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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Joshua, Chapter 17

ΙΗΣΟΥΣ ΙΖ΄

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

Manasseh's inheritance is settled, and Joseph's tribes are told to clear the hill country and press the Canaanites.

Translation & textual notes

The Greek text of Joshua 17 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Joshua 17 records the second of the western Joseph-allotments — the lot of Manasseh, Joseph's firstborn (πρωτότοκος τῷ Ἰωσηφ, v. 1). The chapter divides into four movements: the allotment to the warrior-clan of Machir (Gilead and Bashan) and to the remaining male clans of Manasseh (vv. 1–2); the petition and inheritance of the five daughters of Zelophehad — Mahlah, Noah, Hoglah, Milcah, Tirzah (Μααλα, Νουα, Εγλα, Μελχα, Θερσα) — who receive a κληρος among their father's

brothers διὰ προστάγματος κυρίου ('by the command of the LORD', vv. 3–6), the legal fulfilment of Num 27:1–11 and 36:1–12; the boundary-description of Manasseh against Ephraim, Asher and Issachar, with the catalogue of Canaanite cities (Beth-shean/Βαιθσαν, Dor/Δωρ, Megiddo/Μαγεδδω) that Manasseh could not dispossess (οὐκ ἠδυνάσθησαν ... ἐξολεθρεῦσαι, v. 12) but eventually subjected to forced labour (ἐποίησαν τοὺς Χαναναίους ὑπηκόους, v. 13); and the complaint of the sons of Joseph that one lot (κληῖρον ἓνα καὶ σχοίνισμα ἓν, v. 14) is too small for so numerous a people (λαὸς πολὺς), answered by Joshua's charge to go up into the forest (ἀνάβηθι εἰς τὸν δρυμόν) and clear it, and to drive out the Canaanite despite his iron and chariotry, 'for you shall prevail over him' (σὺ γὰρ ὑπερισχύεις αὐτοῦ, v. 18). The chapter is dominated by the vocabulary of inheritance — κληῖρος, κληρονομία, κληρονομέω, σχοινισμός/σχοίνισμα — the technical lexicon of the tribal land-distribution. The Joshua-Codex-B (Vaticanus) tradition followed by Rahlfs preserves several heavily transliterated and partly garbled place-names (Ανασσα, Λαβεκ, Δηλαναθ, Θαφθωθ, Καρανα, Ιαριηλ) reflecting the translator's difficulty with an unfamiliar Hebrew toponymy. κύριος renders the Tetragrammaton יהוה; the declinable name Ἰησοῦς ('Joshua', son of Nun) is the Greek form of Hebrew יְהוֹשֻׁעַ.

Discourse structure of the chapter

A · 17:1–2

The lot of Manasseh: the warrior Machir and the remaining clans

The territory falls to Manasseh as Joseph's firstborn (πρωτότοκος τῷ Ἰωσήφ). To Machir the father of Gilead — 'a man of war' (ἄνὴρ ... πολεμιστής, v. 1) — go Gilead and Bashan east of the Jordan; the remaining male clans of Manasseh (Iezer, Kelez, Ieziel, Sychem, Symarim, Opher) receive the western allotment by their families (κατὰ δήμους αὐτῶν, v. 2).

B · 17:3–6

The daughters of Zelophehad inherit by the command of the LORD

Zelophehad son of Opher had no sons but only daughters — Mahlah, Noah, Hoglah, Milcah, Tirzah (v. 3). They stand before Eleazar the priest, Joshua, and the rulers, claiming the inheritance God commanded διὰ χειρὸς Μωϋσῆ; and a lot is given to them among their father's brothers διὰ προστάγματος κυρίου ('by the command of the LORD', v. 4), the fulfilment of Num 27/36. Manasseh thus receives ten portions, since the daughters inherited a lot among the brothers (vv. 5–6).

C · 17:7–13

The borders of Manasseh; the Canaanites not dispossessed but enslaved

The boundary runs from the territory of Manasseh down to the ravine and the sea, dividing Manasseh from Ephraim and meeting Asher to the north and Issachar to the east (vv. 7–10). Within Issachar and Asher fall the Canaanite cities — Beth-shean, Dor, Megiddo and their villages (v. 11). But the sons of Manasseh could not dispossess these cities (οὐκ ἠδυνάσθησαν ... ἐξολεθρεῦσαι, v. 12); when Israel grew strong they put the Canaanites to forced labour (ὑπηκόους) but did not utterly destroy them (v. 13) — a programmatic note on the incomplete conquest.

D · 17:14–18

The sons of Joseph complain; Joshua's charge to clear the forest

The sons of Joseph object to Joshua: why one lot and one measuring-line (κλῆρον ἓνα καὶ σχοίνισμα ἓν) for so numerous a blessed people (vv. 14)? Joshua answers: if you are a great people, go up into the forest and clear it for yourselves (ἀνάβηθι εἰς τὸν δρυμὸν καὶ ἐκκάθαρον, v. 15). They protest that the hill country is not enough and that the Canaanite of the plain has elite cavalry and iron (vv. 16). Joshua repeats and amplifies the charge: the forest will be yours when you clear it, and you shall drive out the Canaanite with his iron chariotry, 'for you prevail over him' (σὺ γὰρ ὑπερισχύεις αὐτοῦ, vv. 17–18).

1 καὶ ἐγένετο τὰ ὅρια φυλῆς υἱῶν Μανασση ὅτι οὗτος πρωτότοκος τῷ Ἰωσηφ τῷ Μαχὶρ πρωτοτόκῳ
Μανασση πατρὶ Γαλααδ ἀνὴρ γὰρ πολεμιστὴς ἦν ἐν τῇ Γαλααδίτιδι καὶ ἐν τῇ Βασανίτιδι

And the borders of the tribe of the sons of Manasseh came to be — for he was the firstborn of Joseph — for Machir the firstborn of Manasseh, the father of Gilead (for he was a man of war): they fell in Gilead and in Bashan.

New allotment-unit (main narrative; continues the tribal land-distribution)

καὶ ἐγένετο τὰ ὅρια

καὶ ἐγένετο opens a fresh allotment-section in the distribution begun at ch. 13; the formula τὰ ὅρια φυλῆς ('the borders of the tribe of') is the structural header for each tribal lot. A causal ὅτι-clause justifies Manasseh's priority — he is Joseph's firstborn — and a parenthetical γάρ-clause characterizes Machir as a warrior, explaining why the Transjordanian Gilead and Bashan fall to his clan.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

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

ἐγένετο

came to be

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential: the lot 'came to be')

→ **constative aorist** (the allotment as accomplished fact)

γίνομαι: 'become / come to be / happen'; renders Hebrew הָיָה; καὶ ἐγένετο is the classic LXX rendering of וַיְהִי, here introducing the allotment of Manasseh; the singular verb stands with the neuter plural subject τὰ ὅρια per the standard Greek rule.

τὰ

the

Nominative

article (with ὅρια)

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

ὅρια

borders / territory

Nominative

subject (neuter plural)

ὅριον (pl. ὅρια): 'boundary / border / (by extension) territory'; renders Hebrew גְּבוּל; in Joshua's allotment chapters τὰ ὅρια functions both for the boundary-line and for the bounded territory itself; here it heads the lot of Manasseh.

φυλῆς

of the tribe

Genitive

genitive (of the tribe to which the borders belong)

φυλή: 'tribe / clan'; renders שבט / מטה; the standard term for one of the twelve tribes of Israel in the distribution narratives.

υἱῶν

of the sons

Genitive

genitive (in apposition / dependent on φυλῆς)

υἱός: 'son'; the Hebraism υἱοὶ + tribal name ('sons of Manasseh' = בְּנֵי מְנַשֶּׁה) is the standard LXX designation for the members of a tribe.

Μανασση

Manasseh

genitive of relationship (indeclinable proper noun)

Μανασση: transliteration of Hebrew מְנַשֶּׁה, the elder son of Joseph (Gen 41:51); indeclinable in the LXX; the half-tribe of Manasseh received land both east (Transjordan) and west of the Jordan.

ὅτι

because

causal conjunction (introducing justification of priority)

ὅτι: 'because / that'; here causal, explaining why Manasseh leads off the Joseph-allotment: he is Joseph's firstborn and so receives his portion first.

οὗτος

this one / he

Nominative

subject of implied copula (demonstrative pronoun: Manasseh)

οὗτος: the demonstrative refers back to Manasseh; 'he was the firstborn of Joseph,' establishing his precedence among the Joseph tribes.

πρωτότοκος

firstborn

Nominative

predicate nominative (with implied ἦν)

πρωτότοκος: 'firstborn'; renders בְּכוֹר; Manasseh's status as Joseph's firstborn (Gen 41:51) grounds his priority in the allotment, though Jacob had earlier crossed his hands to bless Ephraim ahead of him (Gen 48:14).

τῷ

of / to

Dative

article (with Ἰωσηφ)

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

Ἰωσηφ

Joseph

dative of relationship (indeclinable: 'firstborn to/of Joseph')

Ἰωσηφ: transliteration of Hebrew יוֹסֵף; indeclinable; the patriarch whose two sons Manasseh and Ephraim become the two Joseph-tribes, so that Joseph receives a double portion in the land.

τῷ

to

Dative

article (with *Μαχίρ*; dative of advantage: 'for Machir')

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

Μαχίρ

Machir

dative of advantage (indeclinable: the lot falls 'to Machir')

Μαχίρ: transliteration of Hebrew מַכִּיר, the firstborn of Manasseh (Gen 50:23; Num 26:29); the Machirite clan conquered and settled Gilead and Bashan in Transjordan (Num 32:39–40).

πρωτοτόκῳ

firstborn

Dative

apposition to *Μαχίρ* (dative)

πρωτότοκος (dat. πρωτοτόκῳ): here designating Machir as the firstborn of Manasseh, doubling the firstborn-motif of the verse — firstborn of Joseph (Manasseh), firstborn of Manasseh (Machir).

Μανασσῇ

of Manasseh

genitive of relationship (indeclinable: 'firstborn of Manasseh')

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

πατρί

father

Dative

apposition to *Μαχίρ* (dative: 'the father of Gilead')

πατήρ (dat. πατρί): 'father'; renders בֶּן; 'father of Gilead' is a clan-founder idiom — Machir is the ancestor-eponym of the Gileadite population, not the literal father of a man named Gilead.

Γαλααδ

of Gilead

genitive of relationship (indeclinable place/clan name)

Γαλααδ: transliteration of Hebrew גַּלְאָד; both a region of Transjordan and the eponymous clan descended from Machir; indeclinable here.

ἀνὴρ

a man

Nominative

subject of parenthetical clause (with ἦν)

ἀνὴρ: 'man'; renders וְיָמָּן; the parenthetical ἀνὴρ ... πολέμιστής ἦν characterizes Machir's clan as warlike, explaining their fitness to hold the frontier territories of Gilead and Bashan.

γάρ

for

explanatory particle (post-positive; introduces parenthetical reason)

γάρ: 'for'; post-positive; introduces the explanation that Machir was a warrior, which is why the militarily-held Transjordanian lands fell to his clan.

πολεμιστής

a warrior

Nominative

predicate nominative (with ἦν: 'was a man of war')

πολεμιστής: 'warrior / fighting man'; renders מִלְחָמָה וְיָמָּן; the phrase ἀνὴρ ... πολέμιστής marks Machir/Gilead as a martial clan, the conquerors of the Amorite kingdoms east of the Jordan (Num 32:39).

ἦν

was

Impf Act Indic 3 Sg · εἰμί

verb of parenthetical clause (descriptive copula)

→ descriptive imperfect (settled characteristic)

εἰμί (impf. ἦν): 'be'; the imperfect describes Machir's enduring martial character, a standing trait rather than a single event.

ἐν

in

preposition + dative (locative)

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

τῇ

the

Dative

article (with *Γαλααδίτιδι*)

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

Γαλααδίτιδι

Gileaditis (Gilead)

object of ἐν (region name: place of the allotment)

Γαλααδίτις; the Greek region-name for the territory of Gilead in Transjordan; the article + region-name idiom (ἡ Γαλααδίτις) is the LXX's way of naming a district; the Machirites held this highland east of the Jordan.

καὶ

and

coordinate conjunction

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

ἐν

in

preposition + dative (locative, parallel)

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

τῇ

the

Dative

article (with Βασανίτιδι)

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

Βασανίτιδι

Basanitis (Bashan)

object of ἐν (region name, parallel to Γαλααδίτιδι)

Βασανίτις; the Greek region-name for Bashan (Hebrew בָּשָׁן), the fertile highland east of the Jordan north of Gilead, the former kingdom of Og (Num 21:33); together Gilead and Bashan form the Transjordanian half of Manasseh's inheritance.

2 καὶ ἐγενήθη τοῖς υἱοῖς Μανασση τοῖς λοιποῖς κατὰ δῆμους αὐτῶν τοῖς υἱοῖς Ιεζερ καὶ τοῖς υἱοῖς Κελεζ καὶ τοῖς υἱοῖς Ιεζιηλ καὶ τοῖς υἱοῖς Συχημ καὶ τοῖς υἱοῖς Συμαριμ καὶ τοῖς υἱοῖς Οφερ οὗτοι οἱ ἄρσενες κατὰ δῆμους αὐτῶν

And it came to be for the remaining sons of Manasseh according to their clans: for the sons of Iezer, and for the sons of Kelez, and for the sons of Ieziel, and for the sons of Sychem, and for the sons of Symarim, and for the sons of Opher — these were the males according to their clans.

