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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Joshua, Chapter 23

ΙΗΣΟΥΣ ΝΑΥΗ ΚΓ'

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

Joshua's farewell warns Israel to cling to the Lord and not turn toward the nations left in the land.

Translation & textual notes

The Greek text of Joshua 23 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 23 is the first of Joshua's two farewell discourses (the second is the Shechem covenant of ch. 24), delivered when he was πρεσβύτερος προβεβηκώς ταῖς ἡμέραις ('old, advanced in days', v. 1) — the same idiom applied to Joshua at 13:1 and earlier to Abraham (Gen 24:1). The chapter is saturated with Deuteronomic covenant-language: κατισχύσατε ... φυλάσσειν καὶ ποιεῖν πάντα τὰ γεγραμμένα ἐν τῷ βιβλίῳ τοῦ νόμου Μωϋσῆ (v. 6) echoes the commission of Josh 1:7–8 and Deut

5:32; the prohibition against mixing with the surviving nations and naming their gods (vv. 7, 12) restates Deut 7:1–4. The verb προσκολλάομαι ('cling, be glued to', v. 8) is the LXX's signature rendering of קָבַץ, the covenant-loyalty term (cf. Deut 10:20; 11:22; 30:20). The military theology is concentrated in v. 10 — εἷς ὑμῶν ἐδίωξεν χιλίους ('one of you put a thousand to flight') — grounding Israel's victories in the LORD who ἐξεπολέμει ('was waging war') for them, rendering Hebrew עָרַבָה. The blessing-and-curse structure of vv. 14–16 turns on the fulfilment formula οὐ διέπescen εἷς λόγος ('not one word has failed', v. 14, rendering לֹא נִכְלָה מִכָּל דְּבָרֵינוּ): because every good word has come to pass, so too will every threatened evil word (πάντα τὰ ῥήματα τὰ πονηρά, v. 15) if Israel transgresses the covenant and serves other gods. The catalogue of the surviving nations as παγίδας καὶ ... σκάνδαλα καὶ ... ἥλους ἐν ταῖς πτέρναις ... καὶ ... βολίδας ἐν τοῖς ὀφθαλμοῖς (v. 13) is a vivid expansion of the snare-motif of Exod 23:33; 34:12 and Num 33:55.

Discourse structure of the chapter

A · 23:1–2

Setting and summons: the aged Joshua convenes all Israel's leaders

After the LORD had given Israel rest from all their surrounding enemies (v. 1), Joshua — now old and advanced in days — summons the whole leadership of Israel: the sons of Israel, their council of elders (γερούσια), rulers, scribes, and judges (v. 2). He opens with the personal note that frames the whole discourse as a testament: ἐγὼ γεγήρακα καὶ προβέβηκα ταῖς ἡμέραις ('I have grown old and am advanced in days').

B · 23:3–5

Retrospect and promise: the LORD has fought and will drive out the rest

Joshua appeals to what Israel has seen with their own eyes: it is the LORD their God who fought for them (ὁ ἐκπολεμήσας ὑμῖν, v. 3) against all the nations. He has allotted the remaining nations to the tribes by lot from the Jordan to the Great Sea (v. 4), and the LORD himself will drive them out and send wild beasts against them until they perish, so that Israel may inherit their land (v. 5).

C · 23:6–8

Exhortation: keep the Law of Moses; do not mix or invoke their gods, but cling to the LORD

The hortatory core: be very strong to keep and do all that is written in the book of the law of Moses, turning neither right nor left (v. 6); do not enter among the surviving nations, do not name or bow to or serve their gods (v. 7); but cling (προσκολληθήσεσθε) to the LORD your God as you have done to this day (v. 8). The contrast is between syncretistic absorption and exclusive covenant adhesion.

D · 23:9–13

One routs a thousand; the warning against apostasy and the nations as a snare

The LORD has dispossessed great and strong nations before Israel, and no one has withstood them (v. 9); one Israelite puts a thousand to flight because the LORD fights for them (v. 10). Therefore take great heed to love the LORD (v. 11). But if you turn back and join the surviving nations, intermarrying and mixing with them (v. 12), know that the LORD will no longer drive them out: they will become snares, stumbling-blocks, nails in your heels and darts in your eyes until you perish from the good land (v. 13).

E · 23:14–16

Farewell: every good word fulfilled, and the threat of the covenant curse

Joshua announces his own approaching death — 'I am departing the way of all the earth' (v. 14) — and calls Israel to acknowledge in heart and soul that not one good word of the LORD has failed. Just as every good word has come upon them, so the LORD will bring upon them every evil word until they are destroyed from the good land (v. 15) if they transgress the covenant of the LORD their God and go and serve other gods and worship them (v. 16).

1 καὶ ἐγένετο μεθ' ἡμέρας πλείους μετὰ τὸ καταπαῦσαι κύριον τὸν Ἰσραὴλ ἀπὸ πάντων τῶν ἐχθρῶν αὐτῶν
κυκλόθεν καὶ Ἰησοῦς πρεσβύτερος προβεβηκώς ταῖς ἡμέραις

And it came to pass after many days, after the LORD had given Israel rest from all their enemies
round about, that Joshua was old, advanced in days.

Narrative setting-formula introducing the farewell discourse

καὶ ἐγένετο

The καὶ ἐγένετο + temporal clause is the standard LXX rendering of יָדָן, marking a new narrative episode. The double temporal frame (μεθ' ἡμέρας πλείους ... μετὰ τὸ καταπαῦσαι) sets the discourse in the period of completed rest, and the description of Joshua as πρεσβύτερος προβεβηκώς signals a testamentary speech (cf. 13:1; Gen 24:1).

καὶ

and

narrative conjunction (Hebraizing waw-consecutive)

καί: the paratactic conjunction opening the episode; with ἐγένετο it renders the Hebrew narrative formula וַיְהִי ('and it came to pass').

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (impersonal setting-formula)

→ constative aorist (narrative onset)

γίνομαι: 'become / happen / come to pass'; the impersonal ἐγένετο renders יִהְיֶה and serves as a temporal hinge introducing the circumstances of Joshua's farewell address.

μεθ

after

preposition + accusative (temporal, elided before vowel)

μετά + accusative: 'after'; temporal use locating the discourse a long time after the conquest's completion.

ἡμέρας

days

Accusative

accusative object of μετά (temporal extent)

ἡμέρα: 'day'; the phrase μεθ' ἡμέρας πλείους ('after many days') renders מִן־יָמֵינוּ, marking the long interval of settled peace.

πλείους

many / more

Accusative

attributive adjective (comparative used for 'many', modifying ἡμέρας)

πλείων: comparative of πολύς, 'more / many'; here with elative/quantitative force ('a good many days'), rendering מְרֹבֵּעַ.

μετά

after

preposition + accusative (with articular infinitive: temporal)

μετά + articular infinitive: 'after (the act of)'; a common LXX construction rendering a Hebrew temporal infinitive clause.

τὸ

the

Accusative

article (substantivizing the infinitive καταπαῦσαι)

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

καταπαῦσαι

to give rest

Aor Act Inf · καταπαύω

articular infinitive (temporal: 'after the LORD gave rest')

→ constative aorist infinitive (completed act of granting rest)

καταπαύω: 'cause to rest / give rest'; renders הִנִּיחַ (Hiphil of נָח); the 'rest' (κατάπαυσις) motif is central to Joshua (cf. 1:13; 21:44) and becomes a theological type for the people of God (cf. Ps 94:11 LXX; Heb 4).

κύριον

the LORD

Accusative

accusative subject of the articular infinitive καταπαῦσαι

κύριος: the LXX's standard rendering of the Tetragrammaton יְהוָה; in the accusative as the logical subject of the infinitive — it is the LORD who is the agent of Israel's rest.

τὸν

the

Accusative

article (with Ἰσραηλ)

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

Ἰσραηλ

Israel

accusative object of καταπαῦσαι (indeclinable proper noun, marked by τόν)

Ἰσραηλ: indeclinable transliteration of יִשְׂרָאֵל; case is signalled only by the article τόν; here the object/recipient of the rest the LORD grants.

ἀπὸ

from

preposition + genitive (separation: rest from enemies)

ἀπό: 'from'; the construction καταπαύω ... ἀπό renders מִן־הַיְהוָה ('give rest from'), a fixed Deuteronomistic idiom (cf. Deut 12:10; 25:19).

πάντων

all

Genitive

attributive adjective (modifying ἐχθρῶν)

παῖς: 'all / every'; the comprehensive πάντων underlines that the rest is total — no enemy remains active.

τῶν

the

Genitive

article (with ἐχθρῶν)

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

ἐχθρῶν

enemies

Genitive

genitive of separation (object of ἀπό)

ἐχθρός: 'enemy / hostile one'; substantival adjective rendering בָּנִי; the surrounding nations subdued in the conquest.

αὐτῶν

their

Genitive

genitive of possession (modifying ἐχθρῶν)

αὐτός: here possessive 'their', referring to Israel.

κυκλόθεν

round about

adverb of place (encircling extent)

κυκλόθεν: 'all around / on every side'; renders כִּבְדָּמִן; emphasizes that the rest is complete on every frontier.

καὶ

and

coordinate conjunction (introducing the main statement of the apodosis)

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

Ἰησοῦς

Joshua

Nominative

subject (predicated as old)

Ἰησοῦς: the LXX form of יְהוֹשֻׁעַ ('the LORD is salvation'); declined as a contracted second-declension noun (gen./dat. Ἰησοῦ); the same name later transliterated for Jesus, so the LXX Joshua becomes a typological forerunner in early Christian reading.

πρεσβύτερος

old / an old man

Nominative

predicate adjective (with implied ἦν: 'was old')

πρεσβύτερος: comparative of πρέσβυς used as 'old / aged'; renders יָדֵן; the predication πρεσβύτερος προβεβηκώς frames the discourse as a testament from a dying leader.

