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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Joshua, Chapter 2

ΙΗΣΟΥΣ Β΄

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

Rahab shelters the spies, confesses the Lord's gift of the land, and secures mercy for her house.

Translation & textual notes

The Greek text of Joshua 2 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The LXX of Joshua frequently runs shorter than the Masoretic Text, and chapter 2 is a clear instance: the Old Greek lacks several phrases present in MT (notably the fuller dialogue of vv. 4–7, the elaborated oath of vv. 17–20, and details of the cord-instruction), reflecting either a shorter Hebrew Vorlage or the translator's compression. The chapter narrates Joshua's dispatch of two spies (δύο νεανίσκους) from Σαττιν (Shittim) to reconnoitre Jericho; they lodge with Rahab the prostitute

(γυναικὸς πόρνης ἥ ὄνομα Ρααβ, v. 1), whom the LXX names without euphemism. Rahab hides the men in the flax stalks (λινοκαλάμη, v. 6) heaped on the roof and misdirects the king's pursuers (vv. 4–7). The theological centre is Rahab's confession (vv. 9–11): ἐπίσταμαι ὅτι δέδωκεν ὑμῖν κύριος τὴν γῆν ('I know that the LORD has given you the land'), grounded in the report of the Red Sea (τὴν ἐρυθρὰν θάλασσαν) and the destruction of Sihon and Og, and culminating in the monotheistic creed κύριος ὁ θεὸς ὑμῶν θεὸς ἐν οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω ('the LORD your God, he is God in heaven above and on the earth beneath', v. 11) — verbally close to Deut 4:39. She secures an oath of ἔλεος ('mercy') and ἀλήθεια ('faithfulness') for her father's house (vv. 12–14); the spies stipulate the scarlet cord (τὸ σπαρτίον τὸ κόκκινον, v. 18) tied in the window as the sign of deliverance, read typologically by the Fathers (Clement of Rome, 1 Clem. 12; Justin, Dial. 111) as a figure of the blood of Christ. Rahab is received without qualification in the NT: by faith (πίστει) she did not perish (Heb 11:31), she was justified by works (ἐξ ἔργων ἐδικαιώθη, Jas 2:25), and she stands in the Messiah's genealogy (Matt 1:5). κύριος throughout renders the Tetragrammaton.

Discourse structure of the chapter

A · 2:1–7

The spies sent, lodged with Rahab, hidden, and the pursuers misdirected

Joshua sends two young men from Shittim to spy out Jericho (v. 1); they lodge with Rahab the prostitute. The king of Jericho is informed (v. 2) and demands their surrender (v. 3), but Rahab has already hidden them and feigns ignorance, sending the pursuers off toward the Jordan fords by night (vv. 4–5). She has concealed the men in the flax on the roof (v. 6); the pursuers give chase and the gate is shut behind them (v. 7).

B · 2:8–14

Rahab's confession of faith and the oath of mercy

Before the spies sleep, Rahab ascends to them on the roof (v. 8) and confesses that the LORD has given Israel the land, for terror has fallen on the inhabitants (v. 9). She recounts the Red Sea and the destruction of Sihon and Og (v. 10) and reaches the monotheistic creed: the LORD is God in heaven above and on earth beneath (v. 11). She asks for a sworn pledge of ἔλεος for her father's house (vv. 12–13); the men swear their life for hers if she keeps the matter secret (v. 14).

C · 2:15–21

The escape by the wall, the scarlet cord, and the terms of the oath

Rahab lets the men down by a rope through the window in the city wall (v. 15) and counsels them to hide three days in the hill country (v. 16). The men define the conditions of their oath (v. 17): the scarlet cord (σπαρτίον κόκκινον) tied in the window will mark the house to be spared, and all her family must gather inside (v. 18); whoever goes outside bears his own blood (vv. 19–20). Rahab assents to all the terms and sends the spies off (v. 21; the OG, unlike MT, omits an explicit cord-tying clause here, the cord-instruction standing in v. 18).

D · 2:22–24

The spies return: 'the LORD has given all the land into our hands'

The spies hide three days in the hill country until the pursuers, having searched every road, give up (v. 22). They return, cross over, and report to Joshua all that befell them (v. 23), declaring the verdict that frames the whole reconnaissance: παρέδωκεν κύριος πᾶσαν τὴν γῆν ἐν χειρὶ ἡμῶν ('the LORD has given all the land into our hand') and every inhabitant cowers before Israel (v. 24).

1 καὶ ἀπέστειλεν Ἰησοῦς υἱὸς Ναυη ἐκ Σαττιν δύο νεανίσκους κατασκοπεῦσαι λέγων ἀνάβητε καὶ ἴδετε τὴν γῆν καὶ τὴν Ιεριχω καὶ πορευθέντες εἰσῆλθοσαν οἱ δύο νεανίσκοι εἰς Ιεριχω καὶ εἰσῆλθοσαν εἰς οἰκίαν γυναικὸς πόρνης ἥ ὄνομα Ρααβ καὶ κατέλυσαν ἐκεῖ

And Joshua son of Nun sent two young men from Shittim to spy out, saying, 'Go up and see the land and Jericho.' And going, the two young men entered into Jericho and entered into the house of a prostitute woman whose name was Rahab, and they lodged there.

New narrative episode (main-line action)

καὶ ἀπέστειλεν Ἰησοῦς

The chapter opens with the standard Hebraizing καί-parataxis and a fronted aorist of commissioning. After Moses' death and Joshua's commission (ch. 1), the reconnaissance of Jericho is the first concrete act of conquest. The OG is notably compact, naming Rahab the prostitute without euphemism (γυναικὸς πόρνης) and moving directly from the dispatch to the lodging.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

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

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (episode-opening action)

→ **constative aorist (single completed act of commissioning)**

ἀποστέλλω: 'send / commission'; renders πλψ; the compound ἀπο- marks sending away on a mission with authority; the verb that opens the chapter recurs in v. 3 (the king sends to Rahab) and v. 21 (Rahab sends the spies off), giving the chapter a structure of countervailing 'sendings.'

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: the LXX rendering of Hebrew יְהוָה ('YHWH saves'); declined as a contracted second-declension noun (gen./dat. Ἰησοῦ, acc. Ἰησοῦν); the same Greek name borne by Jesus, a typological link exploited by the Fathers (cf. Heb 4:8).

υἱός

son

Nominative

nominative in apposition to Ἰησοῦς

υἱός: 'son'; the patronymic formula υἱός Ναυη ('son of Nun') is Joshua's standard epithet throughout the book and the Pentateuch (cf. Exod 33:11; Num 11:28).

Ναυη

of Nun

genitive of relationship (indeclinable proper noun)

Ναυη: the LXX transliteration of Hebrew נֹחַ (Nun); indeclinable; the Greek form Ναυη reflects the consonantal reading and is fixed in all cases.

ἐκ

from

preposition + genitive (source / point of departure)

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

Σαττιν

Shittim

genitive object of ἐκ (indeclinable place-name)

Σαττιν: transliteration of Hebrew שִׁטִּים (Shittim, 'the acacias'), Israel's camp in the plains of Moab east of the Jordan (cf. Num 25:1; Josh 3:1); indeclinable in the LXX.

δύο

two

Accusative

numeral (modifying νεανίσκους)

δύο: 'two'; the indeclinable numeral; two witnesses satisfy the legal requirement for valid testimony (Deut 19:15) and parallel the two spies/messengers motif throughout Scripture.

νεανίσκους

young men

Accusative

direct object of ἀπέστειλεν

νεανίσκος: 'young man / youth'; renders Hebrew **נַעֲרִים** / **רָעַל** here; the LXX's νεανίσκους (against MT's **נַעֲרִים**, 'men') stresses their youth and vigour as scouts; cf. v. 23 where they are again οἱ δύο νεανίσκοι.

κατασκοπεῦσαι

to spy out

Aor Act Inf · κατασκοπεύω

infinitive of purpose (the mission's aim)

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

κατασκοπεύω: 'spy out / reconnoitre'; renders **רָקַח** / **לָאָה**; the compound κατα- intensifies the sense of thorough investigation; the cognate verb recurs (vv. 2, 3) as the king's accusation, and the noun-idea echoes the earlier failed spy mission of Num 13.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of attendant circumstance (introducing direct speech)

→ **imperfective participle (speech accompanying the sending)**

λέγω (pres. ptcp.): the participle λέγων is a Hebraism rendering **וַיֹּאמֶר**, the standard quotation-marker introducing direct discourse; functionally equivalent to a colon.

ἀνάβητε

go up

Aor Act Impv 2 Pl · ἀναβαίνω

main verb of direct command (Joshua to the spies)

→ **ingressive aorist imperative (set out and go up)**

ἀναβαίνω: 'go up / ascend'; renders **הֶלַךְ**; 'go up' reflects the ascent from the Jordan valley to Jericho and the hill country; the aorist imperative frames the command as a single decisive undertaking.

καὶ

and

coordinate conjunction (linking imperatives)

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

ἴδετε

see

Aor Act Impv 2 Pl · ὁράω

main verb of direct command (coordinate with ἀνάβητε)

→ **ingressive aorist imperative (observe, reconnoitre)**

ὁράω (aor. ἴδετε, suppletive stem from εἶδον): 'see / inspect'; here in the sense of military reconnaissance — observe the disposition and defences of the land and city.

τὴν

the

Accusative

article

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

γῆν

land

Accusative

direct object of ἴδετε

γῆ: 'land / earth'; renders **אֶרֶץ**; the land is the object both of reconnaissance here and of the divine gift in Rahab's confession (v. 9) and the spies' report (v. 24), binding the chapter together.

καὶ

and

coordinate conjunction

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

τὴν

the

Accusative

article (with indeclinable place-name)

The article τὴν agrees with the feminine sense of the city-name and marks Ἰεριχώ as the specific objective alongside the land.

Ἰεριχώ

Jericho

accusative object of ἴδετε (indeclinable place-name)

Ἰεριχώ: transliteration of Hebrew **יְרִיחוֹ** (Jericho); indeclinable in the LXX, with case marked by the accompanying article (here τὴν); the first fortified city of the conquest.

καὶ

and

narrative conjunction (sequential)

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

πορευθέντες

having gone

Aor Pass Ptcp Nom Pl Masc · πορεύομαι

circumstantial participle (antecedent action to εἰσήλθοσαν)

→ **antecedent aorist participle (having set out)**

πορεύομαι (aor. pass. dep.): 'go / journey / travel'; the deponent aorist passive participle describes the spies' departure; circumstantial and temporally antecedent to the main verb.

εἰσήλθοσαν

they entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (the spies' arrival in Jericho)

→ **constative aorist (completed entry)**

εἰσέρχομαι: 'enter / go in'; the Alexandrian/Hellenistic third-plural ending -οσαν (for classical -ον) is characteristic of LXX Joshua (cf. v. 7, ἐξήλθοσαν; v. 22, ἤλθοσαν); the form is a hallmark of the translation's koine register.

οἱ

the

Nominative

article

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

δύο

two

Nominative

numeral (modifying νεανίσκοι)

δύο: indeclinable numeral; the repetition οἱ δύο νεανίσκοι resumes the subject from the dispatch, keeping the pair in view as the narrative's protagonists.

νεανίσκοι

young men

Nominative

subject of εἰσήλθοσαν

νεανίσκος: 'young man'; resumptive subject; the LXX consistently designates the scouts as νεανίσκοι (cf. v. 23).

εἰς

into

preposition + accusative (direction / entry)

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

Ιεριχω

Jericho

accusative object of εἰς (indeclinable place-name)

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

καὶ

and

narrative conjunction (sequential)

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

εἰσήλθοσαν

they entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (entry into Rahab's house)

→ **constative aorist (completed entry)**

εἰσέρχομαι (again with -οσαν): the repetition of εἰσήλθοσαν (into the city, then into the house) narrows the focus from the city to the single house that will become the locus of deliverance.

εἰς

into

preposition + accusative (direction / entry)

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

οἰκίαν

house

Accusative

accusative object of εἰς

οἰκία: 'house / household'; renders יְבִי; Rahab's house, built into the city wall (v. 15), becomes the single point of safety in the doomed city — a household spared, anticipating her family's deliverance (vv. 13, 18).

γυναικὸς

of a woman

Genitive

genitive of possession (modifying οἰκίαν)

γυνή: 'woman / wife'; renders יְשָׁרָא; the genitive specifies the householder; the LXX states her trade plainly (πόρνης) without softening.

πόρνης

prostitute

Genitive

genitive in apposition to γυναικός

πόρνη: 'prostitute / harlot'; renders הַזֵּנָה; the LXX (like MT) names Rahab's profession without euphemism; the NT preserves the epithet — 'Ραάβ ἡ πόρνη at Heb 11:31 and Jas 2:25 — making her faith and justification all the more striking against her status.

ἥ

whose

Dative

dative of possession in relative clause ('to whom was the name')

ὅς, ἥ, ὅ: relative pronoun; the dative ἥ ὄνομα ('to whom [was] the name') is an idiomatic naming construction (dative of possession), rendering Hebrew הָיָה שְׁמָהּ; equivalent to 'whose name was.'

ὄνομα

name

Nominative

nominative subject of the verbless naming clause

ὄνομα: 'name'; in the naming idiom ἥ ὄνομα Ραάβ the noun stands as the (verbless) subject, with the name following in apposition.

Ραάβ

Rahab

predicate name in apposition (indeclinable proper noun)

Ραάβ: transliteration of Hebrew רַהַב (Rahab, 'broad / wide'); indeclinable; the Greek spelling 'Ραάβ recurs in the NT at Heb 11:31 and Jas 2:25 (a distinct form, 'Ραχάβ, appears in the Matthean genealogy, Matt 1:5).

καὶ

and

narrative conjunction (sequential)

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

κατέλυσαν

they lodged

Aor Act Indic 3 Pl · καταλύω

main verb (the spies take lodging)

→ *constative aorist (completed act of putting up for the night)*

καταλύω: lit. 'unloose / unyoke'; intransitively 'lodge / put up / find quarters' (the traveller unharnesses his animals); renders Hebrew לִין/שָׁכַב here; the term establishes the spies as guests under Rahab's roof, activating the ancient obligations of hospitality.

ἐκεῖ

there

adverb of place

ἐκεῖ: 'there'; the deictic adverb fixes the location at Rahab's house, the narrative's pivot.

2 καὶ ἀπηγγέλη τῷ βασιλεῖ Ιεριχω λέγοντες εἰσπεπόρευνται ὧδε ἄνδρες τῶν υἱῶν Ισραηλ κατασκοπεῦσαι τὴν γῆν

And it was reported to the king of Jericho, saying, 'Men of the sons of Israel have come in here to spy out the land.'

Counter-action (the city's intelligence responds) καὶ ἀπηγγέλη

The impersonal passive ἀπηγγέλη ('it was reported') introduces the antagonist's perspective; the masculine plural participle λέγοντες, agreeing with no expressed subject, is a loose Hebraism (the unnamed informers). The report frames the spies precisely as the king will charge in v. 3: they have come to spy out the land.

καὶ

and

narrative conjunction

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

ἀπηγγέλη

it was reported

Aor Pass Indic 3 Sg · ἀπαγγέλλω

main verb (impersonal passive)

→ constative aorist passive (a single completed act of reporting)

ἀπαγγέλλω: 'report / announce / bring word'; renders Hebrew תַּלַּח (Hophal, 'it was told'); the impersonal passive leaves the informants unnamed, focusing on the fact of disclosure; the second aorist passive ἀπηγγέλη (-η formation) is regular for this verb.

τῷ

the

Dative

article

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

βασιλεῖ

king

Dative

dative indirect object (recipient of the report)

βασιλεύς: 'king'; renders תִּלְכַּח; each Canaanite city had its own king (cf. Josh 12:9–24); the king of Jericho represents the political power Israel must overcome — yet he is helpless before what Rahab already perceives.

Ιεριχώ

of Jericho

genitive of relationship (indeclinable place-name, with βασιλεί)

Ιεριχώ: indeclinable; here functioning as a genitive ('king of Jericho'), case unmarked on the noun itself.

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

participle introducing direct speech (anacoluthic, agreeing with implied informants)

→ imperfective participle (Hebraistic quotation-marker)

λέγω (pres. ptcp. nom. pl.): the masculine plural λέγοντες lacks a grammatical antecedent (the passive ἀπηγγέλη has no expressed agent); this is a constructio ad sensum / Hebraism rendering רמל, where the plural points to the unnamed reporters.

εἰσπεπόρευνται

have come in

Perf Mid/Pass Indic 3 Pl · εἰσπορεύομαι

main verb of the reported speech

→ resultative perfect (they have come in and are now present)

εἰσπορεύομαι: 'enter / come in'; the perfect stresses the continuing presence of the intruders within the city — they are here now (note ὧδε); the same root underlies the king's participle εἰσπεπορευμένους in v. 3.

ὧδε

here

adverb of place

ὧδε: 'here / to this place'; the deictic adverb conveys the alarm of the report — the enemy is inside the walls.

ἄνδρες

men

Nominative

subject of εἰσπεπόρευνται

ἄνῃρ: 'man'; the report calls them ἄνδρες ('men'), whereas the narrator called them νεανίσκοι ('young men', v. 1); the shift may reflect the informants' perception of a military threat.

τῶν

the

Genitive

article

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

υἱῶν

of the sons

Genitive

partitive/relational genitive (modifying ἄνδρες)

υἱός (gen. pl.): the phrase τῶν υἱῶν Ἰσραὴλ ('of the sons of Israel') renders בְּנֵי יִשְׂרָאֵל, the standard designation of the covenant people; the men are identified by their hostile national affiliation.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable proper noun, with υἱῶν)

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; here in genitival relation within the formula 'sons of Israel.'