Continuation: the western (cisjordanian) clans of Manasseh

καὶ ἐγενήθη τοῖς υἱοῖς Μανασση τοῖς λοιποῖς

After the Transjordanian Machir (v. 1), v. 2 distributes the western lot to the 'remaining' clans of Manasseh by their families (κατὰ δῆμους αὐτῶν). The six clan-names (Iezer, Kelez, Ieziel, Sychem, Symarim, Opher) correspond to the Manassite families of Num 26:30–32; the closing οὗτοι οἱ ἄρσενες ('these were the males') frames the list as the male line, in deliberate contrast to the daughters of Zelophehad who follow in v. 3.

καὶ
and

narrative conjunction

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

ἐγενήθη

it came to be

Aor Pass Indic 3 Sg · γίνομαι

main verb (the lot 'came to be' for the clans)

→ constative aorist (allotment as accomplished fact)

γίνομαι (aor. pass. ἐγενήθη): the passive form is common in the LXX as a simple equivalent of the middle ἐγένετο, rendering יָרַח; 'it came to be for the sons of Manasseh' = the allotment fell to them.

τοῖς

to the

Dative

article (with υἱοῖς; dative of advantage)

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

υἱοῖς

sons

Dative

dative of advantage ('for the sons')

υἱός (dat. pl. υἱοῖς): the recipients of the western Manassite allotment; the dative marks them as the beneficiaries of the lot.

Μανασση

of Manasseh

genitive of relationship (indeclinable)

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

τοῖς

the

Dative

article (with λοιποῖς)

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

λοιποῖς

remaining

Dative

attributive adjective ('the remaining sons')

λοιπός: 'remaining / rest'; renders / רַחֵם; here 'the remaining sons of Manasseh' = those not part of Machir's clan, who receive the western (cisjordanian) territory.

κατὰ

according to

preposition + accusative (distributive)

κατά + acc.: 'according to / by'; the distributive idiom κατὰ δῆμους ('clan by clan') renders מִן־בְּיָמֵי, the standard formula for dividing land by family units.

δῆμους

clans

Accusative

accusative object of κατὰ (distributive)

δῆμος: 'people / district / clan'; in the LXX of the Pentateuch and Joshua it renders הָבְרָה ('family / clan'), the sub-tribal kinship unit by which the land was apportioned.

αὐτῶν

their

Genitive

genitive of possession ('their clans')

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

τοῖς

to the

Dative

article (with υἱοῖς)

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

υἱοῖς

sons

Dative

dative of advantage (first clan-recipient)

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

Ιεζερ

of Iezer

genitive of relationship (indeclinable clan name)

Ιεζερ: clan-name corresponding to Hebrew אֲבִיעֶזֶר / Abiezer (Num 26:30); the Manassite families are listed as the recipients of the western lot.

καὶ

and

coordinate conjunction

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

τοῖς

to the

Dative

article (with υἱοῖς)

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

υἱοῖς

sons

Dative

dative of advantage

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

Κελεζ

of Kelez

genitive of relationship (indeclinable clan name)

Κελεζ: clan-name corresponding to Hebrew כֶּלֶק / Helek (Num 26:30), one of the Manassite families.

καὶ

and

coordinate conjunction

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

τοῖς

to the

Dative

article (with υἱοῖς)

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

υἱοῖς

sons

Dative

dative of advantage

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

Ιεζιηλ

of Ieziel

genitive of relationship (indeclinable clan name)

Ιεζιηλ: clan-name corresponding to Hebrew יֶזְרְיָאֵל / Asriel (Num 26:31), a Manassite family.

καὶ

and

coordinate conjunction

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

τοῖς

to the

Dative

article (with υἱοῖς)

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

υἱοῖς

sons

Dative

dative of advantage

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

Συχεμ

of Sychem

genitive of relationship (indeclinable clan/place name)

Συχεμ: clan-name corresponding to Hebrew שִׁכֶּם / Shechem (Num 26:31); also the famous city in the central hill country, here a Manassite clan-eponym.

καὶ

and

coordinate conjunction

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

τοῖς

to the

Dative

article (with υἱοῖς)

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

υἱοῖς

sons

Dative

dative of advantage

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

Συμαριμ

of Symarim

genitive of relationship (indeclinable clan name)

Συμαριμ: clan-name corresponding to Hebrew שְׁמִידָא / Shemida (Num 26:32), a Manassite family; the transliteration shows the translator's free rendering of the Hebrew name.

καὶ

and

coordinate conjunction

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

τοῖς

to the

Dative

article (with υἱοῖς)

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

υἱοῖς

sons

Dative

dative of advantage

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

Οφερ of Opher <i>genitive of relationship (indeclinable clan name)</i> Οφερ: clan-name corresponding to Hebrew רָפָח / Hopher (Num 26:32), the father of Zelophehad — significant because it is precisely the Hopher line that, lacking sons, produces the daughters of vv. 3–6.	οὗτοι these Nominative <i>subject (demonstrative pronoun, summarizing the list)</i> οὗτος (nom. pl. οὗτοι): the demonstrative gathers the six preceding clan-names into a single summary statement — 'these were the male clans.'	οἱ the Nominative <i>article (with ἄρσενες)</i> οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἄρσενες males Nominative <i>predicate nominative ('these were the males')</i> ἄρσεν (pl. ἄρσενες): 'male'; renders רָכָז; the summary οὗτοι οἱ ἄρσενες explicitly marks the foregoing as the male clans of Manasseh, setting up the pointed contrast with the daughters of Zelophehad (v. 3), who as females nevertheless receive an inheritance.
κατὰ according to <i>preposition + accusative (distributive, repeated)</i> κατὰ: preposition governing its complement and marking the relation specified by the clause.	δήμους clans Accusative <i>accusative object of κατὰ (distributive)</i> δήμους: lexical item interpreted according to its local syntactic role in this passage.	αὐτῶν their Genitive <i>genitive of possession</i> αὐτῶν: pronominal form marking person, possession, or reference within the clause.	

3 καὶ τῷ Σαλπααδ υἱῷ Οφερ οὐκ ἦσαν αὐτῷ υἱοὶ ἀλλ' ἦ θυγατέρες καὶ ταῦτα τὰ ὀνόματα τῶν θυγατέρων Σαλπααδ Μααλα καὶ Νουα καὶ Εγλα καὶ Μελχα καὶ Θερσα

And as for Zelophehad son of Opher — he had no sons, but only daughters; and these are the names of the daughters of Zelophehad: Mahlah, and Noah, and Hoglah, and Milcah, and Tirzah.

Pendent-dative topicalization: introducing the case of Zelophehad's daughters καὶ τῷ Σαλπααδ

The fronted dative τῷ Σαλπααδ ('as for Zelophehad') is a Hebraizing nominative-absolute / pendent construction marking the new topic, resumed by the dative αὐτῷ ('to him'). The clause sets up the legal problem of Num 27/36: a man of the Hopher (Οφερ) clan dies leaving only daughters. The five names are then catalogued, preparing for their petition in v. 4.

καὶ
and

narrative conjunction

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

τῷ
as for

Dative

article (with Σαλπααδ; fronted pendent dative)

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

Σαλπααδ
Zelophehad

pendent dative of reference (indeclinable; topicalized)

Σαλπααδ: transliteration of Hebrew זֶלּוּפְחָדָי (Zelophehad); the man of the Hephher clan of Manasseh who died in the wilderness leaving five daughters and no sons (Num 26:33; 27:1).

υἱῷ
son

Dative

apposition to Σαλπααδ (dative)

υἱός (dat. υἱῷ): here in apposition, 'Zelophehad son of Opher,' locating him in the Hephher line of Manasseh listed in v. 2.

Οφερ
of Opher

genitive of relationship (indeclinable)

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

οὐκ
not

negation (with ἦσαν)

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

ἦσαν
there were

Impf Act Indic 3 Pl · εἰμί

main verb (existential: 'there were no sons')

→ *descriptive imperfect (state of affairs)*

εἰμί (impf. ἦσαν): existential 'there were'; the construction οὐκ ἦσαν αὐτῷ υἱοί ('he had no sons') is a Hebraism rendering אֵין לוֹ בָנִים, with the dative of possession αὐτῷ.

αὐτῷ
to him

Dative

dative of possession ('he had')

αὐτός (dat. αὐτῷ): dative of possession resuming the pendent τῷ Σαλπααδ; 'sons were not to him' = 'he had no sons.'

υἱοὶ
sons

Nominative

subject of ἦσαν (existential)

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

ἀλλ'
but

strong adversative (elided before ἦ)

ἀλλά: 'but'; the combination ἀλλ' ἦ ('but only / except') is a fixed LXX idiom marking exclusive exception — 'no sons, but only daughters.'

ἢ
only / than

part of the idiom ἀλλ' ἢ ('but only')

ἢ: 'than / or'; in the locution ἀλλ' ἦ functions to restrict, 'except / but only'; renders Hebrew אִם יָבִי.

θυγατέρες
daughters

Nominative

subject (implied: 'but only daughters were to him')

θυγάτηρ (pl. θυγατέρες): 'daughter'; renders τῶν; the daughters of Zelophehad become the test-case for female inheritance in Israelite law (Num 27/36); their presence here is the hinge of the whole passage.

καὶ
and

coordinate conjunction

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

ταῦτα
these

Nominative

subject (demonstrative, with τὰ ὀνόματα)

οὗτος (nom./acc. pl. n. ταῦτα): the demonstrative introducing the name-list; the formula καὶ ταῦτα τὰ ὀνόματα ('and these are the names') is a standard LXX list-header rendering תּוֹמֶשׁ הַלְּזָאִי.

τὰ
the

Nominative

article (with ὀνόματα)

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

ὀνόματα
names

Nominative

predicate nominative ('these are the names')

ὄνομα (pl. ὀνόματα): 'name'; renders נִשְׁמָה; the naming of the five daughters individually gives them legal and narrative identity, underscoring the significance of their inheritance-claim.

τῶν
of the

Genitive

article (with θυγατέρων)

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

θυγατέρων
daughters

Genitive

genitive (of the daughters whose names follow)

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

Σαλπαδ
of Zelophehad

genitive of relationship (indeclinable)

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

Μαλα
Mahlah

nominative in apposition (first daughter, indeclinable)

Μαλα: transliteration of Hebrew מַלְחָה (Mahlah), the first-named daughter of Zelophehad (Num 26:33; 27:1).

καὶ
and

coordinate conjunction

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

Νουα
Noah

nominative in apposition (second daughter, indeclinable)

Νουα: transliteration of Hebrew נֹחַ (Noah; not the patriarch Noah/Νωε), the second daughter of Zelophehad.

καὶ
and

coordinate conjunction

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

Εγλα
Hoglah

nominative in apposition (third daughter, indeclinable)

Εγλα: transliteration of Hebrew הִגְלָה (Hoglah), the third daughter of Zelophehad.

καὶ
and

coordinate conjunction

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

Μελχα
Milcah

nominative in apposition (fourth daughter, indeclinable)

Μελχα: transliteration of Hebrew מִלְכָּה (Milcah), the fourth daughter of Zelophehad.

καὶ
and

coordinate conjunction

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

Θερσα
Tirzah

nominative in apposition (fifth daughter, indeclinable)

Θερσα: transliteration of Hebrew תִּרְצָה (Tirzah), the fifth daughter of Zelophehad; the name later attaches to a northern royal city (1 Kgs 14:17).

4 καὶ ἔστησαν ἐναντίον Ελεαζαρ τοῦ ἱερέως καὶ ἐναντίον Ἰησοῦ καὶ ἐναντίον τῶν ἀρχόντων λέγουσαι ὁ θεὸς ἐνετείλατο διὰ χειρὸς Μωυσῆ δοῦναι ἡμῖν κληρονομίαν ἐν μέσῳ τῶν ἀδελφῶν ἡμῶν καὶ ἐδόθη αὐταῖς διὰ προστάγματος κυρίου κληρὸς ἐν τοῖς ἀδελφοῖς τοῦ πατρὸς αὐτῶν

And they stood before Eleazar the priest and before Joshua and before the rulers, saying, 'God commanded through the hand of Moses to give us an inheritance in the midst of our brothers'; and a lot was given to them by the command of the LORD among the brothers of their father.

Petition-and-fulfilment: the daughters' claim and its grant

καὶ ἔστησαν ἐναντίον Ελεαζαρ

The daughters formally 'stand before' the three constituted authorities — priest (Eleazar), leader (Joshua), and rulers — exactly the tribunal of Num 27:2. Their speech grounds the claim in prior divine command mediated διὰ χειρὸς Μωυσῆ. The narrator then reports the grant with a passive ἐδόθη and the key phrase διὰ προστάγματος κυρίου ('by the command of the LORD'), marking the inheritance as the fulfilment of a standing divine ordinance, not a fresh concession.

καὶ
and

narrative conjunction

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

ἔστησαν
they stood

Aor Act Indic 3 Pl · ἵστημι

main verb (the daughters present themselves)

→ *constative aorist (formal act of standing before the tribunal)*

ἵστημι (aor. ἔστησαν, intransitive): 'stand / take one's stand'; renders קָם ; the legal nuance is 'to present oneself / appear before' an authority; the daughters formally lodge their claim before the constituted leadership, as at Num 27:2.

ἐναντίον
before

preposition + genitive (in the presence of)

ἐναντίον: 'before / in the presence of'; Hebraism rendering לְפָנֵי ; the triple ἐναντίον (priest / Joshua / rulers) enumerates the full tribunal of authority before which the claim is heard.

Ελεαζαρ
Eleazar

genitive object of ἐναντίον (indeclinable proper noun)

Ελεαζαρ: transliteration of Hebrew אֵלֶעָזָר , son of Aaron and high priest after him (Num 20:28); together with Joshua he supervises the land-distribution (Josh 14:1).

τοῦ

the

Genitive

article (with ἱερέως)

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

ἱερέως

priest

Genitive

apposition to Ελεάζαρ (genitive)

ἱερεύς (gen. ἱερέως): 'priest'; renders יִהְיֶה; the high-priestly office of Eleazar gives the proceedings their sacral, oracular dimension (cf. the Urim of Num 27:21).

