confidence.

πόλεις

cities

Nominative

nominative (appositional/predicate: 'cities great and fortified')

πόλις: 'city'; the fortified Anakim strongholds (cf. the spies' report of cities 'walled and very great,' Num 13:28); their formidability magnifies the faith of Caleb's request.

ὄχυραῖ

fortified

Nominative

attributive adjective (with πόλεις: 'fortified cities')

ὄχυρός: 'strong / fortified / well-defended'; renders נִצְרָה; describes the walled defenses of the Anakim cities, echoing the spies' fearful report.

καὶ

and

coordinate conjunction (linking the adjectives)

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

μεγάλοι

great / large

Nominative

attributive adjective (with πόλεις: 'great cities')

μέγας: 'great / large'; renders מְגָלָה; the pairing 'great and fortified' stresses the human impossibility of the task, setting up the faith-conditional that follows.

ἐάν

if

conditional conjunction (introducing the protasis with subjunctive)

ἐάν: 'if'; introduces a future/prospective condition taking the subjunctive (ἦ); frames the conquest as contingent on divine presence, not human strength.

οὖν

therefore / then

inferential particle (drawing the conclusion of faith)

οὖν: 'therefore / then'; draws the inference: given the LORD's promise, victory depends simply on his being with Caleb.

κύριος

LORD

Nominative

subject of ἦ (in the protasis)

κύριος: the Tetragrammaton; the decisive factor — the LORD's accompanying presence is the ground of Caleb's confidence.

μετ'

with

preposition + genitive (accompaniment; elided)

μετά + gen.: 'with'; μετ' ἐμοῦ ('with me') voices the covenant promise of divine presence (cf. Josh 1:5, 9) on which Caleb stakes the outcome.

ἐμοῦ

me

Genitive

genitive object of μετὰ

ἐγώ (gen. ἐμοῦ): 'me'; Caleb as the one accompanied by the LORD.

ἦ

may be / is

Pres Act Subj 3 Sg · εἰμί

verb of the protasis (subjunctive with ἐάν)

→ prospective present subjunctive (the condition envisaged as realizable)

εἰμί (pres. subj. 3 sg. ἦ): 'be'; the subjunctive with ἐάν frames the LORD's presence as the realizable condition for victory — Caleb's faith rests on the expectation that God will indeed be with him.

ἐξολεθρεύσω

I will utterly destroy

Fut Act Indic 1 Sg · ἐξολεθρεύω

main verb (apodosis: Caleb's confident resolve)

→ predictive/volitive future (faith-grounded confidence of victory)

ἐξολεθρεύω: 'destroy utterly / exterminate'; the intensive ἐξ- compound; renders Hebrew מְשִׁחָה / מְשִׁחָה; a leitwort of the conquest's herem theology; the confident future expresses not bravado but faith — with the LORD present, even the giant Anakim will be dispossessed.

αὐτούς

them

Accusative

direct object of ἐξολεθρεύσω (the Anakim)

αὐτός: 'them,' i.e. the Anakim Caleb intends to drive out.

ὃν

which

Accusative

relative pronoun (in the comparative formula ὃν τρόπον)

ὅς; relative pronoun; opens the closing comparative 'just as the LORD said.'

τρόπον

manner

Accusative

adverbial accusative (with ὃν: 'just as')

τρόπος: 'manner'; ὃν τρόπον εἶπέν μοι κύριος ('just as the LORD said to me') seals Caleb's confidence on the divine word.

εἶπέν

said

Aor Act Indic 3 Sg · λέγω

verb of the comparative clause (the LORD's word to Caleb)

→ *constative aorist (the prior promise)*

λέγω: 'say'; the closing reference to the LORD's personal word to Caleb grounds the whole petition in divine promise.

μοι

to me

Dative

indirect object of εἶπέν (Caleb)

ἐγώ (dat. μοι): 'to me'; the LORD's word was addressed personally to Caleb, the basis of his assurance.

κύριος

LORD

Nominative

subject of εἶπέν

κύριος: the Tetragrammaton; the divine speaker whose word underwrites Caleb's faith and closes his appeal.