κατασκοπεῦσαι

to spy out

Aor Act Inf · κατασκοπεύω

infinitive of purpose (the informants' charge)

→ telic aorist infinitive (purpose imputed to the men)

κατασκοπεύω: 'spy out'; the same verb used of the mission in v. 1 is now turned into an accusation; the informants correctly discern the spies' purpose, heightening the danger Rahab will avert.

τὴν

the

Accusative

article

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

γῆν

land

Accusative

direct object of κατασκοπεῦσαι

γῆ: 'land'; the object of the spying echoes Joshua's command (v. 1) verbatim — the informants report exactly what the spies were sent to do.

3 καὶ ἀπέστειλεν ὁ βασιλεὺς Ιεριχω καὶ εἶπεν πρὸς Ρααβ λέγων ἐξάγαγε τοὺς ἄνδρας τοὺς εἰσπεπορευμένους εἰς τὴν οἰκίαν σου τὴν νύκτα κατασκοπεῦσαι γὰρ τὴν γῆν ἥκασιν

And the king of Jericho sent and said to Rahab, saying, 'Bring out the men who have come into your house this night, for they have come to spy out the land.'

Escalation (royal demand answering the report of v. 2)

καὶ ἀπέστειλεν ὁ βασιλεὺς

The king's ἀπέστειλεν deliberately echoes Joshua's ἀπέστειλεν in v. 1 — sending against sending. The peremptory aorist imperative ἐξάγαγε ('bring out') demands surrender; the postpositive γὰρ supplies the king's grounds, repeating verbatim the charge of v. 2 (κατασκοπεῦσαι τὴν γῆν). The confrontation sets up Rahab's decisive act of misdirection.

καὶ

and

narrative conjunction

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

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb (royal dispatch of messengers)

→ *constative aorist (single completed act)*

ἀποστέλλω: 'send'; the king's sending mirrors Joshua's (v. 1) — two sovereigns, two missions; the messengers are implied (the king sends [men] to Rahab).

ὁ

the

Nominative

article

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

βασιλεὺς

king

Nominative

subject of ἀπέστειλεν

βασιλεὺς: 'king'; the king of Jericho acts decisively but is outmaneuvered by a prostitute, an irony the narrative savours.

Ιεριχω

of Jericho

genitive of relationship (indeclinable, with βασιλεὺς)

Ιεριχω: 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.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction, coordinate with ἀπέστειλεν)

→ *constative aorist (single speech-act)*

λέγω: the message is conveyed as the king's own words, though sent through messengers; the directness heightens the threat to Rahab.

πρὸς

to

preposition + accusative (direction of speech)

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

Ρααβ

Rahab

accusative object of *πρός* (indeclinable proper noun)

Ρααβ: indeclinable; Rahab is now directly addressed by royal authority — the danger to her and her guests is acute.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle introducing direct speech (Hebraistic)

→ imperfective participle (quotation-marker)

λέγω (pres. ptcp.): Hebraism for *ῥηκὼν*; redundant with *εἶπεν* but standard LXX usage introducing the verbatim demand.

ἐξάγαγε

bring out

Aor Act Impv 2 Sg · ἐξάγω

main verb of direct command (the king's demand)

→ ingressive aorist imperative (peremptory demand for surrender)

ἐξάγω: 'lead out / bring out'; renders *מֵצֵא* (Hiphil); the compound *ἐξ-* demands the surrender of the men from within the house; the imperative is curt and authoritative.

τοὺς

the

Accusative

article

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

ἄνδρας

men

Accusative

direct object of *ἐξάγαγε*

ἄνῃρ: 'man'; the king demands 'the men' — the definite article assumes shared knowledge of who they are.

τοὺς

the (who)

Accusative

article governing the attributive participle (articular participle = relative clause)

The repeated article *τοὺς* converts the participle into an attributive ('the men, the ones having entered'), equivalent to a relative clause.

εἰσπεπορευμένους

who have entered

Perf Mid/Pass Ptcp Acc Pl Masc · εἰσπορεύομαι

attributive participle (modifying *ἄνδρας*)

→ resultative perfect participle (having entered and being present)

εἰσπορεύομαι (perf. ptcp.): 'having entered'; the perfect stresses their continuing presence inside; the same root as the report's *εἰσπεπόρευνται* (v. 2), tying the king's words to the intelligence he received.

εἰς

into

preposition + accusative (direction)

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

τὴν

the

Accusative

article

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

οἰκίαν

house

Accusative

accusative object of *εἰς*

οἰκία: 'house'; the king knows the men entered Rahab's house — yet she will deny they remained, turning his certainty against him.

σου

your

Genitive

genitive of possession (modifying *οἰκίαν*)

σύ (gen. σου): 'your'; the possessive pinpoints Rahab's responsibility — the men are in her house, so she must produce them.

τὴν

the

Accusative

article (with adverbial accusative of time)

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

νύκτα

night

Accusative

adverbial accusative of time ('this night / by night')

νύξ: 'night'; the accusative of time τὴν νύκτα indicates 'during the night' — the men came under cover of darkness, and the pursuit too will unfold by night (cf. v. 5, ἐν τῷ σκότει).

κατασκοπεῦσαι

to spy out

Aor Act Inf · κατασκοπεύω

infinitive of purpose (the king's stated grounds)

→ *telic aorist infinitive (alleged purpose)*

κατασκοπεύω: 'spy out'; the king repeats the charge of v. 2 verbatim; the γάρ-clause gives his justification for demanding their surrender.

γάρ

for

postpositive causal conjunction (grounds for the demand)

γάρ: 'for'; postpositive; introduces the king's reasoning — the men are dangerous because they have come to reconnoitre the land.

τὴν

the

Accusative

article

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

γῆν

land

Accusative

direct object of κατασκοπεῦσαι

γῆ: 'land'; the object of the alleged spying, repeating the formula of vv. 1–2.

ἦκασιν

they have come

Perf Act Indic 3 Pl · ἦκω

main verb of the γάρ-clause

→ *stative perfect (they have arrived and are present)*

ἦκω: 'have come / be present'; though present in form, ἦκω carries perfective ('have arrived') force lexically; the Hellenistic third-plural ἦκασιν (for classical ἦκουσιν) treats it on the perfect pattern; it underscores that the spies are still here to be seized.

4 καὶ λαβοῦσα ἡ γυνὴ τοὺς ἄνδρας ἔκρυψεν αὐτοὺς καὶ εἶπεν αὐτοῖς λέγουσα εἰσεληλύθασιν πρὸς με οἱ ἄνδρες

And the woman, having taken the men, hid them, and said to them, saying, 'The men did come in to me,

Decisive counter-move (Rahab acts and dissembles) καὶ λαβοῦσα ἡ γυνή

Rahab's action precedes her speech: the aorist participle λαβοῦσα and the main verb ἔκρυψεν report that she has already hidden the men before answering the king's messengers. Her reply (εἶπεν αὐτοῖς, addressed to the pursuers) opens with a true statement — the men did come — but withholds the decisive fact that they remain hidden, the first move of her misdirection completed in v. 5.

καὶ

and

narrative conjunction

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

λαβοῦσα

having taken

Aor Act Ptcp Nom Sg Fem · λαμβάνω

circumstantial participle (antecedent action to ἔκρυψεν)

→ antecedent aorist participle (having taken)

λαμβάνω (aor. ptcp.): 'take / receive'; the feminine λαβοῦσα agrees with ἡ γυνή; the participle reports Rahab's prior action — she had taken charge of the men and concealed them before the messengers arrived.

ἡ

the

Nominative

article

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

γυνή

woman

Nominative

subject of ἔκρυψεν

γυνή: 'woman'; Rahab is referred to as ἡ γυνή ('the woman') through the hiding scene, foregrounding her agency in protecting the spies.

τούς

the

Accusative

article

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

ἄνδρας

men

Accusative

direct object of λαβοῦσα

ἄνῃ: 'man'; the object of Rahab's protective action.

ἔκρυψεν

hid

Aor Act Indic 3 Sg · κρύπτω

main verb (Rahab's act of concealment)

→ constative aorist (completed act of hiding)

κρύπτω: 'hide / conceal'; renders / יִכְּלֵךְ; the verb anticipates the specifics of v. 6 (she hid them in the flax on the roof); concealment of the men is the hinge of the deliverance narrative and the act Heb 11:31 implicitly commends as faith.

αὐτούς

them

Accusative

direct object of ἔκρυψεν (resuming τούς ἄνδρας)

αὐτός: 'him / them'; the resumptive pronoun after the participial object is a Hebraizing redundancy (the men ... she hid them).

καὶ

and

coordinate conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Rahab's reply to the messengers)

→ constative aorist (single speech-act)

λέγω: introduces Rahab's reply to the king's men; the implied addressees (αὐτοῖς) are the pursuers.

αὐτοῖς

to them

Dative

dative indirect object (the king's messengers)

αὐτός (dat. pl.): 'to them'; the recipients are the royal search party, not the spies.

λέγουσα

saying

Pres Act Ptcp Nom Sg Fem · λέγω

participle introducing direct speech (Hebraistic)

→ imperfective participle (quotation-marker)

λέγω (pres. ptcp. fem.): Hebraism for לֹמַדָּה; the feminine λέγουσα agrees with Rahab; standard LXX redundancy with εἶπεν.

εἰσεληλύθασιν

have come in

Perf Act Indic 3 Pl · εἰσερχομαι

main verb of Rahab's reported speech

→ resultative perfect (admitting the men did come)

εἰσερχομαι (perf.): 'have come in'; Rahab concedes the true fact that the men entered — a half-truth that lends her subsequent misdirection (v. 5) credibility; the perfect acknowledges their arrival while she will deny their continued presence.

πρός

to

preposition + accusative (direction toward a person)

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

με

me

Accusative

accusative object of πρὸς

ἐγώ (acc. με): 'me'; Rahab speaks in the first person, owning that the men came to her — the admission a hostess could not credibly deny.

οἱ

the

Nominative

article

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

ἄνδρες

men

Nominative

subject of εἰσεληλύθασιν

άνήρ: 'man'; the men whose arrival Rahab admits but whose departure she will falsely report in v. 5.

5 ὥς δὲ ἡ πύλη ἐκλείετο ἐν τῷ σκοτει καὶ οἱ ἄνδρες ἐξῆλθον οὐκ ἐπίσταμαι ποῦ πεπόρευνται καταδιώξατε ὀπίσω αὐτῶν εἰ καταλήμψεσθε αὐτούς

but as the gate was being shut, in the darkness, the men also went out; I do not know where they have gone. Pursue after them, if you may overtake them.'

Continuation of Rahab's deception (the misdirection proper)

ὥς δὲ ἡ πύλη ἐκλείετο

Rahab completes her ruse with a circumstantial ὥς-clause timing the men's supposed departure to the closing of the gate at dusk; the imperfect ἐκλείετο pictures the gate in the process of shutting. She professes ignorance (οὐκ ἐπίσταμαι) — ironically the same verb (ἐπίσταμαι) with which she will confess true knowledge of YHWH in v. 9 — and urges immediate pursuit, sending the search party away from the rooftop where the men actually lie.

ὥς

as / when

temporal conjunction (introducing circumstantial clause)

ὥς: 'as / when'; temporal here, dating the alleged exit of the men to the moment of the gate's closing — a plausible detail that lends Rahab's lie verisimilitude.

δὲ

but

postpositive adversative

δέ: 'but'; contrasts the men's supposed departure with her admission that they had come in (v. 4).

ἡ

the

Nominative

article

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

πύλη

gate

Nominative

subject of ἐκλείετο

πύλη: 'gate'; renders πύλη; the city gate, shut at nightfall, is the controlling image of the escape: once closed, the men could not have left — Rahab claims they slipped out just before — and the gate's closing (v. 7) traps the pursuers outside while the spies remain within.

ἐκλείετο

was being shut

Impf Mid/Pass Indic 3 Sg · κλείω

verb of the temporal clause (progressive background)

→ **imperfect of process (the gate in the act of closing)**

κλείω: 'shut / close'; the imperfect ἐκλείετο depicts the gate in the process of being closed at dusk — the precise, ongoing moment Rahab exploits; contrast the punctiliar aorist passive ἐκλείσθη in v. 7 (the gate was shut).

ἐν

in

preposition + dative (locative / temporal circumstance)

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

τῷ

the

Dative

article

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

σκότει

darkness

Dative

dative of time/circumstance (with ἐν)

σκότος: 'darkness'; renders ἡσυχία; the cover of darkness makes the men's supposed exit untraceable, supporting Rahab's claim not to know where they went.

καὶ

also

conjunction (apodotic / connective)

καί: here links the main clause to the temporal ὡς-clause ('as the gate was shutting, the men also went out'); a Hebraizing apodotic καὶ is common in LXX narrative.

οἱ

the

Nominative

article

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

ἄνδρες

men

Nominative

subject of ἐξῆλθον

άνήρ: 'man'; the men whose departure Rahab fabricates.

ἐξῆλθον

went out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb of Rahab's claim (the alleged departure)

→ **constative aorist (a single — fictitious — departure)**

ἐξέρχομαι: 'go out / depart'; here the classical third-plural ἐξήλθον (contrast the -οσαν form ἐξήλθοσαν in v. 7); the men's exit is Rahab's invention — the dramatic irony is that they have not left at all.

οὐκ

not

negative particle (with ἐπίσταμαι)

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

ἐπίσταμαι

I know

Pres Mid/Pass Indic 1 Sg · ἐπίσταμαι

main verb (Rahab's professed ignorance)

→ stative present (claimed state of not-knowing)

ἐπίσταμαι: 'know / understand / be acquainted with'; deponent; Rahab's οὐκ ἐπίσταμαι ('I do not know') is pointedly ironic — the same verb opens her confession in v. 9 (ἐπίσταμαι ὅτι δέδωκεν ὑμῖν κύριος τὴν γῆν), where she claims true and saving knowledge; here she feigns ignorance to the king's men.

ποῦ

where

interrogative adverb (introducing indirect question)

ποῦ: 'where'; introduces the indirect question governed by ἐπίσταμαι ('I do not know where ...').

πεπόρευνται

they have gone

Perf Mid/Pass Indic 3 Pl · πορεύομαι

verb of indirect question

→ resultative perfect (they have departed and are now gone)

πορεύομαι (perf.): 'have gone / journeyed'; the perfect represents the men as already departed and untraceable — the lynchpin of the deception.

καταδιώξατε

pursue

Aor Act Impv 2 Pl · καταδιώκω

main verb of command (Rahab urges the chase)

→ ingressive aorist imperative (set off in pursuit)

καταδιώκω: 'pursue / chase after'; the intensive compound κατα- implies hot pursuit; Rahab directs the energy of the search party away from her house — the verb recurs in vv. 7 (κατεδίωξαν) and 16, 22 (the participial οἱ καταδιώκοντες).

ὀπίσω

after

improper preposition + genitive (direction of pursuit)

ὀπίσω: 'after / behind'; takes the genitive; the idiom καταδιώκω ὀπίσω τινός ('pursue after someone') renders the Hebrew יָדָה אַחֲרַי.

αὐτῶν

them

Genitive

genitive with ὀπίσω

αὐτός (gen. pl.): 'them'; the supposed fugitives.

εἰ

if

conjunction (introducing clause of contingency / object of hope)

εἰ: 'if / whether'; here εἰ + future expresses the hope/contingency 'in case you may overtake them' — a Hebraizing use marking the prospect of catching up.

καταλήμψεσθε

you will overtake

Fut Mid Indic 2 Pl · καταλαμβάνω

verb of the *εἰ*-clause (prospective)

→ predictive/prospective future (possibility of overtaking)

καταλαμβάνω: 'seize / overtake / catch';
the future middle καταλήμψεσθε
(Hellenistic spelling with intrusive -μ-)
anticipates the hoped-for capture; the verb
conveys the urgency Rahab feigns on the
pursuers' behalf.

αὐτούς

them

Accusative

direct object of καταλήμψεσθε

αὐτός (acc. pl.): 'them'; object of the hoped-for capture.

6 αὕτη δὲ ἀνεβίβασεν αὐτούς ἐπὶ τὸ δῶμα καὶ ἔκρυπεν αὐτούς ἐν τῇ λινοκαλάμῃ τῇ ἐστοιβασμένη αὕτῃ ἐπὶ τοῦ δώματος

But she had brought them up onto the roof and hidden them in the flax stalks that had been heaped up by her on the roof.

Narratorial flashback / clarification (what Rahab had actually done)

αὕτη δὲ ἀνεβίβασεν

The emphatic pronoun αὕτη ('she herself') and δέ mark a narratorial aside disclosing the truth behind Rahab's lie: she had taken the men up to the flat roof and buried them in the flax. The perfect participle ἐστοιβασμένη shows the flax already lying heaped in stacks to dry — a realistic domestic detail (Jericho lay in a flax-growing region) and the concrete content of the ἔκρυπεν of v. 4.

αὐτή

she herself

Nominative

emphatic subject pronoun

αὐτός (nom. fem.): 'she (herself)'; the fronted, emphatic αὐτή contrasts Rahab's true action with her false words to the pursuers — 'she, for her part, had brought them up!'

δὲ

but

postpositive adversative (marking the narrator's correction)

δέ: 'but'; sets the reality (the men hidden on the roof) against Rahab's claim that they had left.

