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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Joshua, Chapter 22

ΙΗΣΟΥΣ ΚΒ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

The eastern tribes build a witness altar, and covenant crisis turns into renewed unity before the Lord.

Translation & textual notes

The Greek text of Joshua 22 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Joshua 22 is the great 'altar episode' that closes the conquest narrative: Joshua dismisses the two-and-a-half Transjordan tribes (Reuben, Gad, and the half-tribe of Manasseh) to their inheritance east of the Jordan with a blessing and a sustained charge to keep the commandment, to love the LORD (ἀγαπᾶν κύριον τὸν θεὸν ὑμῶν, v. 5), and to serve him ἐξ ὅλης τῆς διανοίας ... καὶ ἐξ ὅλης τῆς ψυχῆς — language drawn directly from the Shema-tradition of Deuteronomy. On their way

home they build a great altar (βωμὸν μέγαν) by the Jordan (v. 10); when the rest of Israel hears, they assemble at Shiloh to make war (ἐκπολεμῆσαι, v. 12), fearing apostasy. A delegation led by Phinehas son of Eleazar invokes the precedents of the sin of Peor (τὸ ἀμάρτημα Φογωρ, v. 17) and of Achar/Achan and the devoted thing (ἀπὸ τοῦ ἀναθέματος, v. 20) to argue corporate guilt: one man's trespass brought wrath ἐπὶ πᾶσαν συναγωγὴν Ἰσραηλ. The Transjordan tribes reply with a solemn oath (ὁ θεὸς θεός ἐστιν κύριος, v. 22): the altar is not for ὀλοκαυτώματα or θυσίαι but a μαρτύριον ('witness', vv. 27, 28, 34) to their share in the LORD, lest future generations say οὐκ ἔστιν ὑμῖν μερίς κυρίου. The LXX consistently distinguishes the illegitimate βωμός (the great altar, a potential rival shrine) from the legitimate θυσιαστήριον κυρίου that stands before the tent (ἐναντίον τῆς σκηνῆς αὐτοῦ, v. 29) — a lexical distinction central to the chapter's theology of one altar and one place of worship. Phinehas is satisfied (ἤρεσεν), declares that the LORD is among them (μεθ' ἡμῶν κύριος, v. 31), and civil war is averted; Joshua names the altar a witness 'that the LORD is their God' (v. 34).

Discourse structure of the chapter

A · 22:1–6

Joshua's dismissal and charge: love and serve the LORD

Joshua summons the Transjordan tribes (v. 1) and commends them: they have obeyed Moses and himself and have not forsaken their brothers throughout the campaign (vv. 2–3). Now that the LORD has given rest (κατέπαυσεν, v. 4), they may return to the land of their possession east of the Jordan; but the charge is to keep the commandment and the law of Moses — to love the LORD, to walk in all his ways, to cleave to him and serve him with whole heart and soul (v. 5), the Deuteronomic Shema rendered in LXX idiom. Joshua blesses them and sends them away (v. 6).

B · 22:7–9

Departure with spoil to Gilead

A narratorial recapitulation: Moses had given the half-tribe of Manasseh land in Bashan, and Joshua gave the other half land west of the Jordan among their brothers (v. 7). The tribes depart with great wealth — cattle, silver, gold, iron, much clothing — and divide the spoil of their enemies with their brothers (v. 8). They go from Shiloh in Canaan to the land of Gilead, the land of their possession allotted by the LORD through Moses (v. 9).

C · 22:10–12

The great altar built; Israel musters for war at Shiloh

At Gilgal by the Jordan, still in the land of Canaan, the Transjordan tribes build a great and conspicuous altar (βωμὸν μέγαν τοῦ ἰδεῖν, v. 10). When the sons of Israel hear that an altar has been built on the borders of Canaan (v. 11), the whole congregation gathers at Shiloh to go up and make war against them (v. 12) — fearing a rival cult and corporate apostasy.

D · 22:13–20

Phinehas's delegation accuses; Peor and Achar recalled

Israel sends Phinehas son of Eleazar with ten chiefs, one head of an ancestral house from each tribe (vv. 13–14). They charge the tribes with a trespass (πλημμέλεια) and apostasy in building themselves an altar (v. 16), recalling the sin of Peor whose plague struck the whole congregation (v. 17). They warn that today's revolt will bring wrath on all Israel tomorrow (v. 18), urge them to cross over into the LORD's land if their own seems unclean (v. 19), and cite Achar son of Zara, whose single trespass with the devoted thing brought wrath on the whole congregation (v. 20).

E · 22:21–29

The Transjordan tribes' defense: the altar is a witness, not for sacrifice

The accused reply with a triple invocation of the divine name as oath (ὁ θεὸς θεός ἐστιν κύριος, v. 22): God knows whether they acted in apostasy. If they built the altar to turn from the LORD or to offer sacrifice on it, let the LORD require it (v. 23). Rather, they acted out of caution (ἔνεκεν εὐλαβείας, v. 24) lest future generations of the western tribes deny their share in the LORD across the Jordan boundary (vv. 24–25). The altar is no sacrificial rival but a witness (μαρτύριον) between the generations that they too serve the LORD (vv. 26–28); far be it from them to rebel and build an altar besides the LORD's own altar before the tent (v. 29).

F · 22:30–34

Reconciliation: Phinehas satisfied; the altar named 'Witness'

Phinehas the priest and the chiefs hear the words and are pleased (ἤρπασεν, v. 30). Phinehas declares that today they know the LORD is among them, since they did not commit trespass and have delivered the sons of Israel from the LORD's hand (v. 31). The delegation returns from Gilead to Canaan and reports (v. 32); it pleases the sons of Israel, who bless God and abandon the plan to go up to war and destroy the Transjordan land (v. 33). Joshua names the altar a witness 'that the LORD is their God' (v. 34).

1 τότε συνεκάλεσεν Ἰησοῦς τοὺς υἱοὺς Ρουβην καὶ τοὺς υἱοὺς Γαδ καὶ τὸ ἥμισυ φυλῆς Μανασση

Then Joshua called together the sons of Reuben and the sons of Gad and the half-tribe of Manasseh,

New narrative episode (temporal hinge after the allotment narratives of chs. 13–21)

τότε συνεκάλεσεν Ἰησοῦς

The adverb τότε ('then') opens the final conquest-cycle episode after the completed land distribution; συνεκάλεσεν marks a formal summoning of the Transjordan coalition. The three-part naming — sons of Reuben, sons of Gad, half-tribe of Manasseh — is a fixed formula in this chapter, recurring at vv. 9, 10, 11, 13, 15, 21, 30, 31, 33, 34.

τότε

then

temporal adverb (episode marker)

τότε: 'then / at that time'; here it functions as a discourse-level hinge introducing a new narrative episode, the dismissal of the eastern tribes, after the long allotment section.

συνεκάλεσεν

called together

Aor Act Indic 3 Sg· συγκαλέω

main verb (formal summons)

→ constative aorist (single convening act)

συγκαλέω: 'call together / convene / summon'; the συν- prefix stresses the gathering of the whole eastern coalition into one assembly before Joshua for a formal commissioning.

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: LXX transliteration of Hebrew יְהוֹשֻׁעַ ('YHWH saves'); declined as a contract noun (gen./dat. Ἰησοῦ, acc. Ἰησοῦν); the same Greek form later renders 'Jesus' in the NT, a typological link noted already by patristic exegetes.

τοὺς

the

Accusative

article

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

υἱοὺς

sons

Accusative

direct object (first member of the tribal triad)

υἱός: 'son'; the idiom οἱ υἱοὶ + tribal name renders Hebrew בְּנֵי ('sons of'), the standard designation of a tribe by descent.

Ρουβην

Reuben

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

Ρουβην: transliteration of Hebrew רְעֻבֵן; indeclinable in the LXX; Reuben was Jacob's firstborn, and his tribe settled east of the Jordan (Num 32).

καὶ

and

coordinate conjunction

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

τοὺς

the

Accusative

article

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

υιούς sons Accusative <i>direct object (second member of the triad)</i> υιούς: lexical item interpreted according to its local syntactic role in this passage.	Γαδ Gad <i>genitive of relationship (indeclinable)</i> Γαδ: transliteration of Hebrew גָּד; indeclinable; the tribe of Gad settled east of the Jordan beside Reuben.	καὶ and <i>coordinate conjunction</i> καὶ: connective element linking clauses, phrases, or discourse developments in the passage.	τὸ the Accusative <i>article (with neuter ἡμῖν)</i> τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.
ἡμῖν half Accusative <i>substantivized adjective (third member: 'the half')</i> ἡμῖν, -εἰα, -υ: 'half'; the neuter τὸ ἡμῖν φυλῆς Μανασση renders הַשִּׁבְטִי הַצִּיְדִי, 'the half-tribe of Manasseh,' the eastern portion of Manasseh that settled in Bashan and Gilead.	φυλῆς of tribe Genitive <i>genitive (partitive: 'half of the tribe')</i> φυλή: 'tribe / clan'; renders הַשִּׁבְטִי / הַצִּבְעִי; the genitive marks the portion of the tribe in view.	Μανασση Manasseh <i>genitive of relationship (indeclinable: 'of Manasseh')</i> Μανασση: transliteration of Hebrew מְנַשֶּׁה; indeclinable; Manasseh, son of Joseph, whose tribe was split between Cisjordan and Transjordan.	

2 καὶ εἶπεν αὐτοῖς ὑμεῖς ἀκηκόατε πάντα ὅσα ἐνετείλατο ὑμῖν Μωσῆς ὁ παῖς κυρίου καὶ ἐπηκούσατε τῆς φωνῆς μου κατὰ πάντα ὅσα ἐνετειλάμην ὑμῖν

and he said to them, 'You have heard all that Moses the servant of the LORD commanded you, and you have obeyed my voice in all that I commanded you.

Direct speech: Joshua's commendation (main narrative continued)

καὶ εἶπεν αὐτοῖς

Joshua's address opens with an emphatic ὑμεῖς and the perfect ἀκηκόατε, framing the tribes' past obedience as an abiding accomplished state. The pairing of Moses' command (ἐνετείλατο) and Joshua's own (ἐνετειλάμην) places Joshua in continuity with the Mosaic authority.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces Joshua's direct address to the assembled tribes.

αὐτοῖς
to them

Dative

dative indirect object (addressees)

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

ὕμεῖς
you

Nominative

subject (emphatic nominative pronoun)

σύ (pl. ὕμεῖς): the explicit subject pronoun is emphatic, since Greek does not require it; it foregrounds the tribes as the responsible agents whose obedience is being commended.

ἀκηκόατε
you have heard

Perf Act Indic 2 Pl · ἀκούω

main verb (perfect of abiding result)

→ resultative perfect (the hearing remains effective)

ἀκούω: 'hear / heed'; the perfect ἀκηκόατε presents the tribes' hearing as an accomplished and abiding reality — they not only heard but retain the obligation.

πάντα
all

Accusative

direct object (substantival: 'all things')

πᾶς: 'all / every'; neuter accusative plural, antecedent of the relative ὅσα.

ὅσα
whatever

Accusative

relative pronoun (correlative: 'as many things as')

ὅσος: 'as much / many as'; the correlative πάντα ὅσα ('all that') renders Hebrew כֹּל הַכֹּל, a comprehensive relative formula.

ἐνετείλατο
commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause (Moses' command)

→ constative aorist (completed legislative act)

ἐντέλλομαι: 'command / charge / enjoin'; deponent middle; renders תִּצַּו (Piel); the standard LXX verb for the giving of divine and Mosaic commandments.

ὕμῖν
to you

Dative

dative indirect object

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

Μωσῆς
Moses

Nominative

subject of ἐνετείλατο

Μωσῆς: transliteration of Hebrew מֹשֶׁה; declined as a contract noun (gen. Μωσῆ, acc. Μωσῆν).

ὁ
the

Nominative

article (with appositionive παῖς)

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

παῖς
servant

Nominative

nominative in apposition to Μωσῆς

παῖς: 'child / servant / attendant'; ὁ παῖς κυρίου renders תְּלִילָהּ אֲדֹנָי, the honorific 'servant of the LORD' — a standing title for Moses (cf. Josh 1:1; 14:7).

κυρίου

of the LORD

Genitive

genitive of relationship (whose servant)

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the genitive κυρίου marks Moses as the LORD's own servant, lending divine authority to his commands.

καὶ

and

coordinate conjunction

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

ἐπηκούσατε

you have obeyed

Aor Act Indic 2 Pl · ἐπακούω

main verb (coordinate with ἀκηκόατε)

→ **constative aorist** (settled record of obedience)

ἐπακούω: 'hearken to / obey / heed'; the ἐπι- compound with the genitive τῆς φωνῆς denotes attentive obedience, not mere hearing; renders לִישְׁמָע ('listen to the voice of').

τῆς

the

Genitive

article

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

φωνῆς

voice

Genitive

genitive object of ἐπηκούσατε (what was obeyed)

φωνή: 'voice / sound'; the idiom ἐπακούειν τῆς φωνῆς ('obey the voice') renders שְׁמָע לְדְבַר; here Joshua's voice carries Mosaic and divine authority.

μου

my

Genitive

genitive of possession (Joshua's voice)

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

κατὰ

according to

preposition + accusative (standard/measure)

κατὰ + acc.: 'according to / in conformity with'; here introducing the measure of the obedience ('in all that I commanded').

πάντα

all

Accusative

object of κατὰ (substantial: 'all things')

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

ὅσα

whatever

Accusative

relative pronoun (correlative with πάντα)

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

ἐνετειλάμην

I commanded

Aor Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause (Joshua's own command)

→ **constative aorist** (Joshua's completed charge)

ἐντέλλομαι (1 sg.): Joshua now speaks of his own commands in the same verb used of Moses, asserting continuity of covenant authority from Moses to himself.

ὕμῖν

to you

Dative

dative indirect object

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

3 οὐκ ἐγκαταλελοίπατε τοὺς ἀδελφοὺς ὑμῶν ταύτας τὰς ἡμέρας καὶ πλείους ἕως τῆς σήμερον ἡμέρας ἐφυλάξασθε τὴν ἐντολὴν κυρίου τοῦ θεοῦ ὑμῶν

You have not forsaken your brothers these many days and more, until this present day, but have kept the charge of the commandment of the LORD your God.

Commendation continued (negative + positive parallel) οὐκ ἐγκαταλελοίπατε

The perfect ἐγκαταλελοίπατε ('you have not abandoned') stresses sustained faithfulness throughout the campaign; the temporal phrase ταύτας τὰς ἡμέρας καὶ πλείους ἕως τῆς σήμερον ἡμέρας marks the long duration. The verse closes the commendation with the positive counterpart: they have kept the LORD's commandment.

οὐκ

not

negative particle (with indicative)

οὐ (οὐκ before vowel): the objective negative of fact, negating the indicative ἐγκαταλελοίπατε.

ἐγκαταλελοίπατε

you have forsaken

Perf Act Indic 2 Pl · ἐγκαταλείπω

main verb (negated perfect of abiding state)

→ *resultative perfect (a settled record of non-abandonment)*

ἐγκαταλείπω: 'forsake / abandon / leave behind'; the double-compound ἐγ-κατα-intensifies; renders κατα; the perfect underscores that the tribes' loyalty to their brothers has held firm throughout.

τοὺς

the

Accusative

article

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

ἀδελφοὺς

brothers

Accusative

direct object

ἀδελφός: 'brother'; renders ΠΝ; here the fellow Israelites of the western tribes, for whom the eastern tribes crossed over to fight (cf. Num 32:20–22).

ὑμῶν

your

Genitive

genitive of relationship

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

ταύτας

these

Accusative

demonstrative adjective (accusative of duration)

οὗτος: 'this'; the accusative ταύτας τὰς ἡμέρας is an accusative of extent of time ('throughout these days').

τὰς

the

Accusative

article

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

ἡμέρας

days

Accusative

accusative of extent of time

ἡμέρα: 'day'; the accusative plural marks the long span of the campaign.

καὶ
and

coordinate conjunction

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

πλείους
more

Accusative

comparative adjective (substantival: 'more [days]')

πλείων (comparative of πολὺς): 'more / greater in number'; ἡμέρας ... καὶ πλείους = 'these days and more,' emphasizing the protracted duration of their service.

ἕως
until

preposition + genitive (temporal terminus)

ἕως: 'until / up to'; with the genitive ἡμέρας it marks the endpoint, 'until this present day.'

τῆς
the

Genitive

article

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

σήμερον
today

adverb (attributive with ἡμέρας: 'the present day')

σήμερον: 'today'; indeclinable adverb; the phrase τῆς σήμερον ἡμέρας ('this very day') is a Hebraism rendering הַיּוֹם הַזֶּה.

ἡμέρας
day

Genitive

genitive object of ἕως (temporal terminus)

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

ἐφυλάξασθε
you have kept

Aor Mid Indic 2 Pl · φυλάσσω

main verb (positive counterpart of the commendation)

→ constative aorist (record of faithful keeping)

φυλάσσω (mid.): 'keep / guard / observe'; the middle ἐφυλάξασθε emphasizes careful personal observance; renders רָמַץ ('keep / watch over'), the verb of covenant-keeping.

τὴν
the

Accusative

article

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

ἐντολὴν
commandment

Accusative

direct object

ἐντολή: 'commandment / charge'; renders תּוֹרַתְךָ / הַצִּוִּיּוֹת; the object of covenant fidelity, here defined as 'of the LORD your God.'

κυρίου
of the LORD

Genitive

genitive of source (whose commandment)

κύριος: rendering of the Tetragrammaton; the commandment is the LORD's own.

τοῦ
the

Genitive

article (with appositive θεοῦ)

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

θεοῦ
God

Genitive

genitive in apposition to κυρίου

θεός: 'God'; renders הָאֱלֹהִים; κυρίου τοῦ θεοῦ ὑμῶν ('the LORD your God') is the standard covenant formula joining the divine name and the relational title.

ὑμῶν

your

Genitive

genitive of relationship (covenant possessive)

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

- 4 νῦν δὲ κατέπαυσεν κύριος ὁ θεὸς ἡμῶν τοὺς ἀδελφοὺς ἡμῶν ὃν τρόπον εἶπεν αὐτοῖς νῦν οὖν ἀποστραφέντες ἀπέλθατε εἰς τοὺς οἴκους ὑμῶν καὶ εἰς τὴν γῆν τῆς κατασχέσεως ὑμῶν ἣν ἔδωκεν ὑμῖν Μωυσῆς ἐν τῷ πέραν τοῦ Ιορδάνου

Now the LORD our God has given rest to our brothers, just as he said to them; now therefore turn back and go to your houses and to the land of your possession, which Moses gave you beyond the Jordan.

Logical pivot: from past faithfulness to present dismissal

νῦν δὲ κατέπαυσεν

The temporal-logical νῦν δέ ('but now') turns from the record of obedience to the new situation: rest (κατέπαυσεν) has been achieved, fulfilling the promise. The doubled νῦν ... νῦν οὖν drives toward the imperative ἀπέλθατε ('go'), the formal dismissal. The participle ἀποστραφέντες ('having turned back') is attendant-circumstance to the main imperative.

νῦν

now

temporal adverb (logical pivot)

νῦν: 'now'; here a logical-temporal marker introducing the consequence of the completed conquest.

δὲ

but

mild adversative (post-positive)

δέ: post-positive particle; here mildly adversative, marking the shift from past commendation to present circumstance.

κατέπαυσεν

gave rest

Aor Act Indic 3 Sg · καταπαύω

main verb (divine bestowal of rest)

→ *constative aorist (accomplished rest)*

καταπαύω: 'cause to rest / give rest'; renders קִנְיָה (Hiphil of קָנָה); the 'rest' (κατάπαυσις) motif is central to Joshua and Deuteronomy — the LORD's gift of secure dwelling in the land after war (cf. Josh 21:44; Deut 12:10), later theologized at Ps 94[95]:11 and Heb 3–4.

κύριος

the LORD

Nominative

subject

κύριος: rendering of the Tetragrammaton; the LORD is the agent of the rest, not Israel's own military success.

ὁ

the

Nominative

article (with appositive θεός)

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

θεός

God

Nominative

nominative in apposition to κύριος

θεός: 'God'; κύριος ὁ θεός ἡμῶν ('the LORD our God') is the covenant title; the first-person plural ἡμῶν includes Joshua with the assembled tribes.

ἡμῶν

our

Genitive

genitive of relationship (covenant possessive)

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

τοὺς

the

Accusative

article

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

ἀδελφοὺς

brothers

Accusative

direct object of κατέπαυσεν (recipients of rest)

ἀδελφός: here the western tribes, now settled, to whom rest has been given.

ἡμῶν

our

Genitive

genitive of relationship

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

ὃν

which

Accusative

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

ὃς: relative pronoun; ὃν τρόπον ('in which manner / just as') is an adverbial accusative idiom of comparison.

τρόπον

manner

Accusative

adverbial accusative (manner: 'in the way that')

τρόπος: 'manner / way'; ὃν τρόπον renders וְכַאֲשֶׁר ('just as'), here invoking the fulfilled divine word.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

verb of comparative clause (the prior divine promise)

→ constative aorist (the earlier word now fulfilled)

λέγω: refers back to the LORD's earlier promise of rest given through Moses (cf. Deut 3:20).

αὐτοῖς

to them

Dative

dative indirect object

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

νῦν

now

temporal adverb (resumptive, introducing the command)

νῦν: the second νῦν resumes after the comparative clause, driving toward the imperative.

οὖν

therefore

inferential particle

οὖν: 'therefore / then'; draws the practical conclusion: since rest is given, return home.

ἀποστραφέντες

having turned back

Aor Pass Part Nom Masc Pl · ἀποστρέφω

circumstantial participle (attendant circumstance to ἀπέλθατε)

→ coincident aorist participle (turning = setting out)

ἀποστρέφω: 'turn back / return'; the passive/intransitive participle ἀποστραφέντες ('turning back') is attendant on the imperative; the same verb recurs negatively in this chapter for 'turning away' from the LORD (vv. 16, 18, 23, 29), an ironic verbal echo.

ἀπέλθατε

go away

Aor Act Imprv 2 Pl · ἀπέρχομαι

main verb (imperative of dismissal)

→ ingressive aorist imperative (set out homeward)

ἀπέρχομαι: 'go away / depart'; the aorist imperative formally dismisses the tribes to their inheritance; the alpha-form ἀπέλθατε is the Koine sigmatic aorist imperative.

εἰς

to

preposition + accusative (destination)

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

τοὺς

the

Accusative

article

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

οἴκους

houses

Accusative

accusative object of εἰς (destination)

οἶκος: 'house / household'; renders / תַּיָּת; the return 'to your houses/tents' marks the end of the war-service and the resumption of settled life.

ὕμῶν

your

Genitive

genitive of possession

ὕμῶν: 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.

εἰς

to

preposition + accusative (destination, parallel)

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.

γῆν

land

Accusative

accusative object of εἰς (destination)

γῆ: 'land / earth'; renders גְּרָר; here the eastern territory granted by Moses.

τῆς

the

Genitive

article

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

κατασχέσεως

of possession

Genitive

genitive of definition ('the land of your possession')

κατάσχεσις: 'possession / holding'; renders קְרָנָה, the term for permanent landed inheritance; γῆ τῆς κατασχέσεως is the technical phrase for allotted tribal territory (cf. v. 9, 19).

ὕμῶν

your

Genitive

genitive of possession

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

ἣν

which

Accusative

relative pronoun (object of ἔδωκεν)

ὣς: relative pronoun, feminine accusative agreeing with γῆν.