προβεβηκώς

advanced

Perf Act Part Nom Sg Masc · προβαίνω

predicate participle (periphrastic with implied ἦν: 'advanced in days')

→ perfect (resultant state of advanced age)

προβαίνω: 'go forward / advance'; the perfect participle προβεβηκώς with ταῖς ἡμέραις renders בָּיָמָיו מְבֵּטֵן ('come into days' = advanced in age); cf. the identical idiom of Josh 13:1 and Gen 24:1; Luke 1:7.

ταῖς

in the

Dative

article (with ἡμέραις)

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

ἡμέραις

days

Dative

dative of respect (advanced 'in days')

ἡμέρα: 'day'; the dative ταῖς ἡμέραις is a dative of respect rendering the Hebrew בָּיָמָיו — Joshua is advanced with respect to his days, i.e. far on in life.

2 καὶ συνεκάλεσεν Ἰησοῦς πάντας τοὺς υἱοὺς Ἰσραὴλ καὶ τὴν γερουσίαν αὐτῶν καὶ τοὺς ἄρχοντας αὐτῶν καὶ τοὺς γραμματεῖς αὐτῶν καὶ τοὺς δικαστὰς αὐτῶν καὶ εἶπεν πρὸς αὐτοὺς ἐγὼ γεγήρακα καὶ προβέβηκα ταῖς ἡμέραις

And Joshua called together all the sons of Israel and their council of elders and their rulers and their scribes and their judges, and said to them, 'I have grown old and am advanced in days.'

Narrative action: the convening of the assembly and the opening of the speech

καὶ συνεκάλεσεν Ἰησοῦς

The four-fold catalogue of leadership offices (γερούσία, ἄρχοντες, γραμματεῖς, δικασταί) is a Deuteronomistic listing of Israel's representative institutions (cf. Deut 29:9; Josh 24:1). The first-person ἐγὼ γεγήρακα reprises v.1's third-person description in Joshua's own voice, marking the personal authority of a testamentary address.

καὶ

and

narrative conjunction

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

συνεκάλεσεν

called together

Aor Act Indic 3 Sg· συγκαλέω

main verb (convening of the assembly)

→ constative aorist (single act of summoning)

συγκαλέω: 'call together / convene / summon'; the compound συν- stresses the gathering into one assembly; renders נִקְּבָה ('summon') with the sense of a formal national convocation.

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: nominative subject; Joshua acts as the covenant mediator convening Israel in the manner of Moses (cf. Deut 31:28).

πάντας

all

Accusative

attributive adjective (modifying υἱούς)

πᾶς: 'all'; the comprehensive πάντας frames the assembly as representing the entire nation through its leadership.

τοὺς

the

Accusative

article (with υἱούς)

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

υἱούς

sons

Accusative

direct object of συνεκάλεσεν

υἱός: 'son'; the phrase οἱ υἱοὶ Ἰσραὴλ ('sons of Israel') renders לְבְנֵי יִשְׂרָאֵל, the standard designation of the covenant people.

Ἰσραὴλ

of Israel

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

Ἰσραὴλ: indeclinable; functions here as a genitive of relationship dependent on υἱούς.

καὶ

and

coordinate conjunction

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

τὴν

the

Accusative

article (with γερούσιαν)

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

γερούσιαν

council of elders

Accusative

direct object (coordinate with υἱούς)

γερούσιαν: 'council of elders / senate'; renders בְּנֵי־זֵקֵן (the body of elders); the LXX term denotes the formal eldership council, the senior governing institution of Israel.

αὐτῶν

their

Genitive

genitive of possession (modifying γερούσιαν)

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

καὶ

and

coordinate conjunction

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

τοὺς

the

Accusative

article (with ἄρχοντας)

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

ἄρχοντας

rulers

Accusative

direct object (coordinate)

ἄρχων: 'ruler / chief / leader'; renders שָׂרֵי־לָאָה /; the tribal and clan heads of Israel.

αὐτῶν

their

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

τοὺς

the

Accusative

article (with γραμματεῖς)

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

γραμματεῖς

scribes

Accusative

direct object (coordinate)

γραμματεὺς: 'scribe / official / recorder'; renders סֹפְרֵי ('officer'); in the conquest narratives the γραμματεῖς are administrative officers who muster and record (cf. Josh 1:10; 3:2).

αὐτῶν

their

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

τοὺς

the

Accusative

article (with δικαστάς)

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

δικαστάς

judges

Accusative

direct object (coordinate)

δικαστής: 'judge'; renders וְשֹׁפְטִים; the judicial officers who adjudicate disputes (cf. Deut 16:18); the four offices together comprise Israel's full representative leadership.

αὐτῶν

their

Genitive

genitive of possession

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

καὶ

and

narrative conjunction (introducing the speech)

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: 'say'; the aorist εἶπεν introduces Joshua's direct address to the assembled leaders.

πρός

to

preposition + accusative (direction of speech)

πρός + accusative: 'to'; with verbs of speaking renders Hebrew לְ ('to').

αὐτούς

them

Accusative

accusative object of πρὸς (the addressed leaders)

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

ἐγώ

I

Nominative

subject (emphatic first-person pronoun)

ἐγώ: the emphatic pronoun foregrounds Joshua's personal mortality, lending the discourse its testamentary character.

γεγήρακα

I have grown old

Perf Act Indic 1 Sg · γηράσκω

main verb (perfect of resultant state)

→ perfect (present condition resulting from past process)

γηράσκω: 'grow old / age'; the perfect γεγήρακα ('I have become and now am old') renders יִתְגַּדֵּל; the resultative perfect stresses Joshua's present aged state as the ground of his exhortation.

καὶ

and

coordinate conjunction

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

προβέβηκα

I am advanced

Perf Act Indic 1 Sg · προβαίνω

main verb (perfect of resultant state, parallel to γεγήρακα)

→ perfect (resultant state of advanced age)

προβαίνω: 'go forward / advance'; the first-person perfect προβέβηκα ταῖς ἡμέραις echoes the third-person προβεβηκώς of v.1, now in Joshua's own mouth, rendering יִתְגַּדֵּל יְהוֹשֻׁעַ.

ταῖς

in the

Dative

article (with ἡμέραις)

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

ἡμέραις

days

Dative

dative of respect ('advanced in days')

ἡμέρα: 'day'; dative of respect, as in v.1.

3 ὑμεῖς δὲ ἐωράκατε ὅσα ἐποίησεν κύριος ὁ θεὸς ὑμῶν πᾶσιν τοῖς ἔθνεσιν τούτοις ἀπὸ προσώπου ὑμῶν
ὅτι κύριος ὁ θεὸς ὑμῶν ὁ ἐκπολεμήσας ὑμῖν

And you yourselves have seen all that the LORD your God has done to all these nations before you,
because it is the LORD your God who fought for you.

Appeal to eyewitness experience (basis of the exhortation) ὑμεῖς δὲ

The emphatic ὑμεῖς δὲ pivots from Joshua's mortality to Israel's eyewitness knowledge: their obedience must rest not on Joshua but on what they themselves have seen the LORD do. The clause closes with the theological thesis of the whole address — κύριος ... ὁ ἐκπολεμήσας ὑμῖν ('the LORD is the one who fought for you').

ὑμεῖς

you

Nominative

subject (emphatic second-person plural pronoun)

σύ (pl. ὑμεῖς): the emphatic pronoun stresses that Israel's leaders are themselves eyewitnesses, contrasting with Joshua (ἐγώ, v.2).

δὲ

and / now

mild adversative / transitional (post-positive)

δέ: post-positive particle marking the turn from Joshua's self-reference to the appeal to Israel's experience.

ἐωράκατε

you have seen

Perf Act Indic 2 Pl · ὁράω

main verb (perfect of experiential knowledge)

→ perfect (abiding result of past seeing: 'you have seen and know')

ὁράω: 'see / perceive'; the perfect ἐωράκατε ('you have seen') renders עָיִן; the perfect stresses that the conquest events remain present to Israel's memory as the experiential basis for obedience.

ὅσα

all that

Accusative

relative/correlative pronoun (object of ἐωράκατε and ἐποίησεν)

ὅσος: 'as much / as many as / all that'; the neuter plural ὅσα introduces the content seen, rendering כָּל־אֲשֶׁר רָאָה ('all that').

ἐποίησεν

has done

Aor Act Indic 3 Sg · ποιέω

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

→ constative aorist (summarizing the conquest acts)

ποιέω: 'do / make'; renders הָשִׁיב ; the aorist summarizes the LORD's saving acts against the nations as a single complex of completed deeds.

κύριος

the LORD

Nominative

subject of ἐποίησεν

κύριος: rendering of יהוה ; the divine name as subject makes the LORD, not Israel's arms, the agent of every conquest deed.

ὁ

the

Nominative

article (with θεός, in apposition to κύριος)

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

θεός

God

Nominative

apposition to κύριος

θεός: 'God'; the title ὁ θεός ὑμῶν ('your God') renders אלהינו and binds the LORD's acts to the covenant relationship with Israel.

ὑμῶν

your

Genitive

genitive of relationship (modifying θεός)

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

πᾶσιν

all

Dative

attributive adjective (modifying ἔθνεσιν)

πᾶς: 'all'; comprehensive, the LORD has acted against every one of the nations.

τοῖς

the

Dative

article (with ἔθνεσιν)

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

ἔθνεσιν

nations

Dative

dative of disadvantage (the nations against whom the LORD acted)

ἔθνος: 'nation / gentile people'; renders גוֹי ; the dative τοῖς ἔθνεσιν τούτοις ('to these nations') marks the recipients of the LORD's judgment in the conquest.