ἀνεβίβασεν

brought up

Aor Act Indic 3 Sg · ἀναβιβάζω

main verb (Rahab's prior act of leading the men up)

→ *constative aorist (completed act, logically prior to v. 4–5)*

ἀναβιβάζω: 'bring up / cause to go up'; causative of ἀναβαίνω; renders ἦλγ (Hiphil); Rahab leads the men up to the flat roof — the customary refuge and storage space of an ancient Near Eastern house.

αὐτούς

them

Accusative

direct object of ἀνεβίβασεν

αὐτός (acc. pl.): 'them'; the spies.

ἐπὶ

onto

preposition + accusative (direction onto)

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

τὸ

the

Accusative

article

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

δῶμα

roof

Accusative

accusative object of ἐπὶ

δῶμα: 'roof / housetop'; renders λα; the flat roof of a Near Eastern house, used for sleeping, drying produce, and storage; the hiding place of the spies and the spot to which Rahab ascends in v. 8.

καὶ

and

coordinate conjunction

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

ἔκρυψεν

hid

Aor Act Indic 3 Sg · κρύπτω

main verb (the concealment, coordinate with ἀνεβίβασεν)

→ *constative aorist (completed act of hiding)*

κρύπτω: 'hide / conceal'; the verb resumes the summary ἔκρυψεν of v. 4 and now specifies the means — among the stacked flax; the deliberate concealment is the act later commended as faith (Heb 11:31; cf. Jas 2:25, where receiving and sending out the messengers is her justifying work).

αὐτούς

them

Accusative

direct object of ἔκρυψεν

αὐτός (acc. pl.): 'them'; the spies.

ἐν

in

preposition + dative (locative: place of concealment)

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

τῇ

the

Dative

article

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

λινοκαλάμη

flax stalks

Dative

dative of place (with ἐν: in the flax)

λινοκαλάμη: lit. 'flax-stalk / stalks of flax' (λίνον 'flax' + καλάμη 'stalk/stubble'); renders Hebrew גַּלְגַּל יְרֵכָה ('stalks of flax'); flax was laid out on rooftops to dry, providing ready concealment; the detail fixes the season (early spring, the flax harvest) and the locale (the Jericho plain, known for flax).

τῇ

the (which)

Dative

article governing the attributive participle (= relative clause)

The repeated article τῇ turns the following participle into an attributive ('the flax, the [stalks] heaped up'), functioning as a relative clause.

ἐστοιβασμένη

heaped up

Perf Mid/Pass Ptcp Dat Sg Fem · στοιβάζω

attributive participle (modifying λινοκαλάμη)

→ **resultative perfect participle** (lying heaped, the state resulting from prior stacking)

στοιβάζω: 'pile up / stack / heap in layers'; the perfect passive participle describes the flax as already arranged in drying-stacks; the rare verb (from στοιβή, 'a packing/stuffing') gives a vivid, technical touch — the men are buried under bundled flax.

αὐτῇ

by her

Dative

dative of agent (with the perfect passive participle)

αὐτός (dat. fem.): 'by her'; dative of agent with the perfect passive ἐστοιβασμένη — the flax that Rahab herself had stacked; alternatively a dative of advantage ('heaped up for her').

ἐπὶ

upon

preposition + genitive (position: upon the roof)

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

τοῦ

the

Genitive

article

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

δώματος

roof

Genitive

genitive object of ἐπὶ (position)

δῶμα (gen. δώματος): 'roof'; the repetition (ἐπὶ τὸ δῶμα ... ἐπὶ τοῦ δώματος) underscores that both the bringing-up and the hiding occur on the rooftop, the secure and elevated place of concealment.

7 καὶ οἱ ἄνδρες κατεδίωξαν ὀπίσω αὐτῶν ὁδὸν τὴν ἐπὶ τοῦ Ιορδάνου ἐπὶ τὰς διαβάσεις καὶ ἡ πύλη ἐκλείσθη καὶ ἐγένετο ὡς ἐξήλθοσαν οἱ διώκοντες ὀπίσω αὐτῶν

And the men pursued after them on the road that leads to the Jordan, to the fords; and the gate was shut. And it happened, as soon as those pursuing after them had gone out,

Consequence of the deception (the pursuit goes the wrong way) καὶ οἱ ἄνδρες κατεδίωξαν

Rahab's misdirection succeeds: the king's men chase toward the Jordan fords, and the gate is shut (punctiliar aorist ἐκλείσθη, completing the imperfect ἐκλείετο of v. 5), sealing the pursuers outside and the spies safely within. The closing καὶ ἐγένετο ὡς ... is a Hebraizing narrative formula (יְהִי כִּשְׁמִי left grammatically open, its apodosis effectively resumed in v. 8.

καὶ
and

narrative conjunction

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

οἱ
the

Nominative

article

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

ἄνδρες
men

Nominative

subject of κατεδίωξαν

ἄνῃρ: 'man'; the king's search party, sent off on the false trail.

κατεδίωξαν
pursued

Aor Act Indic 3 Pl · καταδιώκω

main verb (the pursuit)

→ constative aorist (completed act of pursuit)

καταδιώκω: 'pursue / chase after'; takes up Rahab's imperative καταδιώξατε (v. 5) — the pursuers do exactly as she directed, away from the spies; the intensive κατα- marks earnest pursuit.

ὀπίσω
after

improper preposition + genitive (direction)

ὀπίσω: 'after'; with genitive; the Hebraistic idiom 'pursue after them.'

αὐτῶν
them

Genitive

genitive with ὀπίσω

αὐτός (gen. pl.): 'them'; the supposed fugitives.

ὁδὸν
road / way

Accusative

accusative of extent/route ('along the road')

ὁδός: 'road / way / journey'; renders דֶּרֶךְ; the accusative of route specifies the direction of the chase — the road leading down to the Jordan crossings.

τὴν
the (which leads)

Accusative

article governing the prepositional phrase (attributive: 'the [road] to the Jordan')

The article τὴν makes the following ἐπὶ τοῦ Ιορδάνου attributive to ὁδὸν ('the road, the one toward the Jordan').

ἐπὶ

to / toward

preposition + genitive (direction toward)

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

τοῦ

the

Genitive

article

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

Ιορδάνου

Jordan

Genitive

genitive object of ἐπὶ

Ιορδάνης; the Jordan River, rendering Hebrew יַרְדֵּן; declined as a first-declension masculine in the LXX (gen. Ιορδάνου); the fords are the natural escape-route eastward back to Israel's camp at Shittim — hence a plausible direction for the fugitives.

ἐπὶ

to

preposition + accusative (goal of the road)

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

τὰς

the

Accusative

article

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

διαβάσεις

fords / crossings

Accusative

accusative object of ἐπὶ (goal)

διάβας; 'crossing / ford / place of passage'; from διαβαίνω ('cross over'); renders תִּירְבָּמ; the Jordan fords, where one would intercept fugitives fleeing eastward; the same verb-root recurs at v. 23 (διέβησαν) when the spies themselves cross back.

καὶ

and

narrative conjunction

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

ἡ

the

Nominative

article

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

πύλη

gate

Nominative

subject of ἐκλείσθη

πύλη: 'gate'; the city gate is now definitively shut behind the pursuers, locking them out for the night and securing the spies inside.

ἐκλείσθη

was shut

Aor Pass Indic 3 Sg · κλείω

main verb (the gate's closing completed)

→ constative aorist passive (the gate definitively shut)

κλείω (aor. pass.): 'was shut'; the punctiliar aorist ἐκλείσθη completes the action the imperfect ἐκλείετο (v. 5) had presented as in progress; the closed gate is the providential seal on Rahab's stratagem.

καὶ

and

narrative conjunction (introducing ἐγένετο formula)

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

ἐγένετο

it happened

Aor Mid Indic 3 Sg · γίνομαι

main verb (impersonal narrative formula)

→ constative aorist (event-marking formula)

γίνομαι: 'become / happen'; the formula καὶ ἐγένετο ὥς ... renders the Hebrew narrative וַיָּבֹא ('and it came to pass, when ...'); it sets a temporal frame whose main clause is effectively resumed in v. 8.

ὥς

as soon as

temporal conjunction (with ἐγένετο)

ὥς: 'when / as soon as'; the temporal marker completing the ἐγένετο-formula.

ἐξήλθοσαν

had gone out

Aor Act Indic 3 Pl · ἐξέρχομαι

verb of the temporal clause

→ **constative aorist** (completed departure of the pursuers)

ἐξέρχομαι: 'go out'; here the Alexandrian -οσαν ending (ἐξήλθοσαν, contrast ἐξῆλθον in v. 5); marks the pursuers' exit from the city — the moment of safety for the hidden spies.

οἱ

the

Nominative

article (substantivizing the participle)

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

διώκοντες

the pursuers

Pres Act Ptcp Nom Pl Masc · διώκω

substantival participle (subject of ἐξήλθοσαν)

→ **imperfective participle** (those engaged in pursuing)

διώκω: 'pursue'; the articular present participle οἱ διώκοντες ('the pursuers') substantivizes the search party; the simplex here, against the compound καταδιώκω used of the action (vv. 5, 7), with no difference in sense.

ὀπίσω

after

improper preposition + genitive

ὀπίσω: 'after'; with genitive; the Hebraistic pursuit-idiom, here closing the verse.

αὐτῶν

them

Genitive

genitive with ὀπίσω

αὐτός (gen. pl.): 'them'; the supposed fugitives whom the pursuers chase out of the city.

8 καὶ αὐτοὶ δὲ πρὶν ἢ κοιμηθῆναι αὐτοὺς καὶ αὐτὴ ἀνέβη ἐπὶ τὸ δῶμα πρὸς αὐτοὺς

and as for them, before they lay down to sleep, she went up to them on the roof,

Scene transition (Rahab joins the spies before they sleep)

καὶ αὐτοὶ δὲ ... καὶ αὐτὴ ἀνέβη

The verse is syntactically rough — the emphatic καὶ αὐτοὶ δὲ ('and as for them') sets up the spies as topic, the temporal πρὶν ἢ κοιμηθῆναι αὐτοὺς ('before they slept') frames the timing, and the resumptive καὶ αὐτὴ ('and she') supplies the actual subject of ἀνέβη. The ascent to the roof sets the stage for Rahab's great confession (vv. 9–11).

καὶ
and

narrative conjunction

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

αὐτοὶ
they

Nominative

emphatic topic pronoun ('as for them')

αὐτός (nom. masc. pl.): 'they (themselves)'; the emphatic pronoun fronts the spies as the topic, picked up in the temporal clause αὐτούς; the construction καὶ αὐτοὶ δέ is loosely attached, a Hebraizing topicalization.

δὲ
now

postpositive continuative (with καί)

δέ: here in the combination καὶ ... δέ ('and ... too / now'), marking a shift of focus back to the spies and Rahab after the pursuers' exit.

πρὶν
before

temporal conjunction (with ἢ + infinitive)

πρὶν: 'before'; the construction πρὶν ἢ + accusative-and-infinitive ('before they slept') is the regular way of expressing 'before' with an infinitive clause.

ἢ
than

particle reinforcing πρὶν (πρὶν ἢ idiom)

ἢ: 'than'; in πρὶν ἢ the comparative particle reinforces the temporal conjunction, a common Koine and LXX idiom.

κοιμηθῆναι
to lie down / sleep

Aor Pass Inf · κοιμάω

infinitive in the πρὶν-clause (with accusative subject αὐτούς)

→ *ingressive aorist infinitive (to lie down / fall asleep)*

κοιμάω (aor. pass. dep.): 'lie down / go to sleep'; renders כָּשַׁן; the aorist marks the entry into sleep — Rahab comes up while the men are still awake, before they retire for the night.

αὐτούς
they / them

Accusative

accusative subject of the infinitive κοιμηθῆναι

αὐτός (acc. pl.): 'them'; the accusative-with-infinitive subject — 'before they slept.'

καί
—

apodotic καί (resuming the main clause after the temporal frame)

καί: the apodotic καί, a Hebraism, introduces the main clause after the fronted topic and temporal clause; best left untranslated in idiomatic English.

αὕτη
she

Nominative

subject of ἀνέβη (resumptive emphatic pronoun)

αὕτη (nom. fem.): 'she (herself)'; the resumptive αὕτη supplies the real subject of the main verb — Rahab, who comes up to the men on the roof.

ἀνέβη
went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (Rahab's ascent to the roof)

→ *constative aorist (completed ascent)*

ἀναβαίνω: 'go up / ascend'; the root-pair with ἀνεβίβασεν (v. 6, she brought them up) and ἀνάβητε (v. 1, Joshua's command 'go up'); Rahab now ascends to the very place where she hid the men, to speak with them.

ἐπὶ
onto

preposition + accusative (direction onto)

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

τὸ
the

Accusative

article

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

δῶμα

roof

Accusative

accusative object of ἐπί

δῶμα: 'roof'; the rooftop where the spies are hidden becomes the setting for the chapter's theological centre, Rahab's confession (vv. 9–11).

πρὸς

to

preposition + accusative (direction toward persons)

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

αὐτούς

them

Accusative

accusative object of πρὸς

αὐτός (acc. pl.): 'them'; the spies, to whom Rahab goes up to make her confession and strike her covenant.

9 καὶ εἶπεν πρὸς αὐτούς ἐπίσταμαι ὅτι δέδωκεν ὑμῖν κύριος τὴν γῆν ἐπιπέπτωκεν γὰρ ὁ φόβος ὑμῶν ἐφ' ἡμᾶς

and she said to them, 'I know that the LORD has given you the land, for the fear of you has fallen upon us;

Theological centre: Rahab's confession (direct speech, foregrounded)

καὶ εἶπεν πρὸς αὐτούς

Rahab's confession opens with ἐπίσταμαι ὅτι ('I know that') — the very verb she used to feign ignorance before the king's men (v. 5) now introduces true, saving knowledge. The perfect δέδωκεν presents the gift of the land as an accomplished divine fact even before the conquest; the γὰρ-clause grounds her knowledge in the dread (ὁ φόβος ὑμῶν) that has fallen on the land's inhabitants. This is the faith Heb 11:31 commends and the confession Jas 2:25 implies.

καὶ

and

narrative conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing Rahab's confession)

→ constative aorist (single speech-act)

λέγω: introduces the chapter's theological heart — Rahab's address to the spies on the roof.

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτούς

them

Accusative

accusative object of πρὸς

αὐτός (acc. pl.): 'them'; the spies.

ἐπίσταμαι

I know

Pres Mid/Pass Indic 1 Sg · ἐπίσταμαι

main verb of the confession (governing the ὅτι-clause)

→ **stative present (firm, settled knowledge)**

ἐπίσταμαι: 'know / understand / be certain of'; pointedly the same verb Rahab used in v. 5 to feign ignorance (οὐκ ἐπίσταμαι); now it carries her true conviction — the Gentile prostitute knows what the inhabitants of Canaan refuse to acknowledge, that YHWH has given Israel the land.

ὅτι

that

conjunction (introducing the content clause of ἐπίσταμαι)

ὅτι: 'that'; introduces the object of Rahab's knowledge.

δέδωκεν

has given

Perf Act Indic 3 Sg · δίδωμι

verb of the ὅτι-clause (content of the confession)

→ **resultative perfect (an accomplished and abiding gift)**

δίδωμι (perf.): 'give'; renders ἰδῆ; the perfect δέδωκεν presents the conquest as already decided in the divine purpose — the land is given before a single battle; the same verb recurs in the spies' report (παρέδωκεν, v. 24), framing the chapter around the gift of the land.

ὕμῖν

to you

Dative

dative indirect object (the recipients of the gift)

σύ (dat. pl.): 'to you'; Israel, to whom the land is given; Rahab speaks to the two spies as representatives of the whole nation.

κύριος

LORD

Nominative

subject of δέδωκεν

κύριος: the LXX rendering of the Tetragrammaton יהוה; a Canaanite prostitute names YHWH by his covenant name as the giver of the land — a striking confession from outside Israel.

τὴν

the

Accusative

article

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

γῆν

land

Accusative

direct object of δέδωκεν

γῆ: 'land'; the promised land, object of the spying (vv. 1–3) and now of the divine gift; Rahab confesses what Israel's own spies once doubted (Num 13–14).

ἐπιέπτωκεν

has fallen upon

Perf Act Indic 3 Sg · ἐπιπίπτω

main verb of the γάρ-clause (grounds for her knowledge)

→ **resultative perfect (terror has fallen and now grips the land)**

ἐπιπίπτω: 'fall upon / come over'; the compound ἐπι- + perfect depicts dread as having descended upon the Canaanites and now resting on them; echoes the song of Exod 15:16 (ἐπιέσσοι ἐπ' αὐτοὺς τρόμος καὶ φόβος), connecting Rahab's testimony to the Red Sea deliverance she will recount in v. 10.

γὰρ

for

postpositive causal conjunction (grounds for πίσταμαι)

γὰρ: 'for'; introduces the evidence on which Rahab's knowledge rests — the terror that has gripped the land.

ὁ

the

Nominative

article

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

φόβος

fear / dread

Nominative

subject of ἐπιπέτωκεν

φόβος: 'fear / terror / dread'; renders דָּרָא / אִימָה; ὁ φόβος ὑμῶν is an objective genitive ('the fear of you' = the terror that you inspire); the dread of Israel fulfils the covenant promise that YHWH would send his terror ahead of the people (Exod 23:27; Deut 2:25; 11:25).

ὑμῶν

of you

Genitive

objective genitive (with φόβος: 'dread of you')

σύ (gen. pl.): 'of you'; objective genitive — the fear that Israel inspires in the inhabitants.