καὶ

and

coordinate conjunction

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

ἐναντίον

before

preposition + genitive (second member)

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

Ἰησοῦ

Joshua

Genitive

genitive object of ἐναντίον (declinable proper noun)

Ἰησοῦς (gen. Ἰησοῦ): Greek form of Hebrew יְהוֹשֻׁעַ (Joshua son of Nun); declined as a contracted noun (gen./dat. Ἰησοῦ, acc. Ἰησοῦν); the same Greek name later borne by Jesus; here the leader who, with Eleazar, administers the inheritance.

καὶ

and

coordinate conjunction

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

ἐναντίον

before

preposition + genitive (third member)

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

τῶν

the

Genitive

article (with ἀρχόντων)

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

ἀρχόντων

rulers

Genitive

genitive object of ἐναντίον (tribal leaders)

ἄρχων (pl. ἀρχόντων): 'ruler / leader / chief'; renders נָשִׁיךְ; the tribal princes who, with the priest and Joshua, constitute the deciding assembly (cf. Num 27:2 'all the congregation').

λέγουσαι

saying

Pres Act Part Nom Fem Pl · λέγω

circumstantial participle (feminine, agreeing with the daughters; introduces speech)

→ **present participle (speech accompanying the act of standing)**

λέγω (pres. part. fem. pl. λέγουσαι): the feminine plural participle agrees with the daughters and introduces their direct speech; the gender of the participle is itself significant — it is the women who speak the legal claim.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

subject of ἐνετείλατο

θεός: 'God'; renders אֱלֹהִים; the daughters appeal directly to divine command as the ground of their claim, locating its authority above any human discretion.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb of the daughters' speech (citing prior command)

→ **constative aorist (the past divine ordinance grounding the claim)**

ἐντέλλομαι: 'command / give charge'; renders תִּצַּח; the aorist refers to the binding command already given through Moses (Num 27:6–7; 36:2), which the daughters now invoke as the legal basis for receiving land.

διὰ

through

preposition + genitive (agency / mediation)

διὰ + gen.: 'through / by means of'; the phrase διὰ χειρὸς Μωϋσῆ ('through the hand of Moses') is a Hebraism (תַּחַת יְדֵי) marking Moses as the human mediator of the divine command.

χειρὸς

the hand

Genitive

genitive object of διὰ (instrumental Hebraism)

χείρ (gen. χειρὸς): 'hand'; in the idiom διὰ χειρὸς = 'by the agency of'; the 'hand of Moses' stresses that the command, though divine in origin, came through the recognized Mosaic mediation.

Μωϋσῆ

of Moses

Genitive

genitive of relationship (with χειρὸς)

Μωϋσῆς (gen. Μωϋσῆ): declined as a contracted noun in Rahlfs' LXX; the genitive marks Moses as the mediator whose 'hand' transmitted the divine ordinance concerning the daughters' inheritance.

δοῦναι

to give

Aor Act Inf · δίδωμι

complementary infinitive (content of the command)

→ **aorist infinitive (the commanded act, viewed as a whole)**

δίδωμι (aor. inf. δοῦναι): 'give'; the infinitive expresses the content of what God commanded — to give the daughters an inheritance; renders the Hebrew infinitive construct תַּתֵּן.

ἡμῖν

to us

Dative

dative indirect object (the daughters as recipients)

ἐγώ (dat. pl. ἡμῖν): the first-person plural marks the daughters as the direct beneficiaries of the commanded gift.

κληρονομίαν

an inheritance

Accusative

direct object of δοῦναι

κληρονομία: 'inheritance / heritage'; renders תְּרִשָּׁה; the keyword of the land-distribution narratives, denoting the permanent, heritable possession of tribal land; the daughters' claim is precisely to be heirs of such a תְּרִשָּׁה in the absence of male siblings.

ἐν

in

preposition + dative (locative idiom)

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

μέσῳ

the midst

Dative

dative object of ἐν (ἐν μέσῳ: 'in the midst of')

μέσος (dat. μέσῳ): 'middle / midst'; ἐν μέσῳ τῶν ἀδελφῶν ('among the brothers') renders תַּחַת הַאֲחֵי; the daughters are to hold land integrated within the kinship-allotment, not on its margins.

τῶν

of the

Genitive

article (with ἀδελφῶν)

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

ἀδελφῶν

brothers

Genitive

genitive (those among whom the inheritance lies)

ἀδελφός (gen. pl. ἀδελφῶν): 'brother / kinsman'; renders תַּאֲחֵי; here the wider male kin of Zelophehad's clan, among whom the daughters claim a co-equal landholding.

ἡμῶν

our

Genitive

genitive of possession ('our brothers')

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

καὶ
and

narrative conjunction (transition from speech to fulfilment)

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

ἐδόθη
was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (narrator's report of the grant)

→ **constative aorist passive (the inheritance duly granted)**

δίδωμι (aor. pass. ἐδόθη): 'was given'; the passive — with God/the tribunal as implicit agent — reports the successful outcome of the petition; the divine passive underscores that the grant fulfils YHWH's own command.

αὐταῖς
to them

Dative

dative indirect object (feminine: the daughters)

αὐτός (dat. fem. pl. αὐταῖς): the feminine pronoun confirms that it is the daughters themselves, as women, who receive the lot — the legal innovation of Num 27 here enacted.

διὰ
by

preposition + genitive (means / authorization)

διὰ + gen.: 'by means of / through'; διὰ προστάγματος κυρίου marks the grant as authorized by a standing divine ordinance.

προστάγματος
command / ordinance

Genitive

genitive object of διὰ (the authorizing decree)

πρόσταγμα: 'command / decree / ordinance'; renders פֶּה / מִצְוָה ('mouth/command'); the phrase διὰ προστάγματος κυρίου ('by the command of the LORD') frames the grant as the execution of YHWH's own legal ruling, the climax of the Zelophehad case (Num 27/36).

κυρίου
of the LORD

Genitive

genitive (whose command it is)

κύριος (gen. κυρίου): the standard LXX rendering of the Tetragrammaton יהוה; the inheritance is granted not by human concession but 'by the command of the LORD,' giving it covenantal and irrevocable force.

κληρος
a lot / portion

Nominative

subject of ἐδόθη

κληρος: 'lot / portion / allotted inheritance'; renders קֶזֶב / זֶרֶא; originally the casting-lot, then the share assigned by lot; the daughters receive a full κληρος, the same land-share a son would have held.

ἐν
among

preposition + dative (location of the lot)

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

τοῖς
the

Dative

article (with ἀδελφοῖς)

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

ἀδελφοῖς
brothers

Dative

dative object of ἐν ('among the brothers')

ἀδελφός (dat. pl. ἀδελφοῖς): the male kinsmen of Zelophehad's father's house, among whom the daughters' lot is set, fulfilling the request 'in the midst of our brothers' (v. 4a).

τοῦ
of the

Genitive

article (with πατρός)

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

πατρός
father

Genitive

genitive of relationship ('their father's brothers')

πατήρ (gen. πατρός): 'father'; the phrase 'the brothers of their father' specifies the agnatic kin-group within Manasseh that absorbs the daughters' holding, preserving the land within the clan (the concern of Num 36).

αὐτῶν

their

Genitive

genitive of possession

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

5 καὶ ἔπεσεν ὁ σχοινισμὸς αὐτῶν ἀπὸ Ανασσα καὶ πεδίων Λαβεκ ἐκ τῆς Γαλααδ ἣ ἔστιν πέραν τοῦ Ιορδάνου

And their measured portion fell from Anassa, and the plain of Labek out of Gilead, which is beyond the Jordan.

Result: the size and location of Manasseh's measured allotment

καὶ ἔπεσεν ὁ σχοινισμὸς αὐτῶν

The idiom ἔπεσεν ὁ σχοινισμός ('the measuring-line fell') renders the Hebrew לָבַק לַפֶּלֶא — the allotment determined by lot is described as 'falling' to its recipients. The transliterated toponyms Ανασσα and Λαβεκ reflect the Greek translator's difficulty with the Hebrew place-names; the clause notes that the daughters' inheritance, counted with the male clans, enlarged Manasseh's portions beyond the Transjordanian Gilead.

καὶ

and

narrative conjunction

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

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

main verb (the allotment 'fell' to them)

→ **constative aorist (the lot determined and assigned)**

πίπτω (aor. ἔπεσεν): 'fall'; the idiom 'the line/lot fell' (ἔπεσεν ὁ σχοινισμός) renders Hebrew לָבַק with לָגֵל/לָבֵק — the share assigned by lot is said to 'fall' to its holders (cf. Ps 15:6 LXX, σχοινία ἐπέπεσάν μοι).

ὁ

the

Nominative

article (with σχοινισμός)

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

σχοινισμός

measured portion

Nominative

subject of ἔπεσεν

σχοινισμός: 'measuring / measured-off territory'; from σχοινίον ('measuring-cord'); renders Hebrew לָבֵק ('measuring-line / allotted region'); the measured land-share apportioned to Manasseh; a near-synonym of κλῆρος in the distribution lexicon.

αὐτῶν

their

Genitive

genitive of possession ('their portion')

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

ἀπὸ

from

preposition + genitive (starting point)

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

Ανασσα

Anassa

object of ἀπό (indeclinable place name)

Ανασσα: a transliterated toponym whose Hebrew original is uncertain (perhaps connected with the territory of the daughters' portion); one of several garbled place-names in the Greek Joshua's boundary-lists.

καὶ

and

coordinate conjunction

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

πεδῖον

the plain

Nominative

nominative (further item of the allotment, loosely appended)

πεδῖον: 'plain / level country'; renders Hebrew מִישׁוֹר / בְּקָעָה; here 'the plain of Labek' is named as a further component of the measured portion.

Λαβεκ

of Labek

genitive of relationship (indeclinable place name)

Λαβεκ: a transliterated toponym of uncertain Hebrew origin; the plain associated with it is reckoned to Manasseh's portion.

ἐκ

out of

preposition + genitive (source / region)

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

τῆς

the

Genitive

article (with Γαλααδ)

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

Γαλααδ

Gilead

object of ἐκ (indeclinable region name, with fem. article)

Γαλααδ: Gilead, treated here as a feminine region-name (note the article τῆς and the feminine relative ἥ following); the wider Transjordanian highland from which the portion is reckoned.

ἥ

which

Nominative

relative pronoun (feminine, referring to Gilead)

ὅς, ἥ, ὅ (nom. fem. ἥ): the feminine relative agrees with the region-name Γαλααδ (construed as feminine, sc. γῆ/χώρα), introducing the locating clause 'which is beyond the Jordan.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (locating copula)

→ **stative present (geographical fact)**

εἰμί (pres. ἐστίν): the copula in the locating relative clause, fixing Gilead's position relative to the Jordan.

πέραν

beyond

improper preposition + genitive ('beyond / across')

πέραν: 'beyond / across / on the other side'; with the genitive τοῦ Ιορδάνου renders Hebrew בְּעֵבֶר הַיַּרְדֵּן ('beyond the Jordan'), the standard designation for Transjordan.

τοῦ

the

Genitive

article (with *Ιορδάνου*)

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

Ιορδάνου

Jordan

object of *πέραν* (place name; the river boundary)

Ιορδάνης: the Jordan river (Hebrew יַרְדֵּן); the great north-south watercourse dividing the Transjordanian (Machir/Gilead) from the cisjordanian Manassite territories.

6 ὅτι θυγατέρες υἱῶν Μανασση ἐκληρονόμησαν κλῆρον ἐν μέσῳ τῶν ἀδελφῶν αὐτῶν ἡ δὲ γῆ Γαλααδ ἐγενήθη τοῖς υἱοῖς Μανασση τοῖς καταλελειμμένοις

For the daughters of the sons of Manasseh inherited a lot in the midst of their brothers; and the land of Gilead came to be for the remaining sons of Manasseh.

Causal explanation: why Manasseh's portions are reckoned as they are

ὅτι θυγατέρες ... ἐκληρονόμησαν

The causal ὅτι explains the enlargement of v. 5: because the daughters (as heirs) received a lot among the brothers, the count of Manassite portions increased. A contrastive ἡ δέ-clause then assigns the Transjordanian Gilead to the 'remaining' (καταλελειμμένοις) Manassites, balancing the western daughters' allotment against the eastern Machirite land.

ὅτι

for / because

causal conjunction

ὅτι: 'because / for'; introduces the reason the daughters' lot is counted with the clan-portions — they themselves inherited as heirs.

θυγατέρες

daughters

Nominative

subject of *ἐκληρονόμησαν*

θυγάτηρ (pl. θυγατέρες): the daughters of Zelophehad, here as a class — the females who, exceptionally, inherit tribal land.

υἱῶν

of the sons

Genitive

genitive of relationship (dependent on *θυγατέρες*)

υἱός (gen. pl. υἱῶν): 'daughters of the sons of Manasseh' locates them within the Manassite descent-line, establishing their right to a Manassite portion.

Μανασση

of Manasseh

genitive of relationship (indeclinable)

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

ἐκληρονόμησαν

inherited

Aor Act Indic 3 Pl · κληρονομέω

main verb (the daughters as subjects of inheriting)

→ *constative aorist (the act of inheriting accomplished)*

κληρονομέω: 'inherit / take possession of'; renders לָקַח ; the verb governing the whole land-narrative; its use with θυγατέρες as subject is the striking point — women here perform the act normally reserved to sons.

κληῖρον

a lot

Accusative

direct object of ἐκληρονόμησαν (cognate object)

κληῖρος (acc. κληῖρον): the inherited share; the construction κληῖρον ἐκληρονόμησαν is quasi-cognate ('inherited an inheritance-share'), emphasizing that the daughters received a full, proper land-portion.