τούτοις

these

Dative

demonstrative adjective (modifying ἔθνεσιν)

οὗτος: 'this'; the deictic τούτοις points to the Canaanite nations present to the assembly's experience.

ἀπὸ

from / before

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

ἀπό: with προσώπου forms the Hebraism ἀπὸ προσώπου ('from before the face of'), rendering מִפְנֵי .

προσώπου

face / presence

Genitive

genitive object of ἀπό (Hebraism: 'before you')

πρόσωπον: 'face / presence'; ἀπὸ προσώπου ὑμῶν ('from before you') renders מִפְנֵיךְ , a standard LXX calque for 'in front of / out of the way of.'

ὑμῶν

your

Genitive

genitive of possession (with προσώπου)

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

ὅτι

because

causal conjunction (grounding the seen deeds in the LORD's agency)

ὅτι: 'because / that'; here causal, introducing the theological explanation of all that Israel has witnessed.

κύριος

the LORD

Nominative

subject (predicate nominative thesis statement)

κύριος: rendering of יהוה; repeated to drive home the central claim that the LORD himself is Israel's warrior.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

apposition to κύριος

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

ὕμῶν

your

Genitive

genitive of relationship (modifying θεός)

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

ὁ

the (one)

Nominative

article (substantivizing the participle ἐκπολεμήσας)

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

ἐκπολεμήσας

who fought

Aor Act Part Nom Sg Masc · ἐκπολεμέω

substantival participle (predicate: 'the one who fought for you')

→ *constative aorist participle (the completed work of waging war)*

ἐκπολεμέω: 'wage war / fight out (to the end)'; the compound ἐκ- intensifies, 'fight thoroughly'; renders עָרַב (Niphal of עָרַב); the articular participle ὁ ἐκπολεμήσας makes 'the-one-who-fought-for-you' a divine title, the thesis of the discourse (cf. Exod 14:14).

ὕμῖν

for you

Dative

dative of advantage (the LORD fought 'for you')

the dative ὑμῖν is a dative of advantage rendering the Hebrew לָכֶם ('for you'), expressing that the LORD's warfare was waged on Israel's behalf.

4 ἴδετε ὅτι ἐπέρριφα ὑμῖν τὰ ἔθνη τὰ καταλελειμμένα ὑμῖν ταῦτα ἐν τοῖς κλήροις εἰς τὰς φυλὰς ὑμῶν ἀπὸ τοῦ Ιορδάνου πάντα τὰ ἔθνη ἃ ἐξωλέθρευσα καὶ ἀπὸ τῆς θαλάσσης τῆς μεγάλης ὀριεῖ ἐπὶ δυσμὰς ἡλίου

See that I have allotted to you these nations that are left, by inheritance among your tribes, from the Jordan; all the nations that I destroyed, and from the Great Sea it will set the boundary toward the setting of the sun.

Imperative appeal to perceive the apportionment of the land ἴδετε ὅτι

The imperative ἴδετε ('see / take note') summons attention to the divine apportionment. The first-person ἐπέρριφα ('I have cast / allotted') and ἐξωλέθρευσα ('I destroyed') place the LORD as direct speaker through Joshua. The territorial sweep from the Jordan to the Great Sea (the Mediterranean) defines the full inheritance promised to the tribes.

ἴδετε

see / behold

Aor Act Impv 2 Pl · ὁράω

main verb (imperative summoning attention)

→ ingressive aorist imperative (direct attention now)

ὁράω (aor. ἴδον): 'see / behold / take note'; the aorist imperative ἴδετε renders ἰλγ, calling the assembly to perceive the divine apportionment about to be described.

ὅτι

that

conjunction (introducing the content of perception)

ὅτι: 'that'; here introduces the object-clause of ἴδετε ('see that...').

ἐπέρριφα

I have allotted / cast

Perf Act Indic 1 Sg · ἐπιρρίπτω

main verb of the ὅτι-clause (divine first-person act of allotment)

→ perfect (completed allotment with abiding result)

ἐπιρρίπτω: 'cast upon / throw to / allot'; the perfect ἐπέρριφα ('I have cast/assigned to you') renders יתלפח ('I have caused to fall [as a lot]'), the language of casting lots for inheritance; the LORD (through Joshua) is the speaker who has apportioned the land.

ὑμῖν

to you

Dative

dative of advantage / indirect object (recipients of the allotment)

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

τὰ

the

Accusative

article (with ἔθνη)

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

ἔθνη

nations

Accusative

direct object of ἐπέριφα

ἔθνος: 'nation'; here the remaining Canaanite peoples whose territory has been allotted to Israel even before their dispossession is complete.

τὰ

the

Accusative

article (with the attributive participle καταλελειμμένα)

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

καταλελειμμένα

left / remaining

Perf Pass Part Acc Pl Neut · καταλείπω

attributive participle (modifying ἔθνη: 'the nations that are left')

→ perfect passive (settled state of being left over)

καταλείπω: 'leave behind / leave remaining'; the perfect passive participle τὰ καταλελειμμένα ('the ones left behind') renders יְרֵשָׁנָה; the surviving nations are a recurring concern of Joshua (cf. 13:1–6; 23:7, 12).

ὕμιν

to you

Dative

dative (of reference: the nations left 'to/for you')

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

ταῦτα

these

Accusative

demonstrative adjective (modifying ἔθνη)

οὗτος: 'this'; the deictic ταῦτα points to the nations still bordering Israel's allotments.

ἐν

in / by

preposition + dative (instrumental/distributive: 'by lots')

ἐν + dative: here distributive-instrumental, 'by/in the lots'; renders בְּ.

τοῖς

the

Dative

article (with κλήροις)

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

κλήροις

lots / allotments

Dative

dative (means of allotment: 'by the lots')

κληρῶς: 'lot / portion / inheritance'; renders לְחֵי / לְחֵי; the κληρῶς is the divinely apportioned tribal inheritance, distributed in Josh 13–21.

εἰς

for / to

preposition + accusative (distributive: 'for your tribes')

εἰς + accusative: here distributive, 'to/for the tribes'; renders לְ.

τὰς

the

Accusative

article (with φυλάς)

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

φυλάς

tribes

Accusative

accusative object of εἰς (recipients of the allotment)

φυλή: 'tribe'; renders מְטָר / מְטָר; the land is parcelled to the twelve tribes by lot.

ὁμων

your

Genitive

genitive of possession (with φυλάς)

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

ἀπὸ

from

preposition + genitive (territorial starting point)

ἀπό: 'from'; marks the eastern boundary of the allotted land at the Jordan.

τοῦ

the

Genitive

article (with Ἰορδάνου)

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

Ἰορδάνου

Jordan

Genitive

genitive object of ἀπό (eastern boundary)

Ἰορδάνης: the Jordan river; declined as a first-declension masculine (gen. Ἰορδάνου); renders יַרְדֵּן; the eastern limit of the inheritance west of the river.

πάντα

all

Accusative

attributive adjective (modifying ἔθνη)

πᾶς: 'all'; resumes the totality of the nations subject to the allotment and destruction.

τὰ

the

Accusative

article (with ἔθνη)

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

ἔθνη

nations

Accusative

accusative (resumptive: 'all the nations')

ἔθνος; here the antecedent of the relative ἃ — the nations the LORD has destroyed.

ἃ

which

Accusative

relative pronoun (object of ἐξολέθρευσά)

ὅς; relative pronoun; neuter plural ἃ agreeing with ἔθνη.

ἐξολέθρευσά

I destroyed

Aor Act Indic 1 Sg · ἐξολέθρεύω

verb of relative clause (the LORD's destroying act)

→ constative aorist (completed extermination)

ἐξολέθρεύω: 'utterly destroy / exterminate'; renders יִמְחֶה / יִכְרֶה; the verb (and its cognates ἐξολέθρεύσει, ἐξολέθρευση in v.5) is the keyword of the chapter's conquest theology — the complete dispossession of the nations.

καὶ

and

coordinate conjunction

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

ἀπὸ

from

preposition + genitive (western boundary)

ἀπό: 'from'; here marks the western extent of the territory at the Great Sea.

τῆς

the

Genitive

article (with θαλάσσης)

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

θαλάσσης

sea

Genitive

genitive object of ἀπό (the Great Sea = Mediterranean)

θάλασσα: 'sea'; ἡ θάλασσα ἡ μεγάλη ('the Great Sea') renders לַיָּם הַיָּבֵיטָה, the standard OT designation of the Mediterranean as the western boundary of the land (cf. Num 34:6; Josh 1:4).

τῆς

the

Genitive

article (with μεγάλης)

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

μεγάλης

great

Genitive

attributive adjective (modifying θαλάσσης)

μέγας: 'great'; the epithet distinguishes the Mediterranean from inland bodies of water.

ὀριεῖ

it will set the boundary

Fut Act Indic 3 Sg · ὀρίζω

main verb (defining the western limit)

→ [gnomic/predictive future \(the sea marks the fixed border\)](#)

ὀρίζω: 'mark out / define / set as a boundary'; the future ὀριεῖ presents the Great Sea as defining the western frontier of the land; renders the boundary-language of לַיָּם הַיָּבֵיטָה; cf. the territorial description of Num 34:6.

ἐπὶ

toward

preposition + accusative (direction: 'toward the west')

ἐπί + accusative: 'toward / in the direction of'; with δυσμᾶς it indicates the westward extent.

δυσμᾶς

setting / west

Accusative

accusative object of ἐπὶ (directional: 'toward the setting')

δυσμή (pl. δυσμαί): 'setting (of the sun) / west'; δυσμᾶς ἡλίου ('the setting of the sun') is a standard idiom for the west, rendering שֶׁשֶׁט הַמָּוֶלֶת.

ἡλίου

of the sun

Genitive

genitive (with δυσμᾶς: 'setting of the sun')

ἥλιος: 'sun'; the genitive completes the idiom δυσμᾶς ἡλίου ('the going-down of the sun' = the west).