13 καὶ εὐλόγησεν αὐτὸν Ἰησοῦς καὶ ἔδωκεν τὴν Χεβρων τῷ Χαλεβ υἱῷ Ἰεφοννη υἱοῦ Κενεζ ἐν κλήρῳ

And Joshua blessed him and gave Hebron to Caleb son of Jephunneh, son of Kenaz, as an inheritance.

Resolution: Joshua grants the request (opens section D)

καὶ εὐλόγησεν αὐτὸν Ἰησοῦς

Joshua responds with both a blessing (εὐλόγησεν) and the formal grant (ἔδωκεν ... ἐν κλήρῳ) of Hebron — the very Anakim stronghold Caleb requested. The blessing publicly affirms Caleb's faith; the grant fulfils Moses' oath (v.9). Caleb's full genealogy (son of Jephunneh, son of Kenaz) is reiterated, fixing the legal title and tying the Kenizzite clan permanently to Hebron in Judah.

καὶ
and

narrative conjunction (sequential)

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

εὐλόγησεν
blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (Joshua's blessing of Caleb)

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

εὐλογέω: 'bless / speak well of'; renders יָרַךְ; Joshua's blessing publicly endorses Caleb's faith and ratifies his claim before granting the land — a benediction fitting the patriarch-like granting of inheritance.

αὐτόν
him

Accusative

direct object of εὐλόγησεν (Caleb)

αὐτός: 'him,' i.e. Caleb, the recipient of blessing and inheritance.

Ἰησοῦς
Joshua

Nominative

subject of εὐλόγησεν and ἔδωκεν

Ἰησοῦς: the commander who, presiding over the allotment, grants Caleb's request.

καὶ
and

coordinate conjunction (linking the two acts)

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

ἔδωκεν
gave

Aor Act Indic 3 Sg · δίδωμι

main verb (the formal grant of Hebron)

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

δίδωμι: 'give'; renders יָדַן; the legal act of conveying Hebron to Caleb as a heritable possession, fulfilling Moses' sworn oath (v.9).

τὴν
the

Accusative

article (with the indeclinable place name Χεβρων, marking its accusative function)

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

Χεβρων
Hebron

direct object of ἔδωκεν (indeclinable place name; case shown by article τὴν)

Χεβρων: transliteration of Hebrew חֶבְרֹן; indeclinable, so its grammatical case is marked by the article (here acc. τὴν); the ancient city in the Judean hill-country, burial-place of the patriarchs (Gen 23), now granted to Caleb.

τῷ
the

Dative

article (with the indeclinable Χαλεβ, marking dative)

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

Χαλεβ
to Caleb

indirect object of ἔδωκεν (indeclinable; case shown by article τῷ)

Χαλεβ: indeclinable; its dative function ('to Caleb') is marked by the article τῷ; the recipient of Hebron.

υἱῷ
son

Dative

dative in apposition to Χαλεβ ('to Caleb son of Jephunneh')

υἱός (dat. υἱῷ): 'son'; the appositional genealogy fixes Caleb's legal identity for the land-grant.

Ιεφοννη
of Jephunneh

genitive of filiation (indeclinable, with υἱῷ)

Ιεφοννη: indeclinable; Caleb's father, here in genitive sense within the patronymic.

υἱοῦ

son

Genitive

genitive (further filiation: 'son of Kenaz')

υἱός (gen. υἱοῦ): 'son'; extends the genealogy a further generation back to Kenaz, the clan ancestor.

Κενεζ

of Kenaz

genitive of filiation (indeclinable, with υἱοῦ)

Κενεζ: transliteration of Hebrew כְּנַז (Kenaz); indeclinable; the eponymous ancestor of the Kenizzites, anchoring Caleb's clan-identity within Judah.

ἐν

as / in

preposition + dative (predicative: 'as an inheritance')

ἐν + dat.: in the Hebraizing predicative idiom ἐν κλήρῳ ('as/for an inheritance'), as in v.9.