ἐφ'

upon

preposition + accusative (elided before rough breathing)

ἐπί (elided ἐφ' before the aspirated ἡμᾶς): 'upon'; marks the object on which the dread has fallen.

ἡμᾶς

us

Accusative

accusative object of ἐφ'

ἐγώ (acc. pl. ἡμᾶς): 'us'; Rahab identifies herself with the terrified Canaanites ('upon us'), even as she breaks ranks with them by confessing YHWH.

10 ἀκηκόαμεν γὰρ ὅτι κατεξήρανε κύριος ὁ θεὸς τὴν ἐρυθρὰν θάλασσαν ἀπὸ προσώπου ὑμῶν ὅτε ἐξεπορεύεσθε ἐκ γῆς Αἰγύπτου καὶ ὅσα ἐποίησεν τοῖς δυσὶ βασιλεῦσιν τῶν Αμορραίων οἱ ἦσαν πέραν τοῦ Ιορδάνου τῷ Σηὼν καὶ Ὠγ οὓς ἐξώλεθρεύσατε αὐτούς

for we have heard that the LORD God dried up the Red Sea before you when you came out of the land of Egypt, and all that he did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed.

Evidentiary ground (the reports that produced the dread)

ἀκηκόαμεν γὰρ

A second γὰρ-clause supplies the historical basis of the terror: the report of the Red Sea (the perfect ἀκηκόαμεν, 'we have heard and still hold the report') and of the defeat of Sihon and Og. Rahab's recital recapitulates Israel's two foundational deliverances — the exodus crossing and the Transjordan conquests (Num 21) — as the data of her faith, anticipating the credal climax of v. 11.

ἀκηκόαμεν

we have heard

Perf Act Indic 1 Pl · ἀκούω

main verb (the basis of the dread)

→ resultative perfect (we have heard and the report abides)

ἀκούω (perf. ἀκηκόαμεν, reduplicated Attic perfect): 'hear'; the perfect stresses the lasting effect of the reports on the Canaanite mind — the news of the exodus has reached and gripped them; hearing leads here to fear, in contrast to the saving hearing of faith.

γὰρ

for

postpositive causal conjunction (grounding v. 9b)

γὰρ: 'for'; gives the content of what produced the dread — the reports now recited.

ὅτι

that

conjunction (introducing the content of ἀκηκόαμεν)

ὅτι: 'that'; introduces the report's content.

κατεξήρανε

dried up

Aor Act Indic 3 Sg · καταξηραίνω

verb of the ὅτι-clause

→ constative aorist (the completed miracle of the sea)

καταξηραίνω: 'dry up completely'; the intensive compound κατα- + ξηραίνω; renders the drying of the sea (cf. Exod 14:21, ἐποίησεν τὴν θάλασσαν ξηράν); the report of the Red Sea crossing is the headline miracle that terrified the nations (Exod 15:14–16).

κύριος

LORD

Nominative

subject of κατεξήρανεν

κύριος: the Tetragrammaton; Rahab attributes the sea-miracle to YHWH by name.

ὁ

the

Nominative

article

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

θεός

God

Nominative

nominative in apposition to κύριος

θεός: 'God'; renders **אֱלֹהִים**; the appositional κύριος ὁ θεός ('the LORD God') anticipates the full creedal title of v. 11 (κύριος ὁ θεὸς ὑμῶν θεός).

τὴν

the

Accusative

article

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

ἐρυθράν

Red

Accusative

attributive adjective (modifying θάλασσαν)

ἐρυθρός: 'red'; ἡ ἐρυθρὰ θάλασσα ('the Red Sea') is the standard LXX rendering of **יָם סוּף** (lit. 'sea of reeds'); the fixed Greek name became traditional and passes into the NT (Acts 7:36; Heb 11:29).

θάλασσαν

sea

Accusative

direct object of κατεξήρανεν

θάλασσα: 'sea'; renders **יָם**; the Red Sea, scene of the exodus deliverance.

ἀπὸ

from / before

preposition + genitive (idiomatic: 'from before')

ἀπὸ προσώπου: 'from the face of / before'; a Hebraism rendering **מִפְנֵי** ('from before'); here 'before you', i.e., to clear Israel's path.

προσώπου

face

Genitive

genitive with ἀπό (in the idiom ἀπὸ προσώπου)

πρόσωπον: 'face / presence'; in the idiom ἀπὸ προσώπου ὑμῶν ('from before you') it loses its literal sense, meaning simply 'before / in front of'; the same idiom recurs in v. 11 (ἀπὸ προσώπου ὑμῶν).

ὑμῶν

of you

Genitive

genitive (with προσώπου: 'before you')

σύ (gen. pl.): 'of you'; Israel, before whom the sea was dried.

ὅτε

when

temporal conjunction (introducing temporal clause)

ὅτε: 'when'; dates the sea-miracle to the time of the exodus.

ἐξεπορεύεσθε

you were coming out

Impf Mid/Pass Indic 2 Pl · ἐκπορεύομαι

verb of the temporal clause

→ **imperfect of process (the ongoing journey out of Egypt)**

ἐκπορεύομαι: 'go out / come forth'; the imperfect ἐξεπορεύεσθε pictures the exodus as a process underway ('as you were coming out'); the compound ἐκ- matches ἐκ γῆς Αἰγύπτου following.

ἐκ

out of

preposition + genitive (source)

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

γῆς

land

Genitive

genitive object of ἐκ

γῆ: 'land'; the construction γῆς Αἰγύπτου ('land of Egypt') is the standard LXX designation of the place of bondage.

Αἰγύπτου

Egypt

Genitive

genitive of location (with γῆς)

Αἴγυπτος: standard LXX form of ⲙⲓⲣⲏⲩⲡⲧⲟⲩ (Egypt); declined as a second-declension feminine; here genitive in the phrase 'land of Egypt.'

καὶ

and

coordinate conjunction (adding the second report)

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

ὅσα

all that

Accusative

relative/correlative pronoun (object of ἐποίησεν; second object of ἀκηκόαμεν)

ὅσος: 'as much/many as / all that'; the neuter plural ὅσα ('all the things that') introduces the second report — the Transjordan conquests; it depends on ἀκηκόαμεν ('we have heard ... all that he did').

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of the relative clause (with ὅσα)

→ **constative aorist (the completed deeds against the kings)**

ποιέω: 'do / make'; renders ⲡⲱⲛⲁⲓ; subject is YHWH — Rahab attributes the defeat of Sihon and Og to YHWH's own action, not merely Israel's military success.

τοῖς

the

Dative

article

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

δυσὶ

two

Dative

numeral (modifying βασιλεῦσιν)

δύο (dat. δυσὶ): 'two'; the dative plural form δυσὶ agrees with βασιλεῦσιν; the 'two kings of the Amorites' are Sihon and Og, named below.

βασιλεῦσιν

kings

Dative

dative indirect object of ἐποίησεν ('did to the kings')

βασιλεύς (dat. pl.): 'king'; the dative of disadvantage — what YHWH did against the two Amorite kings; their defeat (Num 21:21–35; Deut 2–3) was the most recent and proximate demonstration of YHWH's power, just across the Jordan.

τῶν

the

Genitive

article

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

Αμορραίων

of the Amorites

Genitive

partitive/relational genitive (modifying βασιλεῦσιν)

Ἀμορραῖος: 'Amorite'; gentilic, rendering ⲙⲁⲣⲣⲁⲓⲟⲩ; the Amorites are one of the standard peoples of Canaan; here the Transjordanian kingdoms of Sihon (Heshbon) and Og (Bashan).

οἱ

who

Nominative

relative pronoun (subject of ἦσαν)

ὅς (nom. masc. pl.): 'who'; relative pronoun referring to the two kings (or the Amorites), introducing their location beyond the Jordan.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

verb of the relative clause (locating the kings)

→ **imperfect of state (their settled location)**

εἰμί (impf. ἦσαν): 'be'; the imperfect describes their former location 'beyond the Jordan' (from Rahab's west-bank standpoint, the east bank).

πέραν

beyond

improper preposition + genitive (location: across)

πέραν: 'across / on the other side'; with genitive; πέραν τοῦ Ιορδάνου ('beyond the Jordan') here denotes the east bank, where Sihon and Og were defeated.

τοῦ

the

Genitive

article

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

Ιορδάνου

Jordan

Genitive

genitive with πέραν

Ιορδάνης; the Jordan; gen. Ιορδάνου; the river divides the Transjordan conquests (Sihon and Og) from the Cisjordan campaign about to begin at Jericho.

τῷ

the

Dative

article (in apposition to τοῖς δυοῖ βασιλεῦσιν)

The dative article τῷ governs the appositional naming of the first king, Σηων, resuming τοῖς δυοῖ βασιλεῦσιν.

Σηων

Sihon

dative in apposition to βασιλεῦσιν (indeclinable proper noun)

Σηων: transliteration of Hebrew שִׁיחֹן (Sihon), king of the Amorites at Heshbon, defeated at Jahaz (Num 21:21–31); indeclinable, case marked by the article τῷ.

καὶ

and

coordinate conjunction

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

Ωγ

Og

dative in apposition to βασιλεῦσιν (indeclinable proper noun)

Ωγ: transliteration of Hebrew אֹג (Og), king of Bashan, defeated at Edrei (Num 21:33–35; Deut 3:1–11); indeclinable; the second of the two Amorite kings.

οὓς

whom

Accusative

relative pronoun (object of ἐξωλεθρεύσατε)

οὓς (acc. masc. pl.): 'whom'; relative pronoun referring to Sihon and Og, object of the destruction.

ἐξωλεθρεύσατε

you utterly destroyed

Aor Act Indic 2 Pl · ἐξολεθρεύω

verb of the relative clause (Israel's act)

→ constative aorist (the completed annihilation)

ἐξολεθρεύω: 'utterly destroy / exterminate'; the intensive ἐξ- + ὀλεθρεύω; the standard LXX rendering of the ḥērem-vocabulary (מַחֲשׁ / מַחֲרָ); the total destruction of Sihon and Og foreshadows the ḥērem about to fall on Jericho — from which Rahab and her house alone will be exempted.

αὐτούς

them

Accusative

resumptive direct object (pleonastic with οὓς)

αὐτός (acc. pl.): 'them'; the resumptive pronoun after the relative οὓς is a Hebraizing redundancy (מֵהָאֵלֶּם ... רָשָׁעִים), common in LXX Joshua.

11 καὶ ἀκούσαντες ἡμεῖς ἐξέστημεν τῇ καρδίᾳ ἡμῶν καὶ οὐκ ἔστι ἔτι πνεῦμα ἐν οὐδενὶ ἡμῶν ἀπὸ προσώπου ὑμῶν ὅτι κύριος ὁ θεὸς ὑμῶν θεὸς ἐν οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω

And when we heard it, we were appalled in our heart, and there was no longer any spirit left in any of us before you; for the LORD your God, he is God in heaven above and on the earth beneath.

Credal climax: from terror to confession of the one God

καὶ ἀκούσαντες ἡμεῖς ἐξέστημεν

The Canaanites' hearing (ἀκούσαντες) produced collapse — they 'lost heart' (ἐξέστημεν τῇ καρδίᾳ) and no breath/courage remained (οὐκ ἔστι ἔτι πνεῦμα). The ὅτι-clause gives the theological reason in a monotheistic creed verbally close to Deut 4:39: κύριος ὁ θεὸς ὑμῶν θεὸς ἐν οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω. From a Gentile prostitute this is a remarkable confession of YHWH's universal sovereignty — the high point of the chapter and the substance of the faith credited to her at Heb 11:31.

καὶ
and

narrative conjunction

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

ἀκούσαντες

having heard

Aor Act Ptcp Nom Pl Masc · ἀκούω

circumstantial participle (temporal: 'when we heard')

→ antecedent aorist participle (upon hearing)

ἀκούω (aor. ptcp.): 'hear'; the aorist participle marks the hearing as the occasion of the collapse — picking up ἀκηκόαμεν (v. 10); hearing the reports of YHWH's deeds produced not faith in the Canaanites generally but terror; Rahab alone turns hearing into confession.

ἡμεῖς

we

Nominative

emphatic subject pronoun

ἐγώ (nom. pl. ἡμεῖς): 'we'; the emphatic pronoun identifies Rahab with the demoralized inhabitants of the land.

ἐξέστημεν

we were appalled

Aor Act Indic 1 Pl · ἐξίστημι

main verb (the collapse of courage)

→ ingressive aorist (we lost our composure / were thrown into panic)

ἐξίστημι (intrans. aor. ἐξέστην): 'be amazed / be beside oneself / lose one's wits'; with τῇ καρδίᾳ ('in heart') it renders the Hebrew בָּרַח לִבָּהּ ('the heart melted'); the loss of courage among the Canaanites fulfils Exod 15:15 (ἐτάκησαν πάντες οἱ κατοικοῦντες Χανααν).

τῇ

the

Dative

article

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

καρδία

heart

Dative

dative of respect (in what respect they were appalled)

καρδία: 'heart'; renders לב/לֵב; the seat of courage and will in Hebrew anthropology; ἐξέστημεν τῇ καρδίᾳ = 'our heart melted,' the standard idiom for failure of nerve before YHWH's people.

ἡμῶν

our

Genitive

genitive of possession (modifying καρδία)

ἐγώ (gen. pl.): 'our'; the collective heart of the terrified Canaanites.

καὶ

and

coordinate conjunction

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

οὐκ

not

negative particle (with ἔστη)

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

ἔστη

stood / remained

Aor Act Indic 3 Sg· ἴστημι

main verb (no spirit remained)

→ *constative aorist (intransitive: there came to be no standing breath)*

ἴστημι (intrans. aor. ἔστη): 'stand / remain / hold firm'; with the negation, 'no spirit/breath stood [firm] any longer' — the courage of the Canaanites failed entirely; renders the Hebrew לֹא קָמָה עִיר ('no spirit rose/remained').

ἔτι

any longer

temporal adverb (with negation: 'no longer')

ἔτι: 'still / yet'; with οὐκ, 'no longer' — the courage that once stood now fails utterly.

πνεῦμα

spirit / breath

Nominative

subject of ἔστη

πνεῦμα: 'spirit / breath'; renders רוּחַ; here in the sense of spirit-as-courage / breath-of-life — the resolve to resist; not a spark of fighting spirit remained in the inhabitants.

ἐν

in

preposition + dative (locative)

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

οὐδενὶ

no one

Dative

dative with ἐν (substantial: 'in no one')

οὐδεὶς (dat. οὐδενί): 'no one / none'; ἐν οὐδενὶ ἡμῶν ('in none of us') universalizes the collapse — not a single Canaanite retained courage.

ἡμῶν

of us

Genitive

partitive genitive (with οὐδενί)

ἐγώ (gen. pl.): 'of us'; partitive — 'none of us.'

ἀπὸ

before

preposition + genitive (idiomatic: 'before')

ἀπὸ προσώπου: 'from before / because of'; the Hebraism מִפְּנֵי, here causal-spatial: the dread is 'before you,' i.e., on account of Israel's advance.

προσώπου

face

Genitive

genitive with από (in the idiom ἀπὸ προσώπου)

πρόσωπον: 'face / presence'; in ἀπὸ προσώπου ὑμῶν the literal sense recedes — 'before you / because of you.'

ὑμῶν

of you

Genitive

genitive (with προσώπου: 'before you')

σύ (gen. pl.): 'of you'; Israel, before whom Canaanite courage fails.

ὅτι

for / because

causal conjunction (introducing the credal ground)

ὅτι: 'for / because'; introduces the theological reason for the terror — Rahab's confession of YHWH's universal deity.

κύριος

LORD

Nominative

subject of the verbless credal clause

κύριος: the Tetragrammaton; the subject of the creed — YHWH, named by Rahab as the universal God.

ὁ

the

Nominative

article

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

θεός

God

Nominative

nominative in apposition to κύριος

θεός: 'God'; ὁ θεὸς ὑμῶν ('your God') acknowledges YHWH as Israel's covenant God.

ὑμῶν

your

Genitive

genitive of possession (with ὁ θεός)

σύ (gen. pl.): 'your'; YHWH is Israel's God — yet Rahab will confess his rule over heaven and earth, beyond Israel alone.

θεός

God

Nominative

predicate nominative (verbless: 'he is God')

θεός: 'God'; the repeated, anarthrous θεός is the predicate of the verbless creed: 'the LORD your God, he [is] God in heaven above and on earth beneath' — a near-verbatim echo of Deut 4:39 (κύριος ὁ θεός σου οὗτος θεὸς ἐν τῷ οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω); Rahab, a Gentile, makes Israel's monotheistic confession her own.

ἐν

in

preposition + dative (locative)

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

οὐρανῷ

heaven

Dative

dative of place (with ἐν: 'in heaven')

οὐρανός: 'heaven / sky'; renders עֲלֵינוּ; with ἄνω ('above'), the upper realm of the merism heaven-and-earth that expresses YHWH's total sovereignty over the cosmos.

ἄνω

above

adverb of place (modifying ἐν οὐρανῷ)

ἄνω: 'above / up'; pairs with κάτω ('beneath') to form the spatial merism; renders עַל־מַעַל; the pairing asserts that no realm lies outside YHWH's dominion.

καὶ

and

coordinate conjunction (joining the two halves of the merism)

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

ἐπὶ

on

preposition + genitive (location: 'on the earth')

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

τῆς

the

Genitive

article

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

γῆς

earth

Genitive

genitive object of ἐπὶ (location)

γῆ: 'earth / land'; renders γῆ; with κάτω ('beneath'), the lower half of the merism; the same word γῆ that denotes the promised land (vv. 9, 24) here denotes the whole earth — YHWH rules both the land he gives and the cosmos entire.