5 κύριος δὲ ὁ θεὸς ὑμῶν οὗτος ἐξολεθρεύσει αὐτοὺς ἀπὸ προσώπου ὑμῶν ἕως ἂν ἀπόλωνται καὶ ἀποστελεῖ αὐτοῖς τὰ θηρία τὰ ἄγρια ἕως ἂν ἐξολεθρεύσῃ αὐτοὺς καὶ τοὺς βασιλεῖς αὐτῶν ἀπὸ προσώπου ὑμῶν καὶ κατακληρονομήσατε τὴν γῆν αὐτῶν καθὰ ἐλάλησεν κύριος ὁ θεὸς ὑμῶν ὑμῖν

And the LORD your God, he himself will utterly destroy them from before you until they perish, and he will send against them the wild beasts until he has destroyed them and their kings from before you; and you shall inherit their land, just as the LORD your God spoke to you.

Promise of completed dispossession (ground for the imperative to inherit)

κύριος δὲ ὁ θεὸς ὑμῶν οὗτος

The emphatic οὗτος ('he himself') concentrates agency in the LORD: he, not Israel, will finish the dispossession. The double ἕως ἂν + subjunctive clauses (ἀπόλωνται, ἐξολεθρεύσῃ) state the certain end-point of the process; the closing aorist imperative κατακληρονομήσατε turns promise into commission, sealed by the fulfilment formula καθὰ ἐλάλησεν.

κύριος

the LORD

Nominative

subject

κύριος: rendering of יהוה; fronted subject of the promise of dispossession.

δὲ

and / now

transitional particle (post-positive)

δέ: marks the move from past allotment (v.4) to future dispossession (v.5).

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

apposition to κύριος

θεός: 'God'; ὁ θεὸς ὑμῶν renders יהוה.

ὑμῶν

your

Genitive

genitive of relationship

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

οὗτος

he himself

Nominative

demonstrative pronoun (resumptive-emphatic: 'this one, he')

οὗτος: 'this (one)'; here resumptive-emphatic, rendering the Hebrew הוּא after the subject — 'the LORD your God, he it is who will destroy them'; concentrates the agency of dispossession in the LORD alone.

ἐξολεθρεύσει

will utterly destroy

Fut Act Indic 3 Sg · ἐξολεθρεύω

main verb (predictive promise)

→ predictive future (certain divine act)

ἐξολεθρεύω: 'utterly destroy / exterminate'; renders יהרג / יהריש; the future promises the LORD's completion of the dispossession Israel has not finished.

αὐτούς

them

Accusative

direct object (the surviving nations)

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

ἀπὸ

from / before

preposition + genitive (Hebraism with προσώπου)

ἀπό: with προσώπου, 'from before'; renders יְנִצֵּמ.

προσώπου

face / presence

Genitive

genitive object of ἀπό (Hebraism: 'from before you')

πρόσωπον: 'face'; ἀπὸ προσώπου ὑμῶν renders מִפְנֵי־יְנִצֵּמ.

ὑμῶν

your

Genitive

genitive of possession

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

ἕως

until

temporal conjunction (with ἄν + subjunctive: terminal limit)

ἕως: 'until'; with ἄν and the aorist subjunctive expresses the goal-point of the dispossession.

ἄν

(particle)

modal particle (with ἕως + subjunctive)

ἄν: modal particle conditioning the subjunctive in the temporal clause.

ἀπόλωνται

they perish

Aor Mid Subj 3 Pl · ἀπόλλυμι

verb of temporal clause (terminal point of destruction)

→ aorist subjunctive (anticipated completion)

ἀπόλλυμι (mid. ἀπόλλυμαι): 'perish / be destroyed'; renders תִּבָּח; the middle/intransitive marks the nations' own perishing as the end-point of the LORD's action.

καὶ

and

coordinate conjunction

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

ἀποστελεῖ

he will send

Fut Act Indic 3 Sg · ἀποστέλλω

main verb (the LORD's sending of wild beasts)

→ predictive future

ἀποστέλλω: 'send / send out'; renders נָשַׁל; the sending of wild beasts as agents of dispossession echoes Exod 23:28 (the ὁ σφηκία / hornet motif) and Deut 7:20; here the θηρία ἄγρια serve divine judgment.

αὐτοῖς

against them

Dative

dative of disadvantage (the beasts sent 'against them')

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

τὰ

the

Accusative

article (with θηρία)

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

θηρία

beasts

Accusative

direct object of ἀποστελεῖ

θηρίον: 'wild beast / animal'; renders הַיָּבִיא; the τὰ θηρία τὰ ἄγρια are instruments of divine judgment driving out the nations.

τὰ

the

Accusative

article (with ἄγρια)

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

ἄγρια

wild

Accusative

attributive adjective (modifying θηρία)

ἄγριος: 'wild / savage'; renders the qualifier of ἡδψ ('of the field / wild'); intensifies the destructive character of the beasts.

ἕως

until

temporal conjunction (with ἄν + subjunctive)

ἕως: 'until'; second terminal clause specifying the end of the destruction.

ἄν

(particle)

modal particle (with ἕως + subjunctive)

ἄν: modal particle.

ἐξολεθρεύση

he has destroyed

Aor Act Subj 3 Sg · ἐξολεθρεύω

verb of temporal clause (terminal point of the destruction)

→ aorist subjunctive (anticipated completion)

ἐξολεθρεύω: the keyword verb again in the aorist subjunctive, marking the complete extermination of the nations as the goal of the LORD's sending.

αὐτούς

them

Accusative

direct object

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

καὶ

and

coordinate conjunction

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

τούς

the

Accusative

article (with βασιλεῖς)

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

βασιλεῖς

kings

Accusative

direct object (coordinate with αὐτούς)

βασιλεῖς: 'king'; renders כְּנָנִי; the kings of the Canaanite nations (cf. the king-lists of Josh 12) are included in the total dispossession.

αὐτῶν

their

Genitive

genitive of possession (with βασιλεῖς)

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

ἀπὸ

from / before

preposition + genitive (Hebraism with προσώπου)

ἀπό: with προσώπου, 'from before'.

προσώπου

face / presence

Genitive

genitive object of ἀπό (Hebraism: 'from before you')

πρόσωπον: ἀπὸ προσώπου ὑμῶν renders כְּפָנֶיךָ.

ὑμῶν

your

Genitive

genitive of possession

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

καὶ
and

coordinate conjunction (introducing the imperative)

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

κατακληρονομήσατε
inherit / take possession of

Aor Act Impv 2 Pl · κατακληρονομέω

main verb (commission: take possession of the land)

→ *ingressive aorist imperative (enter into possession)*

κατακληρονομέω: 'take possession of (as an inheritance) / dispossess'; renders $\Psi\aleph$ (Hiphil/Qal); the aorist imperative converts the promise into an obligation — Israel is to occupy the land the LORD secures.

τὴν
the

Accusative

article (with γῆν)

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

γῆν
land

Accusative

direct object of κατακληρονομήσατε

γῆ: 'land / earth'; renders $\aleph\aleph$; the promised land which Israel is to possess.

αὐτῶν
their

Genitive

genitive of possession (the nations' land)

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

καθὰ
just as

comparative conjunction (introducing the fulfilment formula)

καθὰ: 'just as / according as'; renders $\aleph\aleph\aleph$; introduces the appeal to the LORD's prior promise.

ἐλάλησεν
spoke

Aor Act Indic 3 Sg · λαλέω

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

→ *constative aorist (the completed promise)*

λαλέω: 'speak'; renders $\aleph\aleph$; the formula καθὰ ἐλάλησεν κύριος grounds the commission in the LORD's word, a refrain of the fulfilment theology developed in vv.14–15.

κύριος
the LORD

Nominative

subject of ἐλάλησεν

κύριος: rendering of יהוה.

ὁ
the

Nominative

article (with θεός)

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

θεός
God

Nominative

apposition to κύριος

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

ὑμῶν
your

Genitive

genitive of relationship

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

ὑμῖν
to you

Dative

dative (indirect object: 'spoke to you')

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

6 κατισχύσατε οὖν σφόδρα φυλάσσειν καὶ ποιεῖν πάντα τὰ γεγραμμένα ἐν τῷ βιβλίῳ τοῦ νόμου Μωυσῆ
ἵνα μὴ ἐκκλίνητε εἰς δεξιὰν ἢ εὐώνυμα

Be very strong, therefore, to keep and to do all that is written in the book of the law of Moses, so that you do not turn aside to the right or to the left.

Central exhortation (inferential consequence of the LORD's faithfulness)

κατισχύσατε οὖν σφόδρα

The hortatory heart of the discourse. The verb κατισχύσατε ('be strong') with σφόδρα ('very') and the infinitives φυλάσσειν ... καὶ ποιεῖν directly echoes the commissioning of Joshua himself at 1:7. The phrase 'turn neither right nor left' (Deut 5:32; 17:11) defines covenant fidelity as undeviating obedience to the written Torah.

κατισχύσατε

be strong

Aor Act Impv 2 Pl · κατισχύω

main verb (central hortatory imperative)

→ ingressive aorist imperative (summon up strength)

κατισχύω: 'be strong / prevail / take courage'; renders $\pi\lambda\eta$; the same exhortation given to Joshua at 1:6–7 ($\text{ἰσχυε καὶ ἀνδρίζου}$) is now passed to the people — the leader's mandate becomes the nation's.

οὖν

therefore

inferential particle

οὖν: 'therefore'; draws the practical conclusion from the LORD's faithfulness (vv.3–5) — because he fights and dispossesses, Israel must obey.

σφόδρα

very / exceedingly

adverb of degree (intensifying κατισχύσατε)

σφόδρα: 'very / exceedingly'; renders $\tau\eta\eta$; intensifies the demand for resolute strength in obedience.