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

verb of relative clause (Moses' grant)

→ *constative aorist (completed grant)*

δίδωμι: 'give'; renders יָתַן; the gift of the Transjordan land by Moses (Num 32; Deut 3:12–17) is the legal basis for the eastern settlement.

ὕμῖν

to you

Dative

dative indirect object

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

Μωσῆς

Moses

Nominative

subject of ἔδωκεν

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

ἐν

in

preposition + dative (location)

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

τῷ

the

Dative

article (substantivizing the adverb πέραν)

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

πέραν

beyond

improper preposition / adverb (substantivized: 'the region beyond')

πέραν: 'beyond / on the other side'; indeclinable; ἐν τῷ πέραν τοῦ Ιορδάνου renders יַרְדֵּן הַיַּרְדֵּן ('beyond the Jordan'), the standard designation of the Transjordan territory.

τοῦ

the

Genitive

article

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

Ιορδάνου

of the Jordan

Genitive

genitive of relationship (with πέραν)

Ιορδάνης: transliteration of Hebrew יַרְדֵּן; declined as a first-declension masculine (gen. Ιορδάνου); the river is the boundary that defines and divides the eastern and western tribes throughout this chapter.

- 5 ἀλλὰ φυλάξασθε ποιεῖν σφόδρα τὰς ἐντολὰς καὶ τὸν νόμον ὃν ἐνετείλατο ἡμῖν ποιεῖν Μωυσῆς ὁ παῖς κυρίου ἀγαπᾶν κύριον τὸν θεὸν ὑμῶν πορεύεσθαι πάσαις ταῖς ὁδοῖς αὐτοῦ φυλάξασθαι τὰς ἐντολὰς αὐτοῦ καὶ προσκεῖσθαι αὐτῷ καὶ λατρεύειν αὐτῷ ἐξ ὅλης τῆς διανοίας ὑμῶν καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν

But take great care to do the commandments and the law that Moses the servant of the LORD commanded us to do: to love the LORD your God, to walk in all his ways, to keep his commandments, and to cleave to him and serve him with your whole mind and your whole soul.

Adversative charge: the heart of Joshua's exhortation (Deuteronomic Shema)

ἀλλὰ φυλάξασθε

The strong adversative ἀλλά pivots from dismissal to the central charge. A chain of complementary infinitives (ἀγαπᾶν, πορεύεσθαι, φυλάξασθαι, προσκεῖσθαι, λατρεύειν) unfolds the content of covenant-keeping; the closing ἐξ ὅλης τῆς διανοίας ... καὶ ἐξ ὅλης τῆς ψυχῆς is the LXX Shema-formula (Deut 6:5 LXX), here the theological core of the chapter.

ἀλλὰ

but

strong adversative conjunction

ἀλλά: 'but / rather'; the strong adversative pivots from the permission to depart to the obligation that must accompany it.

φυλάξασθε

take care

Aor Mid Impv 2 Pl · φυλάσσω

main verb (imperative governing complementary infinitives)

→ *ingressive aorist imperative (be on guard to do)*

φυλάσσω (mid.): 'guard / take heed / be careful'; the middle imperative with the complementary ποιεῖν means 'take care to do'; renders תִּשְׁמְרֵם, the Deuteronomic formula of careful covenant-observance.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (with φυλάξασθε)

→ *imperfective present infinitive (ongoing observance)*

ποιέω: 'do / make / perform'; renders תַּעֲשֶׂה; the present infinitive expresses habitual, ongoing performance of the law.

σφόδρα

exceedingly

adverb of degree (intensifying)

σφόδρα: 'very much / exceedingly'; renders טַחַלְּךָ; here intensifying the diligence required ('take great care').

τὰς

the

Accusative

article

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

ἐντολὰς

commandments

Accusative

direct object of ποιεῖν

ἐντολή: 'commandment'; renders תְּצַוֶּה; paired with νόμον as the comprehensive object of obedience.

καὶ

and

coordinate conjunction

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

τὸν

the

Accusative

article

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

νόμον

law

Accusative

direct object (coordinate with ἐντολὰς)

νόμος: 'law'; renders תּוֹרַת; the Torah of Moses as the standing rule of the covenant community.

ὃν

which

Accusative

relative pronoun (object of ἐντεῖλατο)

ὃς: relative pronoun, masculine accusative agreeing with νόμον.

ἐντεῖλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause (Moses' command)

→ *constative aorist (completed legislation)*

ἐντέλλομαι: 'command / enjoin'; renders תְּצַוֶּה; the law is grounded in Moses' authoritative charge.

ἡμῖν

us

Dative

dative indirect object

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

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (exegetical of the command)

→ **imperfective present infinitive (ongoing performance)**

ποιέω: the second ποιεῖν reinforces that the law was given precisely 'to be done,' a Deuteronomic emphasis on practice over mere possession.

Μωσῆς

Moses

Nominative

subject of ἐνετείλατο

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

ὁ

the

Nominative

article (with apposition παῖς)

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

παῖς

servant

Nominative

nominative in apposition to Μωσῆς

παῖς: ὁ παῖς κυρίου, 'the servant of the LORD,' Moses' standing honorific (cf. v. 2).

κυρίου

of the LORD

Genitive

genitive of relationship

κύριος: rendering of the Tetragrammaton.

ἀγαπᾶν

to love

Pres Act Inf · ἀγαπάω

exegetical infinitive (first specification of the law's content)

→ **imperfective present infinitive (ongoing love)**

ἀγαπάω: 'love'; renders בָּחַב; ἀγαπᾶν κύριον τὸν θεὸν ὑμῶν is the LXX rendering of the Shema's command to love YHWH (Deut 6:5; cf. 10:12; 11:13); the verb denotes covenant loyalty, not mere emotion.

κύριον

the LORD

Accusative

direct object of ἀγαπᾶν

κύριος: rendering of the Tetragrammaton; the object of covenant love.

τὸν

the

Accusative

article (with apposition θεὸν)

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

θεόν

God

Accusative

accusative in apposition to κύριον

θεός: κύριον τὸν θεὸν ὑμῶν, the full Shema-object, 'the LORD your God.'

ὑμῶν

your

Genitive

genitive of relationship

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

πορεύεσθαι

to walk

Pres Mid Inf · πορεύομαι

exegetical infinitive (second specification)

→ **imperfective present infinitive (continual walking)**

πορεύομαι: 'go / walk / conduct oneself'; renders ἰβη; 'to walk in all his ways' (πορεύεσθαι πάσαις ταῖς ὁδοῖς αὐτοῦ) is the Deuteronomic metaphor for the whole ethical life of covenant obedience (Deut 10:12).

πάσαις

all

Dative

attributive adjective (with ὁδοῖς)

παῖς: 'all / every'; the totality 'in all his ways' excludes any selective obedience.

ταῖς

the

Dative

article

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

ὁδοῖς

ways

Dative

dative of place/manner (with πορεύεσθαι)

ὁδός: 'way / road / path'; renders ἰβη; the 'ways' of the LORD are his revealed manner of life for the covenant people.

αὐτοῦ

his

Genitive

genitive of possession

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

φυλάξασθαι

to keep

Aor Mid Inf · φυλάσσω

exegetical infinitive (third specification)

→ **constative aorist infinitive (faithful keeping)**

φυλάσσω (mid.): 'keep / observe / guard'; renders ρηψ; the aorist infinitive sums up the obligation of guarding his commandments.

τάς

the

Accusative

article

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

ἐντολάς

commandments

Accusative

direct object of φυλάξασθαι

ἐντολή: 'commandment'; the object of keeping.

αὐτοῦ

his

Genitive

genitive of possession

αὐτοῦ: 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.

προσκεῖσθαι

to cleave

Pres Mid Inf · πρόσκειμαι

exegetical infinitive (fourth specification)

→ **imperfective present infinitive (continual adherence)**

πρόσκειμαι: 'be attached to / cling to / adhere'; renders קָרַב ('cleave'); the verb of covenant attachment, expressing intimate and exclusive loyalty to the LORD (cf. Deut 10:20; 11:22).

αὐτῷ

to him

Dative

dative complement of πρόσκεισθαι

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

καὶ

and

coordinate conjunction

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

λατρεύειν

to serve

Pres Act Inf · λατρεύω

exegetical infinitive (fifth specification)

→ **imperfective present infinitive (ongoing cultic service)**

λατρεύω: 'serve / worship'; renders תָּבַד; in the LXX it denotes religious service rendered to God; the choice of λατρεύειν here (worship of the true God) contrasts pointedly with the feared apostate cult of the great altar later in the chapter.

αὐτῷ

him

Dative

dative complement of λατρεύειν

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

ἐξ

from / with

preposition + genitive (source/extent: Shema-formula)

ἐκ (ἐξ before vowel): the phrase ἐξ ὅλης ... 'with [out of] the whole ...' renders Hebrew לְכָל ('with all'); the LXX uses ἐκ + genitive to express the totality of the inner faculties engaged in love and service.

ὅλης

whole

Genitive

attributive adjective (with διανοίας)

ὅλος: 'whole / entire'; the totality-word of the Shema; nothing of the inner self is withheld.

τῆς

the

Genitive

article

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

διανοίας

mind

Genitive

genitive object of ἐξ (faculty of love)

διάνοια: 'mind / understanding / disposition'; here renders לֵב ('heart'); the LXX of Deut 6:5 likewise uses διάνοια for the Hebrew 'heart,' the seat of will and thought, which the NT Shema-citations expand (cf. Mark 12:30).

ὕμῶν

your

Genitive

genitive of possession

ὕμῶν: 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.

ἐξ

from / with

preposition + genitive (parallel Shema-clause)

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

ὅλης

whole

Genitive

attributive adjective (with ψυχῆς)

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

τῆς

the

Genitive

article

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

ψυχῆς

soul

Genitive

genitive object of ἐξ (second faculty of love)

ψυχή: 'soul / life / self'; renders שָׁרָף; the διάνοια/ψυχή pairing renders the Shema's שָׁרָף/בָּרָךְ, comprehending the whole person in covenant devotion.

ὕμων

your

Genitive

genitive of possession

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

6 καὶ ηὐλόγησεν αὐτοὺς Ἰησοῦς καὶ ἐξαπέστειλεν αὐτούς καὶ ἐπορεύθησαν εἰς τοὺς οἴκους αὐτῶν

And Joshua blessed them and sent them away, and they went to their houses.

Narrative resolution of the dismissal (sequential καί-chain)

καὶ ηὐλόγησεν

Three coordinated aorists (ηὐλόγησεν, ἐξαπέστειλεν, ἐπορεύθησαν) bring the dismissal-scene to its close: blessing, sending, and departure. The blessing (εὐλογέω) frames the whole exchange in covenant favor and will be repeated at v. 7.

καὶ

and

narrative conjunction (sequential)

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

ηὐλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (act of blessing)

→ *constative aorist (single blessing-act)*

εὐλογέω: 'bless / speak well of'; renders בָּרַךְ (Piel); the augmented form ηὐ- is the classical augment; Joshua's blessing invokes divine favor on the departing tribes.

αὐτούς

them

Accusative

direct object

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

Ἰησοῦς

Joshua

Nominative

subject

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

καὶ
and

coordinate conjunction

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

ἐξάπεστειλεν
sent away

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb (act of dismissal)

→ *constative aorist (formal dismissal)*

ἐξαποστέλλω: 'send away / dismiss'; the double-compound ἐξ-απο- stresses the complete release of the tribes to return home; renders נָחַץ.

αὐτούς
them

Accusative

direct object

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

καὶ
and

coordinate conjunction (consecutive)

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

ἐπορεύθησαν
they went

Aor Pass Indic 3 Pl · πορεύομαι

main verb (departure)

→ *constative aorist (completed departure)*

πορεύομαι: 'go / journey'; the aorist passive (deponent) ἐπορεύθησαν narrates the tribes' actual setting out for home.

εἰς
to

preposition + accusative (destination)

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

τοὺς
the

Accusative

article

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

οἴκους
houses

Accusative

accusative object of εἰς (destination)

οἶκος: 'house / dwelling'; the return home fulfils the imperative ἀπέλθατε of v. 4.

αὐτῶν
their

Genitive

genitive of possession

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

7 καὶ τῷ ἡμίσει φυλῆς Μανασση ἔδωκεν Μωυσῆς ἐν τῇ Βασανίτιδι καὶ τῷ ἡμίσει ἔδωκεν Ἰησοῦς μετὰ τῶν ἀδελφῶν αὐτοῦ ἐν τῷ πέραν τοῦ Ἰορδάνου παρὰ θάλασσαν καὶ ἡνίκα ἐξαπέστειλεν αὐτοὺς Ἰησοῦς εἰς τοὺς οἴκους αὐτῶν καὶ εὐλόγησεν αὐτούς

Now to the one half-tribe of Manasseh Moses had given land in Bashan, and to the other half Joshua gave land among their brothers on the west of the Jordan by the sea; and when Joshua sent them away to their houses, he blessed them.

Narratorial recapitulation (parenthetical explanation of Manasseh's two halves)

καὶ τῷ ἡμίσει φυλῆς Μανασση

A narratorial aside clarifying the divided settlement of Manasseh: one half received Bashan from Moses (Transjordan), the other half land west of the Jordan from Joshua. The note prepares for the geography of the altar-episode by distinguishing the eastern and western halves of the tribe. The closing repeats the dismissal-and-blessing of v. 6.

καὶ
and

narrative conjunction (introducing aside)

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

τῷ
to the

Dative

article (with ἡμίσει, dative indirect object)

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

ἡμίσει
half

Dative

dative indirect object (recipient of land)

ἡμις: 'half'; the dative τῷ ἡμίσει φυλῆς Μανασση = 'to the half of the tribe of Manasseh' (the eastern half) that received Bashan.

φυλῆς
of tribe

Genitive

partitive genitive

φυλή: 'tribe.'

Μανασση

of Manasseh

genitive of relationship (indeclinable)

Μανασση: indeclinable; the tribe split east and west of the Jordan.

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (Moses' grant of Bashan)

→ **constative aorist (completed grant, here pluperfect in sense)**

δίδωμι: 'give'; renders ἰδך; the aorist here is rendered pluperfect in English ('had given') since it precedes the narrative present.

Μωσῆς

Moses

Nominative

subject (of the eastern grant)

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

ἐν

in

preposition + dative (location)

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.

Βασανίτιδι

Bashan

Dative

dative of place (locative)

Βασανίτις (gen. -ιδος): 'the Bashanite (region) / Bashan'; the Greek gentile form renders Hebrew בַּשָּׁן; the fertile Transjordan highland given to eastern Manasseh (Deut 3:13).

καὶ

and

coordinate conjunction (contrasting the two halves)

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

τῷ

to the

Dative

article (with ἡμίσει)

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

ἡμίσει

half

Dative

dative indirect object (the western half)

ἡμῖς: the second half of Manasseh, settled west of the Jordan among the other tribes.

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (Joshua's grant)

→ **constative aorist (completed grant)**

δίδωμι: here Joshua, not Moses, is the giver of the western allotment.

Ἰησοῦς

Joshua

Nominative

subject (of the western grant)

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

μετὰ

among / with

preposition + genitive (association)

μετά + gen.: 'with / among'; the western half dwelt 'among their brothers' on the Cisjordan side.

τῶν

the

Genitive

article

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

ἀδελφῶν

brothers

Genitive

genitive object of μετά

ἀδελφός: the kindred tribes west of the Jordan.

αὐτοῦ

their

Genitive

genitive of relationship (collective singular antecedent)

αὐτοῦ: singular referring to the collective half-tribe.

ἐν

on

preposition + dative (location)

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

τῷ

the

Dative

article (substantivizing πέραν)

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

πέραν

side

improper preposition / adverb (substantivized: 'the side of')

πέραν: 'across / on the side of'; here ἐν τῷ πέραν τοῦ Ιορδάνου παρὰ θάλασσαν denotes the western side toward the (Mediterranean) sea, distinguished from the eastern Transjordan; the same phrase πέραν τοῦ Ιορδάνου is used relative to the speaker's standpoint and so can denote either bank.

τοῦ

the

Genitive

article

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

Ιορδάνου

of the Jordan

Genitive

genitive of relationship (with πέραν)

Ιορδάνης: the Jordan river boundary.

παρὰ

by

preposition + accusative (position alongside)

παρὰ + acc.: 'beside / along'; παρὰ θάλασσαν, 'by the sea,' locating the western allotment toward the Mediterranean coast.

θάλασσαν

sea

Accusative

accusative object of παρὰ

θάλασσα: 'sea'; renders יָם; here the western (Mediterranean) sea, used directionally for 'west.'

καὶ

and

narrative conjunction (resuming the dismissal note)

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

ἡνίκα

when

temporal conjunction

ἡνίκα: 'when / at the time when'; introduces a temporal clause coordinating the sending and the blessing; renders Hebrew כַּ / כַּשְׁלַח + infinitive.

ἐξαπέστειλεν

sent away

Aor Act Indic 3 Sg · ἐξαποστέλλω

verb of temporal clause

→ constative aorist (the act of sending)

ἐξαποστέλλω: 'send away / dismiss';
repeating the dismissal of v. 6.

αὐτούς

them

Accusative

direct object

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

Ἰησοῦς

Joshua

Nominative

subject

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

εἰς

to

preposition + accusative (destination)

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

τοὺς

the

Accusative

article

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

οἴκους

houses

Accusative

accusative object of εἰς

οἶκος: 'house / dwelling'

αὐτῶν

their

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction (apodosis)

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

εὐλόγησεν

he blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb (apodosis of the temporal clause)

→ constative aorist (blessing-act)

εὐλογέω: 'bless'; here without the classical
augment (εὐ- rather than ἡϛ-, as in v. 6), an
orthographic variant common in the LXX;
Joshua's blessing seals the dismissal.

αὐτούς

them

Accusative

direct object

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

8 καὶ ἐν χρήμασιν πολλοῖς ἀπήλθοσαν εἰς τοὺς οἴκους αὐτῶν καὶ κτήνη πολλὰ σφόδρα καὶ ἀργύριον καὶ χρυσίον καὶ σίδηρον καὶ ἱματισμὸν πολὺν καὶ διείλαντο τὴν προνομήν τῶν ἐχθρῶν μετὰ τῶν ἀδελφῶν αὐτῶν

And with much wealth they departed to their houses — and very many cattle, and silver and gold and iron and much clothing — and they divided the spoil of their enemies with their brothers.

Narrative detail: the wealth of the returning tribes (sequential) καὶ ἐν χρήμασιν πολλοῖς

The fronted ἐν χρήμασιν πολλοῖς ('with much wealth') emphasizes the abundant return; an asyndetic-style catalogue (cattle, silver, gold, iron, clothing) inventories the plunder. The closing verb διείλαντο ('they divided') with μετὰ τῶν ἀδελφῶν fulfils the Mosaic rule that spoil be shared with those who stayed behind (cf. Num 31:27; Josh 22:8).

καὶ

and

narrative conjunction

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

ἐν

with

preposition + dative (accompaniment/means)

ἐν + dat.: here instrumental-comitative, 'with much wealth,' rendering Hebrew אֶל of accompaniment.

χρήμασιν

wealth / riches

Dative

dative of accompaniment

χρῆμα (pl. χρήματα): 'goods / property / wealth'; renders יָצָא / מִצָּרַי; the plural denotes accumulated possessions.

πολλοῖς

much

Dative

attributive adjective (with χρήμασιν)

πολύς: 'much / many'; emphasizing the abundance of the returning tribes' wealth.

ἀπήλθοσαν

they departed

Aor Act Indic 3 Pl · ἀπέρχομαι

main verb (departure)

→ constative aorist (completed return)

ἀπέρχομαι: 'go away / depart'; the Hellenistic ending -οσαν (for -ον) is common in the LXX; the tribes return home laden with plunder.

εἰς

to

preposition + accusative (destination)

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

τοὺς

the

Accusative

article

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

οἴκους

houses

Accusative

accusative object of εἰς

οἶκος: 'house / dwelling.'

αὐτῶν

their

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction (extending the catalogue of wealth)

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

κτήνη

cattle

Accusative

accusative (loosely appended to χρήμασιν: itemized wealth)

κτήνος (pl. κτήνη): 'cattle / livestock / beast'; renders חֲמֻרִים / חֲמֻרִים; livestock were the primary measure of pastoral wealth, fitting for the Transjordan tribes (cf. Num 32:1).

πολλά

many

Accusative

attributive adjective (with κτήνη)

πολύς: 'many.'

σφόδρα

exceedingly

adverb of degree (intensifying πολλά)

σφόδρα: 'very / exceedingly'; renders טַחֲלִיט; 'very many cattle.'

καὶ

and

coordinate conjunction

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

ἄργύριον

silver

Accusative

accusative (itemized wealth)

ἄργύριον: 'silver / money'; renders כֶּסֶף; first of the precious-metal items in the spoil-catalogue.

καὶ

and

coordinate conjunction

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

χρυσίον

gold

Accusative

accusative (itemized wealth)

χρυσίον: 'gold'; renders זָהָב; silver-and-gold is the standard merism for portable wealth.

καὶ

and

coordinate conjunction

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

σίδηρον

iron

Accusative

accusative (itemized wealth)

σίδηρος: 'iron'; renders בַּרְזֶל; iron implements and weapons were valuable spoil in the Late Bronze/Iron Age transition.

καὶ

and

coordinate conjunction

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

ἱματισμόν

clothing

Accusative

accusative (itemized wealth)

ἱματισμός: 'clothing / raiment / garments'; renders םִי־תָגָב / תִּלְוִי־שָׁׁׁ; fine garments were a prized component of war-spoil.

πολύν

much

Accusative

attributive adjective (with ἱματισμόν)

πολύς: 'much / abundant.'

καὶ

and

narrative conjunction (consecutive)

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

διείλαντο

they divided

Aor Mid Indic 3 Pl · διαίρῃω

main verb (distribution of spoil)

→ *constative aorist (completed division)*

διαίρῃω (mid.): 'divide / distribute / apportion'; renders ָׁׁׁׁׁ; the middle διείλαντο ('divided among themselves') reflects the law that the spoil of war be shared with the brothers who remained at home (Num 31:27).

τὴν

the

Accusative

article

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

προνομήν

spoil

Accusative

direct object of διείλαντο

προνομή: 'plunder / spoil / booty'; renders ָׁׁׁׁׁ / ָׁׁׁׁׁ; the wealth seized from the conquered enemies.

τῶν

the

Genitive

article

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

ἐχθρῶν

enemies

Genitive

genitive of source (whose spoil)

ἐχθρός: 'enemy / hostile one'; renders ָׁׁׁׁׁ; the defeated Canaanite peoples whose goods became Israel's plunder.

μετά

with

preposition + genitive (association)

μετά + gen.: 'with'; the spoil is shared with the brothers.

τῶν

the

Genitive

article

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

ἀδελφῶν

brothers

Genitive

genitive object of μετά

ἀδελφός: the western kinsmen with whom the plunder is divided, fulfilling the principle of equitable sharing of spoil.

αὐτῶν

their

Genitive

genitive of relationship

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

9 καὶ ἐπορεύθησαν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ καὶ τὸ ἥμισυ φυλῆς υἰῶν Μανασση ἀπὸ τῶν υἰῶν Ἰσραηλ ἐκ Σηλω ἐν γῇ Χανααν ἀπελθεῖν εἰς γῆν Γαλααδ εἰς γῆν κατασχέσεως αὐτῶν ἣν ἐκληρονόμησαν αὐτὴν διὰ προστάγματος κυρίου ἐν χειρὶ Μωυσῆ

And the sons of Reuben and the sons of Gad and the half-tribe of the sons of Manasseh went from the sons of Israel, from Shiloh in the land of Canaan, to go to the land of Gilead, to the land of their possession, which they had inherited by the command of the LORD through the hand of Moses.