κάτω

beneath

adverb of place (modifying ἐπὶ τῆς γῆς)

κάτω: 'below / beneath'; renders κάτω; completes the merism heaven-above / earth-beneath, the comprehensive formula of universal divine sovereignty (cf. Deut 4:39; 1 Kgs 8:23).

12 καὶ νῦν ὁμόσατέ μοι κύριον τὸν θεόν ὅτι ποιῶ ὑμῖν ἔλεος καὶ ποιήσετε καὶ ὑμεῖς ἔλεος ἐν τῷ οἴκῳ τοῦ πατρὸς μου

And now swear to me by the LORD God, that, since I am showing you mercy, you also will show mercy to the house of my father,

Petition: the oath of reciprocal mercy (consequence drawn from the confession)

καὶ νῦν ὁμόσατέ μοι

The transitional καὶ νῦν ('and now') moves from confession to petition: on the basis of her faith and her kindness, Rahab asks the spies to swear by YHWH (ὁμόσατε ... κύριον τὸν θεόν) to deal mercifully with her father's house. The reciprocity is explicit — ποιῶ ... ἔλεος / ποιήσετε ... ἔλεος ('I show mercy ... you too will show mercy') — invoking the covenant language of ἔλεος (hesed), kindness owed in return for kindness given.

καὶ

and

conjunction (in the transitional formula καὶ νῦν)

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

νῦν

now

temporal adverb (transitional: drawing a consequence)

νῦν: 'now'; the formula καὶ νῦν ('and now') renders Hebrew הָעַתָּה, the standard hinge from grounds to request — Rahab moves from her confession to her petition for mercy.

ὀμόσατέ

swear

Aor Act Impv 2 Pl · ὀμνύω

main verb of request (Rahab's appeal for an oath)

→ ingressive aorist imperative (swear now, perform the oath)

ὀμνύω: 'swear / take an oath'; renders עָבַשׁ (Niphal); ὀμόσατέ μοι κύριον ('swear to me by the LORD') uses the accusative of the deity sworn by — a solemn binding invocation of YHWH; Rahab requires a divine oath, knowing it cannot be broken.

μοι

to me

Dative

dative indirect object (the one to whom the oath is sworn)

ἐγώ (dat. μοι): 'to me'; Rahab is the beneficiary of the sworn pledge.

κύριον

the LORD

Accusative

accusative of the deity sworn by (with ὀμόσατε)

κύριος (acc. κύριον): the Tetragrammaton; the accusative names the deity by whom they swear — Rahab binds the spies by their own God, whose power she has just confessed.

τὸν

the

Accusative

article

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

θεόν

God

Accusative

accusative in apposition to κύριον

θεός (acc. θεόν): 'God'; the appositional κύριον τὸν θεόν ('the LORD God') resumes the credal title of v. 11; Rahab swears them by the very God she has confessed as ruler of heaven and earth.

ὅτι

that / since

conjunction (introducing the content/grounds of the oath)

ὅτι: here best taken causally ('since / inasmuch as') introducing the basis of the request — because Rahab shows mercy, the spies are to swear reciprocal mercy; some render it as the content-marker of the oath ('swear that ...').

ποιῶ

I am showing

Pres Act Indic 1 Sg · ποιέω

verb of the ὅτι-clause (Rahab's present act)

→ progressive present (the mercy she is even now extending)

ποιέω: 'do / make'; in the idiom ποιέω ἔλεος μετά/πρός τινος ('show mercy to someone') it renders דַּחַן הַשְׁעָה; the present ποιῶ designates the kindness Rahab is presently performing — hiding and protecting the spies.

ὑμῖν

to you

Dative

dative indirect object (recipients of Rahab's mercy)

σύ (dat. pl.): 'to you'; the spies, beneficiaries of Rahab's kindness.

ἔλεος

mercy / kindness

Accusative

direct object of ποιῶ

ἔλεος: 'mercy / lovingkindness'; the standard LXX rendering of דַּחַן (covenant loyalty); ποιεῖν ἔλεος is to act with the faithful kindness owed within a bond; the term governs the whole oath-transaction (vv. 12–14) and is paired with ἀλήθεια ('faithfulness') in v. 14.

καὶ

and

coordinate conjunction (introducing the reciprocal clause)

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

ποιήσετε

you will show

Fut Act Indic 2 Pl · ποιέω

main verb (the reciprocal obligation)

→ future of obligation/expectation (the sworn return of kindness)

ποιέω (fut.): the future ποιήσετε expresses the obligation the oath imposes — 'you too shall show mercy'; the deliberate repetition ποιῶ ... ποιήσετε frames the exchange as strictly reciprocal ἕσעד.

καὶ

also

adverbial/ascensive (with ὑμεῖς: 'you also')

καί: here adverbial ('also / too'), emphasizing the reciprocity — 'you also,' matching Rahab's kindness with their own.

ὑμεῖς

you

Nominative

emphatic subject pronoun (with ποιήσετε)

σύ (nom. pl. ὑμεῖς): 'you'; the emphatic pronoun underscores the matched obligation — as she has done, so they must do.

ἔλεος

mercy

Accusative

direct object of ποιήσετε

ἔλεος: 'mercy / kindness'; the repeated object seals the reciprocity — the same ἔλεος Rahab gives, the spies must return to her household.

ἐν

to / with

preposition + dative (locative/relational: the sphere of the kindness)

ἐν: here marking the household as the sphere within which the mercy is to be shown ('mercy in/to the house of my father').

τῷ

the

Dative

article

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

οἴκῳ

house

Dative

dative with ἐν (the object of the mercy)

οἶκος: 'house / household / family'; renders תִּיב; the 'house of my father' is the extended family Rahab seeks to save — listed in v. 13 (father, mother, brothers, and all who belong to them); the salvation of the whole household through one faithful member anticipates the Passover-household pattern.

τοῦ

the

Genitive

article

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

πατρός

father

Genitive

genitive of relationship (modifying οἴκῳ)

πατήρ (gen. πατρός): 'father'; οἶκος τοῦ πατρός ('father's house') is the standard Hebrew kinship term אב בית אב for the extended family unit Rahab seeks to deliver.

μου

my

Genitive

genitive of possession (modifying πατρός)

ἐγώ (gen. μου): 'my'; Rahab's own father's house, the family she intercedes for.

13 καὶ ζωγρήσετε τὸν οἶκον τοῦ πατρός μου καὶ τὴν μητέρα μου καὶ τοὺς ἀδελφούς μου καὶ πάντα τὸν οἶκόν μου καὶ πάντα ὅσα ἐστὶν αὐτοῖς καὶ ἐξελεῖσθε τὴν ψυχὴν μου ἐκ θανάτου

and that you will save alive the house of my father, and my mother, and my brothers, and all my household, and all that belongs to them, and you will deliver my life from death.

Specification of the oath (the family to be spared) καὶ ζωγρήσετε

Rahab itemizes the beneficiaries of the oath in an expanding list — father's house, mother, brothers, whole household, all their possessions — closing with the personal plea ἐξελεῖσθε τὴν ψυχὴν μου ἐκ θανάτου ('deliver my life from death'). The future ζωγρήσετε ('you will preserve alive') stands in deliberate contrast to the ἐξωλεθρεύσατε ('you destroyed') of v. 10: the hērem that fell on Sihon and Og will fall on Jericho, but Rahab's house is to be exempted.

καὶ
and

coordinate conjunction (continuing the oath-content)

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

ζωγρήσετε

you will save alive

Fut Act Indic 2 Pl · ζωγρέω

main verb (the sworn obligation to preserve)

→ future of obligation (the spies must spare the household)

ζωγρέω: 'take/keep alive, spare' (from ζῶς 'living' + ἀγρέω 'catch'); lit. 'to catch alive'; here 'preserve alive / spare from slaughter'; the term sharply contrasts with the hērem-destruction of v. 10 — Rahab's house is to be the one exception to the ban on Jericho (Josh 6:17, 22–25).

τὸν

the

Accusative

article

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

οἶκον

house

Accusative

direct object of ζωγρήσετε

οἶκος: 'house / household'; the first and comprehensive item — the father's house, then specified by its members.

τοῦ

the

Genitive

article

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

πατρός

father

Genitive

genitive of relationship (modifying οἶκον)

πατήρ: 'father'; οἶκον τοῦ πατρός repeats the kinship phrase of v. 12.

μου

my

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction (listing family members)

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

τὴν

the

Accusative

article

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

μητέρα

mother

Accusative

direct object of ζωγρήσετε (coordinate)

μήτηρ (acc. μητέρα): 'mother'; renders מִתְּרָה ; the second named member of the household to be spared.

μου

my

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

τούς

the

Accusative

article

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

ἀδελφούς

brothers

Accusative

direct object of ζωγρήσετε (coordinate)

ἀδελφός (acc. pl.): 'brother'; renders אֶחָיו ; Rahab's siblings, included in the household to be delivered.

μου

my

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

πάντα

all

Accusative

adjective (modifying οἶκον: 'all my household')

πᾶς (acc. masc. sg. πάντα): 'all / whole'; the summarizing 'all my household' gathers up the named members into the totality of the family to be spared.

τὸν

the

Accusative

article

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

οἶκόν

household

Accusative

direct object of ζωγρήσετε (summarizing)

οἶκος: 'house / household'; the second occurrence, now with πάντα, embraces the whole family-group.

μου

my

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

πάντα

all

Accusative

substantival adjective (antecedent of ὅσα: 'all things that')

πᾶς (acc. neut. pl. πάντα): 'all'; here 'all that belongs to them' — the household's possessions, extending the protection to property as well as persons.

ὅσα

as much as / that

Nominative

relative pronoun (subject of ἐστίν)

ὅσος: 'as much/many as'; the neuter plural ὅσα introduces the relative clause defining 'all things' — whatever belongs to the household.

ἐστίν

belongs

Pres Act Indic 3 Sg · εἰμί

verb of the relative clause (with dative of possession)

→ *stative present (existing possession)*

εἰμί: 'be'; with the dative αὐτοῖς it expresses possession ('all that is to them' = all they have); the singular ἐστίν with neuter plural subject ὅσα follows the classical rule (neuter plural takes singular verb).

αὐτοῖς

to them

Dative

dative of possession (with ἐστίν)

αὐτός (dat. pl.): 'to/for them'; dative of possession — 'all that belongs to them,' i.e., to Rahab's family.

καὶ

and

coordinate conjunction (introducing the personal plea)

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

ἐξελεῖσθε

you will deliver

Fut Mid Indic 2 Pl · ἐξαίρέω

main verb (the climactic personal request)

→ *future of obligation (you must rescue)*

ἐξαίρέω (mid. ἐξαίρομαι): 'take out / rescue / deliver'; the middle ἐξελεῖσθε ('you will deliver') renders the Hebrew לַצַּדִּיק (Hiphil); the idiom ἐξαίρέω ... ἐκ θανάτου ('rescue from death') is the language of salvation (cf. Ps 32:19 LXX); Rahab's plea moves from household to her own ψυχή.

τὴν

the

Accusative

article

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

ψυχὴν

life / soul

Accusative

direct object of ἐξελεῖσθε

ψυχή: 'life / soul / self'; renders **נַפְשִׁי**; here 'life' in the concrete sense of physical survival; the rescue of Rahab's ψυχή ἐκ θανάτου is the personal heart of her petition and the substance of her deliverance by faith (Heb 11:31, she 'did not perish').

μου

my

Genitive

genitive of possession (modifying ψυχὴν)

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

ἐκ

from

preposition + genitive (separation: rescue from)

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

θανάτου

death

Genitive

genitive object of ἐκ

θάνατος: 'death'; renders **תְּלַח**; the doom hanging over Jericho; Rahab seeks rescue from the death decreed for the city — a deliverance grounded, the NT will say, in faith (Heb 11:31).

14 καὶ εἶπαν αὐτῇ οἱ ἄνδρες ἡ ψυχὴ ἡμῶν ἀνθ' ὑμῶν εἰς θάνατον καὶ αὐτὴ εἶπεν ὡς ἂν παραδῶ κύριος ὑμῖν τὴν πόλιν ποιήσετε εἰς ἐμὲ ἔλεος καὶ ἀλήθειαν

And the men said to her, 'Our life for yours, even to death!' And she said, 'When the LORD hands over the city to you, you shall deal with me in mercy and faithfulness.'

Ratification of the oath (mutual pledge) καὶ εἶπαν αὐτῇ οἱ ἄνδρες

The spies pledge their own lives as surety: ἡ ψυχὴ ἡμῶν ἀνθ' ὑμῶν εἰς θάνατον ('our life for yours, unto death'), the preposition ἀντί marking exchange/substitution. Rahab seals the bargain with a condition (ὡς ἂν παραδῶ κύριος ... τὴν πόλιν) and the covenant pair ἔλεος καὶ ἀλήθεια ('mercy and faithfulness') — *hesed we'emet*, the standard formula of loyal covenant kindness.

καὶ
and

narrative conjunction

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

εἶπαν
said

Aor Act Indic 3 Pl · λέγω

main verb (the spies' pledge)

→ constative aorist (single speech-act)

λέγω: the Hellenistic third-plural εἶπαν (with first-aorist -αν ending on the second-aorist stem) is characteristic of the LXX and NT (contrast classical εἶπον); introduces the spies' oath of surety.

αὐτῇ
to her

Dative

dative indirect object

αὐτός (dat. fem.): 'to her'; Rahab, the recipient of the pledge.

οἱ
the

Nominative

article

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

ἄνδρες
men

Nominative

subject of εἶπαν

ἄνθρωπος: 'man!'; the two spies, now bound by oath to Rahab.

ἡ
the

Nominative

article

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

ψυχὴ
life / soul

Nominative

subject of the verbless pledge ('our life [be] for yours')

ψυχὴ: 'life'; ἡ ψυχὴ ἡμῶν ἀντὶ ὑμῶν ('our life in place of yours') is a self-imprecation/oath of surety — the spies stake their own lives as forfeit if Rahab's family is harmed; echoes the lex talionis pattern שָׁנָא תַּחַת שָׁנָא.

ἡμῶν
our

Genitive

genitive of possession (modifying ψυχὴ)

ἐγώ (gen. pl.): 'our'; the spies' own lives offered as pledge.

ἀντὶ
in place of / for

preposition + genitive (exchange / substitution)

ἀντὶ (elided ἀνθ before the aspirated ὑμῶν): 'instead of / in exchange for'; the preposition of substitution — the spies' lives stand in the place of Rahab's people; the same ἀντὶ underlies the substitutionary language of redemption (cf. Mark 10:45, λύτρον ἀντὶ πολλῶν).

ὑμῶν
yours

Genitive

genitive with ἀντὶ (the lives exchanged for)

σύ (gen. pl.): 'of you / yours'; Rahab and her household, whose lives the spies guarantee with their own.

εἰς
unto

preposition + accusative (extent: 'even to death')

εἰς θάνατον: 'unto death'; the phrase intensifies the pledge — the spies' surety holds even to the point of forfeiting their lives.

θάνατον
death

Accusative

accusative object of εἰς

θάνατος: 'death'; the same word as in Rahab's plea (v. 13) — she sought rescue from death; they pledge their own death as the price of her safety.

καὶ
and

narrative conjunction

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

αὕτη
she

Nominative

subject of εἶπεν (emphatic)

αὕτός (nom. fem.): 'she (herself)'; Rahab responds, setting the terms of the agreement.

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (Rahab's reply)

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

λέγω: Rahab confirms the agreement, attaching a temporal condition.

ὡς
when

temporal conjunction (with ἅν + subjunctive)

ὡς: 'when'; with ἅν and the subjunctive (παραδῶ) it forms an indefinite temporal clause ('whenever / when the LORD hands over the city').

ἅν
(particle)

modal particle (with subjunctive in indefinite temporal clause)

ἅν: the modal particle marking contingency/indefiniteness; with ὡς + subjunctive it conveys 'when(ever) it may happen that!'

παραδῶ
hands over

Aor Act Subj 3 Sg · παραδίδωμι

verb of the indefinite temporal clause

→ **aorist subjunctive of contingency (the future surrender of the city)**

παραδίδωμι: 'hand over / deliver up'; renders יָדַן (here in the sense of giving into the hand); Rahab assumes as certain — like her confession in v. 9 (δέδωκεν) — that YHWH will give the city; the same verb (παρέδωκεν) recurs in the spies' report (v. 24).

κύριος
LORD

Nominative

subject of παραδῶ

κύριος: the Tetragrammaton; Rahab again names YHWH as the one who will give the city — her faith assumes the conquest.

ὕμῖν
to you

Dative

dative indirect object (recipients of the city)

σύ (dat. pl.): 'to you'; Israel, to whom YHWH gives Jericho.

τὴν
the

Accusative

article

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

πόλιν
city

Accusative

direct object of παραδῶ

πόλις: 'city'; renders יֵרִיכוֹ; Jericho, whose surrender is the condition Rahab names; the fall of the city is narrated at Josh 6, where she is duly spared (6:22–25).

ποιήσετε
you shall deal

Fut Act Indic 2 Pl · ποιέω

main verb of the apodosis (Rahab's stipulated obligation)

→ **future of obligation (the sworn duty when the city falls)**

ποιέω (fut.): 'do / deal'; ποιήσετε εἰς ἐμέ ἔλεος ('you will do mercy toward me') resumes the ποιεῖν ἔλεος idiom of v. 12; the future expresses the binding obligation activated at the city's fall.