φυλάσσειν

to keep

Pres Act Inf · φυλάσσω

complementary infinitive (object of κατισχύσατε)

→ present infinitive (ongoing observance)

φυλάσσω: 'guard / keep / observe'; renders $\eta\psi$; the present infinitive denotes continual safekeeping of the commandments.

καὶ

and

coordinate conjunction (linking the two infinitives)

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

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (coordinate with φυλάσσειν)

→ **present infinitive (ongoing performance)**

ποιέω: 'do / perform'; renders תַּשַּׁע; the pairing φυλάσσειν καὶ ποιεῖν ('keep and do') is a Deuteronomic formula for full obedience (cf. Deut 5:1; 6:3).

πάντα

all

Accusative

attributive adjective (modifying τὰ γεγραμμένα)

πᾶς: 'all'; the comprehensive object stresses that nothing of the written law may be omitted.

τὰ

the

Accusative

article (substantivizing γεγραμμένα)

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

γεγραμμένα

things written

Perf Pass Part Acc Pl Neut · γράφω

substantival participle (object of the infinitives: 'the written things')

→ **perfect passive (the standing, written record)**

γράφω: 'write'; the perfect passive participle τὰ γεγραμμένα ('the things that stand written') renders תְּכֻנָּה; the perfect underlines the fixed, authoritative permanence of the written Torah.

ἐν

in

preposition + dative (locative)

ἐν + dative: 'in'; locates the commandments within the written scroll.

τῷ

the

Dative

article (with βιβλίῳ)

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

βιβλίῳ

book / scroll

Dative

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

βιβλίον: 'book / scroll / document'; renders רִשְׁוֹן; ἐν τῷ βιβλίῳ τοῦ νόμου Μωσῆ (‘in the book of the law of Moses’) designates the written Torah (cf. Josh 1:8; 8:31).

τοῦ

the

Genitive

article (with νόμου)

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

νόμου

law

Genitive

genitive of content (with βιβλίῳ: 'book of the law')

νόμος: 'law'; renders תּוֹרָה; the law of Moses as the covenant constitution binding Israel.

Μωσῆ

of Moses

Genitive

genitive of relationship (with νόμου: 'of Moses')

Μωσῆς; transliteration of מֹשֶׁה; declined in Rahlfs' LXX (gen. Μωσῆ); the law is 'of Moses' as its mediator, though its author is the LORD.

ἵνα

so that

conjunction (negative purpose with μή + subjunctive)

ἵνα: 'so that'; with μή introduces a negative purpose clause.

μή

not

negative particle (with ἵνα + subjunctive)

μή: the negative used with the subjunctive;
ἵνα μή = 'lest / so that ... not.'

ἐκκλίνετε

you turn aside

Aor Act Subj 2 Pl · ἐκκλίνω

verb of negative purpose clause

→ aorist subjunctive (any act of deviation)

ἐκκλίνω: 'turn aside / deviate'; renders
גִּזְּרָה; ἐκκλίνειν εἰς δεξιὰν ἢ εὐώνυμα ('turn
to right or left') is the Deuteronomic idiom
for departing from the path of obedience
(Deut 5:32; 17:11, 20).

εἰς

to

preposition + accusative (direction of deviation)

εἰς + accusative: 'to / toward'; marks the
direction of the forbidden turning.

δεξιὰν

(the) right

Accusative

substantival adjective (object of εἰς: 'to the right')

δεξιός: 'right (hand/side)'; renders יָמִינִי;
with εὐώνυμα forms a merism for any
deviation whatsoever.

ἢ

or

disjunctive conjunction

ἢ: 'or'; the disjunction completes the right-
or-left merism.

εὐώνυμα

(the) left

Accusative

substantival adjective (object of εἰς: 'to the left')

εὐώνυμος: 'left (side)'; literally 'of good
name', a euphemism for the inauspicious
left; renders שְׂמֶלֶט; the pair δεξιὰν ...
εὐώνυμα = total deviation in any direction.

7 ὅπως μή εισέλθῃτε εἰς τὰ ἔθνη τὰ καταλελειμμένα ταῦτα καὶ τὰ ὀνόματα τῶν θεῶν αὐτῶν οὐκ
ὀνομασθήσεται ἐν ὑμῖν οὐδὲ μή προσκυνήσῃτε αὐτοῖς οὐδὲ μή λατρεύσῃτε αὐτοῖς

so that you do not go in among these surviving nations, and the names of their gods are not named
among you, nor do you bow down to them or serve them.

Negative purpose: separation from the nations and their cult ὅπως μή εισέλθῃτε

The ὅπως μή clause spells out the danger that 'turning aside' (v.6) would entail: assimilation into the
surviving nations and adoption of their gods. The triple prohibition — naming their gods, bowing to
them, serving them — restates the first-commandment logic of Exod 23:13 and Deut 7:16; the emphatic
οὐδὲ μή reinforces the absolute exclusion of any cultic accommodation.

ὥτως

so that

conjunction (negative purpose with μή + subjunctive)

ὥτως: 'so that / in order that'; with μή introduces a further negative purpose clause continuing from v.6.

μή

not

negative particle

μή: negative with the subjunctive.

εἰσέλθητε

you go in

Aor Act Subj 2 Pl · εἰσέρχομαι

verb of negative purpose clause

→ aorist subjunctive (any act of entering)

εἰσέρχομαι: 'enter / go in among'; renders κἰθ; εἰσέλθητε εἰς τὰ ἔθνη ('go in among the nations') denotes social/cultic intermingling, not mere geographical entry — the prelude to the intermarriage warned of in v.12.

εἰς

among / into

preposition + accusative (direction: 'in among')

εἰς + accusative: 'into / among'.

τὰ

the

Accusative

article (with ἔθνη)

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

ἔθνη

nations

Accusative

accusative object of εἰς

ἔθνος: 'nation'; the surviving Canaanite peoples among whom Israel must not assimilate.

τὰ

the

Accusative

article (with the participle καταλελειμμένα)

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

καταλελειμμένα

surviving / left

Perf Pass Part Acc Pl Neut · καταλείπω

attributive participle (modifying ἔθνη: 'the nations left over')

→ perfect passive (settled state of remaining)

καταλείπω: 'leave remaining'; the perfect passive τὰ καταλελειμμένα ('those left over'), as in v.4, designates the not-yet-dispossessed nations; here the focus shifts from their allotment to the danger they pose.

ταῦτα

these

Accusative

demonstrative adjective (modifying ἔθνη)

οὗτος: 'this'; the deictic ταῦτα again marks the nations present to the assembly.

καὶ

and

coordinate conjunction (continuing the prohibition)

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

τὰ

the

Nominative

article (with ὀνόματα)

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

ὀνόματα

names

Nominative

subject of ὀνομασθήσεται

ὄνομα: 'name'; renders ὄν; the prohibition against invoking τὰ ὀνόματα τῶν θεῶν ('the names of the gods') reflects Exod 23:13, where naming a foreign god is itself a cultic act.

τῶν

of the

Genitive

article (with θεῶν)

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

θεῶν

gods

Genitive

genitive of possession (with ὀνόματα: 'names of the gods')

θεός: 'god'; here the plural θεῶν denotes the false gods of the nations, in deliberate contrast to ὁ θεὸς ὑμῶν (vv.3, 5).

αὐτῶν

their

Genitive

genitive of possession (with θεῶν)

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

οὐκ

not

negative particle (with the future indicative)

οὐ: the negative with the future ὀνομασθήσεται, functioning as a prohibitive future ('shall not be named').

ὀνομασθήσεται

shall be named

Fut Pass Indic 3 Sg · ὀνομάζω

main verb (prohibitive future: 'shall not be invoked')

→ prohibitive future (binding prohibition)

ὀνομάζω: 'name / invoke'; renders / רָךְ אֶת־שְׁמִי; the passive future with οὐκ has imperatival force — the gods' names must never be uttered in worship among Israel (cf. Exod 23:13; Ps 15:4 LXX).

ἐν

among

preposition + dative (locative: 'among you')

ἐν + dative: 'among / in'.

ὕμῖν

you

Dative

dative of place (locative: 'among you')

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

οὐδέ

nor

negative conjunction (with μή: emphatic prohibition)

οὐδέ: 'and not / nor'; with the following μή reinforces the prohibition.

μή

not

negative particle (emphatic οὐδέ μή with subjunctive)

μή: the combination οὐδέ μή + aorist subjunctive forms an emphatic prohibition ('by no means ... nor').

προσκυνήσητε

you bow down / worship

Aor Act Subj 2 Pl · προσκυνέω

verb of emphatic prohibition

→ aorist subjunctive (prohibitive: any act of worship)

προσκυνέω: 'bow down / do obeisance / worship'; renders הִשָּׁתַּחֲוִי; the prohibition against bowing to the gods directly applies the second commandment (Exod 20:5; Deut 5:9).

αὐτοῖς

to them

Dative

dative (object of προσκυνήσητε: 'bow to them')

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

οὐδέ

nor

negative conjunction (with μή)

οὐδέ: 'nor'; introduces the third prohibition.

μή

not

negative particle (emphatic οὐδὲ μή with subjunctive)

μή: emphatic prohibition.

λατρεύσητε

you serve

Aor Act Subj 2 Pl · λατρεύω

verb of emphatic prohibition

→ aorist subjunctive (prohibitive: any cultic service)

λατρεύω: 'serve / render cultic worship'; renders לָבַד ; in the LXX λατρεύω denotes specifically religious service; the pairing προσκυνέω ... λατρεύω ('bow / serve') is the standard idolatry-prohibition formula (cf. Exod 20:5; Deut 5:9; reused at Matt 4:10).