Departure from Shiloh to Gilead (new geographical movement) καὶ ἐπορεύθησαν

The verse traces the route: from the sons of Israel, from Shiloh in Canaan, to Gilead, their inheritance. The closing legal formula — διὰ προστάγματος κυρίου ἐν χειρὶ Μωυσῆ ('by the LORD's command through Moses' hand') — establishes the divine legitimacy of the eastern settlement, a point crucial to the coming altar-dispute.

καὶ

and

narrative conjunction

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

ἐπορεύθησαν

went

Aor Pass Indic 3 Pl · πορεύομαι

main verb (departure)

→ constative aorist (completed journey)

πορεύομαι: 'go / journey'; the eastern tribes set out from the assembly at Shiloh toward their Transjordan home.

οἱ

the

Nominative

article

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

υἱοὶ

sons

Nominative

subject (first member of the triad)

υἱός: 'son'; οἱ υἱοὶ Ρουβην, the tribe of Reuben.

Ρουβην

Reuben

genitive of relationship (indeclinable)

Ρουβην: indeclinable.

καὶ

and

coordinate 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.

υἱοὶ

sons

Nominative

subject (second member)

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

Γαδ

Gad

genitive of relationship (indeclinable)

Γαδ: indeclinable.

καὶ

and

coordinate conjunction

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

τὸ

the

Nominative

article (with ἡμῖν)

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

ἡμῖν

half

Nominative

subject (third member, substantival)

ἡμῖν: 'half'; here with the fuller phrase φυλῆς υἱῶν Μανασσῆ, 'of the tribe of the sons of Manasseh.'

φυλῆς

of tribe

Genitive

partitive genitive

φυλή: 'tribe.'

υἱῶν

of sons

Genitive

genitive of relationship (with Μανασσῆ)

υἱός: 'sons of Manasseh,' the fuller tribal designation.

Μανασσῆ

of Manasseh

genitive of relationship (indeclinable)

Μανασσῆ: indeclinable.

ἀπὸ

from

preposition + genitive (separation)

ἀπό: 'from / away from'; marking the parting of the eastern tribes from the main body of Israel.

τῶν

the

Genitive

article

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

υἱῶν

sons

Genitive

genitive object of ἀπό

υἱός: οἱ υἱοὶ Ἰσραὴλ, the collective body of the western tribes.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable)

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; here the collective covenant nation gathered west of the Jordan.

ἐκ

from

preposition + genitive (source/place of departure)

ἐκ: 'out of / from'; marking Shiloh as the point of departure.

Σηλῶ

Shiloh

genitive object of ἐκ (indeclinable place-name)

Σηλῶ: transliteration of Hebrew שִׁלֹּחַ; indeclinable; the central sanctuary site in Canaan where the tent of meeting stood (Josh 18:1), and so the place of national assembly.

ἐν

in

preposition + dative (location)

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

γῆ

land

Dative

dative of place (locative)

γῆ: 'land'; γῆ Χανααν, 'the land of Canaan,' locating Shiloh on the western side.

Χανααν

of Canaan

genitive of apposition (indeclinable place-name)

Χανααν: transliteration of Hebrew חֲנָנִי; indeclinable; the promised land west of the Jordan, contrasted with Transjordan Gilead.

ἀπελθεῖν

to go

Aor Act Inf · ἀπέρχομαι

infinitive of purpose (goal of the journey)

→ *constative aorist infinitive (purpose)*

ἀπέρχομαι: 'go away / depart'; the infinitive of purpose expresses the goal of the journey: to reach Gilead.

εἰς

to

preposition + accusative (destination)

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

γῆν

land

Accusative

accusative object of εἰς (destination)

γῆ: 'land'; the spelling γῆν with grave accent reflects the Rahlfs text verbatim.

Γαλααδ

Gilead

genitive of apposition (indeclinable place-name)

Γαλααδ: transliteration of Hebrew גִּלְעָד; indeclinable; the mountainous Transjordan region, the inheritance of Gad, Reuben, and eastern Manasseh.

εἰς

to

preposition + accusative (destination, appositional)

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

γῆν

land

Accusative

accusative object of εἰς (in apposition to γῆν Γαλααδ)

γῆ: 'land'; γῆν κατασχέσεως αὐτῶν, 'the land of their possession,' identifies Gilead as their lawful inheritance.

κατασχέσεως

of possession

Genitive

genitive of definition

κατάσχεσις: 'possession / holding'; renders הַיְחָל; the legal term for permanent allotted inheritance.

αὐτῶν

their

Genitive

genitive of possession

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

ἣν

which

Accusative

relative pronoun (object of ἐκληρονόμησαν)

ἥ: relative pronoun, feminine accusative agreeing with γῆν.

ἐκληρονόμησαν

they inherited

Aor Act Indic 3 Pl · κληρονομέω

verb of relative clause (taking possession)

→ *constative aorist (completed inheritance)*

κληρονομέω: 'inherit / take possession of'; renders לַקַּח / שָׁרָה; the verb of allotted-land inheritance, here with a redundant resumptive pronoun (αὐτήν) in Hebraizing style.

αὐτήν

it

Accusative

resumptive pronoun (Hebraism: redundant object after relative)

αὐτός: the resumptive αὐτήν after the relative ἣν reproduces the Hebrew construction הַיְחָל ... רָשָׁה, a pleonastic relative typical of Septuagint translation-Greek.

διὰ

through / by

preposition + genitive (means)

διὰ + gen.: 'through / by means of'; marking the command as the instrument of the inheritance.

προστάγματος

command

Genitive

genitive of means (with διά)

πρόσταγμα: 'ordinance / decree / command'; renders הַפֿ (‘mouth/word’) or הַפֿֿֿ; the eastern allotment rests on a divine decree, not mere human arrangement.

κυρίου

of the LORD

Genitive

genitive of source (whose command)

κύριος: rendering of the Tetragrammaton; the command is the LORD's, establishing the divine warrant for the Transjordan inheritance.

ἐν

by

preposition + dative (instrument/agency)

ἐν + dat.: instrumental, 'by the hand of,' a Hebraism (תַּד).

χειρὶ

hand

Dative

dative of means (idiom: 'by the hand of')

χείρ: 'hand'; ἐν χειρὶ Μωϋσῆ (‘by the hand of Moses’) renders הַפֿֿֿ מֹשֶׁה, the standard idiom for mediated agency — the LORD commanded through Moses.

Μωσῆ

of Moses

Genitive

genitive of relationship (with χειρὶ)

Μωϋσῆς: the genitive Μωσῆ (‘of Moses’) is the contract form; Moses is the human mediator of the divine command granting Gilead.

10 καὶ ἦλθον εἰς Γαλγαλα τοῦ Ιορδάνου ἥ ἐστὶν ἐν γῇ Χανααν καὶ ὠκοδόμησαν οἱ υἱοὶ Γαδ καὶ οἱ υἱοὶ Ρουβην καὶ τὸ ἥμισυ φυλῆς Μανασση ἐκεῖ βωμὸν ἐπὶ τοῦ Ιορδάνου βωμὸν μέγαν τοῦ ἰδεῖν

And they came to Gilgal of the Jordan, which is in the land of Canaan, and the sons of Gad and the sons of Reuben and the half-tribe of Manasseh built there an altar by the Jordan, a great altar to look upon.

Pivotal action: the building of the great altar (narrative crisis) καὶ ἦλθον εἰς Γαλγαλα

The narrative turning-point: at Gilgal by the Jordan, still ἐν γῇ Χανααν (a detail that will matter to the dispute), the eastern tribes build a βωμός. The doubled βωμόν ... βωμὸν μέγαν τοῦ ἰδεῖν ('an altar ... a great altar to behold') stresses its conspicuous size; the term βωμός (not θυσιαστήριον) hints from the outset at a potentially illegitimate rival shrine.

καὶ
and

narrative conjunction

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

ἦλθον
they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (arrival)

→ **constative aorist (completed arrival)**

ἔρχομαι: 'come / arrive'; the tribes reach Gilgal at the Jordan on their return route.

εἰς
to

preposition + accusative (destination)

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

Γαλαλα
Gilgal

accusative object of εἰς (indeclinable place-name)

Γαλαλα: transliteration of Hebrew גַּלְגַּל; indeclinable; Γαλαλα τοῦ Ιορδάνου, 'Gilgal of the Jordan,' a site near the river on the Canaan side (cf. Josh 4:19).

τοῦ
the

Genitive

article

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

Ιορδάνου
of the Jordan

Genitive

genitive of relationship (locating Gilgal)

Ιορδάνης: the Jordan river, by which Gilgal lay.

ἥ
which

Nominative

relative pronoun (feminine, modifying the locality)

ὅς (fem. ἥ): relative pronoun; agreeing ad sensum with the feminine locality (Γαλαλα construed as a region/γῆ).

ἐστίν
is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (locative description)

→ **stative present (geographical fact)**

εἰμί: 'be'; the present ἐστίν gives a timeless geographical note: Gilgal is in the land of Canaan.

ἐν
in

preposition + dative (location)

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

γῆ
land

Dative

dative of place (locative)

γῆ: 'land'; the note ἐν γῇ Χανααν stresses that the altar stood on the western (Canaan) side, fueling the suspicion of a rival sanctuary.

Χανααν
of Canaan

genitive of apposition (indeclinable)

Χανααν: indeclinable.

καὶ
and

narrative conjunction

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

ᾠκοδόμησαν

they built

Aor Act Indic 3 Pl · οἰκοδομέω

main verb (the pivotal building-act)

→ *constative aorist (completed construction)*

οἰκοδομέω: 'build / construct'; renders
ἡγῶ; the act of building the altar (βωμός) is
the narrative crisis around which the
whole chapter turns.

οἱ

the

Nominative

article

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

υἱοὶ

sons

Nominative

subject (first member; here Gad precedes Reuben)

υἱός: 'son'; the order Gad–Reuben (varying
from earlier Reuben–Gad) is a stylistic
variation within the fixed triad.

Γαδ

Gad

genitive of relationship (indeclinable)

Γαδ: indeclinable.

καὶ

and

coordinate 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.

υἱοὶ

sons

Nominative

subject (second member)

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

Ρουβην

Reuben

genitive of relationship (indeclinable)

Ρουβην: indeclinable.

καὶ

and

coordinate conjunction

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

τὸ

the

Nominative

article (with ἡμισυ)

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

ἡμισυ

half

Nominative

subject (third member, substantival)

ἡμισυς: 'half'; the eastern half-tribe of
Manasseh.

φυλῆς

of tribe

Genitive

partitive genitive

φυλή: 'tribe.'

Μανασση

of Manasseh

genitive of relationship (indeclinable)

Μανασση: indeclinable.

ἐκεῖ

there

adverb of place

ἐκεῖ: 'there / in that place'; locating the building at Gilgal by the Jordan.

βωμὸν

altar

Accusative

direct object of ὑποκοδόμησαν

βωμός: 'altar / raised platform'; renders ἡγῆμα; significantly, the LXX reserves βωμός in this chapter for the disputed/illegitimate altar, while θυσιαστήριον (vv. 19, 28, 29) names the legitimate altar of the LORD — a deliberate lexical contrast central to the dispute.

ἐπὶ

by / at

preposition + genitive (location at)

ἐπὶ + gen.: 'on / at / by'; the altar stood at the Jordan.

τοῦ

the

Genitive

article

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

Ιορδάνου

of the Jordan

Genitive

genitive object of ἐπὶ

Ιορδάνης: the river by which the altar was raised.

βωμὸν

altar

Accusative

direct object (resumptive, in apposition)

βωμός: the repetition (βωμὸν ... βωμὸν μέγαν) is emphatic Hebraizing apposition, underscoring the altar's conspicuousness.

μέγαν

great

Accusative

attributive adjective (with βωμὸν)

μέγας: 'great / large'; the great size of the altar makes it a visible monument — and a visible provocation.

τοῦ

the

Genitive

article (with articular infinitive of purpose)

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

ἰδεῖν

to behold

Aor Act Inf · ὁράω

articular infinitive of purpose/result ('to look upon')

→ *constative aorist infinitive (purpose: visibility)*

ὁράω (aor. inf. ἰδεῖν): 'see / behold'; the articular infinitive τοῦ ἰδεῖν expresses purpose or result — the altar was 'great to behold,' built to be conspicuous, perhaps as a witness-monument (as the eastern tribes will later claim).

11 καὶ ἤκουσαν οἱ υἱοὶ Ἰσραὴλ λεγόντων ἰδοὺ ᾠκοδόμησαν οἱ υἱοὶ Γαδ καὶ οἱ υἱοὶ Ρουβὴν καὶ τὸ ἥμισυ φυλῆς Μανασσὴ βωμὸν ἐφ' ὁρίων γῆς Χανααν ἐπὶ τοῦ Γαλααδ τοῦ Ἰορδάνου ἐν τῷ πέραν υἰῶν Ἰσραὴλ

And the sons of Israel heard it said, 'Behold, the sons of Gad and the sons of Reuben and the half-tribe of Manasseh have built an altar on the borders of the land of Canaan, at Gilead of the Jordan, on the side belonging to the sons of Israel.'

Report received: the rumor that triggers the crisis

καὶ ἤκουσαν οἱ υἱοὶ Ἰσραὴλ

The western tribes 'hear' (ἤκουσαν) a report introduced by ἰδοὺ ('behold'), reproducing the alarmed rumor. The geographical specifications (on the borders of Canaan, at Gilead of the Jordan, on Israel's side) define the altar's contested location — on the Canaan side, where only the LORD's altar should stand.

καὶ

and

narrative conjunction

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

ἤκουσαν

heard

Aor Act Indic 3 Pl · ἀκούω

main verb (reception of report)

→ *ingressive aorist (came to hear)*

ἀκούω: 'hear / be told'; the western tribes receive a report of the altar's construction.

οἱ

the

Nominative

article

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

υἱοὶ

sons

Nominative

subject

υἱός: οἱ υἱοὶ Ἰσραὴλ, the western tribes.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

Ισραηλ: indeclinable.

λεγόντων

saying

Pres Act Part Gen Masc Pl · λέγω

genitive participle (impersonal: 'people saying' / report-introducer)

→ *imperfective present participle (the ongoing report)*

λέγω: the genitive plural participle λεγόντων is used impersonally ('men saying / it being said'), a Hebraizing way of introducing reported speech without a named subject (cf. מֵאֵין).

ἰδοὺ

behold

presentative particle (attention-marker)

ἰδοὺ: 'behold / look'; renders הִנֵּה; a presentative interjection heightening the alarm of the report.

ὠκοδόμησαν

have built

Aor Act Indic 3 Pl · οἰκοδομέω

main verb of the reported speech

→ *constative aorist (reported completed act)*

οἰκοδομέω: 'build'; the reported fact of the altar's construction.

οἱ

the

Nominative

article

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

υἱοὶ

sons

Nominative

subject of the reported speech (first member)

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

Γαδ

Gad

genitive of relationship (indeclinable)

Γαδ: indeclinable.

καὶ

and

coordinate 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.

υἱοὶ

sons

Nominative

subject (second member)

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

Ρουβην

Reuben

genitive of relationship (indeclinable)

Ρουβην: indeclinable.

καὶ

and

coordinate conjunction

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

τὸ

the

Nominative

article (with ἥμισυ)

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

ἥμισυ

half

Nominative

subject (third member)

ἥμισυς: 'half.'

φυλῆς

of tribe

Genitive

partitive genitive

φυλή: 'tribe.'

Μανασση

of Manasseh

genitive of relationship (indeclinable)

Μανασση: indeclinable.

βωμόν

altar

Accusative

direct object of ὡκοδόμησαν (reported)

βωμός: the disputed altar; the report's use of βωμός (not θυσιαστήριον) carries the suspicion of an illegitimate cult-site.

ἐφ'

on

preposition + genitive (location, elided before vowel)

ἐπί (ἐφ' before rough breathing): 'on / at'; locating the altar on the borders.

ὁρίων

borders

Genitive

genitive object of ἐφ'

ὄριον (pl. ὅρια): 'boundary / border / region'; renders לבב; the altar stood on the frontier-region of Canaan, a liminal and so contested location.

γῆς

of land

Genitive

genitive of relationship (the borders of the land)

γῆ: 'land'; the borders 'of the land of Canaan.'

Χανααν

of Canaan

genitive of apposition (indeclinable)

Χανααν: indeclinable.

ἐπὶ

at

preposition + genitive (location)

ἐπί + gen.: 'at / by'; further specifying the location.

τοῦ

the

Genitive

article (with indeclinable Γαλααδ)

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

Γαλααδ

Gilead

genitive object of ἐπὶ (indeclinable, with article)

Γαλααδ: indeclinable; the article τοῦ supplies the case-marking for the indeclinable name; here a frontier locale 'at the Gilead of the Jordan.'

τοῦ

the

Genitive

article

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

Ιορδάνου

of the Jordan

Genitive

genitive of relationship

Ιορδάνης: the Jordan.

ἐν

on

preposition + dative (location)

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

τῷ

the

Dative

article (substantivizing πέραν)

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

πέραν

side

improper preposition / adverb (substantivized: 'the side')

πέραν: 'side / region across'; ἐν τῷ πέραν υἱῶν Ισραηλ, 'on the side belonging to the sons of Israel,' i.e. the Canaan (western) side — the very point of offense, since a second altar there rivals the LORD's altar.

υἱῶν

of the sons

Genitive

genitive of possession (whose side)

υἱός: 'sons of Israel,' the western tribes whose territory the altar borders.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

Ισραηλ: indeclinable.

12 καὶ συνηθροίσθησαν πάντες οἱ υἱοὶ Ἰσραὴλ εἰς Σηλὼ ὥστε ἀναβάντες ἐκπολεμῆσαι αὐτούς

And all the sons of Israel gathered together at Shiloh, to go up and make war against them.

Escalation: muster for civil war (response to the report)

καὶ συνηθροίσθησαν

The whole assembly gathers at Shiloh (the sanctuary site) with the explicit purpose ὥστε ... ἐκπολεμῆσαι ('so as to make war'). The mustering against fellow Israelites marks the height of the crisis; the participle ἀναβάντες ('having gone up') is the standard idiom for marching out to battle.

καὶ

and

narrative conjunction

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

συνηθροίσθησαν

gathered together

Aor Pass Indic 3 Pl · συναθροίζω

main verb (assembling for war)

→ *ingressive aorist (came together)*

συναθροίζω: 'gather together / assemble'; the συν- prefix stresses the convening of the whole nation; renders $\text{גָּבַר} / \text{לָבַד}$; the passive denotes the people being mustered as one body.

πάντες

all

Nominative

attributive adjective (with υἱοί)

πᾶς: 'all'; the totality of the western tribes assembles — a full national muster.

οἱ

the

Nominative

article

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

υἱοὶ

sons

Nominative

subject

υἱός: οἱ υἱοὶ Ἰσραὴλ, the western tribes.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable)

Ἰσραὴλ: indeclinable.

εἰς

at / to

preposition + accusative (place of assembly)

εἰς: 'to / at'; the gathering-point is Shiloh, the site of the tent of meeting.

Σηλὼ

Shiloh

accusative object of εἰς (indeclinable place-name)

Σηλὼ: indeclinable; that the war-council convenes at the sanctuary underscores that the issue is cultic — the integrity of the worship of the LORD.

ὥστε

so as to

conjunction (introducing infinitive of purpose/result)

ὥστε: 'so that / so as to'; with the infinitive ἐκπολεμῆσαι it expresses the intended purpose of the assembly: war.

ἀναβάντες

having gone up

Aor Act Part Nom Masc Pl · ἀναβαίνω

circumstantial participle (attendant on ἐκπολεμῆσαι)

→ coincident aorist participle (marching up to battle)

ἀναβαίνω: 'go up / ascend'; renders הָלַךְ; the idiom 'go up against' is standard military language for advancing to attack (cf. v. 33).

ἐκπολεμῆσαι

to make war

Aor Act Inf · ἐκπολεμέω

infinitive of purpose (with ὥστε)

→ ingressive aorist infinitive (to launch war)

ἐκπολεμέω: 'make war upon / wage war against'; the ἐκ- intensifies; renders מִלְחָמָה / מִלְחָמָה; the prospect of inter-tribal war is the gravest threat to Israel's covenant unity.

αὐτούς

them

Accusative

direct object of ἐκπολεμῆσαι

αὐτός: the eastern tribes, now the object of the threatened war.

13 καὶ ἀπέστειλαν οἱ υἱοὶ Ἰσραὴλ πρὸς τοὺς υἱοὺς Ρουβὴν καὶ πρὸς τοὺς υἱοὺς Γαδ καὶ πρὸς τὸ ἥμισυ φυλῆς Μανασσῆ εἰς γῆν Γαλααδ τὸν τε Φινεες υἱὸν Ελεάζαρ υἱοῦ Ἀαρὼν τοῦ ἀρχιερέως

And the sons of Israel sent to the sons of Reuben and to the sons of Gad and to the half-tribe of Manasseh, into the land of Gilead, Phinehas son of Eleazar son of Aaron the high priest,

De-escalation: a delegation is sent before war (sequential)

καὶ ἀπέστειλαν

Before fighting, Israel sends an embassy — wisely seeking explanation. The chosen envoy is Phinehas son of Eleazar son of Aaron the high priest, whose priestly lineage and zeal at Peor (Num 25) make him uniquely fitted to address an alleged cultic apostasy; the τε ... καί construction links his name to the ten chiefs of v. 14.

καὶ
and

narrative conjunction

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

ἀπέστειλαν
sent

Aor Act Indic 3 Pl · ἀποστέλλω

main verb (dispatch of delegation)

→ *constative aorist (act of sending)*

ἀποστέλλω: 'send / dispatch (with a commission)'; renders Πῶς; the choice to send envoys rather than march immediately shows restraint and due process before war.

οἱ
the

Nominative

article

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

υἱοὶ
sons

Nominative

subject

υἱός: οἱ υἱοὶ Ἰσραὴλ, the western tribes.

Ἰσραὴλ
of Israel

genitive of relationship (indeclinable)

Ἰσραὴλ: indeclinable.

πρὸς
to

preposition + accusative (direction toward recipients)

πρὸς + acc.: 'to / toward'; marking the recipients of the embassy.

τοὺς
the

Accusative

article

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

υἱοὺς
sons

Accusative

accusative object of πρὸς (first member)

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

Ρουβὴν
Reuben

genitive of relationship (indeclinable)

Ρουβὴν: indeclinable.

καὶ
and

coordinate conjunction

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

πρὸς
to

preposition + accusative

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

τοὺς
the

Accusative

article

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

υἱοὺς
sons

Accusative

accusative object of πρὸς (second member)

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

Γαδ
Gad

genitive of relationship (indeclinable)

Γαδ: indeclinable.

καὶ
and

coordinate conjunction

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

πρὸς
to

preposition + accusative

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

τὸ

the

Accusative

article (with ἡμῖς)

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

ἡμῖς

half

Accusative

accusative object of πρὸς (third member)

ἡμῖς: 'half'; the eastern half-tribe of Manasseh.

φυλῆς

of tribe

Genitive

partitive genitive

φυλή: 'tribe!'