εἰς
to / toward

preposition + accusative (the object of the kindness)

εἰς ἐμέ: 'toward me'; marks Rahab as the recipient of the mercy and faithfulness.

ἐμέ

me

Accusative

accusative object of εἰς (emphatic personal pronoun)

ἐγώ (emphatic acc. ἐμέ): 'me'; the stressed form underscores Rahab as the personal beneficiary of the covenant kindness.

ἔλεος

mercy

Accusative

direct object of ποιήσετε

ἔλεος: 'mercy / lovingkindness'; renders Τῷ; paired here with ἀλήθεια to form the classic covenant hendiadys 'mercy and faithfulness.'

καὶ

and

coordinate conjunction (joining the covenant pair)

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

ἀλήθειαν

faithfulness / truth

Accusative

direct object of ποιήσετε (coordinate with ἔλεος)

ἀλήθεια: 'truth / faithfulness / reliability'; renders Πῶς; ἔλεος καὶ ἀλήθεια together render the formula Πῶς Τῷ ('lovingkindness and faithfulness'), the hallmark of covenant loyalty (cf. Gen 24:49; Exod 34:6); the pair binds the oath in the strongest covenantal terms.

15 καὶ κατεχάλασεν αὐτοὺς διὰ τῆς θυρίδος

And she let them down by a rope through the window;

Action: the escape from the city wall

καὶ κατεχάλασεν αὐτοὺς

A terse narrative note: Rahab lowers the spies through the window. The OG is markedly shorter than MT here, omitting the explanatory clause that her house was built into the city wall (so she dwelt in the wall). The verb καταχαλάω ('let down by lowering') presupposes a rope — the σχοινίον of the wider tradition — and the θυρίς (window) is the very opening that will bear the scarlet cord (v. 18).

καὶ

and

narrative conjunction

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

κατεχάλασεν

let down

Aor Act Indic 3 Sg · καταχαλάω

main verb (the lowering of the spies)

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

καταχαλάω: 'let down / lower (by slackening a rope)'; the compound κατα- + χαλάω ('slacken/loosen'); renders תַּלְּךְ (Hiphil) with the instrument of a rope implied; the same verb-idea recurs in v. 18 (κατεβίβασας, 'you let us down'); cf. the lowering of Paul through the wall at Acts 9:25 (διὰ τοῦ τείχους ... χαλάσαντες).

αὐτοὺς

them

Accusative

direct object of κατεχάλασεν

αὐτός (acc. pl.): 'them'; the two spies.

διὰ

through

preposition + genitive (means/path: through the window)

διὰ + genitive: 'through'; marks the opening through which the men are lowered.

τῆς

the

Genitive

article

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

θυρίδος

window

Genitive

genitive object of διὰ

θυρίς: 'window / opening' (diminutive of θύρα, 'door'); renders יְלִיָּדָה; the window in the city wall is the means of escape and the appointed place for the scarlet cord (vv. 18, 21) — the sign that will mark Rahab's house for deliverance.

16 καὶ εἶπεν αὐτοῖς εἰς τὴν ὄρεινὴν ἀπέλθετε μὴ συναντήσωσιν ὑμῖν οἱ καταδιώκοντες καὶ κρυβήσεσθε ἐκεῖ τρεῖς ἡμέρας ἕως ἂν ἀποστρέψωσιν οἱ καταδιώκοντες ὀπίσω ὑμῶν καὶ μετὰ ταῦτα ἀπελεύσεσθε εἰς τὴν ὁδὸν ὑμῶν

and she said to them, 'Go away into the hill country, lest the pursuers meet you, and hide yourselves there three days until the pursuers return after you; and after that you shall go your way.'

Counsel: Rahab's escape-plan for the spies

καὶ εἶπεν αὐτοῖς

Rahab gives tactical instruction: flee to the hill country (ἡ ὄρεινή), the rugged highlands west of Jericho — the opposite direction from where she sent the pursuers (the Jordan, v. 7) — and hide three days until the search party returns. The negated subjunctive μὴ συναντήσωσιν is a clause of apprehension/purpose ('lest they meet you'). Her plan is followed exactly in v. 22.

καὶ

and

narrative conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing Rahab's counsel)

→ *constative aorist (single speech-act)*

λέγω: Rahab now instructs the men in the manner of their escape.

αὐτοῖς

to them

Dative

dative indirect object

αὐτός (dat. pl.): 'to them'; the spies.

εἰς

into

preposition + accusative (direction)

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

τὴν

the

Accusative

article

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

ὄρεινὴν

hill country

Accusative

accusative object of εἰς (substantivized adjective)

ὄρεινός ('mountainous'), here substantival ἡ ὄρεινή ('the hill country'); renders ὄρη ('the mountain/hills'); the rugged highlands west of Jericho, full of caves for concealment — and away from the Jordan fords where the pursuers went (v. 7).

ἀπέλθετε

go away

Aor Act Impv 2 Pl · ἀπέρχομαι

main verb of command (Rahab's directive)

→ *ingressive aorist imperative (depart, get away)*

ἀπέρχομαι: 'go away / depart'; the aorist imperative urges immediate departure to the hills; resumed by the future ἀπελεύσεσθε ('you shall go') at the verse's end.

μὴ

lest

negative particle (introducing clause of apprehension/purpose)

μὴ: 'lest / so that not'; with the subjunctive it forms a negative purpose/fear clause — 'lest the pursuers meet you.'

συναντήσωσιν

they meet

Aor Act Subj 3 Pl · συναντάω

verb of the negative purpose clause

→ **aoist subjunctive (feared encounter)**

συναντάω: 'meet / encounter / fall in with'; the aorist subjunctive in the μή-clause names the danger to be avoided — running into the search party.

ὕμῖν

you

Dative

dative complement of συναντήσωσιν (meet with someone)

σύ (dat. pl.): 'you'; συναντάω governs the dative — 'meet you / encounter you.'

οἱ

the

Nominative

article (substantivizing the participle)

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

καταδιώκοντες

the pursuers

Pres Act Ptcp Nom Pl Masc · καταδιώκω

substantival participle (subject of συναντήσωσιν)

→ **imperfective participle (those engaged in pursuing)**

καταδιώκω: 'pursue'; the articular participle οἱ καταδιώκοντες ('the pursuers') designates the king's search party (cf. v. 7, 22); the same compound Rahab herself used in the imperative καταδιώξατε (v. 5).

καὶ

and

coordinate conjunction

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

κρυβήσεσθε

you will hide yourselves

Fut Pass Indic 2 Pl · κρύπτω

main verb (instruction to hide)

→ **future with imperatival force (you are to hide)**

κρύπτω (fut. pass. κρυβήσομαι): 'hide'; the future passive here has reflexive/middle sense ('hide yourselves') and imperatival force; the same verb κρύπτω was used of Rahab's hiding the men (vv. 4, 6) — now they hide themselves in the hills.

ἐκεῖ

there

adverb of place

ἐκεῖ: 'there'; in the hill country.

τρεις

three

Accusative

numeral (modifying ἡμέρας)

τρεις: 'three'; the three days of hiding (fulfilled in v. 22) allow the pursuit to exhaust itself; the three-day motif recurs in Joshua (cf. 1:11; 3:2).

ἡμέρας

days

Accusative

accusative of duration of time

ἡμέρα: 'day'; accusative of extent — 'for three days.'

ἕως

until

temporal conjunction (with ἄν + subjunctive)

ἕως: 'until'; with ἄν and the subjunctive it forms an indefinite temporal clause — 'until the pursuers return.'

ἄν

(particle)

modal particle (with subjunctive)

ἄν: the modal particle of contingency with ἕως + subjunctive.

ἀποστρέψωσιν

they return

Aor Act Subj 3 Pl · ἀποστρέφω

verb of the indefinite temporal clause

→ aorist subjunctive of contingency (the pursuers' eventual return)

ἀποστρέφω: 'turn back / return'; here intransitive ('return'); the spies must wait out the search until the pursuers give up and turn homeward — as they do in v. 22.

οἱ

the

Nominative

article (substantivizing the participle)

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

καταδιώκοντες

the pursuers

Pres Act Ptcp Nom Pl Masc · καταδιώκω

substantival participle (subject of ἀποστρέψωσιν)

→ imperfective participle

καταδιώκω: the repeated οἱ καταδιώκοντες keeps the search party in view as the obstacle the spies must outwait.

ὀπίσω

after

improper preposition + genitive

ὀπίσω: 'after'; with genitive; the pursuit-idiom — 'after you.'

ὑμῶν

you

Genitive

genitive with ὀπίσω

σύ (gen. pl.): 'of you'; the object of the pursuit.

καὶ

and

coordinate conjunction

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

μετὰ

after

preposition + accusative (temporal)

μετὰ ταῦτα: 'after these things / afterward'; a standard LXX temporal formula for narrative succession.

ταῦτα

these things

Accusative

accusative object of μετὰ (demonstrative)

οὗτος (acc. neut. pl. ταῦτα): 'these things'; refers to the three days of hiding and the pursuers' return.

ἀπελεύσεσθε

you shall go away

Fut Mid Indic 2 Pl · ἀπέρχομαι

main verb (resumption of the journey)

→ predictive future (the safe departure once the danger passes)

ἀπέρχομαι (fut. mid. ἀπελεύσομαι): 'go away / depart'; resumes the opening imperative ἀπέλθετε — once the search is over, the spies may safely complete their journey back to Joshua (v. 23).

εἰς

on / into

preposition + accusative (direction)

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

τὴν

the

Accusative

article

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

ὁδὸν

way

Accusative

accusative object of εἰς

ὁδός: 'way / road / journey'; εἰς τὴν ὁδὸν ὑμῶν ('on your way') — the spies' route back to the camp; the same word ὁδός denoted the false trail toward the Jordan (v. 7).

ὑμῶν

your

Genitive

genitive of possession (modifying ὁδόν)

σύ (gen. pl.): 'your'; the spies' own way home.

17 καὶ εἶπαν οἱ ἄνδρες πρὸς αὐτήν ἄθῳοί ἐσμεν τῷ ὅρκῳ σου τούτῳ

And the men said to her, 'We are free of obligation under this oath of yours,

Qualification of the oath (the conditions begin)

καὶ εἶπαν οἱ ἄνδρες πρὸς αὐτήν

The spies now define the limits of their sworn liability. The refrain ἄθῳοί ἐσμεν τῷ ὅρκῳ σου τούτῳ ('we are guiltless of/exempt from this oath of yours') opens a tightly structured set of conditions (vv. 17–20), repeated as a formula (vv. 19, 20). ἄθῳος ('innocent, free of guilt/liability') is forensic: the spies will be released from the oath's penalty if its conditions are not met.

καὶ

and

narrative conjunction

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (the spies set the terms)

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

λέγω (Hellenistic εἶπαν): introduces the conditions the spies attach to their oath.

οἱ

the

Nominative

article

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

ἄνδρες

men

Nominative

subject of εἶπαν

άνήρ: 'man'; the two spies.

πρὸς

to

preposition + accusative (direction of speech)

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

αὐτήν

her

Accusative

accusative object of πρὸς

αὐτός (acc. fem.): 'her'; Rahab.

ἄθῳί

guiltless / free of obligation

Nominative

predicate adjective (with ἔσμεν)

ἄθῳος: 'innocent / unpunished / free of liability' (from ἄ- privative + θωή 'penalty'); renders יָצַד; a forensic term — the spies declare the conditions under which they will be 'quit' of the oath's penalty; the word recurs as the refrain in vv. 19, 20.

ἔσμεν

we are

Pres Act Indic 1 Pl · εἰμί

linking verb (predicate construction)

→ **stative present** (their standing under the oath)

εἰμί: 'be'; the present ἔσμεν asserts the spies' present standing — free of liability under the oath, except as the following conditions bind them.

τῷ

the

Dative

article

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

ὄρκῳ

oath

Dative

dative of respect (with ἄθῳοι: 'free in respect of the oath')

ὄρκος: 'oath'; renders הַבְּוֹשׁ; the dative ἄθῳοι τῷ ὄρκῳ ('guiltless as to the oath') specifies the sphere in which the spies claim exemption — the binding force of the sworn pledge, valid only on the stated terms.

σου

your

Genitive

genitive of possession (modifying ὄρκῳ)

σύ (gen. σου): 'your'; the oath Rahab required of them (v. 12).

τούτῳ

this

Dative

demonstrative adjective (modifying ὄρκῳ)

οὗτος (dat. τούτῳ): 'this'; the demonstrative fixes the reference to the specific oath just sworn; the full phrase τῷ ὄρκῳ σου τούτῳ is the recurring refrain (vv. 17, 19, 20).

18 ἰδοὺ ἡμεῖς εἰσπορευόμεθα εἰς μέρος τῆς πόλεως καὶ θήσεις τὸ σημεῖον τὸ σπαρτίον τὸ κόκκινον τοῦτο ἐκδήσεις εἰς τὴν θυρίδα δι' ἧς κατεβίβασας ἡμᾶς δι' αὐτῆς τὸν δὲ πατέρα σου καὶ τὴν μητέρα σου καὶ τοὺς ἀδελφούς σου καὶ πάντα τὸν οἶκον τοῦ πατρὸς σου συνάξεις πρὸς σεαυτὴν εἰς τὴν οἰκίαν σου

behold, we are entering into a part of the city, and you shall set the sign: this scarlet cord you shall bind in the window through which you let us down; and your father and your mother and your brothers and all your father's household you shall gather to yourself into your house.

The decisive condition: the scarlet cord and the gathered household

ἰδοὺ ἡμεῖς εἰσπορευόμεθα

The presentative ἰδοὺ introduces the sign that will secure deliverance: the scarlet cord (τὸ σπαρτίον τὸ κόκκινον) tied in the window. The Fathers (1 Clem. 12; Justin, Dial. 111) read the κόκκινον typologically as the blood of Christ, and the marked house as the saved community — a Passover-like sign (cf. the blood on the lintel, Exod 12). The second condition gathers the whole family inside the marked house; safety is strictly bounded by the threshold.

ἰδοὺ

behold

presentative particle (calling attention)

ἰδοὺ: 'behold / look'; an interjection (frozen aorist middle imperative of εἶδον) rendering ܝܕܘܢ; it marks the solemn announcement of the conditions and the sign.

ἡμεῖς

we

Nominative

emphatic subject pronoun

ἐγὼ (nom. pl. ἡμεῖς): 'we'; the emphatic pronoun fronts the spies as they set out.

εἰσπορευόμεθα

are entering

Pres Mid/Pass Indic 1 Pl · εἰσπορεύομαι

main verb (futuristic/progressive present)

→ futuristic present (the imminent journey into the land/city)

εἰσπορεύομαι: 'enter / go in'; the present represents the imminent action; the sense is that when the army of Israel comes into the territory/city, the conditions must be in place; the verb echoes its earlier uses (vv. 2, 3) of the spies' own entry.

εἰς

into

preposition + accusative (direction)

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

μέρος

part / district

Accusative

accusative object of εἰς

μέρος: 'part / portion / district'; renders חֶזֶק/קֶזֶח; here a quarter or part of the city/land — the spies envisage the coming assault; the sense of the OG is compressed against MT's fuller statement.

τῆς

the

Genitive

article

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

πόλεως

city

Genitive

partitive genitive (with μέρος: 'part of the city')

πόλις (gen. πόλεως): 'city'; Jericho; the part of the city into which Israel will come in the assault.

καὶ

and

coordinate conjunction

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

θήσεις

you shall set

Fut Act Indic 2 Sg · τίθημι

main verb (instruction to display the sign)

→ future with imperatival force (you are to set)

τίθημι (fut. θήσω): 'place / set / appoint'; the future with imperatival force directs Rahab to set up the sign; the verb introduces the σημεῖον specified appositionally as the scarlet cord.

τὸ

the

Accusative

article

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

σημεῖον

sign

Accusative

direct object of θήσεις

σημεῖον: 'sign / token'; renders טֹחַ; the appointed token of deliverance — like the blood-sign of Passover (Exod 12:13, ἔσται τὸ αἷμα ὑμῖν ἐν σημείῳ); identified appositionally as the scarlet cord.

τὸ

the

Accusative

article (with σπαρτίον, in apposition to σημεῖον)

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

σπαρτίον

cord

Accusative

accusative in apposition to σημεῖον

σπαρτίον: 'cord / small rope / line' (diminutive of σπάρτον, 'rope of broom-fibre'); renders חֵטָה ('cord/line', here the scarlet thread); the cord is both the practical means of escape (the rope through the window) and the marking-sign for deliverance.

τὸ

the

Accusative

article (with κόκκινον, attributive)

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

κόκκινον

scarlet

Accusative

attributive adjective (modifying σπαρτίον)

κόκκινος: 'scarlet / crimson' (from κόκκος, the scarlet kermes-grain dye); renders יָבֵשׁ; the scarlet colour is read typologically by the Fathers (1 Clem. 12:7, 'by the scarlet thread it was made manifest that through the blood of the Lord redemption shall come'; Justin, Dial. 111) as a figure of the blood of Christ — the marked house prefiguring salvation through the cross.

τοῦτο

this

Accusative

demonstrative adjective (modifying σπαρτίον)

οὗτος (acc. neut. τοῦτο): 'this'; deictic — 'this very cord,' presumably the rope just used for the descent, now repurposed as the sign.

ἐκδήσεις

you shall bind

Fut Act Indic 2 Sg · ἐκδέω

main verb (instruction to tie the cord)

→ future with imperatival force (you are to tie)

ἐκδέω: 'bind on / fasten / tie'; the compound ἐκ- + δέω ('bind'); Rahab is to fasten the scarlet cord conspicuously in the window so the marked house can be recognized and spared.