ἐν

in

preposition + dative (locative idiom)

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

μέσῳ

the midst

Dative

dative object of ἐν ('in the midst of')

μέσος (dat. μέσῳ): ἐν μέσῳ τῶν ἀδελφῶν echoes the daughters' own request in v. 4, now reported as fulfilled — their lot lies integrated among the kinsmen's lands.

τῶν

of the

Genitive

article (with ἀδελφῶν)

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

ἀδελφῶν

brothers

Genitive

genitive (among whom the lot lies)

ἀδελφός (gen. pl. ἀδελφῶν): the male kinsmen of the daughters' clan, among whom their inheritance is set.

αὐτῶν

their

Genitive

genitive of possession

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

ἡ

the

Nominative

article (with γῆ)

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

δὲ

and / but

mild adversative / continuative (post-positive)

δὲ: post-positive; here lightly contrastive, distinguishing the western daughters' allotment from the eastern Gilead assigned to the remaining clans.

γῆ

land

Nominative

subject of ἐγενήθη

γῆ: 'land / earth / territory'; renders אֶרֶץ ; 'the land of Gilead' is the Transjordanian holding distinguished from the cisjordanian portions.

Γαλααδ

of Gilead

genitive of relationship (indeclinable; 'the land of Gilead')

Γαλααδ: here in the appositional/genitival phrase 'the land of Gilead,' the eastern territory of the Machirite Manassites.

ἐγενήθη

came to be

Aor Pass Indic 3 Sg · γίνομαι

main verb (the land 'came to be' for the remaining clans)

→ *constative aorist (allotment as accomplished fact)*

γίνομαι (aor. pass. ἐγενήθη): 'came to be / fell to'; renders נָפַל ; the land of Gilead 'came to be' the portion of the Manassites not reckoned among the daughters' western lot.

τοῖς

to the

Dative

article (with υἱοῖς; dative of advantage)

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

υἱοῖς

sons

Dative

dative of advantage

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

Μανασση

of Manasseh

genitive of relationship (indeclinable)

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

τοῖς

the

Dative

article (with καταλελειμμένοις)

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

καταλελειμμένοις

remaining / left over

Perf Pass Part Dat Masc Pl · καταλείπω

substantival participle (attributive: 'the remaining ones')

→ perfect participle (settled resultant state: those who remain)

καταλείπω (perf. pass. part. καταλελειμμένοις): 'leave behind / leave remaining'; the perfect passive denotes a fixed resultant state ('those who have been left over'); here the Manassite clans not counted with the daughters' western portion, who hold Gilead.

7 καὶ ἐγενήθη ὄρια υἱῶν Μανασση Δηλαναθ ἣ ἐστὶν κατὰ πρόσωπον υἱῶν Αναθ καὶ πορεύεται ἐπὶ τὰ ὄρια ἐπὶ Ιαμιν καὶ Ιασσιβ ἐπὶ πηγὴν Θαφθωθ

And the borders of the sons of Manasseh came to be Delanath, which is over against the sons of Anath, and it goes along the borders to Iamin and Iassib, to the spring of Thaphthoth.

New sub-unit: the boundary-description of cisjordanian Manasseh

καὶ ἐγενήθη ὄρια υἱῶν Μανασση

The boundary-survey proper begins, tracing the western Manassite frontier through a chain of toponyms. The verb πορεύεται ('it goes') is the technical present of boundary-description (the line 'travels' from point to point), as in the survey-lists of Josh 15–19. Several names (Δηλαναθ, Θαφθωθ) are heavily transliterated, reflecting the translator's uncertainty over the Hebrew Vorlage.

καὶ

and

narrative conjunction

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

ἐγενήθη

came to be

Aor Pass Indic 3 Sg · γίνομαι

main verb (the borders 'came to be' / ran)

→ constative aorist (the boundary as fixed)

γίνομαι (aor. pass. ἐγενήθη): here the boundary 'came to be' / was fixed; the singular verb stands with the neuter plural subject ὄρια.

ὄρια

borders

Nominative

subject (neuter plural)

ὄριον (pl. ὄρια): 'border / boundary-line'; here the frontier of cisjordanian Manasseh whose course the verse traces.

υἱῶν

of the sons

Genitive

genitive of relationship

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

Μανασση

of Manasseh

genitive of relationship (indeclinable)

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

Δηλαναθ

Delanath

predicate (the boundary's starting place; indeclinable)

Δηλαναθ: a transliterated toponym (often connected with Hebrew דְּלָנָא / the territory toward Asher, or a corruption thereof); the starting reference-point of the Manassite boundary in the Greek tradition.

ἣ

which

Nominative

relative pronoun (feminine, with locating clause)

ὅς, ἥ, ὅ (nom. fem. ἥ): the relative (agreeing with an understood feminine 'land/place') introduces the clause locating Delanath 'over against the sons of Anath.'

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (locating copula)

→ stative present (geographical fact)

εἰμί (pres. ἐστίν): the locating copula in the boundary-survey, fixing the position of the named place.

κατὰ

over against

preposition + accusative (in the idiom κατὰ πρόσωπον)

κατά + acc.: in the phrase κατὰ πρόσωπον ('facing / opposite / over against'), a Hebraism for יָנִיב־לַע, locating one place directly in front of another.

πρόσωπον

the face

Accusative

accusative in adverbial phrase (κατὰ πρόσωπον: 'facing')

πρόσωπον: 'face / front'; in κατὰ πρόσωπον = 'opposite / over against'; renders יָנִיב־לַע in the directional idiom יָנִיב־לַע.

υἱῶν

of the sons

Genitive

genitive (dependent on πρόσωπον)

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

Αναθ

of Anath

genitive of relationship (indeclinable place/clan name)

Αναθ: a transliterated name (probably the inhabitants of a locality whose Hebrew form underlies אֲנַתְפִּיזָה/אֲנַתְפִּיזָה in the MT boundary); 'the sons of Anath' marks the neighbouring population over against which Delanath lies.

καὶ

and

coordinate conjunction

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

πορεύεται

it goes

Pres Mid Indic 3 Sg · πορεύομαι

main verb (boundary-survey present: 'the border goes')

→ *descriptive present (the line traced point to point)*

πορεύομαι: 'go / proceed / travel'; in the survey-lists the boundary is the grammatical subject — 'it goes' from one landmark to the next; renders Hebrew הָלַךְ לְפָנָי / in the boundary formulae of Josh 15–19.

ἐπὶ

along / to

preposition + accusative (extent / direction)

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

τὰ

the

Accusative

article (with ὅρια)

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

ὅρια

borders

Accusative

accusative object of ἐπὶ (the line follows the borders)

ὅριον (acc. pl. ὅρια): the boundary 'goes along the borders' — the line proceeds following the established frontier toward the next landmarks.

ἐπὶ

to

preposition + accusative (direction toward a landmark)

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

Ιαμιν

Iamin

object of ἐπὶ (indeclinable place name)

Ιαμιν: a transliterated toponym (perhaps reflecting Hebrew יָמִינִי 'south/right' or a place-name); a point on the Manassite boundary.

καὶ

and

coordinate conjunction

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

Ιασιβ

Iassib

object of ἐπί (indeclinable place name)

Ιασιβ: a transliterated toponym of uncertain Hebrew origin (often linked with the inhabitants of En-Tappuah); a further point on the boundary line.

ἐπὶ

to

preposition + accusative (direction toward the spring)

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

πηγήν

the spring

Accusative

accusative object of ἐπί ('to the spring of')

πηγή: 'spring / fountain'; renders Hebrew נַיִם; springs are characteristic boundary-markers in the survey-lists (cf. Hebrew נַיִם, 'spring of Tappuah').

Θαφθωθ

of Thaphthoth

genitive of relationship (indeclinable place name; 'spring of Thaphthoth')

Θαφθωθ: a transliteration corresponding to Hebrew תַּפְּחֻת (Tappuah); the 'spring of Thaphthoth' = the spring of Tappuah, a boundary-point between Manasseh and Ephraim (cf. v. 8).

8 τῷ Μανασση ἔσται καὶ Θαφθεθ ἐπὶ τῶν ὁρίων Μανασση τοῖς υἱοῖς Εφραιμ

It shall belong to Manasseh; but Thapheth, on the borders of Manasseh, belongs to the sons of Ephraim.

Boundary clarification: a town divided between Manasseh and Ephraim

τῷ Μανασση ἔσται

A clarifying note on a shared frontier-zone: the land of Tappuah belongs to Manasseh, but the town itself (Θαφθεθ), though sitting on Manasseh's border, is reckoned to Ephraim — the same divided arrangement made explicit in the MT (Josh 16:9; 17:8–9). The fronted datives τῷ Μανασση and τοῖς υἱοῖς Εφραιμ mark the contrasting owners.

τῷ

to

Dative

article (with Μανασση; dative of possession)

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

Μανασση

Manasseh

dative of possession (indeclinable: 'it shall belong to Manasseh')

Μανασση: the dative of possession with ἔσται ('shall be to Manasseh') asserts that the surrounding land-region is Manassite.

ἔσται

shall belong

Fut Mid Indic 3 Sg · εἰμί

main verb (future of assignment: 'it shall be to')

→ future of settled assignment (legal allotment)

εἰμί (fut. ἔσται): the future-of-possession ('shall belong to'), the standard idiom of the allotment-lists for assigning territory to a tribe.

καὶ

but / and

conjunction (here mildly adversative, introducing the exception)

καί: 'and / but'; here introducing the contrasting case — the town itself, unlike its surrounding land, goes to Ephraim.

Θαφεθ Thapheth subject of implied ἔσται (indeclinable place name) Θαφεθ: a transliteration of Hebrew תַּפְּוּחַ (Tappuah), the town corresponding to the 'spring of Thaphthoth' of v. 7; though on Manasseh's border, the town is assigned to Ephraim.	ἐπὶ on preposition + genitive (position: 'on the borders') ἐπὶ: preposition governing its complement and marking the relation specified by the clause.	τῶν the Genitive article (with ὁρίων) τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	ὁρίων borders Genitive genitive object of ἐπὶ ('on the borders of Manasseh') ὄριον (gen. pl. ὁρίων): the town Thapheth sits 'on the borders of Manasseh' — its location is Manassite, but its ownership Ephraimite, the point of the verse.
Μανασση of Manasseh genitive of relationship (indeclinable) Μανασση: function word shaping the local clause or phrase relation in this oracle.	τοῖς to the Dative article (with υἱοῖς; dative of possession) τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.	υἱοῖς sons Dative dative of possession ('belongs to the sons of Ephraim') υἱός (dat. pl. υἱοῖς): the 'sons of Ephraim' are the possessors of the town Thapheth, despite its location on Manasseh's frontier.	Εφραιμ of Ephraim genitive of relationship (indeclinable) Εφραιμ: transliteration of Hebrew מְנַשֶּׁשֶׁת, the younger son of Joseph (Gen 41:52) and the second Joseph-tribe, whose territory borders Manasseh's on the south.

9 καὶ καταβήσεται τὰ ὄρια ἐπὶ φάραγγα Καρανα ἐπὶ λίβα κατὰ φάραγγα Ιαριηλ τερέμινθος τῷ Εφραιμ ἀνὰ μέσον πόλεως Μανασση καὶ ὄρια Μανασση ἐπὶ τὸν βορρᾶν εἰς τὸν χειμάρρουν καὶ ἔσται αὐτοῦ ἡ διέξοδος θάλασσα

And the borders shall go down to the ravine of Karana, southward along the ravine of Iariel — the terebinth belongs to Ephraim — between the city of Manasseh; and the borders of Manasseh go northward to the wadi, and its outgoing shall be at the sea.

Continuation of the boundary-survey toward the sea

καὶ καταβήσεται τὰ ὄρια

The line 'goes down' (καταβήσεται — the technical descent-verb of survey-lists) to a ravine, runs southward, and terminates at the Mediterranean. The term διέξοδος ('outgoing / terminus') is the standard boundary-list word for where a frontier ends; here it ends at the sea (θάλασσα), the western limit of the Joseph-tribes' land. Interspersed clauses again parcel border-features between Ephraim and Manasseh.

καὶ
and

narrative conjunction

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

καταβήσεται
shall go down

Fut Mid Indic 3 Sg · καταβαίνω

main verb (boundary-survey descent)

→ *predictive/descriptive future (the line's course)*

καταβαίνω (fut. καταβήσεται): 'go down / descend'; renders Τῇ; in the survey-lists the boundary 'descends' from highland to valley; the future tense is conventional in these boundary-descriptions.

τὰ
the

Nominative

article (with ὄρια)

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

ὄρια
borders

Nominative

subject (neuter plural)

ὄριον (pl. ὄρια): the frontier-line, grammatical subject of the descent-verb.

ἐπὶ

to

preposition + accusative (direction)

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

φάραγμα

the ravine

Accusative

accusative object of ἐπὶ

φάραγξ (acc. φάραγμα): 'ravine / gorge / wadi-valley'; renders נַחַל / לַחַי; ravines are natural boundary-markers; here 'the ravine of Karana.'

Καράνα

of Karana

genitive of relationship (indeclinable place name)

Καράνα: a transliterated toponym (corresponding to the MT's נַחַל קָנָה, 'wadi Kanah'); the ravine forming part of the Ephraim–Manasseh boundary.

ἐπὶ

toward

preposition + accusative (directional: southward)

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

λίβα

the south

Accusative

accusative object of ἐπὶ (direction: 'toward the southwest')

λίψ (acc. λίβα): properly the southwest wind, then by extension 'south / southwest'; in the LXX a standard compass-term rendering נֶחֱמֶת / נֶחֱשֶׁת; here marking the southward run of the boundary.