κλήρῳ

an inheritance

Dative

dative in the idiom ἐν κλήρῳ (predicative: 'for an inheritance')

κλῆρος: 'lot / inheritance'; Hebron is conveyed as Caleb's permanent allotted portion, the leitwort sealing the grant.

14 διὰ τοῦτο ἐγενήθη ἡ Χεβρων τῷ Χαλεβ τῷ τοῦ Ιεφοννη τοῦ Κενεζαίου ἐν κλήρῳ ἕως τῆς ἡμέρας ταύτης διὰ τὸ αὐτὸν ἐπακολουθῆσαι τῷ προστάγματι κυρίου θεοῦ Ισραηλ

Therefore Hebron became the inheritance of Caleb son of Jephunneh the Kenizzite to this day, because he followed the command of the LORD God of Israel.

Etiological summary: the abiding result and its ground διὰ τοῦτο

The narrator's etiological comment (διὰ τοῦτο ... ἕως τῆς ἡμέρας ταύτης, 'therefore ... to this day') marks Hebron's enduring status as Caleb's family possession at the time of writing. The articular-infinitive causal clause διὰ τὸ αὐτὸν ἐπακολουθῆσαι ('because he followed') restates the chapter's theme in narratorial voice: the inheritance is the permanent reward of wholehearted obedience to τῷ προστάγματι κυρίου ('the command of the LORD').

διὰ

because of / therefore

preposition + accusative (causal, with τοῦτο: 'on account of this')

διὰ + acc.: 'because of / on account of'; διὰ τοῦτο ('therefore') introduces the narrator's explanatory conclusion.

τοῦτο

this

Accusative

demonstrative object of διὰ ('because of this')

οὗτος: 'this'; refers to Caleb's faithfulness as the cause of the abiding grant.

ἐγενήθη

became

Aor Pass Indic 3 Sg· γίνομαι

main verb (Hebron's becoming Caleb's inheritance)

→ constative aorist passive (the settled, accomplished result)

γίνομαι (aor. pass. ἐγενήθη): 'become / come to be'; states the resultant settled status — Hebron became and remains Caleb's possession.

ἡ

the

Nominative

article (with Χεβρων, marking nominative subject)

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

Χεβρων

Hebron

subject of ἐγενήθη (indeclinable; case shown by article ἡ)

Χεβρων: indeclinable; the article ἡ marks it as the feminine nominative subject — Hebron is treated as grammatically feminine (πόλις understood).

τῷ

the

Dative

article (with Χαλεβ, marking dative of possession)

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

Χαλεβ

to Caleb

dative of possession (indeclinable; case shown by article τῷ)

Χαλεβ: indeclinable; the dative (marked by τῷ) of possession — Hebron became Caleb's.

τῷ

the

Dative

article (substantivizing the filiation phrase: 'the [son] of Jephunneh')

ὁ τοῦ Ιεφοννη: the article + genitive idiom of filiation, in apposition to Χαλεβ.

τοῦ

the

Genitive

article (with Ιεφοννη)

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

Ιεφοννη

of Jephunneh

genitive of filiation (indeclinable)

Ιεφοννη: indeclinable; Caleb's father, in the patronymic.

τοῦ

the

Genitive

article (with the gentilic Κεβεζαίου)

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

Κεβεζαίου

the Kenizzite

Genitive

gentilic adjective (genitive, qualifying Caleb's lineage)

Κεβεζαῖος (gen. Κεβεζαίου): 'Kenizzite'; the declinable gentilic (cf. v.6) here in the genitive, fixing Caleb's clan identity in the formal etiological note.

ἐν

as / in

preposition + dative (predicative: 'as an inheritance')

ἐν + dat.: the predicative ἐν κλήρῳ idiom ('as an inheritance'), as in vv.9, 13.

κλήρῳ

an inheritance

Dative

dative in the idiom ἐν κλήρῳ (predicative)

κληρος: 'lot / inheritance'; the recurring leitwort, here marking Hebron's abiding status as Caleb's allotted portion.