εἰς

in / to

preposition + accusative (place where it is fastened)

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

τὴν

the

Accusative

article

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

θυρίδα

window

Accusative

accusative object of εἰς

θυρίς: 'window'; the same window through which the men escaped (v. 15) now becomes the place of the saving sign — escape-route and deliverance-marker coincide.

δι

through

preposition + genitive (means/path, in relative clause)

διά (elided δι) + genitive: 'through'; introduces the relative clause describing the window as the means of their descent.

ἧς

which

Genitive

relative pronoun (with διά: 'through which')

ἧς (gen. fem. ἧς): 'which'; refers to θυρίδα — 'the window through which you let us down.'

κατεβίβασας

you let down

Aor Act Indic 2 Sg · καταβιβάζω

verb of the relative clause

→ constative aorist (the completed lowering)

καταβιβάζω: 'bring down / let down'; causative of καταβαίνω; recalls Rahab's κατεχάλασεν (v. 15); the window of descent is now to bear the marking cord.

ἡμᾶς

us

Accusative

direct object of κατεβίβασας

ἐγώ (acc. pl. ἡμᾶς): 'us'; the spies, whom Rahab lowered.

δι

through

preposition + genitive (resumptive: through it)

διά (elided) + genitive: the resumptive δι αὐτῆς ('through it') redundantly repeats the relative δι ἧς — a Hebraizing pleonasm (the window through which ... through it).

αὐτῆς

it

Genitive

resumptive genitive with διά (pleonastic with ἧς)

αὐτός (gen. fem. αὐτῆς): 'it'; the resumptive pronoun, referring to the window — a Hebraism (בו ... רשָׁא).

τὸν

the

Accusative

article

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

δὲ

and / now

postpositive (transition to the second condition)

δέ: 'and / now'; marks the shift to the second stipulation — the gathering of the family inside.

πατέρα

father

Accusative

direct object of συνάξεις (first member of list)

πατήρ (acc. πατέρα): 'father'; first of the family members to be gathered into the marked house — the same list as Rahab's plea (v. 13).

σου

your

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

τὴν

the

Accusative

article

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

μητέρα

mother

Accusative

direct object of συνάξεις (coordinate)

μήτηρ (acc. μητέρα): 'mother'; second member of the household.

σου

your

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

τούς

the

Accusative

article

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

ἀδελφούς

brothers

Accusative

direct object of συνάξεις (coordinate)

ἀδελφός (acc. pl.): 'brother'; Rahab's siblings, third member of the list.

σου

your

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

πάντα

all

Accusative

adjective (modifying οἶκον)

πᾶς (acc. masc. sg. πάντα): 'all / whole'; the summarizing 'all the household of your father' embraces the entire extended family.

τὸν

the

Accusative

article

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

οἶκον

household

Accusative

direct object of συνάξεις (summarizing)

οἶκος: 'house / household'; the whole extended family that must be inside the marked house to be spared.

τοῦ

the

Genitive

article

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

πατρός

father

Genitive

genitive of relationship (modifying οἶκον)

πατήρ (gen. πατρός): 'father'; 'the house of your father' — the kinship unit אב בית.

σου

your

Genitive

genitive of possession

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

συνάξεις

you shall gather

Fut Act Indic 2 Sg · συνάγω

main verb (the second condition)

→ future with imperatival force (you are to gather)

συνάγω: 'gather together / bring in'; renders ἡνῆ; Rahab must bring her whole family inside the marked house — safety is bounded by the threshold (cf. v. 19, going outside forfeits protection), exactly as Israel had to stay indoors on Passover night (Exod 12:22).

πρὸς

to

preposition + accusative (direction toward oneself)

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

σεαυτήν

yourself

Accusative

reflexive pronoun (object of πρὸς)

σεαυτοῦ (acc. fem. σεαυτήν): 'yourself'; the reflexive marks Rahab as the gathering-point — all are to be brought 'to yourself,' under her protection in the marked house.

εἰς

into

preposition + accusative (direction)

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

τὴν

the

Accusative

article

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

οἰκίαν

house

Accusative

accusative object of εἰς

οἰκία: 'house'; the house marked by the scarlet cord — the single locus of safety in the doomed city, gathering-place of the saved household.

σου

your

Genitive

genitive of possession (modifying οἰκίαν)

σύ (gen. σου): 'your'; Rahab's house.

19 καὶ ἔσται πᾶς ὃς ἂν ἐξέλθῃ τὴν θύραν τῆς οἰκίας σου ἔξω ἔνοχος ἑαυτῷ ἔσται ἡμεῖς δὲ ἀθῶοι τῷ ὅρκῳ σου τούτῳ καὶ ὅσοι ἔαν γένωνται μετὰ σοῦ ἐν τῇ οἰκίᾳ σου ἡμεῖς ἔνοχοι ἐσόμεθα

And it shall be that everyone who goes out the door of your house, outside, shall be answerable for himself, but we shall be guiltless under this oath of yours; and as for all who are with you in your house, we shall be answerable for them.

The boundary clause: liability inside versus outside the house

καὶ ἔσται πᾶς ὃς ἂν ἐξέλθῃ

The condition is spatial: the door (θύρα) of the marked house is the boundary of safety. Whoever steps outside (ἔξω) bears his own blood — ἔνοχος ἑαυτῷ ('answerable for himself') — and the spies are quit (ἀθῶοι, the refrain). But all who remain inside are under the spies' guarantee (ἡμεῖς ἔνοχοι ἐσόμεθα). The strict inside/outside logic precisely mirrors the Passover ordinance (Exod 12:22–23).

καὶ

and

narrative conjunction

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (Hebraizing 'and it shall be that...')

→ predictive future (formulaic frame)

εἰμί (fut. ἔσται): 'be'; the formula καὶ ἔσται ('and it shall come to pass') renders הַיְהִי, a Hebraizing frame introducing the conditional provision that follows.

πᾶς

everyone

Nominative

substantival adjective (antecedent of the relative clause)

πᾶς: 'everyone / all'; πᾶς ὃς ἂν ('everyone who') is a distributive construction — the rule applies to each individual without exception.

ὃς

who

Nominative

relative pronoun (subject of ἐξέλθῃ)

ὃς: relative pronoun; with ἂν + subjunctive forms an indefinite relative clause ('whoever goes out').

ἄν

(particle)

modal particle (with subjunctive in indefinite relative clause)

ἄν: modal particle of contingency, with the subjunctive ἐξέλθῃ.

ἐξέλθῃ

goes out

Aor Act Subj 3 Sg · ἐξέρχομαι

verb of the indefinite relative clause

→ aorist subjunctive (the contingent act of leaving)

ἐξέρχομαι: 'go out / leave'; the aorist subjunctive marks the decisive act of crossing the threshold — to leave the marked house is to forfeit protection.

τὴν

the

Accusative

article

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

θύραν

door

Accusative

accusative of place traversed (with ἐξέλθῃ: 'out the door')

θύρα: 'door / doorway'; renders תִּלְךָ/חַתָּךְ; the door is the precise boundary of safety; the accusative marks the threshold crossed; cf. the Passover door whose lintel bore the blood (Exod 12:22).

τῆς

the

Genitive

article

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

οἰκίας

house

Genitive

genitive of possession (modifying θύραν)

οἰκία (gen. οἰκίας): 'house'; the door 'of your house' — the marked, protected dwelling.

σου

your

Genitive

genitive of possession

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

ἔξω

outside

adverb of place (reinforcing ἐξέλθῃ)

ἔξω: 'outside / out'; pleonastically reinforces ἐξέλθῃ — to go 'out, outside' the door is to leave the zone of safety.

ἔνοχος

answerable / liable

Nominative

predicate adjective (with ἔσται)

ἔνοχος: 'liable / guilty / answerable' (from ἐνέχομαι, 'be held in'); a forensic term; with the reflexive dative ἑαυτῷ it renders the Hebrew idiom וְדָמוֹ בְּרָאשׁוֹ ('his blood on his own head') — the one who leaves is responsible for his own death; cf. the same word in legal contexts (Matt 5:21–22; 26:66).

ἑαυτῷ

for himself

Dative

reflexive dative (with ἔνοχος: 'answerable to/for himself')

ἑαυτοῦ (dat. ἑαυτῷ): 'himself'; the reflexive dative of disadvantage — he bears his own guilt/blood; the spies incur no liability for one who leaves the house.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of the apodosis (predicate with ἔνοχος)

→ predictive future (the consequence of leaving)

εἰμί (fut. ἔσται): 'be'; resumes the frame ἔσται — 'he shall be answerable for himself.'

ἡμεῖς

we

Nominative

emphatic subject pronoun (with implied ἀθῶοι ἐσόμεθα)

ἐγώ (nom. pl.): 'we'; the spies, declaring their exemption in the case just described.

δὲ

but

postpositive adversative

δέ: 'but'; contrasts the spies' innocence with the self-incurred guilt of the one who leaves.

ἄθῳοι

guiltless

Nominative

predicate adjective (with implied ἐσόμεθα)

ἄθῳος: 'innocent / free of liability'; the recurring refrain (vv. 17, 20); the spies are quit of the oath's penalty for anyone who steps outside the marked house.

τῷ

the

Dative

article

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

ὄρκῳ

oath

Dative

dative of respect (with ἀθῳοι)

ὄρκος: 'oath'; the formula τῷ ὄρκῳ σου τούτῳ exactly repeats vv. 17, 20.

σου

your

Genitive

genitive of possession

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

τούτῳ

this

Dative

demonstrative adjective (modifying ὄρκῳ)

οὗτος (dat. τούτῳ): 'this'; the demonstrative of the recurring refrain.

καὶ

and

coordinate conjunction (introducing the positive counterpart)

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

ὅσοι

as many as / all who

Nominative

correlative/relative pronoun (subject of γένωνται)

ὅσος (nom. masc. pl. ὅσοι): 'as many as / all who'; introduces the complementary case — all who stay inside; with ἐάν + subjunctive, indefinite ('whoever are with you').

ἐάν

if / ever

conditional particle (with subjunctive, indefinite)

ἐάν: 'if / ever'; here equivalent to ἄν with the indefinite relative ὅσοι ('all who ever').

γίνωνται

are / may be

Aor Mid Subj 3 Pl · γίνομαι

verb of the indefinite relative clause

→ aorist subjunctive of contingency (all who come to be inside)

γίνομαι: 'be / become / come to be'; the aorist subjunctive 'whoever come to be with you in the house' — those who take refuge inside the marked dwelling.

μετά

with

preposition + genitive (accompaniment)

μετά + genitive: 'with'; marks those who are together with Rahab in the house.

σοῦ

you

Genitive

genitive with μετά

σύ (emphatic gen. σοῦ): 'you'; Rahab, with whom the protected family gathers.

ἐν in <i>preposition + dative (locative)</i> ἐν: preposition governing its complement and marking the relation specified by the clause.	τῇ the Dative <i>article</i> τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.	οἰκία house Dative <i>dative of place (with ἐν)</i> οἰκία: 'house'; the marked house, inside which alone there is safety.	σου your Genitive <i>genitive of possession</i> σου: pronominal form marking person, possession, or reference within the clause.
ἡμεῖς we Nominative <i>emphatic subject pronoun</i> ἐγώ (nom. pl.): 'we'; the spies, who guarantee the safety of those who remain inside.	ἐνοχοί answerable / responsible Nominative <i>predicate adjective (with ἐσόμεθα)</i> ἐνοχος: 'liable / answerable'; here positively — the spies take responsibility (assume the liability) for the lives of all inside; the same word that condemned the one who left now binds the spies to protect those who stay.	ἐσόμεθα we shall be Fut Mid Indic 1 Pl · εἰμί <i>main verb (the spies' assumed obligation)</i> → future of obligation (we will be answerable) εἰμί (fut. ἐσόμεθα): 'be'; ἡμεῖς ἐνοχοί ἐσόμεθα — 'we shall be answerable' — the spies' formal acceptance of responsibility for the household within the house.	

20 ἐὰν δέ τις ἡμᾶς ἀδικήσῃ ἢ καὶ ἀποκαλύψῃ τοὺς λόγους ἡμῶν τούτους ἐσόμεθα ἄθῳοι τῷ ὄρκῳ σου τούτῳ

But if anyone should wrong us, or even disclose these words of ours, we shall be guiltless under this oath of yours!

Final condition: secrecy as the ground of obligation

ἐὰν δέ τις ἡμᾶς ἀδικήσῃ

The last condition concerns betrayal: if anyone wrongs the spies or discloses their plan (τοὺς λόγους ἡμῶν τούτους), the oath is void and they are ἄθῳοι. The verb ἀποκαλύπτω ('uncover, disclose') makes confidentiality the binding condition — Rahab's silence about the spies and the cord is the human counterpart to her faith. The refrain τῷ ὄρκῳ σου τούτῳ closes the conditions for the third time.

ἐάν

if

conditional particle (with subjunctive; future-more-vivid)

ἐάν: 'if'; with the subjunctive introduces a prospective condition — the case of betrayal that would void the oath.

δέ

but

postpositive adversative

δέ: 'but'; contrasts this exempting condition with the binding obligation of v. 19.

τις

anyone

Nominative

indefinite pronoun (subject of ἀδικήση)

τις: 'anyone / someone'; the indefinite subject — anyone (in Rahab's household) who might betray the spies.

ἡμᾶς

us

Accusative

direct object of ἀδικήση

ἐγώ (acc. pl. ἡμᾶς): 'us'; the spies, the potential victims of betrayal.

ἀδικήση

should wrong

Aor Act Subj 3 Sg · ἀδικέω

verb of the protasis

→ aorist subjunctive (the contingent act of wronging)

ἀδικέω: 'do wrong / injure / treat unjustly'; renders ἡγ/ῶ/ψγ; here of betraying or harming the spies — any breach of faith on Rahab's side that would release the spies from their oath.

ἢ

or

disjunctive conjunction

ἢ: 'or'; introduces the alternative form of betrayal — disclosure.

καὶ

even

adverbial (ascensive: 'or even')

καί: here ascensive ('even'), in the combination ἢ καί ('or even') — heightening to the specific case of disclosure.

ἀποκαλύψη

should disclose

Aor Act Subj 3 Sg · ἀποκαλύπτω

verb of the protasis (coordinate with ἀδικήση)

→ aorist subjunctive (the contingent act of revealing)

ἀποκαλύπτω: 'uncover / reveal / disclose'; the compound ἀπο- + καλύπτω ('cover'); to make known the spies' presence or plan; secrecy is thus the binding condition of the oath — betrayal of 'these words' would void it; the same verb is the root of ἀποκάλυψις ('revelation').

τοὺς

the

Accusative

article

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

λόγους

words / matters

Accusative

direct object of ἀποκαλύψη

λόγος (acc. pl. λόγους): 'word / matter / affair'; renders ἡγ; here 'these words/matters of ours' — the whole arrangement: the spies' presence, the escape, the cord, the plan; their disclosure would betray everyone.

ἡμῶν

of ours

Genitive

genitive of possession (modifying λόγους)

ἐγώ (gen. pl.): 'of us / our'; the spies' confidential business.

τούτους

these

Accusative

demonstrative adjective (modifying λόγους)

οὗτος (acc. masc. pl. τούτους): 'these'; the demonstrative points to the specific terms just spoken.

ἐσόμεθα

we shall be

Fut Mid Indic 1 Pl · εἰμί

main verb of the apodosis

→ predictive future (the consequence: exemption)

εἰμί (fut. ἐσόμεθα): 'be'; the apodosis — in the case of betrayal, 'we shall be guiltless,' released from the oath.

ἄθῳοι

guiltless

Nominative

predicate adjective (with ἐσόμεθα)

ἄθῳος: 'innocent / free of liability'; the third and final occurrence of the refrain — the conditions for the spies' exemption are now complete.

τῷ

the

Dative

article

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

ὄρκῳ

oath

Dative

dative of respect (with ἄθῳοι)

ὄρκος: 'oath'; the refrain τῷ ὄρκῳ σου τούτῳ closes the conditions (cf. vv. 17, 19).

σου

your

Genitive

genitive of possession

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

τούτῳ

this

Dative

demonstrative adjective (modifying ὄρκῳ)

οὗτος (dat. τούτῳ): 'this'; closes the threefold refrain that structures the spies' conditions.

21 καὶ εἶπεν αὐτοῖς κατὰ τὸ ῥῆμα ὑμῶν οὕτως ἔστω καὶ ἐξαπέστειλεν αὐτούς

And she said to them, 'According to your word, so let it be.' And she sent them away.

Ratification and dismissal (the covenant sealed)

καὶ εἶπεν αὐτοῖς

Rahab assents to all the conditions with the formula κατὰ τὸ ῥῆμα ὑμῶν οὕτως ἔστω ('according to your word, so be it') and sends the spies off (ἐξαπέστειλεν). The OG is here notably shorter than MT, which adds 'and she bound the scarlet cord in the window'; the Old Greek omits the cord-tying clause (the cord-instruction stands in v. 18), an instance of the consistently briefer Greek text of Joshua.

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 (Rahab's assent)

→ *constative aorist (single speech-act)*

λέγω: Rahab agrees to the terms, sealing the covenant of deliverance.

αὐτοῖς
to them

Dative

dative indirect object

αὐτός (dat. pl.): 'to them'; the spies.

κατὰ
according to

preposition + accusative (norm/standard)

κατά + accusative: 'according to'; the idiom κατὰ τὸ ῥῆμα ('according to the word') renders כִּדְבָר, signalling full agreement with the stipulated terms.