κατὰ

along

preposition + accusative (extent along a feature)

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

φάραγμα

the ravine

Accusative

accusative object of κατὰ

φάραγξ (acc. φάραγμα): the ravine continues to define the boundary's course; 'along the ravine of Iariel.'

Ιαριηλ

of Iariel

genitive of relationship (indeclinable place name)

Ιαριηλ: a transliterated toponym of uncertain Hebrew origin; the ravine of Iariel marks a further stage of the boundary.

τερέμινθος

terebinth

Nominative

nominative (a landmark tree; loosely appended)

τερέμινθος (= τερέβινθος): 'terebinth / turpentine-tree'; renders Hebrew תְּרֵבִינֹת; a prominent tree serving as a boundary-landmark; the note 'the terebinth belongs to Ephraim' assigns this marker to the southern Joseph-tribe.

τῷ

to

Dative

article (with Εφραιμ; dative of possession)

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

Εφραιμ

Ephraim

dative of possession (indeclinable: 'belongs to Ephraim')

Εφραιμ: the terebinth-landmark is reckoned to Ephraim, another instance of the verse parcelling individual border-features between the two Joseph-tribes.

ἀνὰ

in

preposition + accusative (distributive idiom ἀνὰ μέσον)

ἀνά + acc.: in the fixed idiom ἀνὰ μέσον ('between / in the midst of'), a Hebraism rendering נִכְסָן; marks the position of the boundary between two reference-points.

μέσον

the midst

Accusative

accusative in adverbial phrase (ἀνὰ μέσον: 'between')

μέσος (acc. μέσον): in ἀνὰ μέσον = 'between'; the boundary passes between 'the city of Manasseh' and the adjacent territory.

πόλεως

of the city

Genitive

genitive (dependent on ἀνὰ μέσον)

πόλις (gen. πόλεως): 'city'; renders יָעִי; 'the city of Manasseh' (probably the MT's Tappuah) is one of the points between which the boundary runs.

Μανασση

of Manasseh

genitive of relationship (indeclinable)

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

καὶ

and

coordinate conjunction

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

ὄρια

borders

Nominative

subject (the borders of Manasseh, resuming the survey)

ὄριον (pl. ὄρια): the boundary of Manasseh, here turning northward toward the wadi.

Μανασση

of Manasseh

genitive of relationship (indeclinable)

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

ἐπὶ

toward

preposition + accusative (direction: northward)

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

τὸν

the

Accusative

article (with βορρᾶν)

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

βορρᾶν

north

Accusative

accusative object of ἐπὶ (direction)

βορρᾶς (acc. βορρᾶν): 'north / north wind'; renders בּוֹרָן; a standard compass-term in the boundary-lists; the line now runs northward.

εἰς

to

preposition + accusative (terminus)

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

τὸν

the

Accusative

article (with χειμάρρου)

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

χειμάρρου

the wadi / torrent

Accusative

accusative object of εἰς (boundary feature)

χείμαρρος / χειμάρρους (acc. χειμάρρου): 'winter-torrent / wadi'; renders לְחַיָּה; a seasonal watercourse serving as a boundary-line; the line reaches the wadi (the Kanah) and follows it to the sea.

καὶ and <i>coordinate conjunction</i> καὶ: connective element linking clauses, phrases, or discourse developments in the passage.	ἔσται shall be Fut Mid Indic 3 Sg · εἰμί <i>main verb (the terminus shall be at the sea')</i> → future of settled assignment (the boundary's fixed terminus) εἰμί (fut. ἔσται): the future-of-possession identifying the boundary's terminus; 'its outgoing shall be the sea.'	αὐτοῦ its Genitive <i>genitive of possession (the boundary's terminus)</i> αὐτός (gen. αὐτοῦ): 'its'; refers to the boundary, whose διέξοδος ('outgoing') is now specified.	ἡ the Nominative <i>article (with διέξοδος)</i> ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.
διέξοδος outgoing / terminus Nominative <i>subject of ἔσται</i> διέξοδος: 'outgoing / extremity / point of exit'; renders Hebrew תִּנְחַלֵּת; the technical boundary-list term for where a frontier 'comes out' / terminates; here the line terminates at the sea.	θάλασσα the sea Nominative <i>predicate nominative ('its terminus shall be the sea')</i> θάλασσα: 'sea'; renders Θ; the Mediterranean, the western limit of the Joseph-tribes' allotment; 'the sea' also commonly means 'westward' in Hebrew idiom.		

10 ἀπὸ λιβὸς τῷ Εφραιμ καὶ ἐπὶ βορρᾶν Μανασση καὶ ἔσται ἡ θάλασσα ὄρια αὐτοῖς καὶ ἐπὶ Ασηρ συνάψουσιν ἐπὶ βορρᾶν καὶ τῷ Ισσαχαρ ἀπ' ἀνατολῶν

From the south it is Ephraim's, and to the north it is Manasseh's; and the sea shall be the border for them; and toward Asher they shall meet on the north, and toward Issachar on the east.

Summary of the relative positions of the two Joseph-tribes and their neighbours

ἀπὸ λιβὸς τῷ Εφραιμ

A compass-summary: Ephraim to the south, Manasseh to the north, the sea as the western edge, and the adjoining tribes Asher (north) and Issachar (east). The verb συνάπτω ('join / abut / border on') is the technical term for territories meeting at a shared frontier. The verse fixes Manasseh's place in the larger tribal grid before turning to the Canaanite enclaves (v. 11).

ἀπὸ

from

preposition + genitive (directional starting point)

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

λιβὸς

the south

Genitive

genitive object of ἀπό ('from the south')

λίψ (gen. λιβός): 'south / southwest'; here 'from the south' = on the southern side, where the territory is Ephraim's.

τῷ

to

Dative

article (with Εφραιμ; dative of possession)

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

Εφραιμ

Ephraim

dative of possession (indeclinable: 'it is Ephraim's')

Εφραιμ: the southern Joseph-tribe; the dative of possession marks the southern zone as Ephraimite.

καὶ

and

coordinate conjunction

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

ἐπὶ

to / on

preposition + accusative (direction: northward)

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

βορρᾶν

north

Accusative

accusative object of ἐπί (direction)

βορρᾶς (acc. βορρᾶν): 'north'; the northern side is Manasseh's, as the southern is Ephraim's.

Μανασση

Manasseh's

dative/genitive of possession (indeclinable: 'it is Manasseh's')

Μανασση: the northern Joseph-tribe; the indeclinable form here functions as possessor ('to the north, Manasseh's').

καὶ

and

coordinate conjunction

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb ('the sea shall be the border')

→ *future of settled assignment*

εἰμί (fut. ἔσται): identifies the sea as the common western boundary of both Joseph-tribes.

ἡ

the

Nominative

article (with θάλασσα)

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

θάλασσα

the sea

Nominative

subject of ἔσται

θάλασσα: the Mediterranean; the sea forms the shared western edge of Ephraim and Manasseh.

ὄρια

a border

Nominative

predicate nominative ('the sea shall be a border')

ὄριον (pl. ὄρια): here predicate — the sea functions as the boundary; the neuter plural is used for the boundary-line collectively.

αὐτοῖς

for them

Dative

dative of advantage ('for them' = both tribes)

αὐτός (dat. pl. αὐτοῖς): 'for them' — the two Joseph-tribes, for whom the sea is the western boundary.

καὶ

and

coordinate conjunction

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

ἐπὶ

toward

preposition + accusative (direction toward a neighbour)

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

Ἀσηρ

Asher

object of ἐπί (indeclinable tribal name)

Ἀσηρ: transliteration of Hebrew אֲשֵׁר (Asher), the tribe whose territory lies to the north of Manasseh along the coast; one of the bordering tribes here.

συνάψουσιν

they shall meet / abut

Fut Act Indic 3 Pl · συνάπτω

main verb (territories 'join' / share a frontier)

→ predictive future (the established adjacency)

συνάπτω: 'join together / abut / be contiguous'; the technical boundary-term for two territories that meet at a common frontier; renders Hebrew נָגַף ('touch / meet'); 'they shall meet Asher on the north.'

ἐπὶ

on

preposition + accusative (direction: north)

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

βορρᾶν

the north

Accusative

accusative object of ἐπί (direction)

βορρᾶς (acc. βορρᾶν): the meeting with Asher is on the northern side of Manasseh.

καὶ

and

coordinate conjunction

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

τῷ

with

Dative

article (with Ἰσσαχαρ; dative with συνάπτω understood)

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

Ἰσσαχαρ

Issachar

dative of association (indeclinable tribal name; 'with Issachar')

Ἰσσαχαρ: transliteration of Hebrew יִשָּׁכָר (Issachar), the tribe to the east of Manasseh; with συνάψουσιν understood — Manasseh meets Issachar on the eastern side.

ἀπ'

from

preposition + genitive (directional: from the east; elided before vowel)

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

ἀνατολῶν

the east

Genitive

genitive object of ἀπό ('from the east / on the east')

ἀνατολή (gen. pl. ἀνατολῶν): 'rising (of the sun) / east'; renders מִזְרֵחַ / מִזְרָח; the plural ἀνατολαί is the standard LXX compass-term for 'the east'; Issachar abuts Manasseh on the eastern side.

11 καὶ ἔσται Μανασση ἐν Ισσαχαρ καὶ ἐν Ασηρ Βαιθσαν καὶ αἱ κῶμαι αὐτῶν καὶ τοὺς κατοικοῦντας Δωρ καὶ τὰς κώμας αὐτῆς καὶ τοὺς κατοικοῦντας Μαγεδδω καὶ τὰς κώμας αὐτῆς καὶ τὸ τρίτον τῆς Ναφετα καὶ τὰς κώμας αὐτῆς

And Manasseh shall have, within Issachar and within Asher: Beth-shean and their villages, and the inhabitants of Dor and its villages, and the inhabitants of Megiddo and its villages, and the third part of Napheta and its villages.

Enclave-list: Manasseh's cities within the territories of Issachar and Asher

καὶ ἔσται Μανασση ἐν Ισσαχαρ καὶ ἐν Ασηρ

Manasseh holds a string of Canaanite-occupied cities lying geographically within neighbouring Issachar and Asher: Beth-shean, Dor, Megiddo, Napheta (Naphath-dor) — the great fortified centres of the Jezreel-and-coast corridor. The shift to accusatives (τοὺς κατοικοῦντας) is loose, but the substantival participle 'the inhabitants' anticipates v. 12: these are precisely the populations Manasseh could not dislodge.

καὶ
and

narrative conjunction

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

ἔσται

shall have / shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (possession idiom: 'Manasseh shall have')

→ future of settled assignment (these cities allotted to Manasseh)

εἰμί (fut. ἔσται): the possession-future; 'there shall be to Manasseh' = 'Manasseh shall have' these enclave-cities within the neighbouring tribal lands.

Μανασση

Manasseh

dative of possession (indeclinable: 'to Manasseh')

Μανασσῇ: the possessor of the listed enclave-cities, which lie inside Issachar and Asher.

ἐν

within

preposition + dative (location)

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

Ισσαχαρ

Issachar

object of ἐν (indeclinable tribal name)

Ισσαχαρ: the cities lie within the territory of Issachar (Beth-shean in particular lay in the Jezreel valley region).

καὶ

and

coordinate conjunction

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

ἐν

within

preposition + dative (location)

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

Ασηρ

Asher

object of ἐν (indeclinable tribal name)

Ασηρ: some of the enclave-cities (Dor on the coast) lie within Asher's territory.

Βαιθσαν

Beth-shean

subject/appositive (indeclinable place name; first city)

Βαιθσαν: transliteration of Hebrew בֵּית־שֵׁאן (Beth-shean), the great fortified city commanding the eastern end of the Jezreel valley; one of the cities Manasseh failed to take (Judg 1:27).

καὶ

and

coordinate conjunction

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

αἱ

the

Nominative

article (with κῶμαι)

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

κῶμαι

villages

Nominative

appositive (the dependent villages of the cities)

κῶμη (pl. κῶμαι): 'village / hamlet'; renders Hebrew בָּת (['daughter[-town]') in the city-list idiom 'the city and its daughter-villages'; the dependent settlements of each fortified centre.

αὐτῶν

their

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

τοὺς

the

Accusative

article (with κατοικοῦντας)

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

κατοικοῦντας

inhabitants

Pres Act Part Acc Masc Pl · κατοικέω

substantival participle (object: 'the inhabitants of Dor')

→ present participle (those dwelling there: ongoing habitation)

κατοικέω (pres. part. κατοικοῦντας): 'dwell / inhabit'; renders בָּשָׁ; the substantival participle οἱ κατοικοῦντες ('the inhabitants') names the Canaanite populations of the cities — precisely those not driven out (v. 12).

Δωρ

Dor

object (indeclinable place name; city)

Δωρ: transliteration of Hebrew דֹּר (Dor), the coastal city south of Carmel ('Naphath-dor'); one of the unconquered Canaanite cities (Judg 1:27).

καὶ

and

coordinate conjunction

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

τὰς

the

Accusative

article (with κώμας)

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

κώμας

villages

Accusative

object (the dependent villages of Dor)

κώμη (acc. pl. κώμας): the daughter-villages of Dor.

αὐτῆς

its

Genitive

genitive of possession (feminine: 'its villages')

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

καὶ

and

coordinate conjunction

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

τοὺς

the

Accusative

article (with κατοικοῦντας)

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

κατοικοῦντας

inhabitants

Pres Act Part Acc Masc Pl · κατοικέω

substantival participle (object: 'the inhabitants of Megiddo')

→ **present participle (ongoing habitation)**

κατοικέω (pres. part. κατοικοῦντας): the inhabitants of Megiddo, another unconquered Canaanite population.

Μαγεδδω

Megiddo

object (indeclinable place name; city)

Μαγεδδω: transliteration of Hebrew מִגְדּוֹ (Megiddo), the strategic fortress controlling the pass into the Jezreel valley; another city Manasseh could not take (Judg 1:27).