αὐτοῖς

them

Dative

dative (object of λατρεύσητε: 'serve them')

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

8 ἀλλὰ κυρίῳ τῷ θεῷ ὑμῶν προσκολληθήσεσθε καθάπερ ἐποιήσατε ἕως τῆς ἡμέρας ταύτης

But to the LORD your God you shall cling, just as you have done to this day.

Strong adversative: the positive counter-command to the prohibitions of v.7

ἀλλὰ κυρίῳ τῷ θεῷ ὑμῶν

The strong adversative ἀλλά sets exclusive devotion against the forbidden syncretism of v.7. The fronted dative κυρίῳ τῷ θεῷ ὑμῶν is emphatic — 'to the LORD, and to no other.' The verb προσκολλάομαι ('be glued/cling'), the LXX's signature rendering of דָּבַד , is the central covenant-loyalty term (Deut 10:20; 11:22; 30:20).

ἀλλὰ

but

strong adversative conjunction

ἀλλά: 'but'; the strong adversative marks the decisive antithesis between idolatry (v.7) and exclusive devotion to the LORD.

κυρίῳ

to the LORD

Dative

dative object of προσκολληθήσεσθε (fronted for emphasis)

κύριος: rendering of יהוה; the fronted dative makes the LORD the exclusive object of Israel's adhesion — the positive of the first commandment.

τῷ

the

Dative

article (with θεῷ)

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

θεῷ

God

Dative

apposition to κυρίῳ

θεός: 'God'; κυρίῳ τῷ θεῷ ὑμῶν renders $\text{דָּבַדְתֶּם לַיהוָה אֱלֹהֵיכֶם}$, binding the divine name to the covenant relation.

ὕμῶν

your

Genitive

genitive of relationship (with θεῶ)

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

προσκολληθήσεσθε

you shall cling

Fut Pass Indic 2 Pl · προσκολλάω

main verb (imperative future: command to cleave)

→ *imperative future (binding command of loyalty)*

προσκολλάω (pass. 'be joined / cling'): 'glue/stick to / cleave'; renders רָבַדְתִּי; the deponent-passive future has imperative force; this is the covenant-loyalty verb par excellence (Deut 10:20; 11:22; 30:20), describing devotion as an unbreakable bond; the same verb describes marital union at Gen 2:24.

καθάπερ

just as

comparative conjunction (introducing the appeal to past fidelity)

καθάπερ: 'just as / even as'; renders כַּדְּכָ; appeals to Israel's demonstrated loyalty during the conquest as the pattern to continue.

ἐποιήσατε

you have done

Aor Act Indic 2 Pl · ποιέω

verb of comparative clause (Israel's past obedience)

→ *constative aorist (Israel's record of fidelity up to now)*

ποιέω: 'do'; renders עָשָׂה; the aorist summarizes Israel's faithfulness throughout the conquest period as the precedent for continued cleaving.

ἕως

until

preposition + genitive (temporal limit: 'until this day')

ἕως: 'until / up to'; with the genitive marks the temporal extent of Israel's fidelity.

τῆς

the

Genitive

article (with ἡμέρας)

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

ἡμέρας

day

Genitive

genitive object of ἕως (temporal limit)

ἡμέρα: 'day'; ἕως τῆς ἡμέρας ταύτης ('to this day') renders הַיּוֹם הַזֶּה, a standard formula marking the present moment of the discourse.

ταύτης

this

Genitive

demonstrative adjective (modifying ἡμέρας)

οὗτος: 'this'; the deictic ταύτης fixes the reference to the day of the assembly.

9 καὶ ἐξωλέθρευσεν αὐτοὺς κύριος ἀπὸ προσώπου ὑμῶν ἔθνη μεγάλα καὶ ἰσχυρά καὶ ὑμῖν οὐθεὶς ἀντέστη κατενώπιον ὑμῶν ἕως τῆς ἡμέρας ταύτης

And the LORD destroyed them from before you, nations great and strong; and no one has withstood you before your face until this day.

Evidential support: the LORD's proven record against great nations

καὶ ἐξωλέθρευσεν αὐτοὺς κύριος

The verse grounds the call to cling (v.8) and to love (v.11) in the LORD's demonstrated power: he has destroyed nations 'great and strong,' and no one has stood against Israel. The phrase οὐθεὶς ἀντέστη ('no one withstood') echoes the conquest-promise of Josh 1:5 (οὐκ ἀντιστήσεται ἄνθρωπος).

καὶ
and

narrative conjunction

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

ἐξωλέθρευσεν
destroyed

Aor Act Indic 3 Sg · ἐξολεθρεύω

main verb (the LORD's past dispossession)

→ *constative aorist (completed destruction)*

ἐξολεθρεύω: 'utterly destroy'; the keyword verb, here in the aorist describing the LORD's accomplished work against the conquered nations (cf. vv.4–5).

αὐτοὺς
them

Accusative

direct object (the nations)

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

κύριος
the LORD

Nominative

subject (post-verbal)

κύριος: rendering of יהוה; again the sole agent of conquest.

ἀπὸ
from / before

preposition + genitive (Hebraism with προσώπου)

ἀπό: with προσώπου, 'from before'; renders יְנִיחַ.

προσώπου
face / presence

Genitive

genitive object of ἀπό (Hebraism)

πρόσωπον: ἀπὸ προσώπου ὑμῶν renders מִפְנֵי.

ὑμῶν
your

Genitive

genitive of possession

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

ἔθνη
nations

Accusative

accusative in apposition to αὐτούς ('them, namely nations')

ἔθνος: 'nation!'; the appositional ἔθνη μεγάλα καὶ ἰσχυρά characterizes the defeated peoples as formidable, magnifying the LORD's victory.

μεγάλα

great

Accusative

attributive adjective (modifying ἔθνη)

μέγας: 'great'; renders לִּידָבָר; underlines the size of the nations the LORD overcame (cf. Deut 7:1).

καὶ

and

coordinate conjunction

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

ἰσχυρά

strong

Accusative

attributive adjective (coordinate with μεγάλα)

ἰσχυρός: 'strong / mighty'; renders מְּצָח; the pair μεγάλα καὶ ἰσχυρά ('great and strong') is Deuteronomic (Deut 4:38; 9:1; 11:23), stressing the disparity overcome only by divine power.

καὶ

and

coordinate conjunction (introducing the consequence)

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

ὕμῃν

you / against you

Dative

dative (with ἀντέστη: 'withstood you')

the dative ὑμῖν is the complement of ἀνθίστημι ('stand against'), rendering the Hebrew מִלְּפָנֶיךָ / מִלְּפָנֶיךָ.

οὐθεὶς

no one

Nominative

subject of ἀντέστη

οὐθεὶς: Koine variant of οὐδεὶς, 'no one'; the spelling with -θ- is common in the LXX and papyri; subject of the negated verb.

ἀντέστη

withstood

Aor Act Indic 3 Sg · ἀνθίστημι

main verb (no enemy has resisted Israel)

→ *constative aorist (no successful resistance throughout the conquest)*

ἀνθίστημι: 'stand against / withstand / resist'; renders תָּמַח (in the sense of 'hold one's ground'); οὐθεὶς ἀντέστη ('no one withstood') fulfils the promise of Josh 1:5 that no one would stand against Joshua.

κατενώπιον

before / in front of

preposition + genitive (Hebraism: 'before your face')

κατενώπιον: 'before / in the presence of'; an improper preposition rendering / מִלְּפָנֶיךָ תָּמַח; reinforces that no resistance held up 'before' Israel.

ὕμῶν

your / you

Genitive

genitive object of κατενώπιον

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

ἕως

until

preposition + genitive (temporal limit)

ἕως: 'until'; marks the temporal extent of the unbroken victory.

τῆς

the

Genitive

article (with ἡμέρας)

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

ἡμέρας

day

Genitive

genitive object of ἕως (temporal)

ἡμέρα: ἕως τῆς ἡμέρας ταύτης ('to this day'), as in v.8, marks the present moment.

ταύτης

this

Genitive

demonstrative adjective (modifying ἡμέρας)

οὗτος: 'this'; deictic.

10 εἷς ὑμῶν ἐδίωξεν χιλίους ὅτι κύριος ὁ θεὸς ὑμῶν ἐξεπολέμει ὑμῖν καθάπερ εἶπεν ὑμῖν

One of you put a thousand to flight, because it was the LORD your God who fought for you, just as he said to you.

Climactic illustration of divine warfare (one routs a thousand)

εἷς ὑμῶν ἐδίωξεν χιλίους

The proverbial ratio 'one puts a thousand to flight' (cf. Lev 26:8; Deut 32:30) crystallizes the chapter's military theology: Israel's improbable victories prove that the LORD himself wages the war. The imperfect ἐξεπολέμει ('was fighting') depicts the LORD's ongoing combat throughout the campaign, sealed by the fulfilment note καθάπερ εἶπεν ('as he said').

εἷς

one

Nominative

subject (numeral: 'one man')

εἷς: 'one'; the numeral subject contrasts starkly with χιλίους ('a thousand'), expressing the supernatural disproportion of Israel's victories (cf. Deut 32:30; Lev 26:8).

ὑμῶν

of you

Genitive

partitive genitive (with εἷς: 'one of you')

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

ἐδίωξεν

put to flight / pursued

Aor Act Indic 3 Sg · διώκω

main verb (the routing of the thousand)

→ *constative/gnomic aorist (proverbial fact of the conquest)*

διώκω: 'pursue / chase / put to flight'; renders ἡΤΤ; the aorist functions almost proverbially — a single Israelite routing a thousand enemies is possible only because the LORD fights.

χιλίους

a thousand

Accusative

direct object (numeral: the thousand routed)

χίλιοι: 'a thousand'; the accusative object of ἐδίωξεν; the thousand-to-one ratio is hyperbolic shorthand for divinely-enabled victory.