Μανασσῆ

of Manasseh

genitive of relationship (indeclinable)

Μανασσῆ: indeclinable.

εἰς

into

preposition + accusative (destination of embassy)

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

γῆν

land

Accusative

accusative object of εἰς

γῆ: 'land'; the delegation travels to Transjordan Gilead.

Γαλααδ

Gilead

genitive of apposition (indeclinable)

Γαλααδ: indeclinable.

τόν

the

Accusative

article (with the object Φινεες)

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

τε

and

enclitic connective (τε ... καί construction)

τε: enclitic 'and / both'; here linking the sending of Phinehas to the ten chiefs of v. 14 (τόν τε Φινεες ... καὶ δέκα τῶν ἀρχόντων).

Φινεες

Phinehas

accusative object of ἀπέστειλαν (indeclinable, the dispatched envoy)

Φινεες: transliteration of Hebrew פִּנְחָס; indeclinable; the priest who turned away wrath at Peor (Num 25:7–13) and received a covenant of perpetual priesthood — uniquely qualified to confront an alleged apostasy.

υἱόν

son

Accusative

accusative in apposition to Φινεες

υἱός: 'son!'; introducing Phinehas' genealogy.

Ελεαζαρ

of Eleazar

genitive of relationship (indeclinable: 'son of Eleazar')

Ελεαζαρ: transliteration of Hebrew אֵלֶעָזָר; indeclinable; Eleazar, son of Aaron, succeeded his father as high priest (Num 20:25–28).

υἱοῦ

son

Genitive

genitive in apposition (Eleazar son of Aaron)

υἱός: the genitive υἱοῦ continues the genealogy back to Aaron.

Ααρων

of Aaron

genitive of relationship (indeclinable)

Ααρων: transliteration of Hebrew אַהֲרֹן; indeclinable; the first high priest, founder of the priestly line.

τοῦ

the

Genitive

article (with appositive ἀρχιερέως)

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

ἀρχιερέως

high priest

Genitive

genitive in apposition to Ααρων

ἀρχιερεύς: 'high priest / chief priest'; renders לֹדֶגֶךָ הַכֹּהֵן; the title attaches the embassy to the highest cultic authority, underscoring that the matter is one of legitimate worship.

14 καὶ δέκα τῶν ἀρχόντων μετ' αὐτοῦ ἄρχων εἷς ἀπὸ οἴκου πατριᾶς ἀπὸ πασῶν φυλῶν Ἰσραηλ ἄρχοντες οἴκων πατριῶν εἰσιν χιλίαρχοι Ἰσραηλ

and ten of the chiefs with him, one chief from an ancestral house, from all the tribes of Israel; they are the heads of ancestral houses, the commanders of thousands of Israel.

Composition of the delegation (appositional elaboration)

καὶ δέκα τῶν ἀρχόντων

The embassy is broadened to a representative council: ten chiefs, one per tribe (ἄρχων εἷς ἀπὸ οἴκου πατριᾶς), drawn from all the tribes of Israel. The closing clause identifies them as heads of ancestral houses and χιλίαρχοι ('commanders of thousands'), lending the delegation full corporate and military authority.

καὶ
and

coordinate conjunction (τε ... καί)

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

δέκα
ten

indeclinable numeral (with ἀρχόντων)

δέκα: 'ten'; indeclinable cardinal numeral; ten chiefs accompany Phinehas, one for each of the western tribes (counting the two halves of Joseph/Manasseh together as appropriate).

τῶν
of the

Genitive

article (partitive)

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

ἀρχόντων
chiefs / rulers

Genitive

partitive genitive (ten of the rulers)

ἄρχων: 'ruler / chief / leader'; renders שׂרָר / נִשְׁרָר; the tribal princes who, with Phinehas, form the official delegation.

μετ'
with

preposition + genitive (accompaniment, elided)

μετά + gen.: 'with'; the chiefs accompany Phinehas.

αὐτοῦ
him

Genitive

genitive object of μετ' (Phinehas)

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

ἄρχων
chief

Nominative

nominative (distributive apposition: 'one chief each')

ἄρχων: here distributively, ἄρχων εἷς ('one ruler each') from each ancestral house, a Hebraizing distributive (תָּרִיץ שָׂרָר).

εἷς
one

Nominative

numeral adjective (distributive: 'one each')

εἷς, μία, ἓν: 'one'; with ἀρχων it marks the one-per-tribe representation.

ἀπὸ

from

preposition + genitive (source/origin)

ἀπό: 'from'; each chief is drawn from an ancestral house.

οἴκου

house

Genitive

genitive object of ἀπό

οἶκος: 'house / household'; οἶκος πατριάς ('ancestral house') renders בֵּית אָבִי, the basic kinship unit of the tribe.

πατριάς

of family / ancestry

Genitive

genitive of definition (ancestral house)

πατριά: 'lineage / clan / paternal house'; renders הַבֵּית / אָבִי; defines the unit each chief heads.

ἀπὸ

from

preposition + genitive (source)

ἀπό: 'from'; the chiefs come from all the tribes.

πασῶν

all

Genitive

attributive adjective (with φυλῶν)

πᾶς: 'all'; the representation is comprehensive, spanning all the western tribes.

φυλῶν

tribes

Genitive

genitive object of ἀπό

φυλή: 'tribe'; the delegation embodies the whole confederation.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

Ισραηλ: indeclinable.

ἄρχοντες

chiefs

Nominative

predicate nominative (identifying the chiefs)

ἄρχων: 'ruler / head'; the explanatory clause defines the envoys' status.

οἴκων

of houses

Genitive

genitive of relationship (heads of houses)

οἶκος: 'house'; ἄρχοντες οἴκων πατριῶν, 'heads of ancestral houses.'

πατριῶν

of families

Genitive

genitive of definition

πατριά: 'ancestral line'; defining the houses they head.

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

copula (identifying clause)

→ **stative present (their standing office)**

εἰμί: 'be'; the present εἰσιν identifies the chiefs' permanent office and rank.

χιλίαρχοι

commanders of thousands

Nominative

predicate nominative (in apposition to ἄρχοντες)

χιλίαρχος: 'commander of a thousand / chiliarch'; renders שָׂר אֶלְפִי / שָׂר אֶלְפִי; the military-administrative leaders of the tribal levies, giving the embassy authority to bind the nation.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

Ισραηλ: indeclinable.

15 καὶ παρεγένοντο πρὸς τοὺς υἱοὺς Γαδ καὶ πρὸς τοὺς υἱοὺς Ρουβην καὶ πρὸς τοὺς ἡμίσεις φυλῆς
Μανασση εἰς γῆν Γαλααδ καὶ ἐλάλησαν πρὸς αὐτοὺς λέγοντες

And they came to the sons of Gad and to the sons of Reuben and to the half-tribe of Manasseh, into the land of Gilead, and they spoke to them, saying,

Arrival of the delegation and opening of speech (sequential) καὶ παρεγένοντο

The envoys arrive (παρεγένοντο) and address the eastern tribes; the participle λέγοντες ('saying') introduces the formal accusation of vv. 16–20. The verse is transitional, setting the stage for the delegation's charge.

καὶ

and

narrative conjunction

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

παρεγένοντο

they came

Aor Mid Indic 3 Pl · παραγίνομαι

main verb (arrival)

→ *constative aorist (completed arrival)*

παραγίνομαι: 'arrive / come / be present'; deponent; the envoys reach the eastern tribes in Gilead.

πρὸς

to

preposition + accusative

πρὸς + acc.: 'to / toward.'

τοὺς

the

Accusative

article

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

υἱοὺς

sons

Accusative

accusative object of πρὸς (first member)

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

Γαδ

Gad

genitive of relationship (indeclinable)

Γαδ: indeclinable.

καὶ

and

coordinate conjunction

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

πρὸς

to

preposition + accusative

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

τοὺς

the

Accusative

article

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

υἱοὺς

sons

Accusative

accusative object of πρὸς (second member)

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

Ρουβην

Reuben

genitive of relationship (indeclinable)

Ρουβην: indeclinable.

καὶ

and

coordinate conjunction

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

πρὸς

to

preposition + accusative

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

τοὺς

the

Accusative

article

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

ἡμίσεις

halves

Accusative

substantivized adjective (object of πρὸς, third member)

ἡμίς (masc. pl. ἡμίσεις): 'half'; the plural form here treats the half-tribe's members collectively, 'the half-portion of the tribe of Manasseh.'

φυλῆς

of tribe

Genitive

partitive genitive

φυλή: 'tribe.'

Μανασση

of Manasseh

genitive of relationship (indeclinable)

Μανασση: indeclinable.

εἰς

into

preposition + accusative (destination)

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

γῆν

land

Accusative

accusative object of εἰς

γῆ: 'land'; Gilead, the destination.

Γαλααδ

Gilead

genitive of apposition (indeclinable)

Γαλααδ: indeclinable.

καὶ

and

narrative conjunction

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

ἐλάλησαν

spoke

Aor Act Indic 3 Pl · λαλέω

main verb (speech-introduction)

→ constative aorist (act of addressing)

λαλέω: 'speak / address'; renders רָצַד; introduces the formal address.

πρὸς

to

preposition + accusative (addressees)

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

αὐτοὺς

them

Accusative

accusative object of πρὸς

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

λέγοντες

saying

Pres Act Part Nom Masc Pl · λέγω

participle of speech (introducing direct discourse)

→ imperfective present participle
(Hebraizing λέγοντες = יֹאמְרֵם)

λέγω: the participle λέγοντες ('saying') is the LXX equivalent of Hebrew יֹאמְרֵם, introducing the verbatim words of the delegation's charge.

16 τάδε λέγει πᾶσα ἡ συναγωγὴ κυρίου τίς ἡ πλημμέλεια αὕτη ἦν ἐπλημμελήσατε ἐναντίον τοῦ θεοῦ
Ισραὴλ ἀποστραφῆναι σήμερον ἀπὸ κυρίου οἰκοδομήσαντες ὑμῖν ἑαυτοῖς βωμὸν ἀποστάτας ὑμᾶς
γενέσθαι ἀπὸ κυρίου

Thus says the whole congregation of the LORD: 'What is this trespass that you have committed before the God of Israel, to turn away today from the LORD by building yourselves an altar, so as to become apostates from the LORD?'

Formal accusation: the charge of apostasy (prophetic messenger-formula)

τάδε λέγει πᾶσα ἡ συναγωγὴ κυρίου

The charge opens with the messenger-formula τάδε λέγει ('thus says'), here spoken not by a prophet but by πᾶσα ἡ συναγωγὴ κυρίου ('the whole congregation of the LORD') — investing the accusation with the authority of the assembled covenant people. The rhetorical question τίς ἡ πλημμέλεια αὕτη interprets the altar as a πλημμέλεια ('trespass') and an act of apostasy (ἀποστάτας ... γενέσθαι ἀπὸ κυρίου).

τάδε

thus

Accusative

demonstrative pronoun (object of λέγει: content of the message)

ὅδε, ἥδε, τόδε: 'this / these things'; τάδε λέγει renders רַחֵם / רַחֵם, the prophetic messenger-formula, here lent to the congregation's collective verdict.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of messenger-formula

→ *gnomic/performative present (authoritative pronouncement)*

λέγω: the present λέγει in the formula gives the pronouncement standing immediacy and authority.

πᾶσα

all / whole

Nominative

attributive adjective (with συναγωγή)

πᾶς: 'all / whole'; πᾶσα ἡ συναγωγή stresses that the entire assembly stands behind the accusation.

ἡ

the

Nominative

article

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

συναγωγή

congregation

Nominative

subject of λέγει

συναγωγή: 'assembly / congregation / gathering'; renders לְקָהָל / לְקָהָל; the covenant community as a corporate body; συναγωγή κυρίου is the LORD's own assembly, whose unity the altar threatens.

κυρίου

of the LORD

Genitive

genitive of relationship (whose congregation)

κύριος: rendering of the Tetragrammaton; the congregation belongs to the LORD.

τίς

what

Nominative

interrogative pronoun (subject of the question)

τίς: interrogative 'who? what?'; introduces the indignant rhetorical question.

ἡ

the

Nominative

article

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

πλημέλεια

trespass

Nominative

predicate nominative (what the trespass is)

πλημέλεια: 'fault / trespass / offense'; renders לַעֲוֹן, the technical term for sacrilegious unfaithfulness against the LORD; the word frames the altar as a covenant-violation (cf. the cognate verb ἐπλημελήσατε).

αὕτη

this

Nominative

demonstrative adjective (with πλημέλεια)

οὗτος: 'this'; pointing to the altar-building as the specific offense.

ἣν

which

Accusative

relative pronoun (cognate object of ἐπλημελήσατε)

ὣς: relative pronoun, feminine accusative; the cognate construction πλημέλεια ἣν ἐπλημελήσατε ('trespass which you trespassed') is a Hebraizing figura etymologica.

ἐπλημελήσατε

you committed

Aor Act Indic 2 Pl · πλημμελέω

verb of relative clause (cognate to πλημέλεια)

→ *constative aorist (alleged completed offense)*

πλημμελέω: 'commit a fault / trespass / act faithlessly'; renders לַעֲוֹן; the cognate accusative intensifies the charge of sacrilege.

ἐναντίον

before

preposition + genitive (in the presence/sight of)

ἐναντίον: 'before / in the sight of';
Hebraism rendering יְנִיצָה; the trespass is
committed in the very presence of the God
of Israel.

τοῦ

the

Genitive

article

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

θεοῦ

God

Genitive

genitive object of ἐναντίον

θεός: 'God'; ὁ θεὸς Ἰσραὴλ ('the God of
Israel') is the covenant title underscoring
that the offense is against Israel's own God.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable)

Ἰσραὴλ: indeclinable.

ἀποστραφῆναι

to turn away

Aor Pass Inf · ἀποστρέφω

exegetical infinitive (defining the trespass)

→ constative aorist infinitive (the act of
apostasy)

ἀποστρέφω: 'turn away / turn back /
apostatize'; renders שׁוּב מִצִּיּוֹן; the same
verb that meant 'return home' (v. 4) now
carries the sinister sense of turning away
from the LORD — a pointed verbal irony.

σήμερον

today

temporal adverb

σήμερον: 'today'; emphasizing the
immediacy and present reality of the
alleged apostasy.

ἀπὸ

from

preposition + genitive (separation)

ἀπό: 'from / away from'; ἀποστραφῆναι ἀπὸ
κυρίου, 'to turn away from the LORD.'

κυρίου

the LORD

Genitive

genitive object of ἀπὸ

κύριος: rendering of the Tetragrammaton.

οικοδομήσαντες

having built

Aor Act Part Nom Masc Pl · οἰκοδομέω

circumstantial participle (means: 'by building')

→ coincident aorist participle (the means of
the apostasy)

οἰκοδομέω: 'build'; the participle of means
— the apostasy consists in building the
altar.

ὑμῖν

for yourselves

Dative

dative of advantage (ethical dative)

σύ (dat. pl.): the dative ὑμῖν together with
the reflexive ἑαυτοῖς doubly stresses self-
interest — 'for your own selves,' as opposed
to for the LORD.

ἑαυτοῖς

yourselves

Dative

*reflexive pronoun (dative of advantage, emphatic
with ὑμῖν)*

ἑαυτοῦ: reflexive 'yourselves'; the
pleonastic ὑμῖν ἑαυτοῖς is a Hebraizing
emphatic reflexive (אֲנִי), heightening the
accusation of self-serving cult.

βωμὸν

altar

Accusative

direct object of οἰκοδομήσαντες

βωμός: the disputed altar, again named
with the suspect term rather than
θυσιαστήριον.

ἀποστάτας

apostates

Accusative

predicate accusative (with γενέσθαι: 'to become apostates')

ἀποστάτης: 'rebel / apostate / deserter'; renders הַרֶץ / דָּוִד; the strongest term of covenant treason, casting the altar as outright defection from the LORD.

ὕμᾱς

you

Accusative

accusative subject of the infinitive γενέσθαι

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

γενέσθαι

to become

Aor Mid Inf · γίνομαι

infinitive of result (the outcome of the building)

→ *constative aorist infinitive (result)*

γίνομαι: 'become / come to be'; the result-infinitive frames the altar as making the tribes apostates — the gravest possible construal of their act.

ἀπὸ

from

preposition + genitive (separation)

ἀπό: 'from'; ἀποστάτας ... ἀπὸ κυρίου, apostates 'from the LORD.'

κυρίου

the LORD

Genitive

genitive object of ἀπὸ

κύριος: rendering of the Tetragrammaton.

17 μὴ μικρὸν ἡμῖν τὸ ἀμάρτημα Φογῶρ ὅτι οὐκ ἔκαθαρίσθημεν ἀπ' αὐτοῦ ἕως τῆς ἡμέρας ταύτης καὶ ἐγενήθη πληγὴ ἐν τῇ συναγωγῇ κυρίου

Is the sin of Peor too small for us, from which we have not been cleansed to this day, though a plague came upon the congregation of the LORD?

Precedent 1: the sin of Peor (rhetorical question expecting 'no') μὴ μικρὸν ἡμῖν τὸ ἀμάρτημα Φογῶρ

The delegation invokes the first historical precedent of corporate guilt: the apostasy at Peor (Num 25). The interrogative μὴ expects the answer 'no' — the sin of Peor was not 'small'; its defilement lingers (οὐκ ἔκαθαρίσθημεν) and brought a plague (πληγὴ) on the whole congregation. The logic: a second cultic offense risks renewed corporate judgment.

μή

not

interrogative particle (expecting negative answer)

μή: here introducing a rhetorical question that expects the answer 'no' — 'surely the sin of Peor is not too small for us?'

μικρόν

small

Nominative

predicate adjective (with implied 'is')

μικρός: 'small / little / trivial'; renders טעם; the rhetorical point: the past sin was anything but trivial, and so neither is the present danger.

ἡμῖν

for us

Dative

dative of reference ('too small for us')

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

τὸ

the

Nominative

article

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

ἁμάρτημα

sin

Nominative

subject (with implied copula)

ἁμάρτημα: 'sin / sinful deed'; renders חטאת /; the concrete act of sin, here the idolatry and immorality at Baal-Peor.

Φογωρ

of Peor

genitive of relationship (indeclinable place-name)

Φογωρ: transliteration of Hebrew פְּעוֹר (Peor); indeclinable; the place of the apostasy with Baal of Peor (Num 25), where 24,000 died in a plague — the paradigmatic instance of corporate punishment for cultic sin, and the very episode in which Phinehas distinguished himself.

ὅτι

that / from which

conjunction (here relative-causal: 'in that / from which')

ὅτι: 'that / because'; here loosely connecting the relative-causal clause explaining the lingering defilement of Peor.

οὐκ

not

negative particle

οὐ: objective negation.

ἐκαθαρίσθημεν

we have been cleansed

Aor Pass Indic 1 Pl · καθαρίζω

main verb of subordinate clause (negated)

→ constative aorist (no purification has occurred)

καθαρίζω: 'cleanse / purify'; renders כִּטְּא; the cultic language of purification; the claim that they are not yet cleansed of Peor's guilt makes the corporate defilement an ongoing reality.

ἀπ'

from

preposition + genitive (separation, elided)

ἀπό: 'from'; cleansed 'from it' (the sin).

αὐτοῦ

it

Genitive

genitive object of ἀπ' (the sin of Peor)

αὐτός: referring back to τὸ ἁμάρτημα.

ἕως

until

preposition + genitive (temporal terminus)

ἕως: 'until / up to.'

τῆς

the

Genitive

article

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

ἡμέρας

day

Genitive

genitive object of ἕως

ἡμέρα: 'day'; ἕως τῆς ἡμέρας ταύτης ('to this day') stresses the persistence of the defilement.

ταύτης

this

Genitive

demonstrative adjective (with ἡμέρας)

οὗτος: 'this.'

καὶ

and

coordinate conjunction (concessive: 'and yet / though')

καί: here with concessive force, 'and (yet) a plague came.'

ἐγενήθη

came

Aor Pass Indic 3 Sg · γίνομαι

main verb (the resulting plague)

→ constative aorist (the plague's occurrence)

γίνομαι: 'become / happen / come about'; the passive ἐγενήθη ('there came to be') narrates the outbreak of the plague as a divine visitation.

πληγὴ

plague

Nominative

subject of ἐγενήθη

πληγὴ: 'plague / blow / stroke'; renders 𐤓𐤁𐤍; the deadly plague at Peor (Num 25:8–9), proof that cultic sin brings corporate judgment.

ἐν

upon / in

preposition + dative (location/sphere)

ἐν + dat.: 'in / among'; the plague fell within the congregation.

τῇ

the

Dative

article

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

συναγωγῇ

congregation

Dative

dative of place/sphere (where the plague struck)

συναγωγῇ: 'congregation / assembly'; the whole community suffered for the sin of some — the principle of corporate solidarity in guilt.

κυρίου

of the LORD

Genitive

genitive of relationship (whose congregation)

κύριος: rendering of the Tetragrammaton; the congregation belongs to the LORD, whose holiness the sin offended.

18 καὶ ὑμεῖς ἀποστραφήσεσθε σήμερον ἀπὸ κυρίου καὶ ἔσται ἐὰν ἀποστῇτε σήμερον ἀπὸ κυρίου καὶ αὖριον ἐπὶ πάντα Ἰσραὴλ ἔσται ἡ ὀργή

And will you yourselves turn away today from the LORD? And it will be, if you revolt today from the LORD, that tomorrow the wrath will be upon all Israel.

Application of the precedent: the threat of corporate wrath καὶ ὑμεῖς ἀποστραφήσεσθε

The delegation applies the Peor logic directly: the emphatic ὑμεῖς ('you yourselves') makes the eastern tribes the new Peor-generation. A conditional (ἐὰν ἀποστῇτε ... ἔσται ἡ ὀργή) warns that their revolt 'today' will draw wrath on all Israel 'tomorrow' — the temporal pair σήμερον/αὖριον dramatizing the swift spread of corporate guilt.

καὶ
and

narrative/connective conjunction

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

ὑμεῖς
you

Nominative

subject (emphatic pronoun)

σύ (pl.): the emphatic ὑμεῖς identifies the eastern tribes as repeating the very sin of the Peor generation.

ἀποστραφήσεσθε
you will turn away

Fut Pass Indic 2 Pl · ἀποστρέφω

main verb (rhetorical question / accusation)

→ predictive/deliberative future (an apostasy in the making)

ἀποστρέφω: 'turn away / apostatize'; the future here functions as an indignant question or accusation — 'are you turning away today?'; the same verb of vv. 16, 23, 29.

σήμερον
today

temporal adverb

σήμερον: 'today'; paired with αὖριον below to dramatize the swift consequence.

ἀπὸ

from

preposition + genitive (separation)

ἀπό: 'from.'

κυρίου

the LORD

Genitive

genitive object of ἀπὸ

κύριος; rendering of the Tetragrammaton.

καὶ

and

coordinate conjunction (introducing the apodosis-formula)

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

ἔσται

it will be

Fut Mid Indic 3 Sg · εἰμί

main verb (καὶ ἔσται formula introducing the consequence)

→ predictive future (the certain consequence)

εἰμί: 'be'; the formula καὶ ἔσται renders Hebrew הָיָה, a standard apodosis-introducer for conditional/future statements.

ἐάν

if

conditional conjunction (introducing protasis + subjunctive)

ἐάν: 'if'; with the subjunctive ἀποστήτε, forming a future-more-vivid condition.