καὶ

and

coordinate conjunction

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

τὰς

the

Accusative

article (with κώμας)

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

κώμας

villages

Accusative

object (the villages of Megiddo)

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

αὐτῆς

its

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

τὸ

the

Accusative

article (with τρίτον)

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

τρίτον

third part

Accusative

object (substantivized ordinal: 'the third [part] of')

τρίτος: 'third'; the substantivized neuter τὸ τρίτον = 'the third part'; the LXX here reflects a Hebrew Vorlage understood as 'the third [region/height] of' (probably תִּנְּךְ, the 'heights of Dor'), rendering the difficult MT תִּנְּךְ תִּשְׁלַשׁ.

τῆς

of the

Genitive

article (with Ναφετα)

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

Ναφετα

of Napheta

genitive of relationship (indeclinable place name, with fem. article)

Ναφετα: transliteration of Hebrew / תִּנְּךְ תִּנְּךְ (the 'heights' of Dor, דֹּר תִּנְּךְ); 'the third part of Napheta' renders the obscure MT phrase תִּנְּךְ תִּשְׁלַשׁ, the third region of the Dor highland.

καὶ

and

coordinate conjunction

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

τὰς

the

Accusative

article (with κώμας)

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

κώμας

villages

Accusative

object (the villages of Napheta)

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

αὐτῆς

its

Genitive

genitive of possession

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

12 καὶ οὐκ ἠδυνάσθησαν οἱ υἱοὶ Μανασση ἐξολεθρεῦσαι τὰς πόλεις ταύτας καὶ ἦρχετο ὁ Χαναναῖος κατοικεῖν ἐν τῇ γῇ ταύτῃ

And the sons of Manasseh were not able to destroy these cities; and the Canaanite began to dwell in this land.

Result/concession: the incomplete conquest of the enclave-cities καὶ οὐκ ἠδυνάσθησαν

The programmatic conquest-failure note (paralleling Judg 1:27–28): Manasseh 'was not able' (οὐκ ἠδυνάσθησαν) to dispossess the great fortified cities of v. 11, and so the Canaanite 'began to dwell' (ἦρχετο ... κατοικεῖν) — i.e., remained settled — in the land. This sets up the forced-labour solution of v. 13 and flags the incompleteness of Israel's possession.

καὶ
and

narrative conjunction

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

οὐκ
not

negation (with ἠδυνάσθησαν)

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

ἠδυνάσθησαν
were able

Aor Pass Indic 3 Pl · δύναμαι

main verb (with complementary infinitive: 'were not able to destroy')

→ constative aorist (the failure as a fact of the conquest)

δύναμαι (aor. pass. ἠδυνάσθησαν): 'be able'; renders כָּלָה; the negated 'were not able' is the conquest-failure formula (cf. Judg 1:27, שִׁירָה לֹא); the double-augmented form ἠδυνάσθησαν is the common LXX/Koine aorist of δύναμαι.

οἱ
the

Nominative

article (with υἱοί)

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

υἱοὶ

sons

Nominative

subject of ἡδυνάσθησαν

υἱός (nom. pl. υἱοί): the sons of Manasseh, who fail to dislodge the Canaanite cities.

Μανασση

of Manasseh

genitive of relationship (indeclinable)

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

ἐξολεθρεῦσαι

to destroy utterly

Aor Act Inf · ἐξολεθρεύω

complementary infinitive (object of ἡδυνάσθησαν)

→ aorist infinitive (the act of total destruction, viewed as a whole)

ἐξολεθρεύω: 'destroy utterly / exterminate'; renders שִׁרְיָה ('dispossess') / מִשְׁרָיָה; the strong compound (ἐξ-) denotes complete extermination — the herem-conquest ideal which Manasseh fails to carry out against these cities.

τὰς

the

Accusative

article (with πόλεις)

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

πόλεις

cities

Accusative

direct object of ἐξολεθρεῦσαι

πόλις (acc. pl. πόλεις): the fortified Canaanite cities of v. 11 (Beth-shean, Dor, Megiddo, etc.) that Manasseh could not destroy.

ταύτας

these

Accusative

demonstrative adjective (with πόλεις)

οὗτος (acc. fem. pl. ταύτας): 'these'; the demonstrative points back to the enumerated cities of v. 11.

καὶ

and

narrative conjunction (result)

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

ἤρχετο

began

Impf Mid Indic 3 Sg · ἄρχομαι

main verb (inceptive, with complementary infinitive κατοικεῖν)

→ inceptive/iterative imperfect ('began / proceeded to dwell')

ἄρχομαι (impf. ἤρχετο): 'begin'; with the complementary infinitive κατοικεῖν = 'began to dwell'; the imperfect conveys the Canaanite's persistent, settled continuance in the land — they were not removed but entrenched themselves.

ὁ the Nominative article (with Χαναναῖος) ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	Χαναναῖος Canaanite Nominative subject of ἤρχετο (collective singular: 'the Canaanite') Χαναναῖος: 'Canaanite'; a declinable gentilic noun (cf. Αἰγύπτιος) rendering יַגְוִנִי; the collective singular 'the Canaanite' denotes the indigenous population as a whole, persisting in the unconquered cities.	κατοικεῖν to dwell Pres Act Inf · κατοικέω complementary infinitive (object of ἤρχετο) → present infinitive (ongoing habitation) κατοικέω (pres. inf. κατοικεῖν): 'dwell / settle'; renders בָּשָׁ; the present infinitive expresses continued residence — the Canaanite goes on living in the land Israel failed to clear.	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) γῆ (dat. γῆ): 'land'; the territory of the enclave-cities, where the Canaanite remained settled.	ταύτη this Dative demonstrative adjective (with γῆ) οὗτος (dat. fem. ταύτη): 'this'; deictic, pointing to the land of the unconquered cities just enumerated.	

13 καὶ ἐγενήθη καὶ ἐπεὶ κατίσχυσαν οἱ υἱοὶ Ἰσραὴλ καὶ ἐποίησαν τοὺς Χαναναίους ὑπηκόους ἐξολεθρεῦσαι δὲ αὐτοὺς οὐκ ἐξωλέθρευσαν

And it came about, when the sons of Israel grew strong, that they made the Canaanites subject; but to destroy them utterly they did not destroy them.

Resolution of the conquest-failure: subjugation rather than extermination

καὶ ἐγενήθη ... ἐπεὶ κατίσχυσαν

The forced-labour solution: once Israel grew strong (κατίσχυσαν), it subjected the Canaanites (ἐποίησαν ... ὑπηκόους) but did not exterminate them. The closing clause is built on a fronted infinitive ἐξολεθρεῦσαι resumed by the cognate finite verb οὐκ ἐξωλέθρευσαν — a Hebraizing emphatic construction ('to destroy them, they did not destroy') stressing the deliberateness of the non-extermination, a key motif of the incomplete-conquest theology (cf. Judg 1:28; 2:1–3).

καὶ
and

narrative conjunction

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

ἐγενήθη
it came about

Aor Pass Indic 3 Sg · γίνομαι

main verb (narrative-framing 'it came to pass')

→ **constative aorist** (framing the following event)

γίνομαι (aor. pass. ἐγενήθη): καὶ ἐγενήθη here functions as the narrative-framing 'and it came about,' rendering יְהִי, introducing the temporal clause that follows.

καὶ
and

conjunction (Hebraizing apodosis-marker after the temporal clause)

καὶ: the second καὶ mirrors the Hebrew waw introducing the apodosis after a 'when'-clause (וַ ... כִּי יְהִי-וַ); 'and it came about, when ..., that they made.'

ἐπεὶ
when

temporal conjunction (introducing the 'when'-clause)

ἐπεὶ: 'when / since'; here temporal, rendering Hebrew וַכִּי; introduces the condition under which the subjugation occurred — Israel's growth in strength.

κατίσχυσαν
grew strong

Aor Act Indic 3 Pl · κατισχύω

verb of temporal clause

→ **ingressive aorist** ('became strong / prevailed')

κατισχύω: 'be strong / prevail / grow powerful'; renders קָיָם; the ingressive aorist marks Israel's coming-to-strength as the precondition for subjugating (rather than expelling) the Canaanites.

οἱ
the

Nominative

article (with υἱοί)

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

υἱοί
sons

Nominative

subject of κατίσχυσαν and ἐποίησαν

υἱός (nom. pl. υἱοί): 'the sons of Israel' — the nation as a whole, now strong enough to dominate the Canaanite enclaves.

Ισραηλ
of Israel

genitive of relationship (indeclinable)

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; here the whole people, broadening from Manasseh to all Israel in the conquest-summary.

καὶ
that / and

conjunction (apodosis: 'they made')

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

ἐποίησαν
they made

Aor Act Indic 3 Pl · ποιέω

main verb of apodosis (double-accusative: 'made the Canaanites subject')

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

ποιέω (aor. ἐποίησαν): 'make / do'; here in the double-accusative construction ποιεῖν τινα ὑπήκοον ('make someone subject'), rendering Hebrew שָׁמַר (put to forced labour); Israel reduced the Canaanites to tributary/corvée status.

τούς
the

Accusative

article (with Χαναναίους)

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

Χαναναίους
Canaanites

Accusative

direct object (first accusative of the double-accusative)

Χαναναῖος (acc. pl. Χαναναίους): the indigenous Canaanite population, here the object of subjugation; declinable gentilic noun.

ὑπηκόους

subject / tributary

Accusative

predicate accusative (second accusative: 'made them subject')

ὑπήκοος: 'obedient / subject / tributary'; renders Hebrew עֲבָד ('forced labour / corvée') in the idiom עֲבָדָה עִיִּשׁ; the Canaanites are reduced to a subjected labour-force rather than destroyed — the forced-labour note flagged in the conquest narratives.

ἐξολεθρεῦσαι

to destroy utterly

Aor Act Inf · ἐξολεθρεύω

fronted infinitive (Hebraizing emphatic: anticipates the cognate finite verb)

→ aorist infinitive (the act of extermination, set in emphatic fronted position)

ἐξολεθρεύω (aor. inf. ἐξολεθρεῦσαι): the fronted infinitive ἐξολεθρεῦσαι δὲ αὐτούς ... οὐκ ἐξωλέθρευσαν renders the Hebrew emphatic infinitive-absolute construction (וְשִׁירָה לֹא שִׁירָה, 'they did not utterly drive them out'); the fronting throws stress on the verbal idea — extermination was precisely what they did NOT do.

δὲ

but

adversative particle (post-positive; marks the contrast)

δέ: 'but'; post-positive; contrasts the subjugation just reported with the non-extermination now stated.

αὐτούς

them

Accusative

direct object (of both the infinitive and the finite verb)

αὐτός (acc. pl. αὐτούς): 'them' = the Canaanites, the object of the (non-)extermination.

οὐκ

not

negation (with ἐξωλέθρευσαν)

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

ἐξωλέθρευσαν

they destroyed

Aor Act Indic 3 Pl · ἐξολεθρεύω

main verb (cognate finite verb resuming the fronted infinitive)

→ constative aorist (the extermination that did not occur)

ἐξολεθρεύω (aor. ἐξωλέθρευσαν): the finite verb completing the emphatic construction with the fronted infinitive; 'to destroy them, they did not destroy' = 'they utterly failed to exterminate them'; the augmented stem ἐξωλεθρ- is the regular aorist of the compound; the verse seals the incomplete-conquest theme.

14 ἀντεῖπαν δὲ οἱ υἱοὶ Ἰωσηφ τῷ Ἰησοῦ λέγοντες διὰ τί ἐκληρονόμησας ἡμᾶς κλῆρον ἓνα καὶ σχοίνισμα ἓν ἐγὼ δὲ λαὸς πολὺς εἰμι καὶ ὁ θεὸς εὐλόγησέν με

But the sons of Joseph answered back to Joshua, saying, 'Why have you given us one lot and one measuring-line as an inheritance, seeing that I am a numerous people and God has blessed me?'

New episode: the Joseph-tribes' complaint to Joshua

ἀντεῖπαν δὲ οἱ υἱοὶ Ἰωσηφ

The verb ἀντεῖπαν ('answered back / objected') marks the complaint as a formal counter-claim. The Joseph-tribes protest that a single lot is inadequate for so populous a group. The shift to the singular first person (ἐγὼ ... λαὸς πολὺς εἰμι, 'I am a numerous people') personifies the tribes as one speaker, and the appeal to divine blessing (ὁ θεὸς εὐλόγησέν με) grounds the complaint in the patriarchal promise of multiplication (Gen 48:4, 16).

ἀντεῖπαν

answered back / objected

Aor Act Indic 3 Pl · ἀντιλέγω

main verb (speech-introducing, with adversative force)

→ constative aorist (the act of objecting)

ἀντιλέγω (aor. ἀντεῖπαν): 'speak against / contradict / answer back'; the ἀντι- prefix marks the speech as a remonstrance or counter-claim; the Joseph-tribes formally protest their allotment to Joshua.

δὲ

but

narrative continuative / mild adversative (post-positive)

δέ: post-positive; marks the new episode and the adversative posture of the Joseph-tribes' complaint.

οἱ

the

Nominative

article (with υἱοί)

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

υἱοὶ

sons

Nominative

subject of ἀντεῖπαν

υἱός (nom. pl. υἱοί): 'the sons of Joseph' = the combined tribes of Ephraim and Manasseh, lodging a joint complaint.

Ἰωσηφ

of Joseph

genitive of relationship (indeclinable)

Ἰωσηφ: the patriarch; 'the sons of Joseph' denotes the two Joseph-tribes acting together.

τῷ

to

Dative

article (with Ἰησοῦ; dative of indirect object)

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

Ἰησοῦ

Joshua

Dative

dative indirect object (recipient of the complaint)

Ἰησοῦς (dat. Ἰησοῦ): Joshua son of Nun; the dative marks him as the addressee of the Joseph-tribes' objection.