ὅτι

because

causal conjunction (grounding the victory in the LORD's warfare)

ὅτι: 'because'; introduces the theological explanation for the impossible ratio.

κύριος

the LORD

Nominative

subject of ἐξεπολέμει

κύριος: rendering of יהוה; the true agent of the victory.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

apposition to κύριος

θεός: ὁ θεὸς ὑμῶν renders אֱלֹהֵינוּ.

ὕμῶν

your

Genitive

genitive of relationship

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

ἐξεπολέμει

was fighting

Impf Act Indic 3 Sg · ἐκπολεμέω

main verb of causal clause (the LORD's ongoing warfare)

→ *iterative/durative imperfect (sustained combat throughout the campaign)*

ἐκπολεμέω: 'wage war / fight out'; the imperfect ἐξεπολέμει ('kept fighting') depicts the LORD's continuous combat on Israel's behalf throughout the conquest; the same root as the divine title ὁ ἐκπολεμήσας in v.3.

ὕμῖν

for you

Dative

dative of advantage (the LORD fought 'for you')

the dative ὕμῖν is a dative of advantage rendering מַלְחָמָה — the LORD's warfare is waged on Israel's behalf.

καθάπερ

just as

comparative conjunction (fulfilment formula)

καθάπερ: 'just as'; appeals to the LORD's prior word as fulfilled in the victory.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

verb of comparative clause (the LORD's promise)

→ *constative aorist (the spoken promise now fulfilled)*

λέγω: 'say'; renders אָמַר / אָמַרְתָּ; the fulfilment note anticipates the climactic 'not one word has failed' of v.14.

ὕμῖν

to you

Dative

dative (indirect object: 'said to you')

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

11 καὶ φυλάξασθε σφόδρα τοῦ ἀγαπᾶν κύριον τὸν θεὸν ὑμῶν

And take great heed to yourselves, to love the LORD your God.

Renewed exhortation: the inward command to love

καὶ φυλάξασθε σφόδρα

The middle imperative φυλάξασθε ('guard yourselves') with the articular infinitive τοῦ ἀγαπᾶν turns the outward commands of vv.6–8 inward: the heart of fidelity is love for the LORD, the Shema's central demand (Deut 6:5; 11:1). σφόδρα again intensifies the seriousness of the charge.

καὶ

and

coordinate conjunction

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

φυλάξασθε

take heed to yourselves

Aor Mid Impv 2 Pl · φυλάσσω

main verb (reflexive-middle imperative: 'guard yourselves')

→ ingressive aorist imperative (be on your guard)

φυλάσσω (mid. φυλάσσομαι): 'guard / be on guard / take heed'; the middle φυλάξασθε ('watch yourselves') renders the Niphal/reflexive מִשְׁמָרְךָ (Deut 4:15); the inward vigilance complements the outward keeping (φυλάσσειν) of v.6.

σφόδρα

greatly / very

adverb of degree (intensifying φυλάξασθε)

σφόδρα: 'very / exceedingly'; renders תַּיִר; underscores the gravity of the charge to love the LORD.

τοῦ

the / to

Genitive

article (genitive articular infinitive of purpose/epexegetis)

the genitive article τοῦ + infinitive expresses purpose or epexegetis ('so as to love / namely, to love'), a frequent LXX construction.

ἀγαπᾶν

to love

Pres Act Inf · ἀγαπάω

articular infinitive (epexegetic of φυλάξασθε: 'take heed ... to love')

→ present infinitive (continual love)

ἀγαπάω: 'love'; renders אָהַב; τὸ ἀγαπᾶν κύριον τὸν θεόν is the core demand of the Shema (Deut 6:5); covenant love is not mere emotion but loyal, obedient devotion.

κύριον

the LORD

Accusative

accusative object of ἀγαπᾶν

κύριος: rendering of יהוה; the object of Israel's covenant love.

τὸν

the

Accusative

article (with θεόν)

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

θεόν

God

Accusative

apposition to κύριον

θεός: κύριον τὸν θεόν ὑμῶν renders יהוה אֱלֹהֵינוּ.

ὑμῶν

your

Genitive

genitive of relationship (with θεόν)

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

12 ἐὰν γὰρ ἀποστραφῇτε καὶ προσθῆσθε τοῖς ὑπολειφθεῖσιν ἔθνεσιν τούτοις τοῖς μεθ' ὑμῶν καὶ ἐπιγαμίας ποιήσητε πρὸς αὐτούς καὶ συγκαταμιγῇτε αὐτοῖς καὶ αὐτοὶ ὑμῖν

For if you turn back and join yourselves to these nations that are left, those that remain with you, and make intermarriages with them and mix together with them, and they with you,

Protasis of the conditional warning (apodosis follows in v.13) ἐὰν γὰρ ἀποστραφῇτε

The γὰρ introduces the rationale for the call to love (v.11): the alternative is apostasy. The protasis (ἐὰν + subjunctives) lists a chain of assimilation — turning back, joining the nations, intermarrying, mixing — that culminates in the threat of v.13. The reciprocal καὶ αὐτοὶ ὑμῖν ('and they with you') makes the mingling mutual and total.

ἐὰν

if

conditional conjunction (introducing the protasis with subjunctive)

ἐάν: 'if'; with the subjunctive introduces a future-more-vivid condition warning of possible apostasy.

γὰρ

for

causal/explanatory particle (post-positive)

γὰρ: 'for'; grounds the command to love (v.11) by stating the dire consequence of its opposite.

ἀποστραφῇτε

you turn back

Aor Pass Subj 2 Pl · ἀποστρέφω

verb of protasis (apostatizing 'turning')

→ aorist subjunctive (hypothetical act of turning away)

ἀποστρέφω (pass. 'turn oneself back'); 'turn away / turn back / apostatize'; renders בָּשָׁ; the passive/intransitive marks Israel's turning away from the LORD, the root metaphor of apostasy (cf. Deut 30:17).

καὶ

and

coordinate conjunction

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

προσθῆσθε

you join yourselves

Aor Mid Subj 2 Pl · προστίθμι

verb of protasis (attaching to the nations)

→ **aorist subjunctive (hypothetical joining)**

προστίθμι (mid. 'add oneself / join'): 'add / attach'; renders רָבַדְ / רָבַדְ ; the middle προσθῆσθε ('attach yourselves to') is a tragic inversion of προσκολλάομαι (v.8) — instead of cleaving to the LORD, Israel would attach itself to the nations.

τοῖς

the

Dative

article (with ἔθνεσιν / participle ὑπολειφθεῖσιν)

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

ὑπολειφθεῖσιν

remaining / left over

Aor Pass Part Dat Pl Neut · ὑπολείπω

attributive participle (modifying ἔθνεσιν: 'the nations left')

→ **aorist passive (state of having been left over)**

ὑπολείπω (pass. 'be left remaining'): 'leave behind / leave over'; renders רָאֲשָׁנָה / רָאֲשָׁנָה ; a synonym of καταλείπω (vv.4, 7); the surviving nations are the locus of temptation.

ἔθνεσιν

nations

Dative

dative (object of προσθῆσθε: 'join to the nations')

ἔθνος: 'nation'; the dative complement of προστίθμι.

τούτοις

these

Dative

demonstrative adjective (modifying ἔθνεσιν)

οὗτος: 'these'; deictic, the surviving nations.

τοῖς

the (ones)

Dative

article (substantizing the prepositional phrase μεθ' ὑμῶν)

the article τοῖς + prepositional phrase ('the ones with you') forms an attributive equivalent to a relative clause: 'those who are with you.'

μεθ'

with

preposition + genitive (accompaniment, elided before vowel)

μετά + genitive: 'with'; the surviving nations are those still dwelling 'with' Israel in the land.

ὑμῶν

you

Genitive

genitive object of μετὰ

ὑμῶν: 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.

ἐπιγαμίας

intermarriages

Accusative

direct object of ποιήσητε

ἐπιγαμία: 'intermarriage / marriage alliance'; renders הִתְּחַלּוּ (Hithpa'el, 'make marriage alliances'); ἐπιγαμίας ποιεῖν ('make intermarriages') is precisely what Deut 7:3 forbids, since it leads to apostasy.

ποιήσητε

you make

Aor Act Subj 2 Pl · ποιέω

verb of protasis (contracting marriage alliances)

→ **aorist subjunctive (hypothetical act)**

ποιέω: 'make / do'; here with ἐπιγαμίας, 'contract intermarriages'; the idiom denotes forming binding marriage alliances with the Canaanite peoples.

πρὸς

with

preposition + accusative (relation: 'with them')

πρὸς + accusative: here 'with / toward', denoting the parties to the marriage alliance.

αὐτούς

them

Accusative

accusative object of πρὸς

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

καὶ

and

coordinate conjunction

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

συγκαταμιγῆτε

you mix together

Aor Pass Subj 2 Pl · συγκαταμίγνυμι

verb of protasis (intermingling)

→ aorist subjunctive (hypothetical commingling)

συγκαταμίγνυμι (pass. 'be mingled together with'): 'mix up together / commingle'; a strong double-compound (συν- + κατα- + μίγνυμι) stressing thorough intermixture; renders עָרַב (Hithpael, 'mingle oneself'); the verb denotes total social/ethnic fusion with the nations (cf. Ps 105:35 LXX).

αὐτοῖς

with them

Dative

dative (of association with συγκαταμιγῆτε: 'mix with them')

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

καὶ

and

coordinate conjunction (introducing the reciprocal clause)

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

αὐτοὶ

they

Nominative

subject of an elliptical reciprocal clause ('and they [mix] with you')

αὐτός: 'they (themselves)'; the reciprocal καὶ αὐτοὶ ὑμῖν ('and they with you') makes the mingling mutual — the verb συγκαταμιγῆτε is understood — sealing the totality of the assimilation.