ἀποστήτε

you revolt

Aor Act Subj 2 Pl · ἀφίστημι

verb of the protasis (conditional subjunctive)

→ ingressive aorist subjunctive (should you revolt)

ἀφίστημι: 'withdraw / revolt / fall away'; renders ἴσ / ἴשׁ; the intransitive aorist denotes the act of apostatizing; near-synonym of ἀποστρέφω here.

σήμερον

today

temporal adverb

σήμερον: 'today.'

ἀπὸ

from

preposition + genitive (separation)

ἀπό: 'from.'

κυρίου

the LORD

Genitive

genitive object of ἀπὸ

κύριος; rendering of the Tetragrammaton.

καὶ

then

apodotic conjunction (introducing the result of the condition)

καί: here apodotic ('then'), introducing the consequence after the conditional clause — a Hebraizing construction.

αὔριον

tomorrow

temporal adverb

αὔριον: 'tomorrow / the next day'; renders ἄרִיב; the σήμερον/αὔριον pairing stresses how swiftly one group's sin becomes the whole nation's judgment.

ἐπὶ

upon

preposition + accusative (object of wrath)

ἐπί + acc.: 'upon / against'; the wrath falls upon all Israel.

πάντα

all

Accusative

attributive adjective (with Ἰσραηλ)

παῖς: 'all'; the corporate scope — the whole nation suffers for the part.

Ἰσραηλ

Israel

object of ἐπὶ (indeclinable)

Ἰσραηλ: indeclinable; the whole covenant nation as the object of the threatened wrath.

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb of the apodosis

→ *predictive future (certain outcome)*

εἰμί: 'be'; the wrath 'will be' upon all Israel — the predicted divine response.

ἡ

the

Nominative

article

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

ὀργή

wrath

Nominative

subject of ἔσται

ὀργή: 'wrath / anger'; renders רָצַח / יָרַח; the divine wrath that corporate sin provokes — as at Peor, so now feared again.

19 καὶ νῦν εἰ μικρὰ ὑμῖν ἡ γῆ τῆς κατασχέσεως ὑμῶν διάβητε εἰς τὴν γῆν τῆς κατασχέσεως κυρίου οὗ κατασκηνοῖ ἐκεῖ ἡ σκηνὴ κυρίου καὶ κατακληρονομήσατε ἐν ἡμῖν καὶ μὴ ἀποστάται ἀπὸ θεοῦ γενήθητε καὶ μὴ ἀπόστητε ἀπὸ κυρίου διὰ τὸ οἰκοδομῆσαι ὑμᾶς βωμὸν ἔξω τοῦ θυσιαστηρίου κυρίου τοῦ θεοῦ ἡμῶν

And now, if the land of your possession is unclean, cross over into the land of the LORD's possession, where the tent of the LORD dwells, and take an inheritance among us; only do not become apostates from God, and do not revolt from the LORD by building yourselves an altar besides the altar of the LORD our God.

Generous remedy and renewed prohibition καὶ νῦν εἰ μικρὰ ὑμῖν ἡ γῆ

καὶ νῦν ('and now') turns from threat to offer: if their land is somehow unclean/insufficient (μικρά), let them cross over and share the western tribes' inheritance rather than build a rival altar. The double prohibition μὴ ... γενήθητε / μὴ ἀπόστητε with the explanatory διὰ τὸ οἰκοδομῆσαι names the offense precisely: an altar ἔξω ('outside / besides') the one legitimate θυσιαστήριον κυρίου.

καὶ

and

connective conjunction

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

νῦν

now

temporal adverb (transition to the offer)

νῦν: 'now'; καὶ νῦν marks the rhetorical pivot from accusation to remedy.

εἰ

if

conditional conjunction (real condition)

εἰ: 'if'; introducing a first-class condition assumed for argument's sake.

μικρὰ

small / unclean

Nominative

predicate adjective (with γῆ)

μικρός: 'small / scant'; here the sense is that the land is inadequate or (in the parallel Hebrew, רַחֲמָץ) ritually unclean — either way, an insufficient reason to build a rival altar; the LXX μικρά frames it as 'too little'.

ὕμῖν

for you

Dative

dative of reference

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

ἡ

the

Nominative

article

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

γῆ

land

Nominative

subject of the conditional clause

γῆ: 'land'; the eastern tribes' Transjordan territory.

τῆς

the

Genitive

article

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

κατασχέσεως

of possession

Genitive

genitive of definition

κατάσχεσις: 'possession / holding'; the allotted inheritance.

ὕμῶν

your

Genitive

genitive of possession

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

διάβητε

cross over

Aor Act Impv 2 Pl · διαβαίνω

main verb (imperative of the offer)

→ *ingressive aorist imperative (come across)*

διαβαίνω: 'cross over / pass through'; renders בָּרַךְ; the invitation to cross the Jordan and share the western inheritance offers a generous alternative to a rival altar.

εἰς

into

preposition + accusative (destination)

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.

γῆν

land

Accusative

accusative object of εἰς

γῆ: 'land'; the western land is called 'the land of the LORD's possession' because the tent of the LORD dwells there.

τῆς

the

Genitive

article

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

κατασχέσεως

of possession

Genitive

genitive of definition

κατάσχεσις: 'possession'; here the LORD's own possession — the land where his sanctuary stands.

κυρίου

of the LORD

Genitive

genitive of possession (whose land)

κύριος: rendering of the Tetragrammaton; the western land is the LORD's by virtue of his dwelling there.

οὗ

where

relative adverb of place ('where')

οὗ: relative adverb 'where' (the genitive of ὅς used adverbially of place); indeclinable in this function.

κατασκηνοῖ

dwells

Pres Act Indic 3 Sg · κατασκηνώ

verb of relative clause (the tent's dwelling)

→ *stative/customary present (the abiding presence)*

κατασκηνώ: 'pitch a tent / encamp / dwell'; renders יָכַשׁ; cognate with σκηνή ('tent'); the verb of the LORD's tabernacling presence — the theological heart of the one-sanctuary argument.

ἐκεῖ

there

adverb of place (resumptive with οὗ)

ἐκεῖ: 'there'; the resumptive 'there' after the relative οὗ is a Hebraism (םשׁ ... רשׁא).

ἡ

the

Nominative

article

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

σκηνή

tent

Nominative

subject of κατασκηνοῖ

σκηνή: 'tent / tabernacle'; renders / יָכַשׁ לְהֵא; the tent of meeting at Shiloh, the one legitimate place of the LORD's presence and sacrifice.

κυρίου

of the LORD

Genitive

genitive of possession (whose tent)

κύριος: rendering of the Tetragrammaton.

καὶ

and

coordinate conjunction

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

κατακληρονομήσατε

take an inheritance

Aor Act Impv 2 Pl · κατακληρονομέω

main verb (imperative continuing the offer)

→ *ingressive aorist imperative (receive a holding)*

κατακληρονομέω: 'take possession / inherit'; renders לְהֵא; the offer is that the eastern tribes may receive a share of land 'among us' (the western tribes) rather than maintain a separate cult.

ἐν

among

preposition + dative (sphere)

ἐν + dat.: 'among / in the midst of.'

הָמִיִּן

us

Dative

dative object of ἐν (among the western tribes)

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

καὶ

and

coordinate conjunction (introducing prohibition)

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

μή

not

negative particle (prohibition with imperative)

μή: the negative of prohibition with the imperative γενήθητε.

ἀποστάται

apostates

Nominative

predicate nominative (with γενήθητε)

ἀποστάτης: 'rebel / apostate'; the same charge-word as v. 16, here in prohibition: do not become such.

ἀπὸ

from

preposition + genitive (separation)

ἀπό: 'from.'

θεοῦ

God

Genitive

genitive object of ἀπὸ

θεός: 'God'; ἀποστάται ἀπὸ θεοῦ, apostates from God.

γενήθητε

become

Aor Pass Impv 2 Pl · γίνομαι

main verb (prohibition: 'do not become')

→ *ingressive aorist imperative (negated)*

γίνομαι: 'become'; the prohibitive imperative warns against becoming apostates.

καὶ

and

coordinate conjunction (second prohibition)

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

μή

not

negative particle (prohibition)

μή: prohibitive negative.

ἀπόστητε

revolt

Aor Act Subj 2 Pl · ἀφίστημι

prohibitive subjunctive (μή + aorist subjunctive)

→ *ingressive aorist subjunctive (negated: do not fall away)*

ἀφίστημι: 'withdraw / revolt / fall away'; μή ἀπόστητε is a prohibitive subjunctive, 'do not revolt.'

ἀπὸ

from

preposition + genitive (separation)

ἀπό: 'from.'

κυρίου

the LORD

Genitive

genitive object of ἀπὸ

κύριος: rendering of the Tetragrammaton.

διὰ

by / because of

preposition + accusative (cause, with articular infinitive)

διὰ + acc.: 'because of / by reason of'; with the articular infinitive τὸ οἰκοδομῆσαι it gives the ground of the alleged revolt.

τὸ

the

Accusative

article (with articular infinitive)

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

οἰκοδομῆσαι

to build

Aor Act Inf · οἰκοδομέω

articular infinitive (causal: 'by building')

→ **constative aorist infinitive (the act of building)**

οικοδομέω: 'build'; the articular infinitive names the offense: building a rival altar.

ὕμᾱς

you

Accusative

accusative subject of the infinitive

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

βωμὸν

altar

Accusative

direct object of οἰκοδομῆσαι

βωμός: the disputed/illegitimate altar — set in pointed contrast with the legitimate θυσιαστήριον that immediately follows.

ἔξω

besides / outside

improper preposition + genitive ('apart from / besides')

ἔξω: 'outside / besides / apart from'; with the genitive τοῦ θυσιαστηρίου it means 'besides / in addition to' the one legitimate altar — the very heart of the offense: a second altar beside the LORD's.

τοῦ

the

Genitive

article

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

θυσιαστηρίου

altar

Genitive

genitive object of ἔξω

θυσιαστήριον: 'altar (of sacrifice)'; renders תִּזְבֹּחַ; in this chapter the LXX reserves θυσιαστήριον for the one legitimate altar of the LORD, in deliberate contrast with βωμός (the suspect altar) — the lexical distinction encodes the theology of a single sanctioned place of sacrifice.

κυρίου

of the LORD

Genitive

genitive of possession (whose altar)

κύριος: rendering of the Tetragrammaton.

τοῦ

the

Genitive

article (with appositive θεοῦ)

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

θεός: κυρίου τοῦ θεοῦ ἡμῶν, 'the LORD our God,' the covenant title binding the western and eastern tribes to one God and one altar.

ἡμῶν

our

Genitive

genitive of relationship (covenant possessive)

ἡμῶν: 'our'; the first-person plural includes the eastern tribes, appealing to their shared covenant loyalty.

20 οὐκ ἰδοὺ Ἀχαρ ὁ τοῦ Ζαρα πλημμελεία ἐπλημμέλησεν ἀπὸ τοῦ ἀναθέματος καὶ ἐπὶ πᾶσαν συναγωγὴν
Ἰσραηλ ἐγενήθη ὀργή καὶ οὗτος εἷς μόνος ἦν μὴ μόνος οὗτος ἀπέθανεν τῇ ἑαυτοῦ ἁμαρτίᾳ

Did not Achar son of Zara commit a trespass concerning the devoted thing, and wrath came upon the whole congregation of Israel? And he was but one man — did he die alone in his own sin?

Precedent 2: Achar and the devoted thing (clinging corporate-guilt argument)

οὐκ ἰδοὺ Ἀχαρ ὁ τοῦ Ζαρα

The second precedent (Josh 7): Achar/Achan's single trespass with the ἀνάθεμα ('devoted thing') brought wrath on the whole congregation. The interrogative οὐκ ἰδοὺ expects assent. The closing rhetorical question — μὴ μόνος οὗτος ἀπέθανεν ('did he die alone?') — drives home that one man's sin destroyed many, so the eastern tribes' act endangers all Israel.

οὐκ

not

interrogative negative (expecting 'yes')

οὐ: the negative οὐκ ἰδοὺ introduces a question expecting affirmative assent — 'is it not the case that...?'

ἰδοὺ

behold

presentative particle

ἰδοὺ: 'behold / look'; renders יִבְרַח; calling the precedent of Achar vividly to mind.

Ἀχαρ

Achar

subject (indeclinable proper noun)

Ἀχαρ: the LXX form of the name (Hebrew אָחָן 'Achan,' wordplay with טְרוּבָה 'trouble'); indeclinable; the man who took from the devoted spoil of Jericho (Josh 7), bringing defeat and death on Israel until he was punished.

ὁ

the (son)

Nominative

article (substantival: 'the [son] of Zara')

ὁ τοῦ Ζαρα: the article with a genitive name is the idiom for 'the son of Zara,' a standard way of indicating filiation.

τοῦ

of

Genitive

article (genitive, with Ζαρα)

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

Ζαρα

Zara

genitive of relationship (indeclinable: 'of Zerah')

Ζαρα: transliteration of Hebrew זֵרָח (Zerah); indeclinable; Achar's ancestor of the tribe of Judah (Josh 7:1).

πλημμελεία

with a trespass

Dative

cognate dative (with ἐπλημμέλησεν: Hebraism)

πλημμελεία: 'trespass / sacrilege'; the cognate dative πλημμελείᾳ ἐπλημμέλησεν ('he trespassed with a trespass') renders the Hebrew infinitive-absolute construction (לַעֲשׂוֹת), intensifying the gravity of the offense.

ἐπλημμέλησεν

committed trespass

Aor Act Indic 3 Sg · πλημμελέω

main verb (Achar's offense)

→ constative aorist (the historical offense)

πλημμελέω: 'commit a fault / trespass'; renders לַעֲשׂוֹת; the same verb used of the eastern tribes' alleged sin (v. 16), drawing the parallel tight.

ἀπὸ

concerning / from

preposition + genitive (in respect of)

ἀπό: here 'concerning / in respect of'; the trespass was 'from / regarding the devoted thing' — taking what was under the ban.

τοῦ

the

Genitive

article

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

ἀναθέματος

devoted thing

Genitive

genitive object of ἀπό

ἀνάθεμα: 'devoted/accursed thing / that which is under the ban'; renders ὀλβ; spoil consecrated to destruction for the LORD; taking it was sacrilege that defiled the whole camp (Josh 7:1, 11–12).

καὶ

and

coordinate conjunction (consecutive)

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

ἐπὶ

upon

preposition + accusative (object of wrath)

ἐπί + acc.: 'upon / against.'

πᾶσαν

all / whole

Accusative

attributive adjective (with συναγωγήν)

πᾶς: 'all / whole'; the wrath fell on the entire congregation, not just Achar — the corporate principle.

συναγωγήν

congregation

Accusative

accusative object of ἐπὶ

συναγωγή: 'congregation / assembly'; the whole community bore the consequence of one man's sin.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

Ισραηλ: indeclinable.

ἐγενήθη

came

Aor Pass Indic 3 Sg · γίνομαι

main verb (the resulting wrath)

→ *constative aorist (the wrath's occurrence)*

γίνομαι: 'become / come about'; the wrath 'came to be' upon all Israel, as the plague did at Peor (v. 17).

ὀργή

wrath

Nominative

subject of ἐγενήθη

ὀργή: 'wrath / anger'; the divine anger provoked by sacrilege against the ban.

καὶ

and

coordinate conjunction

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

οὗτος

this one

Nominative

demonstrative pronoun (subject: Achar)

οὗτος: 'this one'; resuming Achar — 'and he was one man only.'

εἷς

one

Nominative

predicate (numeral: one [man])

εἷς: 'one'; stressing that a single individual's sin had corporate effect.

μόνος

alone

Nominative

predicate adjective (with ἦν: 'was alone / only one')

μόνος: 'alone / only'; εἷς μόνος, 'one man only' — yet his guilt spread to all.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (descriptive imperfect)

→ *stative imperfect (he was [but] one)*

εἰμί: 'be'; the imperfect ἦν describes Achar's status as a single offender.

μή

not

interrogative particle (expecting 'no')

μή: introducing the clinching rhetorical question expecting 'no' — 'did he not die alone [but caused others to perish]?' The sense is that his sin did not stay confined to himself.

μόνος

alone

Nominative

predicate adjective (with ἀπέθανεν)

μόνος: 'alone'; the question μή μόνος ... ἀπέθανεν presses that Achar did not perish alone — others died in the defeat at Ai and under the wrath (Josh 7:5).

οὗτος

this one

Nominative

demonstrative pronoun (subject of ἀπέθανεν)

οὗτος: 'this one'; again Achar.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb of the rhetorical question

→ *constative aorist (his death)*

ἀποθνήσκω: 'die'; renders ΤΩΝ; Achar died for his sin (stoned, Josh 7:25), but not he alone — the implication that drives the warning home.

τῇ

the

Dative

article

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

ἑαυτοῦ

his own

Genitive

reflexive possessive (with ἁμαρτία)

ἑαυτοῦ: reflexive 'his own'; 'in his own sin' — the sin was his, yet its punishment spread beyond him.

ἁμαρτία

sin

Dative

dative of cause/reference ('for/in his sin')

ἁμαρτία: 'sin'; renders ἡ / αὐτῇ; the dative gives the ground of his death — yet the rhetorical force is that his guilt was not his alone to bear.

21 καὶ ἀπεκρίθησαν οἱ υἱοὶ Ρουβην καὶ οἱ υἱοὶ Γαδ καὶ τὸ ἥμισυ φυλῆς Μανασση καὶ ἐλάλησαν τοῖς χιλιάρχοις Ἰσραὴλ λέγοντες

And the sons of Reuben and the sons of Gad and the half-tribe of Manasseh answered and spoke to the commanders of thousands of Israel, saying,

Transition to the defense (sequential) καὶ ἀπεκρίθησαν

The accused now reply. The doublet ἀπεκρίθησαν ... ἐλάλησαν ('answered and spoke') is a Hebraizing fullness of expression; the addressees are the χιλιάρχοι Ἰσραὴλ (cf. v. 14). The participle λέγοντες introduces the solemn defense of vv. 22–29.

καὶ

and

narrative conjunction

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

ἀπεκρίθησαν

answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb (response)

→ constative aorist (act of reply)

ἀποκρίνομαι: 'answer / reply'; renders ἵσχυ; the aorist passive form is the regular LXX/Koine deponent for 'answered.'

οἱ

the

Nominative

article

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

υἱοὶ

sons

Nominative

subject (first member)

υἱός: οἱ υἱοὶ Ρουβην.

Ρουβην

Reuben

genitive of relationship (indeclinable)

Ρουβην: indeclinable.

καὶ

and

coordinate 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.

υἱοὶ

sons

Nominative

subject (second member)

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

Γαδ

Gad

genitive of relationship (indeclinable)

Γαδ: indeclinable.

καὶ

and

coordinate conjunction

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

τὸ

the

Nominative

article (with ἡμῖν)

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

ἡμῖν

half

Nominative

subject (third member)

ἡμῖν: 'half.'

φυλῆς

of tribe

Genitive

partitive genitive

φυλή: 'tribe.'

Μανασση

of Manasseh

genitive of relationship (indeclinable)

Μανασση: indeclinable.

καὶ

and

coordinate conjunction (doublet)

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

ἐλάλησαν

spoke

Aor Act Indic 3 Pl · λαλέω

main verb (coordinate with ἀπεκρίθησαν)

→ *constative aorist (act of speaking)*

λαλέω: 'speak'; the doublet ἀπεκρίθησαν ... ἐλάλησαν reflects a Hebraizing fullness ('answered and said').

τοῖς

the

Dative

article

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

χιλιάρχους

commanders of thousands

Dative

dative indirect object (addressees)

χιλιάρχος: 'commander of a thousand'; the tribal heads of the delegation (cf. v. 14).

Ισραηλ

of Israel

genitive of relationship (indeclinable)

Ισραηλ: indeclinable.

λέγοντες

saying

Pres Act Part Nom Masc Pl · λέγω

participle of speech (introducing direct discourse)

→ *imperfective present participle (λέγοντες = תֹּכַח)*

λέγω: the participle λέγοντες introduces the verbatim defense that follows.

22 ὁ θεὸς θεός ἐστιν κύριος καὶ ὁ θεὸς θεὸς κύριος αὐτὸς οἶδεν καὶ Ἰσραὴλ αὐτὸς γινώσεται εἰ ἐν ἀποστασίᾳ ἐπλημμελήσαμεν ἔναντι τοῦ κυρίου μὴ ῥύσαιτο ἡμᾶς ἐν ταύτῃ

'God, God is the LORD; and God, God is the LORD: he himself knows, and Israel itself shall know. If in apostasy we trespassed before the LORD, may he not deliver us this day.

Solemn oath of self-imprecation (opening of the defense)

ὁ θεὸς θεός ἐστιν κύριος

The defense opens with the most solemn possible oath: a doubled triple-naming of God (ὁ θεὸς θεός ... κύριος) renders the Hebrew יהוה יהוה יהוה, calling the LORD himself as witness. They submit to his omniscience (αὐτὸς οἶδεν) and stake a conditional self-curse (εἰ ... ἐπλημμελήσαμεν, μὴ ῥύσαιτο ἡμᾶς) — if guilty of apostasy, let God not save them.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

subject (first divine name of the oath)

θεός: 'God'; here renders Hebrew אלהים; the triple naming ὁ θεός θεός ... κύριος reproduces יהוה יהוה יהוה, an emphatic invocation heaping the divine titles to solemnize the oath.

θεός

God

Nominative

predicate/appositional (second divine name)

θεός: the second θεός renders אלהים; the piling of names is not redundancy but liturgical solemnity, like invoking God by all his names at once.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present (the divine identity affirmed)

εἰμί: 'be'; affirming the identity/unity of God under his several titles.

κύριος

the LORD

Nominative

predicate nominative (the divine name climaxing the invocation)

κύριος: rendering of the Tetragrammaton יהוה; the climactic name of the oath-formula, identifying אלהים and יהוה as YHWH himself.

καὶ

and

coordinate conjunction (introducing the repeated invocation)

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

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

subject (repeated invocation for emphasis)

θεός: the repetition of the whole triple-name doubles the solemnity, as in a sworn oath that brooks no equivocation.

θεός

God

Nominative

appositional (second name, repeated)

θεός; repeated.

κύριος

the LORD

Nominative

predicate nominative (repeated divine name)

κύριος; rendering of the Tetragrammaton; the second utterance of the full name seals the oath.

αὐτός

he himself

Nominative

intensive pronoun (subject of οἶδεν)

αὐτός; intensive 'he himself'; God himself is the witness who knows the truth of their hearts — the appeal to divine omniscience.

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

main verb (divine omniscience)

→ perfect with present sense (settled knowledge)

οἶδα: 'know' (perfect with present meaning); renders ὧΤ; God's perfect knowledge is appealed to as the unimpeachable witness to their motive.

καὶ

and

coordinate conjunction

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

Ισραηλ

Israel

subject of γινώσεται (indeclinable)

Ισραηλ; indeclinable; the nation too will come to know the truth of their innocence.

αὐτός

itself

Nominative

intensive pronoun (with Ισραηλ)

αὐτός; intensive 'itself'; Israel as a body will recognize the truth.

γινώσεται

shall know

Fut Mid Indic 3 Sg · γινώσκω

main verb (Israel's future recognition)

→ predictive future (will come to know)

γινώσκω: 'know / come to know'; renders ὧΤ; the future indicates that the nation will be vindicated in its knowledge of their loyalty.

εἰ

if

conditional conjunction (introducing oath-protasis)

εἰ; 'if'; in oath-formulas εἰ introduces a self-imprecatory condition ('if we did this ... may God not...').