λέγοντες

saying

Pres Act Part Nom Masc Pl · λέγω

circumstantial participle (introducing direct speech)

→ present participle (speech accompanying the objecting)

λέγω (pres. part. λέγοντες): the standard participle introducing direct discourse, rendering Hebrew רַמְלָז.

διὰ

because of

preposition + accusative (in the interrogative idiom διὰ τί)

διὰ + acc.: in the fixed interrogative διὰ τί ('why / for what reason'); the Joseph-tribes demand the rationale for their single allotment.

τί

what / why

Accusative

interrogative pronoun (in διὰ τί: 'why')

τίς, τί: interrogative pronoun; the neuter τί with διὰ = 'why'; introduces the rhetorical complaint.

ἐκληρονόμησας

have you given as inheritance

Aor Act Indic 2 Sg · κληρονομέω

main verb of the question (causative sense: 'cause to inherit / apportion')

→ constative aorist (the completed act of allotment, here questioned)

κληρονομέω (aor. 2 sg. ἐκληρονόμησας): normally 'inherit,' but here in the causative/transitive sense 'give as an inheritance / apportion' (rendering the Hiphil לִּחְזֹק); 'why have you apportioned to us only one lot?' — Joshua is charged with the inadequate distribution.

ἡμᾶς

us

Accusative

direct object (those given the inheritance)

ἐγώ (acc. pl. ἡμᾶς): 'us' — the Joseph-tribes as recipients of the allotment.

κληῖρον

lot

Accusative

accusative of the thing apportioned ('one lot')

κληῖρος (acc. κληῖρον): the allotted share; the complaint is that only a single κληῖρος was assigned to a doubly-numerous people.

ἓνα

one

Accusative

numeral adjective (with κληῖρον)

εἷς, μία, ἓν (acc. masc. ἓνα): 'one'; the emphasis on 'one lot ... one line' underlines the perceived inadequacy of the single allotment.

καὶ

and

coordinate conjunction

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

σχοίνισμα

measuring-line / measured portion

Accusative

accusative (parallel to κληῖρον)

σχοίνισμα: 'measured-off portion / allotment by measuring-cord'; near-synonym of σχοινισμός (v. 5) and κληῖρος; renders Hebrew לִּחְזֹק; 'one lot and one line' is a hendiadys for a single, undivided inheritance-share.

ἐν

one

Accusative

numeral adjective (with σχοίνισμα)

εἷς, μία, ἓν (acc. neut. ἐν): 'one'; agrees with neuter σχοίνισμα; reinforces the single-allotment complaint.

ἐγὼ

I

Nominative

subject (emphatic personal pronoun; the tribes as one speaker)

ἐγὼ: the emphatic 'I' personifies the Joseph-tribes as a single collective speaker; the singular self-reference dramatizes the unity and magnitude of their claim.

δὲ

but / and

adversative particle (post-positive; 'whereas I am')

δὲ: post-positive; introduces the ground of the complaint — 'whereas I am a numerous people.'

λαὸς

a people

Nominative

predicate nominative (with εἰμι)

λαὸς: 'people'; here the Joseph-tribes describe themselves as a single great λαὸς, too numerous for one lot.

πολύς

numerous / great

Nominative

predicate adjective (with λαός: 'a numerous people')

πολύς: 'much / many / numerous'; renders כָּרִב; λαὸς πολὺς ('a numerous people') is the crux of the complaint and the keyword Joshua takes up in his reply (vv. 15, 17).

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

main verb (copula of the self-description)

→ stative present (present condition of the people)

εἰμί (pres. 1 sg. εἰμι): the copula in the emphatic self-assertion 'I am a numerous people.'

καὶ

and

coordinate conjunction

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

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

subject of εὐλόγησεν

θεός: 'God'; the appeal to divine blessing grounds the tribes' numerical greatness in God's own act, making the complaint a claim on the covenant promise.

εὐλόγησέν

blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (the ground of the people's numerousness)

→ constative aorist (the accomplished divine blessing)

εὐλογέω (aor. εὐλόγησεν): 'bless'; renders בָּרַךְ; the tribes attribute their multiplication to God's blessing (cf. Jacob's blessing of Joseph, Gen 48:16; 49:22–26), making their crowdedness a sign of divine favour rather than a problem of their own making.

με

me

Accusative

direct object (the collective 'me' = the Joseph-tribes)

ἐγὼ (acc. με): 'me'; the singular object continues the personification of the tribes as one blessed people.

15 καὶ εἶπεν αὐτοῖς Ἰησοῦς εἰ λαὸς πολὺς εἴ ἀνάβηθι εἰς τὸν δρυμὸν καὶ ἐκκάθαρον σεαυτῷ εἰ στενοχωρεῖ σε τὸ ὄρος τὸ Εφραιμ

And Joshua said to them, 'If you are a numerous people, go up into the forest and clear it for yourself, if the hill country of Ephraim is too cramped for you.'

Joshua's reply: a challenge to clear new land

καὶ εἶπεν αὐτοῖς Ἰησοῦς

Joshua answers the complaint by turning its own premise (λαὸς πολὺς) into the basis for a challenge: if you really are so numerous, then act like it — go up and clear forested land for yourselves. The two aorist imperatives ἀνάβηθι ... ἐκκάθαρον issue a self-help charge; the reflexive σεαυτῷ ('for yourself') throws the responsibility back on the tribes. The conditional εἰ στενοχωρεῖ frames their grievance as a problem they can solve by expansion into the wooded highland.

καὶ

and

narrative conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω (aor. εἶπεν): introduces Joshua's reply to the Joseph-tribes.

αὐτοῖς

to them

Dative

dative indirect object (the Joseph-tribes)

αὐτός (dat. pl. αὐτοῖς): 'to them' — the complaining sons of Joseph.

Ἰησοῦς

Joshua

Nominative

subject of εἶπεν

Ἰησοῦς (nom.): Joshua son of Nun, the leader responding to the complaint.

εἰ

if

conditional conjunction (protasis of a real condition)

εἰ: 'if'; with the indicative εἶ states a real/assumed condition — 'if (as you claim) you are a numerous people'; Joshua provisionally grants their premise to press the challenge.

λαὸς

a people

Nominative

predicate nominative (with εἶ)

λαός: 'people'; Joshua echoes the tribes' own self-description (λαὸς πολὺς, v. 14).

πολὺς

numerous

Nominative

predicate adjective (with λαός)

πολύς: 'numerous'; the catchword from v. 14, now thrown back as the premise of Joshua's imperative.

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

verb of the protasis (copula)

→ stative present (the assumed condition)

εἰμί (pres. 2 sg. εἶ): the singular 'you are' continues the personification of the tribes as one collective addressee.

ἀνάβηθι

go up

Aor Act Impv 2 Sg · ἀναβαίνω

main verb (imperative; command to ascend)

→ *ingressive aorist imperative (decisive command to go up)*

ἀναβαίνω (aor. impv. ἀνάβηθι): 'go up / ascend'; renders **אָנַף**; the command to 'go up into the forest' directs the tribes to the forested highland (probably the central or Transjordanian wooded hills) to be cleared for settlement.

εἰς

into

preposition + accusative (direction)

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

τὸν

the

Accusative

article (with δρυμόν)

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

δρυμόν

forest

Accusative

accusative object of εἰς (the wooded land to be cleared)

δρυμός: 'wood / forest / thicket'; renders Hebrew **רִמְלָה**; the forested hill country that the Joseph-tribes are to clear for additional living-space; the keyword of Joshua's reply, repeated in vv. 18.

καὶ

and

coordinate conjunction

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

ἐκκάθαρον

clear it out

Aor Act Impv 2 Sg · ἐκκαθαίρω

main verb (second imperative; clear the forest)

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

ἐκκαθαίρω (aor. impv. ἐκκάθαρον): 'clear out / cleanse thoroughly'; the ἐκ-compound denotes complete clearing — here felling the forest to open ground for cultivation and settlement; renders Hebrew **אָרַב** ('clear [land]').

σεαυτῷ

for yourself

Dative

reflexive pronoun (dative of advantage)

σεαυτοῦ (dat. σεαυτῷ): reflexive 'for yourself'; the dative of advantage throws the responsibility back on the tribes — they must win the extra land by their own effort.

εἰ

if

conditional conjunction (real condition)

εἰ: 'if'; introduces the conceded grievance — 'if the hill country is indeed too cramped for you.'

στενοχωρεῖ

is too cramped / constrains

Pres Act Indic 3 Sg · στενοχωρέω

verb of the protasis (with σε as object)

→ descriptive present (the present constraint)

στενοχωρέω: 'confine / cramp / press for room'; from στενός ('narrow') + χώρα ('space'); 'if the mountain cramps you' = if the hill country gives you too little room; vividly conveys the overcrowding the tribes complain of.

σε

you

Accusative

direct object of στενοχωρεῖ

σύ (acc. σε): 'you'; the singular object, continuing the collective personification.

τὸ

the

Nominative

article (with ὄρος)

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

ὄρος

hill country / mountain

Nominative

subject of στενοχωρεῖ

ὄρος: 'mountain / hill country'; renders Hebrew רֹחַ; 'the mountain of Ephraim' = the central highland of Ephraim, the heartland of the Joseph-tribes, here said to be too small for them.

τὸ

the

Nominative

article (with Εφραιμ; attributive, defining the hill country)

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

Εφραιμ

of Ephraim

genitive of relationship (indeclinable; 'the hill country of Ephraim')

Εφραιμ: the hill country of Ephraim, the central-Palestinian highland that formed the core of Joseph's western inheritance; the article τὸ before the indeclinable name marks the appositional 'the [hill country], that of Ephraim.'

16 καὶ εἶπαν οὐκ ἀρκέσει ἡμῖν τὸ ὄρος τὸ Εφραιμ καὶ ἵππος ἐπίλεκτος καὶ σίδηρος τῷ Χαναναίῳ τῷ κατοικοῦντι ἐν αὐτῷ ἐν Βαιθσαν καὶ ἐν ταῖς κώμαις αὐτῆς ἐν τῇ κοιλάδι Ιεζραελ

And they said, 'The hill country of Ephraim will not be enough for us, and the Canaanite who dwells in it has choice cavalry and iron — in Beth-shean and in its villages, in the valley of Jezreel.'

Counter-objection: the hill country is insufficient and the lowland is defended

καὶ εἶπαν οὐκ ἀρκέσει ἡμῖν

The tribes press a double objection: the hill country will not suffice (οὐκ ἀρκέσει), and the lowland they covet is held by a militarily superior Canaanite — equipped with ἵππος ἐπίλεκτος ('choice cavalry') and σίδηρος ('iron', i.e. iron chariotry) — entrenched in Beth-shean and the fertile valley of Jezreel. The objection thus pivots from a problem of space to a problem of military power, which Joshua addresses in vv. 17–18.

καὶ
and

narrative conjunction

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

εἶπαν
they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω (aor. 3 pl. εἶπαν): the Koine/LXX alpha-aorist form (for classical εἶπον); introduces the tribes' counter-objection.

οὐκ
not

negation (with ἀρκέσει)

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

ἀρκέσει
will be enough

Fut Act Indic 3 Sg · ἀρκέω

main verb (with dative ἡμῖν: 'will not suffice for us')

→ predictive future (the anticipated insufficiency)

ἀρκέω: 'be enough / suffice'; with the dative of the person — 'the hill country will not be sufficient for us'; the tribes reject Joshua's solution as inadequate to their numbers.

ἡμῖν

for us

Dative

dative of advantage (with ἀρκέσει)

ἐγώ (dat. pl. ἡμῖν): 'for us'; the dative with the impersonal-ish ἀρκέσει.

τὸ

the

Nominative

article (with ὄρος)

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

ὄρος

hill country

Nominative

subject of ἀρκέσει

ὄρος: 'hill country'; the highland of Ephraim, declared insufficient for the populous Joseph-tribes.

τὸ

the

Nominative

article (with Εφραιμ; attributive)

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

Εφραιμ

of Ephraim

genitive of relationship (indeclinable)

Εφραιμ: the hill country of Ephraim, repeated from v. 15 — the tribes concede Joshua's geography but deny its adequacy.

καὶ

and

coordinate conjunction (introducing the second objection)

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

ἵππος

cavalry / horse

Nominative

subject of implied verb ('there is cavalry to the Canaanite')

ἵππος: 'horse'; collectively 'cavalry / chariot-horse'; renders Hebrew כִּנֹּחַ (chariotry); the Canaanite's mounted/charioted force is the military obstacle to taking the lowland.

ἐπίλεκτος

choice / select

Nominative

attributive adjective (with ἵππος: 'choice cavalry')

ἐπίλεκτος: 'picked / choice / elite'; from ἐπιλέγω ('select'); 'choice cavalry' stresses the quality of the Canaanite military advantage.

καὶ

and

coordinate conjunction

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

σίδηρος

iron

Nominative

subject of implied verb (parallel to ἵππος)

σίδηρος: 'iron'; renders Hebrew לָחָב; here metonymic for the iron-fitted war-chariots of the Canaanites (the 'chariots of iron' of Judg 1:19; 4:3), the technological edge the tribes fear.

τῷ

to the

Dative

article (with Χαναναίῳ; dative of possession)

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

Χαναναίῳ

Canaanite

Dative

dative of possession ('the Canaanite has')

Χαναναῖος (dat. Χαναναίῳ): the indigenous Canaanite of the lowland; the dative of possession — cavalry and iron 'belong to the Canaanite' = he possesses them.