ἕως

until / to

preposition + genitive (temporal extent: 'to this day')

ἕως + gen.: 'until / up to'; in the etiological formula ἕως τῆς ἡμέρας ταύτης ('to this day') marks the enduring validity of the possession at the narrator's time.

τῆς

the

Genitive

article (with ἡμέρας)

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

ἡμέρας

day

Genitive

genitive object of ἕως (temporal terminus)

ἡμέρα: 'day'; the etiological 'to this day' (ἕως τῆς ἡμέρας ταύτης) renders מִיְדֵי דַעַדִּי, a narratorial formula attesting an enduring state of affairs.

ταύτης

this

Genitive

demonstrative (with ἡμέρας: 'this day')

οὗτος: 'this'; fixes the reference to the narrator's own present.

διὰ

because of

preposition + accusative (causal, with the articular infinitive)

διὰ + acc.: 'because of'; here governs an articular infinitive (διὰ τὸ ... ἐπακολουθῆσαι), a standard Greek causal construction ('because he followed').

τὸ

the

Accusative

article (with the articular infinitive ἐπακολουθῆσαι)

τὸ: the article nominalizing the infinitive in the causal construction διὰ τὸ ... ἐπακολουθῆσαι.

αὐτόν

he / him

Accusative

accusative subject of the articular infinitive ('because he followed')

αὐτός: the accusative subject of the articular infinitive, referring to Caleb — 'because he followed.'

ἐπακολουθῆσαι

followed / to follow after

Aor Act Inf · ἐπακολουθέω

articular infinitive (causal: 'because he followed')

→ *constative aorist infinitive (the completed lifelong following, as cause)*

ἐπακολουθέω: 'follow after'; the third occurrence of the chapter's signature verb (cf. vv.8, 9), here in the narrator's voice; Caleb's lifelong following of the LORD's command is named as the very ground of his perpetual inheritance — the inheritance-by-perseverance theme stated as fact.

τῷ

the

Dative

article (with προστάγματι)

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

προστάγματι

command / ordinance

Dative

dative object of ἐπακολουθῆσαι ('followed the command')

πρόσταγμα: 'command / ordinance / decree'; renders Hebrew רָצַו / רָצַוָּה; the object of Caleb's following — not merely a person but the LORD's authoritative command, framing his faithfulness as covenant obedience.

κυρίου

of the LORD

Genitive

genitive (with προστάγματι: 'the command of the LORD')

κύριος (gen. κυρίου): the Tetragrammaton; the command Caleb followed is the LORD's own.

θεοῦ

God

Genitive

genitive in apposition to κυρίου ('the LORD God of Israel')

θεός: 'God'; the full divine title κυρίου θεοῦ Ἰσραηλ ('the LORD, God of Israel') solemnly identifies the covenant God whose command Caleb obeyed.

Ἰσραηλ

of Israel

genitive of relationship (indeclinable, with θεοῦ: 'God of Israel')

Ἰσραηλ: indeclinable; closes the divine title, grounding Caleb's faithfulness in covenant relationship with the God of the whole nation.

15 τὸ δὲ ὄνομα τῆς Χεβρων ἦν τὸ πρότερον πόλις Ἀρβोक μητρόπολις τῶν Ενακιμ αὕτη καὶ ἡ γῆ ἐκόπασεν τοῦ πολέμου

Now the name of Hebron was formerly the city Arbok, the mother-city of the Anakim; and the land had rest from war.

Antiquarian closing note + conquest refrain (closes chapter and section D) τὸ δὲ ὄνομα

The chapter ends with an antiquarian gloss on Hebron's former name (Arbok, i.e. Kiriath-Arba, 'city of Arba,' the greatest of the Anakim; cf. 15:13) and its status as μητρόπολις τῶν Ενακιμ ('mother-city of the Anakim'). The closing clause ἡ γῆ ἐκόπασεν τοῦ πολέμου ('the land rested from war') is the formulaic conquest-refrain (cf. 11:23), framing the whole distribution as the fulfilment of God's promise of rest and rounding off the Caleb narrative on a note of accomplished peace.