ἐν

in

preposition + dative (manner/state)

ἐν + dat.: 'in / with'; ἐν ἀποστασίᾳ, 'in apostasy / rebelliously!'

ἀποστασία

apostasy

Dative

dative of manner (with ἐπλημμελήσαμεν)

ἀποστασία: 'revolt / apostasy / defection'; renders ὧΤ / ὧΤ; the very charge laid against them (cf. ἀποστάτης, v. 16, 19); they conditionally accept the worst construal only to deny it under oath.

ἐπλημμελήσαμεν

we trespassed

Aor Act Indic 1 Pl · πλῆμμελέω

verb of the oath-protasis

→ constative aorist (hypothetical offense)

πλῆμμελέω: 'commit a fault / trespass'; the same verb as the accusation (v. 16); they use the accusers' own word in their conditional self-curse.

ἔναντι before <i>preposition + genitive (in the presence of)</i> ἔναντι: 'before / in the presence of'; Hebraism (עָנַן); a variant of ἐναντίον; the trespass, if any, would be 'before the LORD.'	τοῦ the Genitive <i>article</i> τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	κυρίου the LORD Genitive <i>genitive object of ἔναντι</i> κύριος: rendering of the Tetragrammaton.	μὴ not <i>negative particle (with optative of imprecation)</i> μὴ: with the optative ῥύσαιτο it forms a negative wish/imprecation — 'may he not deliver us.'
ῥύσαιτο may he deliver Aor Mid Opt 3 Sg · ῥύσμαι <i>optative of wish (self-imprecation)</i> → volitive aorist optative (negated wish) ῥύσμαι: 'rescue / deliver / save'; renders לַצַּדִּיק / לְיָצִיִּק; the optative of wish in a self-curse: if they are guilty, let God not rescue them — the strongest protestation of innocence.	ἡμᾶς us Accusative <i>direct object of ῥύσαιτο</i> ἡμᾶς: lexical item interpreted according to its local syntactic role in this passage.	ἐν in / on <i>preposition + dative (temporal: 'on this day')</i> ἐν + dat.: here temporal, ἐν ταύτῃ ('on this [day]'), with ἡμέρᾱ understood — 'this very day.'	ταύτῃ this Dative <i>demonstrative (with implied ἡμέρᾱ: 'on this day')</i> οὗτος: 'this'; the feminine ταύτῃ implies ἡμέρᾱ ('day'), a Hebraizing temporal expression for 'this very day.'

23 καὶ εἰ ᾠκοδομήσαμεν αὐτοῖς βωμὸν ὥστε ἀποστῆναι ἀπὸ κυρίου τοῦ θεοῦ ἡμῶν ὥστε ἀναβιβάσαι ἐπ' αὐτὸν θυσίαν ὀλοκαυτωμάτων ἢ ὥστε ποιῆσαι ἐπ' αὐτοῦ θυσίαν σωτηρίου κύριος ἐκζητήσει

And if we built ourselves an altar so as to turn away from the LORD our God, so as to offer up on it a sacrifice of whole burnt offerings, or so as to make on it a sacrifice of deliverance, may the LORD himself require it.

Continuation of the oath: denial of sacrificial intent

καὶ εἰ ᾠκοδομήσαμεν

The conditional self-curse continues: if they built the altar to apostatize or to offer sacrifices on it (burnt offerings or peace offerings), then κύριος ἐκζητήσει ('let the LORD require it'). By naming the three illicit sacrificial purposes and disavowing them, they specify exactly what the altar is not for, preparing the positive explanation of vv. 26–28.

καὶ
and

coordinate conjunction

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

εἰ
if

conditional conjunction (oath-protasis continued)

εἰ: 'if'; continuing the self-imprecatory condition of v. 22.

ὠκοδομήσαμεν
we built

Aor Act Indic 1 Pl · οἰκοδομέω

verb of the protasis

→ *constative aorist (the act of building)*

οἰκοδομέω: 'build'; they acknowledge building the altar but deny the illicit purpose.

αὐτοῖς
for ourselves

Dative

reflexive dative of advantage

ἑαυτοῦ: the reflexive αὐτοῖς (with rough breathing, = ἑαυτοῖς) means 'for ourselves'; echoing the accusation's ὑμῖν ἑαυτοῖς (v. 16).

βωμόν
altar

Accusative

direct object of ὠκοδομήσαμεν

βωμός: the altar in question, here named with the same suspect term used by the accusers.

ὥστε
so as to

conjunction (introducing infinitive of purpose)

ὥστε: 'so as to / in order to'; introducing the hypothetical illicit purposes.

ἀποστῆναι
to turn away

Aor Act Inf · ἀφίστημι

infinitive of purpose (first denied intent)

→ *ingressive aorist infinitive (purpose)*

ἀφίστημι: 'withdraw / revolt / fall away'; the first denied purpose — apostasy from the LORD.

ἀπὸ
from

preposition + genitive (separation)

ἀπό: 'from.'

κυρίου
the LORD

Genitive

genitive object of ἀπὸ

κύριος: rendering of the Tetragrammaton.

τοῦ
the

Genitive

article (with appositive θεοῦ)

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

θεοῦ
God

Genitive

genitive in apposition to κυρίου

θεός: κυρίου τοῦ θεοῦ ἡμῶν, 'the LORD our God.'

ἡμῶν
our

Genitive

genitive of relationship

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

ὥστε

so as to

conjunction (second purpose-infinitive)

ὥστε: introducing the second denied purpose.

ἀναβιβάσαι

to offer up

Aor Act Inf · ἀναβιβάζω

infinitive of purpose (second denied intent)

→ constative aorist infinitive (causative: 'to bring up')

ἀναβιβάζω: 'bring/cause to go up / offer up'; causative of ἀναβαίνω; renders הִלָּךְ (Hiphil of הִלָּךְ), the technical verb for 'offering up' a sacrifice on the altar.

ἐπὶ

upon

preposition + accusative (place onto which, elided)

ἐπί + acc.: 'upon / onto'; offering upon the altar.

αὐτόν

it

Accusative

object of ἐπὶ (the altar)

αὐτός: the altar (βωμός, masc.).

θυσίαν

sacrifice

Accusative

direct object of ἀναβιβάσαι

θυσία: 'sacrifice / offering'; renders / תִּבְרַח; the general term, here specified by the genitive ὀλοκαυμάτων.

ὀλοκαυμάτων

of whole burnt offerings

Genitive

genitive of definition (kind of sacrifice)

ὀλοκαύτωμα: 'whole burnt offering'; renders הִלָּךְ; the offering wholly consumed by fire; one of the sacrifices that may be made only at the legitimate altar (Deut 12:13–14).

ἢ

or

disjunctive conjunction

ἢ: 'or'; introducing the third alternative denied purpose.

ὥστε

so as to

conjunction (third purpose-infinitive)

ὥστε: introducing the third denied purpose.

ποιῆσαι

to make

Aor Act Inf · ποιέω

infinitive of purpose (third denied intent)

→ constative aorist infinitive (purpose)

ποιέω: 'make / offer'; here ποιῆσαι θυσίαν, 'to make/offer a sacrifice,' a Hebraism (תִּבְרַח הִלָּךְ).

ἐπὶ

upon

preposition + genitive (location, elided)

ἐπί + gen.: 'upon / on'; on the altar.

αὐτοῦ

it

Genitive

object of ἐπὶ (the altar)

αὐτός: the altar.

θυσίαν

sacrifice

Accusative

direct object of ποιῆσαι

θυσία: 'sacrifice'; here the peace/deliverance offering.

σωτηρίου

of deliverance / peace-offering

Genitive

genitive of definition (kind of sacrifice)

σωτήριον: 'deliverance / well-being / peace-offering'; renders סְלִיחָה / סְלִיחָה ; the LXX θυσία σωτηρίου is the regular rendering of the 'peace/fellowship offering,' the third type of sacrifice disavowed here.

κύριος

the LORD

Nominative

subject of ἐκζητήσει (apodosis of the oath)

κύριος: rendering of the Tetragrammaton; the LORD himself is invoked as the one who will 'require / call to account' if they are guilty.

ἐκζητήσει

will require

Fut Act Indic 3 Sg · ἐκζητέω

main verb (apodosis of the self-imprecation)

→ predictive/jussive future (let him require it)

ἐκζητέω: 'seek out / require / call to account'; renders שׁוֹאֵל / שׁוֹאֵל ; the legal sense 'exact a reckoning' — the apodosis of the oath: if guilty, let the LORD himself demand satisfaction.

24 ἀλλ' ἔνεκεν εὐλαβείας ῥήματος ἐποιήσαμεν τοῦτο λέγοντες ἵνα μὴ εἴπωσιν αὐρίον τὰ τέκνα ὑμῶν τοῖς τέκνοις ἡμῶν τί ὑμῖν κυρίῳ τῷ θεῷ Ἰσραὴλ

But it was out of cautious concern for a matter that we did this, saying, 'Lest tomorrow your children say to our children, What have you to do with the LORD, the God of Israel?'

The true motive: anxious foresight (adversative explanation) ἀλλ' ἔνεκεν εὐλαβείας ῥήματος

The strong ἀλλά pivots from denial to the real reason: ἔνεκεν εὐλαβείας ('out of caution / reverent concern'). The motive is anticipatory — a fear (ἵνα μή ... εἴπωσιν) that the western tribes' descendants will one day disown the eastern tribes' share in the LORD: τί ὑμῖν κυρίῳ ('what have you to do with the LORD?').

ἀλλ'

but

strong adversative conjunction (elided)

ἀλλά: 'but / rather'; pivoting from the disavowal to the true motive.

ἔνεκεν

because of

improper preposition + genitive (cause)

ἔνεκεν: 'on account of / because of'; with the genitive εὐλαβείας it gives the motive of the act.

εὐλαβείας

caution / reverent concern

Genitive

genitive of cause (with ἔνεκεν)

εὐλάβεια: 'caution / circumspection / reverent fear'; renders פְּחַד ('anxiety') or פֶּחַח ('fear'); the term denotes careful, godly anxiety — they acted out of pious foresight, not rebellion.

ῥήματος

of a matter / word

Genitive

objective genitive (concern about a matter)

ῥῆμα: 'word / thing / matter'; renders דָּבָר ; the Hebraism ῥῆμα can mean 'matter/affair'; here 'cautious concern about a [future] matter.'

ἐποιήσαμεν

we did

Aor Act Indic 1 Pl · ποιέω

main verb (the act explained)

→ constative aorist (the completed act of building)

ποιέω: 'do / make'; the act of building the altar, now given its true rationale.

τοῦτο

this

Accusative

direct object of ἐποιήσαμεν

οὗτος: 'this'; the building of the altar.

λέγοντες

saying

Pres Act Part Nom Masc Pl · λέγω

circumstantial participle (expressing their reasoning)

→ imperfective present participle (the thinking behind the act)

λέγω: the participle λέγοντες ('saying [to ourselves]') introduces the anxious reasoning that prompted the altar.

ἵνα

lest / so that

conjunction (negative purpose with μή)

ἵνα: 'in order that'; with μή it expresses a negative purpose — 'so that ... not / lest.'

μή

not

negative particle (with ἵνα + subjunctive)

μή: negating the purpose clause.

εἴπωσιν

they might say

Aor Act Subj 3 Pl · λέγω

verb of the negative-purpose clause

→ aorist subjunctive (feared future speech)

λέγω: 'say'; the feared future utterance of the western descendants.

αὔριον

tomorrow / in time to come

temporal adverb

αὔριον: 'tomorrow'; here idiomatic for 'in the future / in time to come' (rendering רִיבֹּךְ in the sense 'someday'), as in v. 28.

τὰ

the

Nominative

article

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

τέκνα

children

Nominative

subject of εἴπωσιν

τέκνον: 'child / descendant'; renders בְּנֵי יִשְׂרָאֵל; the future generations of the western tribes.

ὕμῶν

your

Genitive

genitive of relationship (the delegation's descendants)

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

τοῖς

the

Dative

article

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

τέκνοις

children

Dative

dative indirect object (addressees of the feared speech)

τέκνον: 'child'; the future generations of the eastern tribes, who might be disowned.

ἡμῶν our Genitive <i>genitive of relationship</i> ἡμῶν: pronominal form marking person, possession, or reference within the clause.	τί what Nominative <i>interrogative pronoun (idiom: 'what have you to do with...?')</i> τίς: interrogative 'what?'; the idiom τί ὑμῖν καί τι / τί ὑμῖν + dative ('what to you and...?') is a Hebraism (כִּי־לָךְ) meaning 'what share/business have you with...?' — here a feared denial of the eastern tribes' part in the LORD.	ὑμῖν to you Dative <i>dative of possession/relation (in the idiom)</i> σύ (dat. pl.): 'what is there to you [in common] with the LORD?'	κυρίῳ the LORD Dative <i>dative (the party with whom they allegedly have no share)</i> κύριος: rendering of the Tetragrammaton; the dread is that the western tribes might say the eastern tribes have no portion in the LORD.
τῷ the Dative <i>article (with appositive θεῷ)</i> τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	θεῷ God Dative <i>dative in apposition to κυρίῳ</i> θεός: κυρίῳ τῷ θεῷ Ἰσραὴλ, 'the LORD, the God of Israel,' the covenant title from whom they fear being cut off.	Ἰσραὴλ of Israel <i>genitive of relationship (indeclinable)</i> Ἰσραὴλ: indeclinable.	

25 καὶ ὅρια ἔθηκεν κύριος ἀνὰ μέσον ἡμῶν καὶ ὑμῶν τὸν Ἰορδάνην καὶ οὐκ ἔστιν ὑμῖν μερίς κυρίου καὶ ἀπαλλοτριώσουσιν οἱ υἱοὶ ὑμῶν τοὺς υἱοὺς ἡμῶν ἵνα μὴ σέβωνται κύριον

For the LORD has set borders between us and you — the Jordan — and you have no portion in the LORD; and so your sons would alienate our sons, that they should not worship the LORD.

Ground of the fear: the Jordan boundary καὶ ὅρια ἔθηκεν κύριος

The feared speech is elaborated: the LORD has set the Jordan as a border (ὅρια ... τὸν Ἰορδάνην) between the tribes, which the western descendants might exploit to deny the eastern tribes a μερίς ('portion') in the LORD. The dreaded outcome is ἀπαλλοτρίωσις ('alienation') — that the western sons would estrange the eastern sons from worshiping the LORD.

οὐκ

not

negative particle

οὐ: negation.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

verb of possession (οὐκ ἔστιν ὑμῖν: 'you have no')

→ *stative present (the feared denial)*

εἰμί: 'be'; οὐκ ἔστιν ὑμῖν μερίς ('there is to you no portion') is the dreaded verdict the western descendants might pronounce.

ὑμῖν

to you

Dative

dative of possession

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

μερίς

portion

Nominative

subject of ἔστιν

μερίς: 'part / portion / share'; renders מֶרֶץ; μερίς κυρίου, 'a share in the LORD' — the covenant participation the eastern tribes fear being denied.

κυρίου

in the LORD

Genitive

objective/partitive genitive (a portion in the LORD)

κύριος: rendering of the Tetragrammaton; 'a portion in/of the LORD' means a recognized share in his worship and people.

καὶ

and so

coordinate conjunction (consecutive)

καί: here consecutive, 'and so / with the result that.'

ἀπαλλοτριώσουσιν

would alienate

Fut Act Indic 3 Pl · ἀπαλλοτριόω

main verb (the feared estrangement)

→ *predictive future (the dreaded outcome)*

ἀπαλλοτριόω: 'estrangle / alienate / make a stranger'; renders נָכַר / תִּבְשְׁתָּ; the western sons might 'make strangers' of the eastern sons, cutting them off from covenant worship — the deepest fear behind the altar.

οἱ

the

Nominative

article

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

υἱοὶ

sons

Nominative

subject (the western descendants)

υἱός: 'sons'; the future generations of the western tribes.

ὑμῶν

your

Genitive

genitive of relationship

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

τοὺς

the

Accusative

article

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

υἱοὺς

sons

Accusative

direct object of ἀπαλλοτριώσουσιν (the eastern descendants)

υἱός: 'sons'; the future generations of the eastern tribes, the ones at risk of estrangement.

ἡμῶν

our

Genitive

genitive of relationship

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

ἵνα

so that

conjunction (negative result/purpose with μή)

ἵνα: 'so that'; with μή expressing the feared result — that the eastern sons would be kept from worship.

μή

not

negative particle (with ἵνα + subjunctive)

μή: negating the result clause.

σέβωνται

they should worship

Pres Mid Subj 3 Pl · σέβομαι

verb of the negative-result clause

→ imperfective present subjunctive (ongoing worship denied)

σέβομαι: 'worship / revere / venerate'; renders עָבַד / יָרָא; the dreaded end-state: the eastern descendants prevented from worshiping the LORD — the very opposite of the altar's true intent.

κύριον

the LORD

Accusative

direct object of σέβωνται

κύριος: rendering of the Tetragrammaton; the object of the worship that the eastern tribes wish to safeguard for their children.

26 καὶ εἶπαμεν ποιῆσαι οὕτως τοῦ οἰκοδομῆσαι τὸν βωμὸν τοῦτον οὐχ ἕνεκεν καρπωμάτων οὐδὲ ἕνεκεν θυσιῶν

And we said, 'Let us do thus, to build this altar — not for offerings nor for sacrifices,

The resolution to build, with disclaimer

καὶ εἶπαμεν ποιῆσαι οὕτως

The positive explanation begins: 'we resolved to do thus, to build this altar.' The immediate disclaimer οὐχ ἕνεκεν καρπωμάτων οὐδὲ ... θυσιῶν ('not for offerings nor sacrifices') flatly denies any sacrificial function, setting up the positive purpose (a witness) in v. 27.

καὶ
and

narrative conjunction

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

εἶπαμεν
we said

Aor Act Indic 1 Pl · λέγω

main verb (the deliberative decision)

→ *constative aorist (the resolution made)*

λέγω: 'say'; the alpha-aorist εἶπαμεν (for εἵπομεν) is common Koine; introduces their deliberate resolve.

ποιῆσαι
to do

Aor Act Inf · ποιέω

complementary infinitive (object of εἶπαμεν: 'we resolved to do')

→ *constative aorist infinitive (resolve to act)*

ποιέω: 'do / act'; ποιῆσαι οὕτως, 'to act thus.'

οὕτως
thus

adverb of manner

οὕτως: 'thus / in this way'; anticipating the action defined by the following infinitive.

τοῦ
the

Genitive

article (with epexegetic articular infinitive)

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

οἰκοδομῆσαι
to build

Aor Act Inf · οἰκοδομέω

epexegetic articular infinitive (defining οὕτως)

→ *constative aorist infinitive (the intended building)*

οἰκοδομέω: 'build'; the articular infinitive τοῦ οἰκοδομῆσαι epexegetically specifies 'thus' — namely, to build the altar.

τὸν
the

Accusative

article

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

βωμὸν
altar

Accusative

direct object of οἰκοδομῆσαι

βωμός: the altar; even in their defense the eastern tribes call it βωμός, reserving θυσιαστήριον for the LORD's legitimate altar (v. 28, 29).

τοῦτον
this

Accusative

demonstrative adjective (with βωμὸν)

οὗτος: 'this'; pointing to the specific altar at issue.

οὐχ
not

negative particle (before rough breathing)

οὐ (οὐχ before rough breathing): the emphatic denial of sacrificial purpose.

ἕνεκεν
for / because of

improper preposition + genitive (purpose)

ἕνεκεν: 'for the sake of / for'; here marking the purpose denied — not for offerings.

καρπωμάτων
of offerings

Genitive

genitive of purpose (with ἕνεκεν)

κάρπωμα: 'burnt offering / fruit-offering / oblation'; renders הָעֹלָה / הַזֶּה; a sacrifice consumed by fire on the altar; the altar is explicitly not for these.

οὐδὲ

nor

negative conjunction (correlative with οὐχ)

οὐδέ: 'nor / and not'; continuing the denial.

ἕνεκεν

for / because of

improper preposition + genitive (purpose)

ἕνεκεν: 'for the sake of.'

θυσίων

of sacrifices

Genitive

genitive of purpose (with ἕνεκεν)

θυσία: 'sacrifice'; renders תָּבִי; the pairing καρπώματα / θυσίαι covers the whole range of altar-offerings, all of which are disclaimed.

27 ἀλλ' ἵνα ἡ τοῦτο μαρτύριον ἀνὰ μέσον ἡμῶν καὶ ὑμῶν καὶ ἀνὰ μέσον τῶν γενεῶν ἡμῶν μεθ' ἡμᾶς τοῦ λατρεύειν λατρείαν κυρίῳ ἐναντίον αὐτοῦ ἐν τοῖς καρπώμασιν ἡμῶν καὶ ἐν ταῖς θυσίαις ἡμῶν καὶ ἐν ταῖς θυσίαις τῶν σωτηρίων ἡμῶν καὶ οὐκ ἔροῦσιν τὰ τέκνα ὑμῶν τοῖς τέκνοις ἡμῶν αὔριον οὐκ ἔστιν ὑμῖν μερίς κυρίου

but that this may be a witness between us and you and between our generations after us, that we serve the service of the LORD before him with our offerings and with our sacrifices and with our sacrifices of peace, so that your children will not say to our children tomorrow, You have no portion in the LORD.

The true purpose: the altar as witness (positive counterpart) ἀλλ' ἵνα ἡ τοῦτο μαρτύριον

The strong ἀλλά supplies the positive purpose denied in v. 26: the altar is a μαρτύριον ('witness'), the key term of the chapter (cf. vv. 28, 34). It witnesses to the eastern tribes' right to λατρεύειν λατρείαν κυρίῳ ('serve the service of the LORD') at the legitimate sanctuary, so that no future generation can deny them their μερίς ('portion') in the LORD.

ἀλλ

but

strong adversative conjunction (elided)

ἀλλά: 'but / rather'; supplying the positive purpose against the denied one.

ἵνα

that

conjunction (purpose with subjunctive)

ἵνα: 'in order that'; introducing the true purpose of the altar.

ἥ

may be

Pres Act Subj 3 Sg · εἰμί

verb of the purpose clause

→ *imperfective present subjunctive (abiding purpose)*

εἰμί: 'be'; ἵνα ἥ ... μαρτύριον, 'that it may be a witness' — an enduring testimonial function.

τοῦτο

this

Nominative

subject of ἥ (the altar)

οὗτος: 'this'; the altar.

μαρτύριον

witness

Nominative

predicate nominative (the altar's true function)

μαρτύριον: 'witness / testimony'; renders ΠΙΤΥ / ΤΥ; the central term of the chapter — the altar is a standing monument testifying to covenant participation, not a place of sacrifice (cf. vv. 28, 34; and the witness-heap of Gen 31:48).

ἀνά

between

preposition (with μέσον)

ἀνά: in ἀνά μέσον, 'between.'

μέσον

midst

Accusative

object within ἀνά μέσον idiom

μέσος: 'midst'; ἀνά μέσον ... καί, 'between ... and.'

ἡμῶν

us

Genitive

genitive object (within ἀνά μέσον)

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

καὶ

and

coordinate conjunction (within idiom)

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

ὕμῶν

you

Genitive

genitive object (within ἀνά μέσον)

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

καὶ

and

coordinate conjunction

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

ἀνά

between

preposition (with μέσον)

ἀνά: in ἀνά μέσον.

μέσον

midst

Accusative

object within ἀνὰ μέσον idiom

μέσος: 'midst'; the witness extends to future generations as well.