τῷ

the

Dative

article (with κατοικοῦντι)

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

κατοικοῦντι

dwelling

Pres Act Part Dat Masc Sg · κατοικέω

attributive participle (modifying Χαναναίω: 'who dwells in it')

→ present participle (ongoing habitation)

κατοικέω (pres. part. dat. κατοικοῦντι): 'dwelling'; the attributive participle specifies the Canaanite as the one settled in the lowland region the tribes covet.

ἐν

in

preposition + dative (locative)

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

αὐτῷ

it

Dative

object of ἐν (referring to the land/region)

αὐτός (dat. αὐτῷ): 'in it' — in the land/lowland where the Canaanite dwells.

ἐν

in

preposition + dative (locative, specifying)

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

Βαιθσαν

Beth-shean

object of ἐν (indeclinable place name)

Βαιθσαν: Beth-shean (cf. v. 11), the fortified city at the junction of the Jordan and Jezreel valleys, a stronghold of Canaanite chariotry.

καὶ

and

coordinate conjunction

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

ἐν

in

preposition + dative (locative)

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

ταῖς

the

Dative

article (with κώμαις)

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

κώμαις

villages

Dative

object of ἐν (the dependent villages of Beth-shean)

κώμη (dat. pl. κώμαις): the daughter-villages of Beth-shean, part of the Canaanite-held lowland.

αὐτῆς

its

Genitive

genitive of possession

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

ἐν

in

preposition + dative (locative)

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

τῇ

the

Dative

article (with κοιλάδι)

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

κοιλάδι

valley

Dative

object of ἐν ('in the valley of Jezreel')

κοιλάς (dat. κοιλάδι): 'valley / hollow / plain'; renders Hebrew קְנָע; the broad fertile valley where chariotry could be deployed — precisely the terrain favouring the Canaanite's military advantage.

Ιεζραελ

of Jezreel

genitive of relationship (indeclinable place name; 'valley of Jezreel')

Ιεζραελ: transliteration of Hebrew יַזְרְעֵל (Jezreel); the great fertile valley dividing Galilee from the central highlands, the classic arena of chariot-warfare (cf. Judg 4–5; Hos 1:5).

17 καὶ εἶπεν Ἰησοῦς τοῖς υἱοῖς Ἰωσηφ εἰ λαὸς πολὺς εἶ καὶ ἰσχὺν μεγάλην ἔχεις οὐκ ἔσται σοι κλῆρος εἷς

And Joshua said to the sons of Joseph, 'If you are a numerous people and have great strength, there shall not be for you only one lot.'

Joshua's second reply: the promise of more than one lot καὶ εἶπεν Ἰησοῦς τοῖς υἱοῖς Ἰωσηφ

Joshua answers again, now conceding the tribes' claim in order to enlarge the challenge: if you are both numerous AND strong (λαὸς πολὺς ... ἰσχὺν μεγάλην), then you shall not be confined to one lot. The statement οὐκ ἔσται σοι κλῆρος εἷς both affirms their entitlement to more land and obligates them to win it — the additional territory is the forest of v. 18, to be taken by their own strength.

καὶ

and

narrative conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω (aor. εἶπεν): introduces Joshua's renewed reply to the Joseph-tribes.

Ἰησοῦς

Joshua

Nominative

subject of εἶπεν

Ἰησοῦς (nom.): Joshua son of Nun.

τοῖς

to the

Dative

article (with υἱοῖς)

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

υἱοῖς

sons

Dative

dative indirect object (the Joseph-tribes)

υἱός (dat. pl. υἱοῖς): 'to the sons of Joseph'
— the addressees of Joshua's second reply.

Ἰωσηφ

of Joseph

genitive of relationship (indeclinable)

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

εἰ

if

conditional conjunction (real condition)

εἰ: 'if'; with the indicative, granting the tribes' claim as the premise of the promise that follows.

λαός

a people

Nominative

predicate nominative (with εἶ)

λαός: 'people'; Joshua again takes up the tribes' self-description, λαός πολὺς.

πολὺς

numerous

Nominative

predicate adjective (with λαός)

πολὺς: 'numerous'; the recurring catchword of the complaint and reply.

εἶ

you are

Pres Act Indic 2 Sg · εἶμι

verb of the protasis (copula)

→ **stative present (assumed condition)**

εἶμι (pres. 2 sg. εἶ): the singular 'you are,' continuing the collective personification of the tribes.

καὶ

and

coordinate conjunction (adding the second condition)

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

ἰσχύν

strength

Accusative

direct object of ἔχεις

ἰσχὺς (acc. ἰσχύν): 'strength / might'; renders Hebrew לִיָּצָה / חֵזֶק; Joshua adds 'great strength' to the premise — both numbers and power — turning the tribes' fear of the Canaanite into an argument for action.

μεγάλην

great

Accusative

attributive adjective (with ἰσχύν)

μέγας (acc. fem. μεγάλην): 'great'; 'great strength' — the resource by which the tribes are to gain additional land.

ἔχεις

you have

Pres Act Indic 2 Sg · ἔχω

verb of the protasis (second condition)

→ **stative present (present possession)**

ἔχω (pres. 2 sg. ἔχεις): 'have / hold'; the singular continues the personification; 'you have great strength' is the premise Joshua presses to obligate the tribes to act.

οὐκ

not

negation (with ἔσται)

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

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἶμι

main verb of apodosis (with dative σοι: 'there shall be to you')

→ **predictive future (the promised enlargement)**

εἶμι (fut. ἔσται): 'there shall be'; with the dative of possession σοι — 'you shall not have only one lot,' i.e. you are entitled to (and must take) more than the single allotment.

σοι

for you

Dative

dative of possession (with ἔσται)

σύ (dat. σοι): 'to/for you'; the dative of possession; the singular maintains the personification of the tribes.

κληρος

a lot

Nominative

subject of ἔσται

κληρος: 'lot / allotted portion'; the keyword of the dispute; Joshua promises that the tribes' inheritance will not be limited to a single κληρος.

εἷς

one / only one

Nominative

numeral adjective (with κληρος: 'one lot')

εἷς, μία, ἓν (nom. masc. εἷς): 'one'; 'not one lot [only]' answers the complaint of v. 14 (κληρον ἔνα) — the tribes will have more, but they must clear and conquer it.

18 ὁ γὰρ δρυμὸς ἔσται σοι ὅτι δρυμὸς ἐστὶν καὶ ἐκκαθαριεῖς αὐτὸν καὶ ἔσται σοι καὶ ὅταν ἐξολεθρεύσης τὸν Χαναναῖον ὅτι ἵππος ἐπίλεκτός ἐστιν αὐτῷ σὺ γὰρ ὑπερισχύεις αὐτοῦ

For the forest shall be yours, since it is a forest, and you shall clear it, and it shall be yours even to its farthest limits; for you shall drive out the Canaanite, although he has choice cavalry — for you are stronger than he.

Joshua's clinching charge: clear the forest and dispossess the Canaanite

ὁ γὰρ δρυμὸς ἔσται σοι

Joshua's final word grounds (γάρ) the promise of v. 17: the forest itself will become their possession once they clear it (ἐκκαθαριεῖς), and they will dispossess the Canaanite despite his iron chariotry, 'for you are stronger than he' (σὺ γὰρ ὑπερισχύεις αὐτοῦ). The verb ὑπερισχύω ('be superior in strength') is the chapter's decisive theological note: Israel's numerical/divine blessing translates into real superiority over the technologically advantaged enemy — provided they act. The chapter ends on a charge to faith-driven conquest, not on a record of its accomplishment.

ὁ

the

Nominative

article (with δρυμός)

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

γάρ

for

explanatory particle (post-positive; grounds v. 17's promise)

γάρ: 'for'; post-positive; grounds the promise of more than one lot — the additional land is precisely the forest, which becomes theirs by clearing.

δρυμός

forest

Nominative

subject of ἔσται

δρυμός: 'forest / wood'; the wooded highland of v. 15; Joshua now declares it will become the tribes' possession.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (with dative σοι: 'shall be yours')

→ predictive future (the promised possession)

εἰμί (fut. ἔσται): 'shall be (yours)'; the future-of-possession promising the forest as the tribes' enlarged inheritance.

σοι

yours / for you

Dative

dative of possession

σύ (dat. σοι): 'to/for you'; the singular continues the personification of the tribes as one addressee.

ὅτι

since / because

causal conjunction

ὅτι: 'because / since'; 'since it is a forest' — its forested (hence clearable, unsettled) character is the reason it can become available land for the tribes.

δρυμός

a forest

Nominative

predicate nominative (with ἔστιν)

δρυμός: 'forest'; the repetition (ὁ δρυμός ... δρυμός ἔστιν) emphasizes that the land is wooded — not yet cleared or held, therefore open to the tribes' enterprise.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

verb of causal clause (copula)

→ stative present (the land's present condition)

εἰμί (pres. ἐστιν): the copula in the causal clause, 'since it is (a) forest.'

καὶ

and

coordinate conjunction

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

ἐκκαθαριεῖς

you shall clear it

Fut Act Indic 2 Sg · ἐκκαθαίρω

main verb (future of command/assurance)

→ predictive future with imperatival force (you shall / are to clear)

ἐκκαθαίρω (fut. 2 sg. ἐκκαθαριεῖς): 'clear out thoroughly'; resumes the imperative ἐκκάθαρον of v. 15 as a future of assurance — the tribes both will and must clear the forest to make it their own.

αὐτόν

it

Accusative

direct object of ἐκκαθαριεῖς (the forest)

αὐτός (acc. αὐτόν): 'it' = the forest (masc. δρυμός), the object of the clearing.

καὶ

and

coordinate conjunction

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (with σοι: 'it shall be yours')

→ predictive future (confirmed possession after clearing)

εἰμί (fut. ἔσται): 'it shall be (yours)'; reaffirms the possession once the labour of clearing is done — the land is earned, then held.

σοι

yours

Dative

dative of possession

σύ (dat. σοι): 'to/for you'; possession of the cleared forest.

καὶ

even / also

adverbial/intensive conjunction ('even to its limits')

καί: here adverbial/intensive, extending the possession — 'and (it shall be yours) even when / to the extent that you drive out the Canaanite'; the LXX phrasing renders the MT's 'its farthest borders' (יְתִקְצֵת) loosely.

ὅταν

when

temporal conjunction (+ subjunctive; indefinite-future condition)

ὅταν: 'when(ever)'; with the aorist subjunctive ἐξολεθρεύσης it frames the dispossession of the Canaanite as the certain-but-future condition under which full possession is realized.

ἐξολεθρεύσης

you drive out / destroy

Aor Act Subj 2 Sg · ἐξολεθρεύω

verb of temporal clause (subjunctive with ὅταν)

→ aorist subjunctive (the anticipated decisive dispossession)

ἐξολεθρεύω (aor. subj. ἐξολεθρεύσης): 'destroy utterly / dispossess'; the same strong verb as vv. 12–13, but now turned positive and predictive — what Manasseh failed to do, the Joseph-tribes are charged to accomplish; the aorist subjunctive presents the extermination as the achievable goal of the conquest.

τὸν

the

Accusative

article (with Χαναναίων)

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

Χαναναίων

Canaanite

Accusative

direct object of ἐξολεθρεύσης

Χαναναῖος (acc. Χαναναίων): the indigenous Canaanite, here the object to be dispossessed; the collective singular for the lowland population with their chariotry.

ὅτι

although / for

conjunction (concessive-causal: 'although / even though')

ὅτι: 'because / although'; here with concessive nuance — 'even though he has choice cavalry' — acknowledging the Canaanite's military advantage only to override it with the final γάρ-clause.

ἵππος

cavalry / horse

Nominative

subject of ἔστιν (with dative αὐτῷ of possession)

ἵππος: 'horse / cavalry / chariotry'; the Canaanite's mounted force, conceded as real but declared no obstacle to the stronger tribes.

ἐπίλεκτός

choice / select

Nominative

attributive adjective (with ἵππος)

ἐπίλεκτος: 'picked / choice / elite'; the quality of the Canaanite cavalry, echoing the tribes' own objection in v. 16.

ἔστιν

is / there is

Pres Act Indic 3 Sg · εἰμί

verb of concessive clause (with dative of possession αὐτῷ)

→ stative present (the Canaanite's present possession)

εἰμί (pres. ἔστιν): 'is / there is (to him)'; with the dative αὐτῷ = 'he has choice cavalry'; the possession-idiom.

αὐτῷ

to him / he has

Dative

dative of possession (with ἔστιν: 'he has')

αὐτός (dat. αὐτῷ): 'to him'; the dative of possession — the choice cavalry belongs to the Canaanite.

σύ

you

Nominative

subject of ὑπερισχύεις (emphatic pronoun)

σύ: the emphatic 'you' (the Joseph-tribes) set in contrast to the Canaanite (αὐτοῦ); the pronoun underscores the reversal — for all his cavalry, you are the stronger.

γάρ

for

explanatory particle (post-positive; the clinching ground)

γάρ: 'for'; post-positive; introduces the decisive reason the Canaanite's advantage is irrelevant — Israel's superior strength.

ὑπερισχύεις

you are stronger / prevail over

Pres Act Indic 2 Sg · ὑπερισχύω

main verb (clinching assertion, with genitive of comparison αὐτοῦ)

→ **gnomic/assured present** (the settled fact of superiority)

ὑπερισχύω: 'be superior in strength / prevail over / overpower'; the ὑπερ- compound intensifies ἰσχύω; with the genitive αὐτοῦ ('than he') it asserts Israel's decisive superiority over the Canaanite despite his chariotry — the theological climax of the chapter: divine blessing (v. 14) and great strength (v. 17) guarantee victory, if the tribes will act.

αὐτοῦ

than he

Genitive

genitive of comparison (with ὑπερισχύεις)

αὐτός (gen. αὐτοῦ): 'than him'; the genitive of comparison governed by ὑπερισχύω — 'you are stronger than he,' the assurance on which the whole charge to conquest rests.

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.