τὸ

the

Nominative

article (with ὄνομα)

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

δὲ

now

transitional particle (post-positive; introduces the closing note)

δέ: 'now / and'; post-positive; marks the shift to the antiquarian closing comment.

ὄνομα

name

Nominative

subject (of ἦν: 'the name ... was')

ὄνομα: 'name'; renders ὄνομα ; introduces the etymological/antiquarian note on Hebron's older name.

τῆς

the

Genitive

article (with Χεβρων, marking genitive)

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

Χεβρων

of Hebron

genitive (indeclinable; case shown by article τῆς: 'the name of Hebron')

Χεβρων: indeclinable; the genitive (marked by τῆς) — 'the name of Hebron.'

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copular verb (predicate: 'the name ... was [formerly] the city Arbok')

→ stative imperfect (the former, past state of affairs)

εἰμί (impf. ἦν): 'be'; the imperfect describes the former name as a past, no-longer-current designation.

τὸ

the

Accusative

article (with the adverbial accusative πρότερον: 'formerly')

τὸ πρότερον: the articular neuter accusative used adverbially, 'formerly / in former time.'

πρότερον

formerly

Accusative

adverbial accusative (comparative adjective used adverbially: 'formerly')

πρότερος: 'former / earlier'; the neuter τὸ πρότερον functions adverbially ('formerly, previously'), marking Arbok as the city's older name before it became Hebron.

πόλις

city

Nominative

predicate nominative (with ἦν: 'was the city Arbok')

πόλις: 'city'; with the name Ἀρβोक identifies Hebron's former designation, 'the city (of) Arbok' (= Kiriath-Arba).

Ἀρβोक

Arbok

indeclinable proper noun (in apposition to πόλις)

Ἀρβोक: transliteration of Hebrew אַרְבָּא (Arba); indeclinable; the city was Kiriath-Arba ('city of Arba'), named for Arba 'the greatest man among the Anakim' (Josh 14:15 MT; 15:13), later renamed Hebron.

μητρόπολις

mother-city / metropolis

Nominative

nominative in apposition (further describing Arbok: 'mother-city of the Anakim')

μητρόπολις: 'mother-city / capital'; lit. 'mother-city' (μήτηρ + πόλις); designates Arbok/Hebron as the chief city of the Anakim, the giant clans — underscoring that Caleb received their very capital.

τῶν

the

Genitive

article (with Ἐνακιμ)

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

Ἐνακιμ

of the Anakim

genitive (indeclinable; with μητρόπολις: 'mother-city of the Anakim')

Ἐνακιμ: indeclinable; the article τῶν marks the genitive — the Anakim whose chief city this was (cf. v.12).

αὕτη

this (was she)

Nominative

demonstrative pronoun (resumptive/emphatic: 'this [city]'; closing the antiquarian note)

οὗτος (fem. αὕτη): 'this (one)'; a resumptive feminine demonstrative emphasizing the identity of the city just described; the feminine agrees with πόλις/Χεβρων, perhaps with a sense 'such was it!'

καὶ

and

coordinate conjunction (introducing the closing refrain)

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 ἐκόπασεν: 'the land rested')

γῆ: 'land'; in the conquest-refrain the land itself is the subject that 'rested from war' (cf. 11:23), personifying the achieved peace of the promised land.

ἐκόπασεν

rested / ceased

Aor Act Indic 3 Sg · κοπάζω

main verb (the land's rest from war)

→ *ingressive/constative aorist (the land came to rest from war)*

κοπάζω: 'grow weary / abate / cease / rest'; renders וַיָּשָׁב ('be quiet, have rest'); the formulaic ἡ γῆ ἐκόπασεν τοῦ πολέμου ('the land rested from war') closes the conquest-and-distribution narrative (cf. 11:23; Judg 3:11), declaring the divine gift of rest fulfilled.

τοῦ

the

Genitive

article (with πολέμου)

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

πολέμου

from war

Genitive

genitive of separation (with ἐκόπασεν: 'rested from war')

πόλεμος: 'war'; the genitive of separation completes the idiom 'rested from war,' marking the cessation of conquest-warfare and the inauguration of the promised rest in the land.

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.