τῶν

the

Genitive

article

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

γενεῶν

generations

Genitive

genitive object (within ἀνὰ μέσον)

γενεά: 'generation'; renders גִּדְּ; the witness binds not only the present tribes but their posterity.

ἡμῶν

our

Genitive

genitive of relationship

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

μεθ

after

preposition + accusative (temporal: 'after us', elided)

μετά + acc.: here temporal, 'after us / coming after us.'

ἡμᾶς

us

Accusative

object of μεθ (the generations after us)

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

τοῦ

the

Genitive

article (with articular infinitive of purpose)

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

λατρεύειν

to serve

Pres Act Inf · λατρεύω

articular infinitive of purpose (the testified right)

→ *imperfective present infinitive (ongoing worship)*

λατρεύω: 'serve / worship'; renders לָבַד; the altar witnesses to their continuing right to worship the LORD; the cognate λατρεύειν λατρείαν is a Hebraizing figura etymologica (הַלְבִּד לָבַד).

λατρείαν

service

Accusative

cognate accusative (with λατρεύειν)

λατρεία: 'service / worship'; renders לָבַד; the cognate accusative intensifies — 'to serve the [full] service of the LORD.'

κυρίῳ

to the LORD

Dative

dative of the one served

κύριος: rendering of the Tetragrammaton; the recipient of their worship.

ἐναντίον

before

preposition + genitive (in the presence of)

ἐναντίον: 'before / in the presence of'; their worship is rendered before the LORD — i.e., at the legitimate sanctuary, not at this altar.

αὐτοῦ

him

Genitive

genitive object of ἐναντίον

αὐτός: the LORD, in whose presence they worship.

ἐν

with

*preposition + dative
(instrument/accompaniment)*

ἐν + dat.: 'with / by means of'; introducing the offerings of true worship.

τοῖς

the

Dative

article

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

καρπώμασιν

offerings

Dative

dative of means (with ἐν)

καρπῶμα: 'burnt offering / oblation'; the offerings they will bring at the true altar — not at the βωμός.

ἡμῶν

our

Genitive

genitive of possession

ἡμῶν: 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.

ἐν

with

preposition + dative (instrument)

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

ταῖς

the

Dative

article

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

θυσίαις

sacrifices

Dative

dative of means

θυσία: 'sacrifice'; their sacrifices, offered at the legitimate altar.

ἡμῶν

our

Genitive

genitive of possession

ἡμῶν: 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.

ἐν

with

preposition + dative (instrument)

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

ταῖς

the

Dative

article

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

θυσίαις

sacrifices

Dative

dative of means

θυσία: 'sacrifice'; here the peace-offerings.

τῶν

of the

Genitive

article

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

σωτηρίων

of peace-offerings

Genitive

genitive of definition (kind of sacrifice)

σωτήριον: 'deliverance / peace-offering'; θυσίαι τῶν σωτηρίων, 'sacrifices of peace/well-being' (renders יְהוָה שְׁלָמִים), the fellowship offerings.

ἡμῶν

our

Genitive

genitive of possession

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

καὶ

and so

coordinate conjunction (consecutive)

καί: here consecutive, drawing the intended result.

οὐκ

not

negative particle

οὐ: negation.

ἐροῦσιν

will say

Fut Act Indic 3 Pl · λέγω

main verb (the prevented future denial)

→ predictive future (negated: they will not say)

λέγω (fut. ἐρῶ): 'say'; the altar-witness ensures the western descendants 'will not say' the dreaded words.

τὰ

the

Nominative

article

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

τέκνα

children

Nominative

subject of ἐροῦσιν

τέκνον: 'child / descendant'; the future western generations.

ὑμῶν

your

Genitive

genitive of relationship

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

τοῖς

the

Dative

article

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

τέκνοις

children

Dative

dative indirect object

τέκνον: 'child'; the future eastern generations.

ἡμῶν

our

Genitive

genitive of relationship

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

αὔριον

tomorrow

temporal adverb

αὔριον: 'tomorrow / in time to come'

οὐκ

not

negative particle (within the quoted denial)

οὐ: negation.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

verb of the quoted denial (οὐκ ἔστιν ὑμῖν: 'you have no')

→ stative present (the now-prevented verdict)

εἰμί: 'be'; the very words the altar-witness is meant to forestall — 'you have no portion in the LORD!'

ὕμῃν

to you

Dative

dative of possession

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

μερίς

portion

Nominative

subject of ἔστιν

μερίς: 'portion / share'; μερίς κυρίου, 'a share in the LORD'; the witness secures it for the eastern tribes' posterity.

κυρίου

in the LORD

Genitive

objective/partitive genitive

κύριος: rendering of the Tetragrammaton.

28 καὶ εἶπαμεν ἐὰν γένηται ποτε καὶ λαλήσωσιν πρὸς ἡμᾶς καὶ ταῖς γενεαῖς ἡμῶν αὔριον καὶ ἐροῦσιν ἴδετε ὁμοίωμα τοῦ θυσιαστηρίου κυρίου ὃ ἐποίησαν οἱ πατέρες ἡμῶν οὐχ ἕνεκεν καρπωμάτων οὐδὲ ἕνεκεν θυσιῶν ἀλλὰ μαρτύριόν ἐστιν ἀνὰ μέσον ὑμῶν καὶ ἀνὰ μέσον ἡμῶν καὶ ἀνὰ μέσον τῶν υἱῶν ἡμῶν

And we said, 'If it should ever happen that they speak to us, or to our generations in time to come, then we will say, Behold the copy of the altar of the LORD which our fathers made — not for offerings nor for sacrifices, but it is a witness between you and between us and between our sons.'

Anticipated future appeal to the witness

καὶ εἶπαμεν ἐὰν γένηται ποτε

The eastern tribes rehearse how the witness will function: should the western descendants ever challenge them, they will point to the altar as an ὁμοίωμα ('copy / replica') of the LORD's altar, repeating the disclaimer (οὐχ ἕνεκεν καρπωμάτων) and the positive declaration μαρτύριόν ἐστιν. The threefold ἀνὰ μέσον (you / us / our sons) stresses the witness binds all generations.

καὶ

and

narrative conjunction

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

εἶπαμεν

we said

Aor Act Indic 1 Pl · λέγω

main verb (the further resolve)

→ constative aorist (resolution)

λέγω: 'say'; introducing the contingency-plan for the witness's use.

ἐὰν

if

conditional conjunction (with subjunctive)

ἐάν: 'if / whenever'; a future-more-vivid condition.

γένηται

it should happen

Aor Mid Subj 3 Sg · γίνομαι

verb of the protasis

→ ingressive aorist subjunctive (should it come about)

γίνομαι: 'happen / come about'; impersonal 'if it ever happens.'

ΠΟΤΕ

ever

indefinite temporal adverb (enclitic)

ποτέ: 'at some time / ever'; enclitic; 'if it should ever happen.'

καὶ

and / that

coordinate conjunction (continuing the protasis)

καί: 'and'; coordinating the second verb of the condition.

λαλήσωσιν

they should speak

Aor Act Subj 3 Pl · λαλέω

verb of the protasis (the western descendants' challenge)

→ aorist subjunctive (hypothetical future speech)

λαλέω: 'speak / say'; the future challenge from the western descendants.

πρὸς

to

preposition + accusative

πρός + acc.: 'to.'

ἡμᾶς

us

Accusative

accusative object of πρὸς

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

καὶ

or / and

coordinate conjunction

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

ταῖς

the

Dative

article

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

γενεαῖς

generations

Dative

dative indirect object (to our generations)

γενεά: 'generation'; the future generations of the eastern tribes.

ἡμῶν

our

Genitive

genitive of relationship

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

αὔριον

in time to come

temporal adverb

αὔριον: 'tomorrow / hereafter'; idiomatic for 'in the future.'

καὶ

then

apodotic conjunction (introducing the response)

καί: apodotic 'then,' introducing the planned reply.

ἐροῦσιν

they will say

Fut Act Indic 3 Pl · λέγω

main verb of the apodosis (the eastern descendants' reply)

→ predictive future (the planned response)

λέγω (fut. ἐρῶ): 'say'; the eastern descendants will reply by pointing to the altar-witness.

ἴδετε

behold

Aor Act Impv 2 Pl · ὁράω

imperative (within the planned reply: 'see!')

→ aorist imperative (pointing call to attention)

ὁράω (aor. impv. ἴδετε): 'see / behold / look'; the reply directs attention to the altar as proof.

ὁμοίωμα

copy / likeness

Accusative

direct object of ἴδετε

ὁμοίωμα: 'likeness / copy / replica'; renders תמונת / תבנית; the altar is a replica of the LORD's altar — built to look like it precisely so as to testify that the eastern tribes share the same worship, not to rival it.

τοῦ

of the

Genitive

article

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

θυσιαστηρίου

altar

Genitive

genitive of relationship (copy of the altar)

θυσιαστήριον: 'altar (of the LORD)'; the legitimate altar, here named with the proper term — their βωμός is only a ὁμοίωμα of the true θυσιαστήριον, not a functioning altar.

κυρίου

of the LORD

Genitive

genitive of possession

κύριος: rendering of the Tetragrammaton.

ὃ

which

Accusative

relative pronoun (object of ἐποίησαν)

ὃς: relative pronoun, neuter accusative agreeing with ὁμοίωμα.

ἐποίησαν

made

Aor Act Indic 3 Pl · ποιέω

verb of relative clause

→ constative aorist (the fathers' act)

ποιέω: 'make'; the fathers made the replica-altar.

οἱ

the

Nominative

article

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

πατέρες

fathers

Nominative

subject of ἐποίησαν

πατήρ: 'father / ancestor'; renders אָב; the present eastern tribes anticipate being remembered as the 'fathers' who built the witness.

ἡμῶν

our

Genitive

genitive of relationship

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

οὐχ

not

negative particle (before rough breathing)

οὐ (οὐχ): the repeated disclaimer (cf. v. 26).

ἕνεκεν

for

improper preposition + genitive (purpose)

ἕνεκεν: 'for the sake of!'

καρπωμάτων

of offerings

Genitive

genitive of purpose (denied)

κάρπωμα: 'burnt offering'; again denied as the altar's purpose.

οὐδὲ

nor

negative conjunction

οὐδέ: 'nor!'

ἕνεκεν

for

improper preposition + genitive (purpose)

ἕνεκεν: 'for the sake of!'

θυσιῶν

of sacrifices

Genitive

genitive of purpose (denied)

θυσία: 'sacrifice'; again denied.

ἀλλὰ

but

strong adversative conjunction

ἀλλά: 'but / rather'; introducing the positive declaration.

μαρτύριον

witness

Nominative

predicate nominative (the altar's function)

μαρτύριον: 'witness / testimony'; the climactic affirmation, repeated from v. 27 and anticipating v. 34.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (predicating μαρτύριον of the altar)

→ stative present (the altar's abiding character)

εἰμί: 'be'; 'it is a witness' — the settled identity of the altar.

ἀνά

between

preposition (with μέσον)

ἀνά: in ἀνά μέσον.

μέσον

midst

Accusative

object within ἀνά μέσον idiom

μέσος: 'midst'; first of the threefold 'between.'

ὕμῳ

you

Genitive

genitive object (within ἀνά μέσον)

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

καὶ

and

coordinate conjunction

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

ἀνά

between

preposition (with μέσον)

ἀνά: in ἀνά μέσον.

μέσον

midst

Accusative

object within ἀνά μέσον idiom

μέσος: 'midst'; second 'between.'

ἡμῶν

us

Genitive

genitive object (within ἀνά μέσον)

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

καὶ

and

coordinate conjunction

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

ἀνά

between

preposition (with μέσον)

ἀνά: in ἀνά μέσον.

μέσον

midst

Accusative

object within ἀνά μέσον idiom

μέσος: 'midst'; third 'between,' extending to posterity.

τῶν

the

Genitive

article

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

υἱῶν

sons

Genitive

genitive object (within ἀνά μέσον)

υἱός: 'sons'; the future generations included in the witness.

ἡμῶν

our

Genitive

genitive of relationship

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

29 μὴ γένοιτο οὖν ἡμᾶς ἀποστραφῆναι ἀπὸ κυρίου ἐν ταῖς σήμερον ἡμέραις ἀποστῆναι ἀπὸ κυρίου ὥστε οἰκοδομῆσαι ἡμᾶς θυσιαστήριον τοῖς καρπώμασιν καὶ ταῖς θυσίαις σαλαμιν καὶ τῇ θυσίᾳ τοῦ σωτηρίου πλὴν τοῦ θυσιαστηρίου κυρίου ὃ ἐστὶν ἐναντίον τῆς σκηνῆς αὐτοῦ

Far be it from us, then, that we should turn away from the LORD in these present days, to revolt from the LORD so as to build an altar for offerings and sacrifices of peace and for the sacrifice of deliverance, besides the altar of the LORD which is before his tent.

Emphatic disavowal: the conclusion of the defense

μὴ γένοιτο οὖν

The defense closes with the strongest idiom of refusal, μὴ γένοιτο ('far be it / God forbid'). They utterly disavow any intent to build a sacrificial altar πλὴν ('besides') the one legitimate θυσιαστήριον κυρίου that stands ἐναντίον τῆς σκηνῆς ('before the tent'). The contrast βωμός (their witness) vs. θυσιαστήριον (the LORD's true altar) reaches its climax here.

μὴ

not

negative particle (with optative: idiom of refusal)

μὴ: with the optative γένοιτο forms the strong idiom μὴ γένοιτο, 'may it not be / far be it / God forbid' (the LXX rendering of הֲלֹא־כֵן).

γένοιτο

may it be

Aor Mid Opt 3 Sg · γίνομαι

optative of wish (deprecatory)

→ volitive aorist optative (strong negation)

γίνομαι: 'become / happen'; the optative of wish; μὴ γένοιτο is the most emphatic Greek expression of repudiation, famously taken up by Paul (Rom 3:4, 6, etc.).

οὖν

then / therefore

inferential particle

οὖν: 'therefore / then'; drawing the conclusion of the whole defense.

ἡμᾶς

us

Accusative

accusative subject of the infinitive ἀποστραφῆναι

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

ἀποστραφῆναι

to turn away

Aor Pass Inf · ἀποστρέφω

infinitive (subject of the μὴ γένοιτο construction)

→ constative aorist infinitive (the disavowed apostasy)

ἀποστρέφω: 'turn away / apostatize'; the very act they are accused of and here utterly disavow.

ἀπὸ

from

preposition + genitive (separation)

ἀπό: 'from.'

κυρίου

the LORD

Genitive

genitive object of ἀπὸ

κύριος: rendering of the Tetragrammaton.

ἐν

in

preposition + dative (temporal)

ἐν + dat.: 'in / during'; temporal.

ταῖς

the

Dative

article

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

σήμερον

present

adverb (attributive with ἡμέραις: 'the present days')

σήμερον: 'today'; ταῖς σήμερον ἡμέραις, 'in these present days,' a Hebraizing temporal phrase.

ἡμέραις

days

Dative

dative of time (when)

ἡμέρα: 'day.'

ἀποστῆναι

to revolt

Aor Act Inf · ἀφίστημι

infinitive (exegetical of ἀποστραφῆναι)

→ ingressive aorist infinitive (the disavowed revolt)

ἀφίστημι: 'withdraw / revolt'; the near-synonym pairing ἀποστραφῆναι ... ἀποστῆναι doubly emphasizes the rejected apostasy.

ἀπὸ

from

preposition + genitive (separation)

ἀπό: 'from.'

κυρίου

the LORD

Genitive

genitive object of ἀπὸ

κύριος: rendering of the Tetragrammaton.

ὥστε

so as to

conjunction (introducing infinitive of result)

ὥστε: 'so as to'; introducing the disavowed result — building a sacrificial altar.

οἰκοδομῆσαι

to build

Aor Act Inf · οἰκοδομέω

infinitive of result (with ὥστε)

→ constative aorist infinitive (the disavowed building)

οἰκοδομέω: 'build'; here the building of a rival sacrificial altar (θυσιαστήριον), which they deny intending.

ἡμᾶς

us

Accusative

accusative subject of οἰκοδομῆσαι

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

θυσιαστήριον

altar

Accusative

direct object of οἰκοδομῆσαι

θυσιαστήριον: 'altar (of sacrifice)'; notably they use θυσιαστήριον (not βωμός) for the kind of altar they deny building — a functioning sacrificial altar that would rival the LORD's; the lexical switch is deliberate and pointed.

τοῖς

for the

Dative

article (dative of purpose)

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

καρπώμασιν

offerings

Dative

dative of purpose (for offerings)

καρπώμα: 'burnt offering'; the purpose they deny.

καὶ

and

coordinate conjunction

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

ταῖς

the

Dative

article (dative of purpose)

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

θυσίαις

sacrifices

Dative

dative of purpose (for sacrifices)

θυσία: 'sacrifice'; the purpose denied.

σαλαμιν

of peace-offerings

indeclinable transliteration (in apposition to θυσίαις)

σαλαμιν: an untranslated transliteration of Hebrew שְׁלָמִים (shelamim, 'peace/fellowship offerings'); indeclinable; the translator carried the Hebrew term over in Greek letters rather than rendering it (as elsewhere with σωτήριον), a sign of close formal dependence on the Hebrew.

καὶ

and

coordinate conjunction

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

τῇ

the

Dative

article (dative of purpose)

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

θυσία

sacrifice

Dative

dative of purpose

θυσία: 'sacrifice'; the peace/deliverance offering, again disavowed.

τοῦ

of the

Genitive

article

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

σωτηρίου

of deliverance

Genitive

genitive of definition (sacrifice of peace/deliverance)

σωτήριον: 'deliverance / peace-offering'; here the Greek rendering parallels the transliterated σαλαμιν just above — both refer to the יְהוָה.

πλὴν

besides / except

improper preposition + genitive (exception)

πλὴν: 'except / besides / apart from'; with the genitive τοῦ θυσιαστηρίου it marks the one legitimate altar as the sole exception — no sacrificial altar is to exist besides it.

τοῦ

the

Genitive

article

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

θυσιαστηρίου

altar

Genitive

genitive object of πλὴν

θυσιαστήριον: the one legitimate altar of the LORD — the only place where sacrifice may be offered (Deut 12).

κυρίου

of the LORD

Genitive

genitive of possession

κύριος: rendering of the Tetragrammaton.

ὃ

which

Nominative

relative pronoun (subject of ἔστιν)

ὃς: relative pronoun, neuter nominative agreeing with θυσιαστηρίου.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (locating the true altar)

→ **stative present (its abiding location)**

εἰμί: 'be'; the true altar stands permanently before the tent.

ἐναντίον

before

preposition + genitive (in front of)

ἐναντίον: 'before / in front of'; locating the legitimate altar at the one sanctuary.

τῆς

the

Genitive

article

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

σκηνῆς

tent

Genitive

genitive object of ἐναντίον

σκηνή: 'tent / tabernacle'; the tent of meeting, before which the only legitimate altar stands — the architectural embodiment of the one-sanctuary principle.

αὐτοῦ

his

Genitive

genitive of possession (the LORD's tent)

αὐτός: 'his'; the tent belongs to the LORD.

30 καὶ ἀκούσας Φινεες ὁ ἱερεὺς καὶ πάντες οἱ ἄρχοντες τῆς συναγωγῆς Ἰσραὴλ οἱ ἦσαν μετ' αὐτοῦ τοὺς λόγους οὓς ἐλάλησαν οἱ υἱοὶ Ρουβὴν καὶ οἱ υἱοὶ Γαδ καὶ τὸ ἥμισυ φυλῆς Μανασσὴ καὶ ἤρεσεν αὐτοῖς

And when Phinehas the priest and all the chiefs of the congregation of Israel who were with him heard the words that the sons of Reuben and the sons of Gad and the half-tribe of Manasseh spoke, it pleased them.

Resolution begins: the delegation is satisfied

καὶ ἀκούσας Φινεες ὁ ἱερεὺς

The crisis turns toward peace. The aorist participle ἀκούσας ('having heard') and the verb ἤρεσεν ('it pleased') signal acceptance of the defense. Phinehas the priest and the chiefs are persuaded; the impersonal ἤρεσεν αὐτοῖς ('it was pleasing to them') is the key marker of reconciliation, repeated at v. 33.

καὶ

and

narrative conjunction

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

ἀκούσας

having heard

Aor Act Part Nom Masc Sg · ἀκούω

circumstantial participle (temporal: 'when he heard')

→ antecedent aorist participle (the hearing precedes the pleasure)

ἀκούω: 'hear'; the singular participle agrees with Phinehas as the lead subject, though the chiefs are joined to him; a constructio ad sensum.

Φινεες

Phinehas

subject (indeclinable)

Φινεες: indeclinable; the priestly leader of the delegation.

ὁ

the

Nominative

article (with appositive ἱερεὺς)

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

ἱερεὺς

priest

Nominative

nominative in apposition to Φινεες

ἱερεὺς: 'priest'; renders כֹּהֵן; Phinehas' priestly office is stressed, as the dispute concerns legitimate worship.

καὶ

and

coordinate conjunction

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

πάντες

all

Nominative

attributive adjective (with ἄρχοντες)

παῖς: 'all'; the whole delegation of chiefs concurs.

οἱ

the

Nominative

article

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

ἄρχοντες

chiefs

Nominative

subject (coordinate with Φινεες)

ἄρχων: 'ruler / chief'; the ten tribal heads of v. 14.

τῆς

of the

Genitive

article

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

συναγωγῆς

congregation

Genitive

genitive of relationship (chiefs of the congregation)

συναγωγή: 'congregation / assembly'; the chiefs represent the whole assembly of Israel.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

Ισραηλ: indeclinable.

οἱ

who

Nominative

relative pronoun (subject of ἦσαν)

ὅς: relative pronoun, masculine plural, referring to the chiefs.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

verb of relative clause

→ stative imperfect (their accompanying presence)

εἰμί: 'be'; 'who were with him' — the chiefs accompanying Phinehas.

μετ'

with

preposition + genitive (accompaniment, elided)

μετά + gen.: 'with.'

αὐτοῦ

him

Genitive

genitive object of μετ' (Phinehas)

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

τούς

the

Accusative

article

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

λόγους

words

Accusative

direct object of ἀκούσας

λόγος: 'word / saying'; renders לִּבְרָיִם; the defense-speech of vv. 22–29 that the delegation heard.

οὓς

which

Accusative

relative pronoun (object of ἐλάλησαν)

ὅς: relative pronoun, masculine plural accusative.

ἐλάλησαν

spoke

Aor Act Indic 3 Pl · λαλέω

verb of relative clause

→ constative aorist (the words spoken)

λαλέω: 'speak'; the eastern tribes' defense.

οἱ

the

Nominative

article

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

υἱοὶ

sons

Nominative

subject of ἐλάλησαν (first member)

υἱός: οἱ υἱοὶ Ρουβην.

Ρουβην

Reuben

genitive of relationship (indeclinable)

Ρουβην: indeclinable.

καὶ

and

coordinate 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.

υἱοὶ

sons

Nominative

subject (second member)

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

Γαδ

Gad

genitive of relationship (indeclinable)

Γαδ: indeclinable.

καὶ

and

coordinate conjunction

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

τὸ

the

Nominative

article (with ἥμισυ)

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

ἥμισυ

half

Nominative

subject (third member)

ἥμισυς: 'half.'

φυλῆς

of tribe

Genitive

partitive genitive

φυλή: 'tribe.'

Μανασση

of Manasseh

genitive of relationship (indeclinable)

Μανασση: indeclinable.