τὸ
the

Accusative

article

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

ῥῆμα
word

Accusative

accusative object of κατὰ

ῥῆμα: 'word / saying / matter'; renders כִּדְבָר; here the spies' stipulated conditions (vv. 17–20), to which Rahab assents in full.

ὁμων
your

Genitive

genitive of possession (modifying ῥῆμα)

σύ (gen. pl.): 'your'; the spies' word/terms.

οὕτως
so / thus

adverb of manner (with ἔστω)

οὕτως: 'so / thus'; οὕτως ἔστω ('so be it') is a formula of solemn agreement — the verbal sealing of the covenant.

ἔστω
let it be

Pres Act Impv 3 Sg · εἰμί

main verb (third-person imperative of assent)

→ *imperative of consent (let it stand so)*

εἰμί (impv. ἔστω): 'let it be'; the third-person imperative expresses Rahab's binding consent — 'so let it be,' ratifying the agreement.

καὶ
and

narrative conjunction

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

ἐξαπέστειλεν
sent away

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (the dismissal of the spies)

→ *constative aorist (completed act of sending off)*

ἐξαποστέλλω: 'send away / dismiss'; the intensive compound ἐξαπο-; Rahab now 'sends off' the spies — the chapter's third sending (cf. Joshua's ἀπέστειλεν v. 1, the king's v. 3); it is Rahab's sending-out of the messengers that Jas 2:25 names as her justifying work (ἐτέρᾳ ὁδῷ ἐκβαλοῦσα).

αὐτούς
them

Accusative

direct object of ἐξαπέστειλεν

αὐτός (acc. pl.): 'them'; the spies, sent off to the hill country.

22 καὶ ἐπορεύθησαν καὶ ἦλθοσαν εἰς τὴν ὄρεινὴν καὶ κατέμειναν ἐκεῖ τρεῖς ἡμέρας καὶ ἐξεζήτησαν οἱ καταδιώκοντες πάσας τὰς ὁδοὺς καὶ οὐχ εὗροσαν

And they went and came to the hill country and remained there three days; and the pursuers searched all the roads and did not find them.

Fulfilment of Rahab's counsel (the escape succeeds) καὶ ἐπορεύθησαν καὶ ἦλθοσαν

The spies do exactly as Rahab directed (v. 16): they go to the hill country and stay three days; meanwhile the search party combs every road in vain. The chain of aorists (ἐπορεύθησαν, ἦλθοσαν, κατέμειναν) marks the orderly success of the plan, and the failed search (οὐχ εὗροσαν) confirms the providential protection that has attended Rahab's stratagem from the start.

καὶ

and

narrative conjunction

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

ἐπορεύθησαν

they went

Aor Pass Indic 3 Pl · πορεύομαι

main verb (departure of the spies)

→ constative aorist (completed journey)

πορεύομαι (aor. pass. dep.): 'go / journey'; the spies set out as Rahab counselled — fulfilling the imperative ἀπέλθετε and the future ἀπελεύσεσθε of v. 16.

καὶ

and

narrative conjunction

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

ἦλθοσαν

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (arrival in the hill country)

→ constative aorist (completed arrival)

ἔρχομαι: 'come / go'; the Alexandrian -οσαν ending (ἦλθοσαν, for classical ἦλθον) is again characteristic of LXX Joshua (cf. εἰσήλθοσαν v. 1; ἐξήλθοσαν v. 7).

εἰς

to

preposition + accusative (direction)

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

τὴν

the

Accusative

article

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

ὄρεινὴν

hill country

Accusative

accusative object of εἰς (substantivized adjective)

ὄρεινή: 'hill country'; the highlands Rahab named in v. 16, opposite the direction of the pursuers (the Jordan, v. 7); the spies hide exactly where she told them.

καὶ

and

narrative conjunction

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

κατέμειναν

they remained

Aor Act Indic 3 Pl · καταμένω

main verb (the three-day wait)

→ *constative aorist (completed stay)*

καταμένω: 'remain / stay / abide'; the compound κατα- intensifies the sense of settled waiting; the spies stay the prescribed three days (v. 16) until the danger passes.

ἐκεῖ

there

adverb of place

ἐκεῖ: 'there'; in the hill country.

τρεῖς

three

Accusative

numeral (modifying ἡμέρας)

τρεῖς: 'three'; the three days exactly fulfil Rahab's instruction (v. 16, τρεῖς ἡμέρας).

ἡμέρας

days

Accusative

accusative of duration of time

ἡμέρα: 'day'; accusative of extent — 'for three days.'

καὶ

and

narrative conjunction

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

ἐξεζήτησαν

searched out

Aor Act Indic 3 Pl · ἐκζητέω

main verb (the futile search)

→ *constative aorist (completed but fruitless search)*

ἐκζητέω: 'search out / seek diligently'; the intensive ἐκ- marks a thorough search; renders $\Psi\Gamma\eta/\Psi\zeta\eta$; the pursuers scour every road but in vain — the irony that they search the very roads Rahab pointed them to (v. 5), while the spies hide the opposite way.

οἱ

the

Nominative

article (substantivizing the participle)

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

καταδιώκοντες

the pursuers

Pres Act Ptcp Nom Pl Masc · καταδιώκω

substantival participle (subject of ἐξεζήτησαν)

→ *imperfective participle*

καταδιώκω: 'pursue'; οἱ καταδιώκοντες ('the pursuers') for the last time names the search party that Rahab's misdirection has defeated (cf. vv. 7, 16).

πάσας

all

Accusative

adjective (modifying ὁδούς)

πᾶς (acc. fem. pl. πάσας): 'all'; they search 'all the roads' — an exhaustive but fruitless effort.

τὰς

the

Accusative

article

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

ὁδοὺς

roads

Accusative

direct object of ἐξεζήτησαν

ὁδός (acc. pl. ὁδοὺς): 'road / way'; the roads toward the Jordan (cf. v. 7), searched in vain because the spies took the opposite route.

καὶ

and

narrative conjunction

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

οὐχ

not

negative particle (with εὔροσαν)

οὐ (form οὐχ before rough breathing):
'not'; negates the search's outcome.

εὔροσαν

they found

Aor Act Indic 3 Pl · εὕρισκω

main verb (the failed result of the search)

→ *constative aorist (completed non-finding)*

εὕρισκω: 'find'; again with the Alexandrian
-οσαν ending (εὔροσαν, for classical εὔρον);
the negated result οὐχ εὔροσαν ('they did
not find them') marks the complete success
of Rahab's plan and the spies' deliverance.

23 καὶ ὑπέστρεψαν οἱ δύο νεανίσκοι καὶ κατέβησαν ἐκ τοῦ ὄρους καὶ διέβησαν πρὸς Ἰησοῦν υἱὸν Ναυη καὶ διηγήσαντο αὐτῷ πάντα τὰ συμβεβηκότα αὐτοῖς

And the two young men returned and came down from the mountain and crossed over to Joshua son of Nun, and they recounted to him all that had happened to them.

Resolution: the spies report back to Joshua

καὶ ὑπέστρεψαν οἱ δύο νεανίσκοι

The narrative comes full circle: οἱ δύο νεανίσκοι ('the two young men') of v. 1 now return, descend from the mountain, cross the Jordan (διέβησαν — the same crossings, διαβάσεις, of v. 7), and report to Joshua son of Nun (the inclusio with v. 1). The string of aorists traces the homeward journey; διηγήσαντο ('they recounted in full') introduces the climactic report of v. 24.

καὶ

and

narrative conjunction

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

ὑπέστρεψαν

returned

Aor Act Indic 3 Pl · ὑποστρέφω

main verb (the spies' return)

→ *constative aorist (completed return)*

ὑποστρέφω: 'turn back / return'; the spies begin their journey home, completing the mission of v. 1.

οἱ

the

Nominative

article

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

δύο

two

Nominative

numeral (modifying νεανίσκοι)

δύο: 'two'; indeclinable; the phrase οἱ δύο νεανίσκοι forms an inclusio with v. 1, framing the episode.

νεανίσκοι

young men

Nominative

subject of ὑπέστρεψαν

νεανίσκος: 'young man'; the same designation as v. 1, closing the narrative frame around the two scouts.

καὶ

and

narrative conjunction

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

κατέβησαν

came down

Aor Act Indic 3 Pl · καταβαίνω

main verb (descent from the hills)

→ *constative aorist (completed descent)*

καταβαίνω: 'go down / descend'; the antonym of ἀναβαίνω (Joshua's command 'go up,' v. 1); the spies come down from the hill country toward the Jordan valley.

ἐκ

from

preposition + genitive (source)

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

τοῦ

the

Genitive

article

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

ὄρους

mountain

Genitive

genitive object of ἐκ

ὄρος (gen. ὄρους): 'mountain / hill'; the hill country (ἡ ὄρεινή) of vv. 16, 22, here called τὸ ὄρος; the place of safe hiding now left behind.

καὶ

and

narrative conjunction

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

διέβησαν

crossed over

Aor Act Indic 3 Pl · διαβαίνω

main verb (crossing the Jordan)

→ *constative aorist (completed crossing)*

διαβαίνω: 'cross over / pass through'; the spies recross the Jordan to the camp at Shittim; the verb is cognate with the διαβάσεις ('fords/crossings') of v. 7 — they cross by the very fords toward which they had sent the pursuers.

πρὸς

to

preposition + accusative (direction toward a person)

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

Ἰησοῦν

Joshua

Accusative

accusative object of πρὸς

Ἰησοῦς (acc. Ἰησοῦν): 'Joshua'; the spies report back to the one who sent them (v. 1), closing the inclusio.

υἱὸν

son

Accusative

accusative in apposition to Ἰησοῦν

υἱός (acc. υἱόν): 'son'; the patronymic 'son of Nun' repeats v. 1, reinforcing the frame.

Ναυη

of Nun

genitive of relationship (indeclinable proper noun)

Ναυη: indeclinable; 'Nun,' Joshua's father (cf. v. 1).

καὶ

and

narrative conjunction

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

διηγήσαντο

they recounted

Aor Mid Indic 3 Pl · διηγέομαι

main verb (the report to Joshua)

→ **constative aorist (completed narration)**

διηγέομαι: 'narrate / recount in full / relate'; the compound δια- conveys a thorough telling; the spies give Joshua a complete account, leading to the verdict of v. 24.

αὐτῷ

to him

Dative

dative indirect object (Joshua)

αὐτός (dat. masc.): 'to him'; Joshua, the recipient of the report.

πάντα

all

Accusative

adjective (modifying τὰ συμβεβηκότα)

πᾶς (acc. neut. pl. πάντα): 'all'; the full extent of their experiences — nothing omitted.

τὰ

the

Accusative

article (substantivizing the participle)

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

συμβεβηκότα

things that had happened

Perf Act Ptcp Acc Pl Neut · συμβαίνω

substantival participle (object of διηγήσαντο: 'all that had befallen')

→ **resultative perfect participle (the events that had come to pass and stood)**

συμβαίνω: 'happen / come to pass / befall'; the articular perfect participle τὰ συμβεβηκότα ('the things having happened') is a common idiom for 'events / experiences'; the perfect stresses the settled, reportable totality of what occurred.

αὐτοῖς

to them

Dative

dative of reference (with συμβεβηκότα: 'happened to them')

αὐτός (dat. pl.): 'to them'; the spies, to whom the events befell — the idiom συμβαίνω + dative ('happen to someone').

24 καὶ εἶπαν πρὸς Ἰησοῦν ὅτι παρέδωκεν κύριος πᾶσαν τὴν γῆν ἐν χειρὶ ἡμῶν καὶ κατέπτηκεν πᾶς ὁ κατοικῶν τὴν γῆν ἐκείνην ἀφ' ἡμῶν

And they said to Joshua, 'The LORD has given all the land into our hand, and everyone who dwells in that land cowers before us.'

Verdict: the theological conclusion of the reconnaissance

καὶ εἶπαν πρὸς Ἰησοῦν

The spies' report distills the whole episode into a confession that echoes Rahab's own (v. 9): παρέδωκεν κύριος πᾶσαν τὴν γῆν ('the LORD has given over all the land') — note δέδωκεν/παρέδωκεν, the divine gift now reported as fact — and κατέπτηκεν πᾶς ὁ κατοικῶν ('everyone who dwells cowers'), matching her ἐπιπέπτωκεν ... ὁ φόβος ὑμῶν. A Gentile prostitute's faith has supplied Israel's spies their report; her confession becomes their verdict. Rahab's wider NT reception: faith that saved her (Heb 11:31), works that justified her (Jas 2:25), and a place in the Messiah's genealogy (Matt 1:5).

καὶ
and

narrative conjunction

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

εἶπαν
said

Aor Act Indic 3 Pl · λέγω

main verb (the spies' report)

→ *constative aorist (single speech-act)*

λέγω (Hellenistic εἶπαν): introduces the climactic verdict of the reconnaissance.

πρὸς
to

preposition + accusative (direction of speech)

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

Ἰησοῦν
Joshua

Accusative

accusative object of πρὸς

Ἰησοῦς (acc. Ἰησοῦν): 'Joshua'; the recipient of the report.

ὅτι

that

conjunction (recitative/declarative, introducing the report)

ὅτι: 'that'; here introducing the content of the report (recitative ὅτι, equivalent to a colon).

παρέδωκεν

has given over

Aor Act Indic 3 Sg · παραδίδωμι

main verb of the report (the divine gift of the land)

→ constative aorist (the accomplished divine handover)

παραδίδωμι: 'hand over / deliver up'; the spies' παρέδωκεν echoes both Rahab's δέδωκεν (v. 9) and her conditional παραδῶ (v. 14) — what she confessed by faith they now report as the verdict of their mission; the gift of the land is the chapter's controlling theme.

κύριος

LORD

Nominative

subject of παρέδωκεν

κύριος: the Tetragrammaton; YHWH is the giver of the land — the spies attribute the coming conquest to him, not to military intelligence.

πᾶσαν

all

Accusative

adjective (modifying γῆν)

πᾶς (acc. fem. sg. πᾶσαν): 'all / whole'; 'all the land' — the totality of the territory promised, given over to Israel.

τὴν

the

Accusative

article

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

γῆν

land

Accusative

direct object of παρέδωκεν

γῆ: 'land'; the object of the spying (vv. 1–3), of Rahab's confession (v. 9), and now of the spies' verdict — the land is given.

ἐν

into

preposition + dative (idiomatic: 'into the hand')

ἐν χειρὶ: 'into/in the hand'; the Hebraism לְיַד ('into the hand of') denotes power and possession — the land is delivered into Israel's control.

χειρὶ

hand

Dative

dative with ἐν (in the idiom ἐν χειρὶ)

χείρ (dat. χειρὶ): 'hand'; in the idiom ἐν χειρὶ ἡμῶν ('into our hand') it signifies dominion granted — the conquest is assured because YHWH has handed the land over.

ἡμῶν

our

Genitive

genitive of possession (modifying χειρὶ)

ἐγὼ (gen. pl.): 'our'; Israel's hand, into which the land is given.

καὶ

and

coordinate conjunction

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

κατέπτηκεν

cowers / is terrified

Perf Act Indic 3 Sg · καταπτήσσω

main verb (the inhabitants' terror)

→ **resultative perfect (has cowered and remains in dread)**

καταπτήσσω: 'cower / crouch in fear / be terrified'; the compound κατα- + πτήσσω ('crouch/cringe'); the perfect κατέπτηκεν depicts the inhabitants as gripped by abiding terror — the spies' report confirms by observation what Rahab confessed (v. 9, ἐπιπέπτωκεν ... ὁ φόβος; v. 11, ἐξέστημεν τῇ καρδίᾳ).

πᾶς

everyone

Nominative

substantival adjective (subject of κατέπτηκεν, with the participle)

πᾶς: 'everyone / all'; πᾶς ὁ κατοικῶν ('everyone dwelling') universalizes the terror — not one inhabitant is exempt, exactly as Rahab said (v. 11, ἐν οὐδενὶ ἡμῶν).

ὁ

the

Nominative

article (substantivizing the participle)

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

κατοικῶν

dwelling / inhabitant

Pres Act Ptcp Nom Sg Masc · κατοικέω

substantival participle (with πᾶς: 'everyone who dwells')

→ **imperfective participle (those inhabiting the land)**

κατοικέω: 'dwell / inhabit / settle'; the articular participle ὁ κατοικῶν ('the one inhabiting') with πᾶς denotes the whole population of Canaan, all of whom cower before Israel — the same verb echoes Exod 15:15 (οἱ κατοικοῦντες Χανααν).

τὴν

the

Accusative

article

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

γῆν

land

Accusative

direct object of κατοικέω

γῆ: 'land'; the object of κατοικέω — 'who inhabit that land'; κατοικέω here takes a direct accusative ('inhabit'), a common LXX construction.

ἐκείνην

that

Accusative

demonstrative adjective (modifying γῆν)

ἐκεῖνος (acc. fem. ἐκείνην): 'that'; the demonstrative distances 'that land' from the speakers' present standpoint east of the Jordan — the land soon to be entered.

ἔφ'

before / from

preposition + genitive (elided before rough breathing)

ἀπό (elided ἔφ' before the aspirated ἡμῶν): 'from / before'; here 'cowers before/away from us' — the inhabitants shrink back in dread at Israel's approach.

ἡμῶν

us

Genitive

genitive object of ἔφ'

ἐγώ (gen. pl. ἡμῶν): 'us'; Israel, before whom the whole land cowers — the spies' report ends, like Rahab's confession, with the terror of the nations confirming that YHWH has given the land.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.