καὶ

and

coordinate conjunction (apodosis)

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

ἤρεσεν

it pleased

Aor Act Indic 3 Sg · ἀρέσκω

main verb (impersonal: 'it was pleasing')

→ *ingressive aorist (came to be pleasing)*

ἀρέσκω: 'please / be pleasing'; renders בָּטַח יְהוָה ('be good in the eyes of'); the impersonal ἤρεσεν αὐτοῖς ('it pleased them') is the pivotal marker that the explanation was accepted — civil war is averted.

αὐτοῖς

them

Dative

dative of the one pleased (Phinehas and the chiefs)

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

31 καὶ εἶπεν Φινεες ὁ ἱερεὺς τοῖς υἱοῖς Ρουβην καὶ τοῖς υἱοῖς Γαδ καὶ τῷ ἡμίσει φυλῆς Μανασση σήμερον ἐγνώκαμεν ὅτι μεθ' ἡμῶν κύριος διότι οὐκ ἐπλημμελήσατε ἐναντίον κυρίου πλημμέλειαν καὶ ὅτι ἐρρύσασθε τοὺς υἱοὺς Ἰσραὴλ ἐκ χειρὸς κυρίου

And Phinehas the priest said to the sons of Reuben and to the sons of Gad and to the half-tribe of Manasseh, 'Today we know that the LORD is among us, because you have not committed a trespass before the LORD, and because you have delivered the sons of Israel from the hand of the LORD.'

Priestly declaration of acquittal and divine presence

καὶ εἶπεν Φινεες ὁ ἱερεὺς

Phinehas pronounces the verdict of acquittal: σήμερον ἐγνώκαμεν ὅτι μεθ' ἡμῶν κύριος ('today we know the LORD is among us'). The two causal clauses (διότι ... καὶ ὅτι) ground this: the eastern tribes did not trespass, and by their faithful explanation they have ἐρρύσασθε ('delivered') all Israel from the LORD's wrath-bearing hand.

καὶ

and

narrative conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (the declaration)

λέγω: 'say'; Phinehas pronounces the verdict.

Φινεες

Phinehas

subject (indeclinable)

Φινεες: indeclinable.

ὁ

the

Nominative

article (with appositive ἱερεὺς)

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

ἱερεὺς

priest

Nominative

nominative in apposition to Φινεες

ἱερεὺς: 'priest'; his priestly authority lends weight to the acquittal.

τοῖς

to the

Dative

article

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

υἱοῖς

sons

Dative

dative indirect object (first member)

υἱός: 'sons'; τοῖς υἱοῖς Ρουβην.

Ρουβην

Reuben

genitive of relationship (indeclinable)

Ρουβην: indeclinable.

καὶ
and

coordinate conjunction

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

τοῖς
to the

Dative

article

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

υἱοῖς
sons

Dative

dative indirect object (second member)

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

Γαδ
Gad

genitive of relationship (indeclinable)

Γαδ: indeclinable.

καὶ
and

coordinate conjunction

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

τῷ
to the

Dative

article (with ἡμίσει)

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

ἡμίσει
half

Dative

dative indirect object (third member)

ἡμισυς: 'half'

φυλῆς
of tribe

Genitive

partitive genitive

φυλή: 'tribe'

Μανασση
of Manasseh

genitive of relationship (indeclinable)

Μανασση: indeclinable.

σήμερον
today

temporal adverb

σήμερον: 'today'; the day of acquittal answers the repeated 'today' of the accusation (vv. 16, 18).

ἐγνώκαμεν
we know

Perf Act Indic 1 Pl · γινώσκω

main verb (declarative)

→ resultative perfect (we have come to know, and now know)

γινώσκω: 'know / recognize'; the perfect ἐγνώκαμεν conveys a settled present knowledge resulting from the explanation just heard.

ὅτι
that

conjunction (introducing object clause)

ὅτι: 'that'; introducing what is known.

μεθ
among / with

preposition + genitive (accompaniment, elided)

μετά + gen.: 'with / among'; μεθ ἡμῶν κύριος, 'the LORD is among us' — the proof of covenant favor and unity.

ἡμῶν
us

Genitive

genitive object of μεθ

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

κύριος
the LORD

Nominative

subject of the ὅτι-clause (with implied copula)

κύριος: rendering of the Tetragrammaton; his presence among them is the sign that no apostasy has occurred.

διότι
because

causal conjunction

διότι: 'because / for the reason that'; introducing the first ground of the acquittal.

οὐκ

not

negative particle

οὐ: negation.

ἐπλημμελήσατε

you committed

Aor Act Indic 2 Pl · πλημμελέω

verb of the causal clause (negated)

→ constative aorist (no trespass occurred)

πλημμελέω: 'commit a fault / trespass'; the same verb of the accusation (v. 16); the verdict is the exact negation of the charge.

ἐναντίον

before

preposition + genitive (in the sight of)

ἐναντίον: 'before / in the sight of';
Hebraism (יָנִיחַ).

κυρίου

the LORD

Genitive

genitive object of ἐναντίον

κύριος; rendering of the Tetragrammaton.

πλημμέλειαν

trespass

Accusative

cognate accusative (with ἐπλημμελήσατε)

πλημμέλεια: 'trespass'; the cognate accusative (πλημμέλειαν ἐπλημμελήσατε) intensifies — 'you have not committed [any] trespass at all'; the accuser's own cognate figure (v. 16) is now reversed in acquittal.

καὶ

and

coordinate conjunction

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

ὅτι

because / that

causal conjunction (second ground)

ὅτι: 'because'; introducing the second ground of the acquittal.

ἐρρύσασθε

you delivered

Aor Mid Indic 2 Pl · ῥύομαι

verb of the second causal clause

→ constative aorist (the deliverance accomplished)

ῥύομαι: 'rescue / deliver'; the same verb used in the oath (v. 22); by clearing themselves the eastern tribes have spared all Israel the wrath that corporate apostasy would have brought — they 'delivered' the nation from the LORD's hand of judgment.

τοὺς

the

Accusative

article

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

υἱοὺς

sons

Accusative

direct object of ἐρρύσασθε

υἱός: 'sons'; οἱ υἱοὶ Ἰσραὴλ, the whole nation spared from wrath.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable)

Ἰσραὴλ: indeclinable.

ἐκ

from

preposition + genitive (separation/rescue)

ἐκ: 'out of / from'; deliverance 'out of the hand of'

χειρὸς

hand

Genitive

genitive object of ἐκ (idiom: 'from the hand of')

χείρ: 'hand'; ἐκ χειρὸς κυρίου ('from the hand of the LORD') renders הַיָּד הַזֹּאת — here the LORD's hand of judgment, from which the faithful explanation has rescued Israel.

κυρίου

of the LORD

Genitive

genitive of relationship (whose hand)

κύριος: rendering of the Tetragrammaton; the hand that would have struck in wrath had apostasy been real.

32 καὶ ἀπέστρεψεν Φινεες ὁ ἱερεὺς καὶ οἱ ἄρχοντες ἀπὸ τῶν υἱῶν Ρουβην καὶ ἀπὸ τῶν υἱῶν Γαδ καὶ ἀπὸ τοῦ ἡμίσεος φυλῆς Μανασση ἐκ γῆς Γαλααδ εἰς γῆν Χανααν πρὸς τοὺς υἱοὺς Ἰσραηλ καὶ ἀπεκρίθησαν αὐτοῖς τοὺς λόγους

And Phinehas the priest and the chiefs returned from the sons of Reuben and from the sons of Gad and from the half-tribe of Manasseh, out of the land of Gilead into the land of Canaan, to the sons of Israel, and they reported the words to them.

The delegation returns and reports (sequential)

καὶ ἀπέστρεψεν Φινεες ὁ ἱερεὺς

The embassy retraces its journey, from Gilead back into Canaan to the assembled sons of Israel, and ἀπεκρίθησαν ... τοὺς λόγους ('reported the words'). The accusative τοὺς λόγους with ἀπεκρίθησαν is a Hebraizing construction ('answered/brought back the words').

καὶ
and

narrative conjunction

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

ἀπέστρεψεν
returned

Aor Act Indic 3 Sg · ἀποστρέφω

main verb (return journey; sg. with compound subject)

→ constative aorist (completed return)

ἀποστρέφω: 'turn back / return'; here in the innocent sense of 'return home,' contrasting with its sinister use for 'apostatize' earlier in the chapter (vv. 16, 18, 29).

Φινεες
Phinehas

subject (indeclinable)

Φινεες: indeclinable.

ὁ
the

Nominative

article (with appositive ἱερεὺς)

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

ἱερεὺς
priest

Nominative

nominative in apposition to Φινεες

ἱερεὺς: 'priest.'

καὶ
and

coordinate 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.

ἄρχοντες
chiefs

Nominative

subject (coordinate with Φινεες)

ἄρχων: 'ruler / chief'; the tribal heads.

ἀπὸ
from

preposition + genitive (separation)

ἀπό: 'from'; departing from the eastern tribes.

τῶν
the

Genitive

article

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

υἱῶν
sons

Genitive

genitive object of ἀπὸ (first member)

υἱός: 'sons'; τῶν υἱῶν Ρουβην.

Ρουβην
Reuben

genitive of relationship (indeclinable)

Ρουβην: indeclinable.

καὶ
and

coordinate conjunction

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

ἀπὸ
from

preposition + genitive (separation)

ἀπό: 'from.'

τῶν
the

Genitive

article

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

υἱῶν
sons

Genitive

genitive object of ἀπὸ (second member)

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

Γαδ

Gad

genitive of relationship (indeclinable)

Γαδ: indeclinable.

καὶ

and

coordinate conjunction

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

ἀπὸ

from

preposition + genitive (separation)

ἀπό: 'from.'

τοῦ

the

Genitive

article (with ἡμίους)

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

ἡμίους

half

Genitive

genitive object of ἀπὸ (third member)

ἡμιους (gen. ἡμίους): 'half'; the genitive form of the substantivized adjective.

φυλῆς

of tribe

Genitive

partitive genitive

φυλή: 'tribe.'

Μανασση

of Manasseh

genitive of relationship (indeclinable)

Μανασση: indeclinable.

ἐκ

out of

preposition + genitive (source)

ἐκ: 'out of'; departing from the territory of Gilead.

γῆς

land

Genitive

genitive object of ἐκ

γῆ: 'land'; the land of Gilead (Transjordan).

Γαλααδ

of Gilead

genitive of apposition (indeclinable)

Γαλααδ: indeclinable.

εἰς

into

preposition + accusative (destination)

εἰς: 'into'; back to the western land.

γῆν

land

Accusative

accusative object of εἰς

γῆ: 'land'; the land of Canaan (Cisjordan).

Χανααν

of Canaan

genitive of apposition (indeclinable)

Χανααν: indeclinable.

πρὸς

to

preposition + accusative (direction toward)

πρὸς + acc.: 'to'; to the assembled western tribes.

τοὺς

the

Accusative

article

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

υἱοὺς

sons

Accusative

accusative object of πρὸς

υἱός: 'sons'; οἱ υἱοὶ Ἰσραὴλ, the western tribes who had mustered.

Ισραηλ

of Israel

genitive of relationship (indeclinable)

Ισραηλ: indeclinable.

καὶ

and

narrative conjunction

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

ἀπεκρίθησαν

they reported

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb (delivering the report)

→ constative aorist (the report given)

ἀποκρίνομαι: 'answer / report back'; with the accusative τοὺς λόγους it means 'brought back / reported the words,' a Hebraizing construction (רָצַף בְּשִׁירָה).

αὐτοῖς

to them

Dative

dative indirect object (the western tribes)

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

τοὺς

the

Accusative

article

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

λόγους

words

Accusative

accusative of content (with ἀπεκρίθησαν: Hebraism)

λόγος: 'word / report'; the eastern tribes' explanation, now relayed to the assembly.

33 καὶ ἤρεσεν τοῖς υἱοῖς Ισραηλ καὶ ἐλάλησαν πρὸς τοὺς υἱοὺς Ισραηλ καὶ εὐλόγησαν τὸν θεὸν υἱῶν Ισραηλ καὶ εἶπαν μηκέτι ἀναβῆναι πρὸς αὐτοὺς εἰς πόλεμον ἐξολεθρεῦσαι τὴν γῆν τῶν υἱῶν Ρουβην καὶ τῶν υἱῶν Γαδ καὶ τοῦ ἡμίσου φυλῆς Μανασση καὶ κατώκησαν ἐπ' αὐτῆς

And it pleased the sons of Israel, and they spoke to the sons of Israel and blessed the God of the sons of Israel, and said no longer to go up against them to war, to destroy the land of the sons of Reuben and the sons of Gad and the half-tribe of Manasseh; and they dwelt upon it.

Full reconciliation: war renounced, God blessed

καὶ ἤρεσεν τοῖς υἱοῖς Ισραηλ

The reconciliation is complete: the report pleases all Israel (ἤρεσεν, echoing v. 30), who bless God (εὐλόγησαν τὸν θεόν) and renounce the war (μηκέτι ἀναβῆναι ... εἰς πόλεμον). The eastern tribes are left to dwell securely on their land — the threatened destruction (ἐξολεθρεῦσαι) is annulled.

καὶ
and

narrative conjunction

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

ἤρεσεν
it pleased

Aor Act Indic 3 Sg · ἀρέσκω

main verb (impersonal: 'it was pleasing')

→ *ingressive aorist (came to be pleasing)*

ἀρέσκω: 'please'; ἤρεσεν τοῖς υἱοῖς Ἰσραὴλ ('it pleased the sons of Israel'), echoing v. 30 — the whole assembly now accepts the explanation.

τοῖς
the

Dative

article

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

υἱοῖς
sons

Dative

dative of the one pleased

υἱός: 'sons'; οἱ υἱοὶ Ἰσραὴλ, the western tribes.

Ἰσραὴλ
of Israel

genitive of relationship (indeclinable)

Ἰσραὴλ: indeclinable.

καὶ
and

coordinate conjunction

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

ἐλάλησαν
they spoke

Aor Act Indic 3 Pl · λαλέω

main verb

→ *constative aorist (act of speaking)*

λαλέω: 'speak'; the assembly speaks together in agreement.

πρὸς
to

preposition + accusative (direction)

πρὸς + acc.: 'to.'

τοὺς
the

Accusative

article

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

υἱοὺς
sons

Accusative

accusative object of πρὸς

υἱός: 'sons'; the sons of Israel deliberating among themselves.

Ἰσραὴλ
of Israel

genitive of relationship (indeclinable)

Ἰσραὴλ: indeclinable.

καὶ
and

coordinate conjunction

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

εὐλόγησαν

blessed

Aor Act Indic 3 Pl · εὐλογέω

main verb (act of praise)

→ *constative aorist (act of blessing God)*

εὐλογέω: 'bless / praise'; renders בָּרַךְ; here directed to God in thanksgiving for the peaceful resolution — blessing God for averting bloodshed.

τὸν

the

Accusative

article

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

θεὸν

God

Accusative

direct object of εὐλόγησαν

θεός: 'God'; τὸν θεὸν υἱὼν Ἰσραὴλ, 'the God of the sons of Israel' — the one God who unites both eastern and western tribes.

υἱὼν

of the sons

Genitive

genitive of relationship (whose God)

υἱός: 'sons'; the genitive 'of the sons of Israel.'

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable)

Ἰσραὴλ: indeclinable.

καὶ

and

coordinate conjunction

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (the decision rendered)

→ *constative aorist (the resolution made)*

λέγω: 'say'; the alpha-aorist εἶπαν (for εἶπον) is common Koine; introduces their decision not to make war.

μηκέτι

no longer

negative temporal adverb (with infinitive)

μηκέτι: 'no longer / no more'; the negative of intention — they resolve not to proceed with the war.

ἀναβῆναι

to go up

Aor Act Inf · ἀναβαίνω

infinitive (content of the decision)

→ *ingressive aorist infinitive (the renounced march)*

ἀναβαίνω: 'go up / march up'; the military idiom (cf. v. 12); the renounced advance to battle.

πρὸς

against

preposition + accusative (hostile direction)

πρὸς + acc.: here hostile, 'against.'

αὐτοὺς

them

Accusative

accusative object of πρὸς (the eastern tribes)

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

εἰς

to / for

preposition + accusative (purpose)

εἰς: 'for / unto'; εἰς πόλεμον, 'for war.'

πόλεμον

war

Accusative

accusative object of εἰς (purpose)

πόλεμος: 'war / battle'; renders **מִלְחָמָה**; the war now renounced.

ἐξολεθρεῦσαι

to destroy

Aor Act Inf · ἐξολεθρεύω

infinitive of purpose (exegetic of πόλεμον)

→ **constative aorist infinitive (the renounced destruction)**

ἐξολεθρεύω: 'destroy utterly / exterminate'; renders **מִשְׁחָה** / **מִשְׁחָה**; the total destruction that war would have brought on the eastern land — now abandoned.

τὴν

the

Accusative

article

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

γῆν

land

Accusative

direct object of ἐξολεθρεῦσαι

γῆ: 'land'; the Transjordan territory that would have been ravaged.

τῶν

of the

Genitive

article

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

υἱῶν

sons

Genitive

genitive of possession (first member)

υἱός: 'sons'; τῶν υἱῶν Ρουβην.

Ρουβην

Reuben

genitive of relationship (indeclinable)

Ρουβην: indeclinable.

καὶ

and

coordinate conjunction

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

τῶν

of the

Genitive

article

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

υἱῶν

sons

Genitive

genitive of possession (second member)

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

Γαδ

Gad

genitive of relationship (indeclinable)

Γαδ: indeclinable.

καὶ

and

coordinate conjunction

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

τοῦ

of the

Genitive

article (with ἡμίους)

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

ἡμίους

half

Genitive

genitive of possession (third member)

ἡμιους (gen. ἡμίους): 'half'

φυλῆς

of tribe

Genitive

partitive genitive

φυλή: 'tribe'

Μανασση

of Manasseh

genitive of relationship (indeclinable)

Μανασση: indeclinable.

καὶ
and

narrative conjunction (consequence)

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

κατώκησαν
they dwelt

Aor Act Indic 3 Pl · κατοικέω

main verb (settled outcome)

→ constative/ingressive aorist (settled secure dwelling)

κατοικέω: 'dwell / settle / inhabit'; renders בָּשׁוּ; the eastern tribes (subject) now dwell securely on their land — the peaceful resolution of the whole episode.

ἐπὶ
upon

preposition + genitive (location, elided)

ἐπί + gen.: 'upon / on'; dwelling upon the land.

αὐτῆς
it

Genitive

genitive object of ἐπὶ (the land)

αὐτός: 'it'; referring to γῆ ('the land'), feminine; the eastern tribes dwell on their inheritance in peace.

34 καὶ ἐπωνόμασεν Ἰησοῦς τὸν βωμὸν τῶν Ρουβὴν καὶ τῶν Γαδ καὶ τοῦ ἡμίσεος φυλῆς Μανασσὴ καὶ εἶπεν ὅτι μαρτύριόν ἐστιν ἀνά μέσον αὐτῶν ὅτι κύριος ὁ θεὸς αὐτῶν ἐστιν

And Joshua named the altar of the Reubenites and the Gadites and the half-tribe of Manasseh, and said that it is a witness between them that the LORD is their God.

Closing etiology: the altar named 'Witness'

καὶ ἐπωνόμασεν Ἰησοῦς τὸν βωμὸν

The chapter ends with an etiological naming: Joshua names the altar, declaring it a μαρτύριον ('witness') between the tribes — the term that has dominated the eastern tribes' defense (vv. 27, 28).

The closing ὅτι-clause states the witness's content: κύριος ὁ θεὸς αὐτῶν ἐστιν ('the LORD is their God'), affirming the covenant unity of all Israel under one God.

καὶ

and

narrative conjunction

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

ἔπωνόμασεν

named

Aor Act Indic 3 Sg · ἔπονομάζω

main verb (etiological naming)

→ *constative aorist (the naming-act)*

ἔπονομάζω: 'name / give a name to / call'; renders דָּוִד ; the etiological naming gives the altar enduring significance as a witness; in the Hebrew the name itself is 'Ed' (עֵד , 'Witness').

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: 'Joshua'; the leader who opened the episode (v. 1) now closes it, framing the whole chapter.

τὸν

the

Accusative

article

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

βωμόν

altar

Accusative

direct object of ἔπωνόμασεν

βωμός: the altar; even at the resolution it remains βωμός (not θυσιαστήριον) — a monument/witness, never a sacrificial rival to the LORD's altar.

τῶν

of the

Genitive

article (with indeclinable Ρουβην: 'of the Reubenites')

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

Ρουβην

Reuben

genitive of possession (indeclinable, with article: 'the [sons] of Reuben')

Ρουβην: indeclinable; here τῶν Ρουβην ('of the Reubenites') with the article alone marking the genitive plural and the people.

καὶ

and

coordinate conjunction

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

τῶν

of the

Genitive

article (with indeclinable Γαδ)

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

Γαδ

Gad

genitive of possession (indeclinable: 'the Gadites')

Γαδ: indeclinable.

καὶ

and

coordinate conjunction

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

τοῦ

of the

Genitive

article (with ἡμίους)

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

ἡμίους

half

Genitive

genitive of possession (third member)

ἡμιους (gen. ἡμίους): 'half.'

φυλῆς

of tribe

Genitive

partitive genitive

φυλή: 'tribe.'

Μανασση

of Manasseh

genitive of relationship (indeclinable)

Μανασση: indeclinable.

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 (declaring the name's meaning)

→ constative aorist (the declaration)

λέγω: 'say'; Joshua explains the significance of the name.

ὅτι

that

conjunction (introducing the explanatory clause)

ὅτι: 'that'; introducing the content of Joshua's declaration.

μαρτύριόν

witness

Nominative

predicate nominative (the altar's name/function)

μαρτύριον: 'witness / testimony'; the climactic and final use of the chapter's key term; the altar's whole meaning is summed up as a μαρτύριον, exactly as the eastern tribes argued (vv. 27, 28).

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula (predicating μαρτύριον)

→ stative present (the altar's abiding character)

εἰμί: 'be'; 'it is a witness' — the enduring identity now publicly ratified by Joshua.

ἀνά

between

preposition (with μέσον)

ἀνά: in ἀνά μέσον, 'between.'

μέσον

midst

Accusative

object within ἀνά μέσον idiom

μέσος: 'midst'; ἀνά μέσον αὐτῶν, 'between them' — the witness binds the eastern and western tribes.

αὐτῶν

them

Genitive

genitive object (within ἀνά μέσον)

αὐτός: 'them'; all the tribes of Israel.

ὅτι

that

conjunction (introducing the witness's content)

ὅτι: 'that'; introducing what the altar testifies.

κύριος

the LORD

Nominative

subject of the final ὅτι-clause

κύριος: rendering of the Tetragrammaton; the content of the witness — that YHWH alone is their God, the confession uniting all Israel.

ὁ

the

Nominative

article (with appositive θεός)

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

θεός

God

Nominative

predicate nominative (in apposition: 'is their God')

θεός: 'God'; κύριος ὁ θεός αὐτῶν, 'the LORD is their God' — the closing confession that seals the chapter's theology of one God, one people, one altar.

αὐτῶν

their

Genitive

genitive of relationship (covenant possessive)

αὐτός: 'their'; the LORD belongs to all the tribes alike, east and west of the Jordan.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (closing the confession)

→ stative present (the abiding covenant truth)

εἰμί: 'be'; the final word of the chapter affirms the timeless covenant reality – the LORD is their God.

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.