ὑμῖν

with you

Dative

dative (of association in the elliptical clause: 'they with you')

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

13 γινώσκετε ὅτι οὐ μὴ προσθῇ κύριος τοῦ ἐξολεθρεῦσαι τὰ ἔθνη ταῦτα ἀπὸ προσώπου ὑμῶν καὶ ἔσονται ὑμῖν εἰς παγίδας καὶ εἰς σκάνδαλα καὶ εἰς ἥλους ἐν ταῖς πτέρναις ὑμῶν καὶ εἰς βολίδας ἐν τοῖς ὀφθαλμοῖς ὑμῶν ἕως ἂν ἀπόλησθε ἀπὸ τῆς γῆς τῆς ἀγαθῆς ταύτης ἣν ἔδωκεν ὑμῖν κύριος ὁ θεὸς ὑμῶν

know for certain that the LORD will no longer drive out these nations from before you; and they will become to you snares and stumbling-blocks and nails in your heels and darts in your eyes, until you perish from this good land which the LORD your God has given you.

Apodosis of the warning: the nations become a snare and Israel perishes

γινώσκετε ὅτι

The apodosis of v.12's condition, opened by the imperative γινώσκετε ('know for certain'). The emphatic οὐ μὴ ('by no means') with the subjunctive negates any further divine dispossession. The four-fold metaphor — snares, stumbling-blocks, nails in the heels, darts in the eyes — vividly expands the snare-motif of Exod 23:33; 34:12; Num 33:55, climaxing in the threat of exile from the good land.

γινώσκετε

know

Pres Act Impv 2 Pl · γινώσκω

main verb (imperative: 'know for certain')

→ present imperative (settled certainty of knowledge)

γινώσκω: 'know / recognize'; the present imperative γινώσκετε ('know assuredly') renders ἰντῆ ὕτ-type emphatic knowing; commands the assembly to recognize the inevitable consequence of apostasy.

ὅτι

that

conjunction (introducing the object of γινώσκετε)

ὅτι: 'that'; introduces the content of the knowledge.

οὐ

not

negative particle (with μὴ: emphatic negation)

οὐ: with μὴ and the aorist subjunctive forms the strongest Greek negation, οὐ μὴ ('by no means').

μὴ

(by no means)

negative particle (οὐ μὴ + subjunctive: emphatic future denial)

μὴ: the second member of οὐ μὴ; the construction emphatically denies that the LORD will continue the dispossession.

προσθῆ

he will continue / add

Aor Act Subj 3 Sg · προστίθμι

verb of the *ὅτι*-clause (*emphatic denial of further dispossession*)

→ aorist subjunctive (with οὐ μή: *emphatic future*)

προστίθμι: 'add / do again / continue'; the idiom οὐ μή προσθῆ + infinitive ('he will not again ...') is a Hebraism rendering אֲלֹהֵי (‘he will not continue to’); the LORD will not keep driving out the nations if Israel apostatizes.

κύριος

the LORD

Nominative

subject of προσθῆ

κύριος: rendering of יהוה.

τοῦ

to

Genitive

article (*genitive articular infinitive complementing προσθῆ*)

the genitive τοῦ + infinitive complements προστίθμι, rendering the Hebrew complementary infinitive (שִׁירְיָהּ).

ἐξολεθρεῦσαι

to destroy / drive out

Aor Act Inf · ἐξολεθρεύω

complementary infinitive (with προσθῆ: ‘continue to destroy’)

→ aorist infinitive (the act of dispossession)

ἐξολεθρεύω: the keyword verb again; the withdrawal of the LORD's destroying action is the precise reversal of the promise of v.5 (ἐξολεθρεύσει αὐτούς).

τὰ

the

Accusative

article (with ἔθνη)

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

ἔθνη

nations

Accusative

direct object of ἐξολεθρεῦσαι

ἔθνος: ‘nation’; the surviving peoples the LORD will no longer remove.

ταῦτα

these

Accusative

demonstrative adjective (modifying ἔθνη)

οὗτος: deictic ‘these’.

ἀπὸ

from / before

preposition + genitive (*Hebraism with προσώπου*)

ἀπό: with προσώπου, ‘from before’.

προσώπου

face / presence

Genitive

genitive object of ἀπὸ (*Hebraism*)

πρόσωπον: ἀπὸ προσώπου ὑμῶν renders מַצֶּדֶק.

ὑμῶν

your

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction (*introducing the consequence*)

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

ἔσονται

they will become

Fut Mid Indic 3 Pl · εἰμί

main verb (*the nations become a snare*)

→ predictive future (the inevitable result of apostasy)

εἰμί (fut. ἔσομαι): ‘be / become’; the construction ἔσονται ... εἰς (‘they will become for’) is a Hebraism (לְ הַיָּד) marking transformation into something; the nations become instruments of Israel's downfall.

ὕμῃν

to you / for you

Dative

dative of disadvantage (the nations become a snare 'to you')

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

εἰς

for / into

preposition + accusative (Hebraism: 'become a snare')

εἰς + accusative: with ἔσονται forms the predicative Hebraism εἰς + noun ('become as / for'), rendering לוֹ.

παγίδας

snares

Accusative

accusative (predicative with εἰς: 'become snares')

παγίς: 'snare / trap'; renders שְׁלִיחַ / תֶּבֶן; the snare-image for the seductive danger of the nations is drawn from Exod 23:33; 34:12; Deut 7:16; Judg 2:3.

καὶ

and

coordinate conjunction

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

εἰς

for

preposition + accusative (predicative Hebraism)

εἰς + accusative: predicative, as above.

σκάνδαλα

stumbling-blocks

Accusative

accusative (predicative with εἰς)

σκάνδαλον: 'trap-stick / stumbling-block / cause of ruin'; renders שְׁלִיחַ; in the LXX σκάνδαλον denotes that which trips one into sin or destruction (cf. Lev 19:14; Ps 105:36 LXX); the term becomes theologically loaded in the NT (Rom 9:33; 11:9).

καὶ

and

coordinate conjunction

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

εἰς

for

preposition + accusative (predicative Hebraism)

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

ἥλους

nails

Accusative

accusative (predicative with εἰς)

ἥλος: 'nail / spike'; here metaphorical — nails that pierce; the image εἰς ἥλους ἐν ταῖς πτέρναις ('nails in the heels') renders the snare-and-thorn imagery of Num 33:55 (סִיגִינָא / סִיגִינָא), vividly depicting constant, crippling affliction.

ἐν

in

preposition + dative (locative: 'in your heels')

ἐν + dative: 'in'; locates the piercing nails.

ταῖς

the

Dative

article (with πτέρναις)

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

πτέρναις

heels

Dative

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

πτέρνα: 'heel'; renders כִּנְיָ; the nails-in-the-heels image conveys an affliction that hobbles every step Israel takes in the land.

ὕμῶν

your

Genitive

genitive of possession (with πτέρναις)

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

for

preposition + accusative (predicative Hebraism)

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

βολίδας

darts

Accusative

accusative (predicative with εἰς)

βολίς: 'dart / missile / arrow'; renders the thorn-imagery of Num 33:55 (סִבְיָה, 'pricks in your eyes'); the LXX renders the eye-piercing thorns as βολίδας ('darts'), images of relentless wounding.

ἐν

in

preposition + dative (locative: 'in your eyes')

ἐν + dative: 'in'.

τοῖς

the

Dative

article (with ὀφθαλμοῖς)

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

ὀφθαλμοῖς

eyes

Dative

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

ὀφθαλμός: 'eye'; renders יָיִן; darts in the eyes complete the imagery of total, inescapable affliction from heel to eye.

ὕμῶν

your

Genitive

genitive of possession (with ὀφθαλμοῖς)

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

ἕως

until

temporal conjunction (with ἄν + subjunctive: terminal limit)

ἕως: 'until'; with ἄν and the subjunctive marks the catastrophic end-point — exile.

ἄν

(particle)

modal particle (with ἕως + subjunctive)

ἄν: modal particle.

ἀπόλησθε

you perish

Aor Mid Subj 2 Pl · ἀπόλλυμι

verb of temporal clause (Israel's destruction from the land)

→ aorist subjunctive (anticipated catastrophe)

ἀπόλλυμι (mid. ἀπόλλυμαι): 'perish / be destroyed'; the same verb used of the nations in v.5 (ἀπόλωνται) is now turned against Israel — apostasy reverses Israel's fate to that of the doomed nations; renders טָבַח.

ἀπὸ

from

preposition + genitive (separation: 'from the land')

ἀπό: 'from'; marks the exile from the land.

τῆς the Genitive <i>article (with γῆς)</i> τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	γῆς land Genitive <i>genitive of separation (object of ἀπό)</i> γῆ: 'land'; the good land Israel risks losing through covenant infidelity.	τῆς the Genitive <i>article (with ἀγαθῆς)</i> τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	ἀγαθῆς good Genitive <i>attributive adjective (modifying γῆς)</i> ἀγαθός: 'good'; ἡ γῆ ἡ ἀγαθή ('the good land') renders הַטֹּבָה הַזֶּה, a Deuteronomic designation of the promised land (Deut 1:35; 3:25; 8:7).
ταύτης this Genitive <i>demonstrative adjective (modifying γῆς)</i> οὗτος: deictic 'this'.	ἣν which Accusative <i>relative pronoun (object of ἔδωκεν)</i> ὣς: relative pronoun; feminine accusative ἣν agreeing with γῆς, object of ἔδωκεν.	ἔδωκεν gave Aor Act Indic 3 Sg · δίδωμι <i>verb of relative clause (the LORD's gift of the land)</i> → <i>constative aorist (the completed gift)</i> δίδωμι: 'give'; renders יָדַן; the land is the LORD's gift — its loss through apostasy would be the tragic forfeiture of grace freely given.	ὕμιν to you Dative <i>dative (indirect object: 'gave to you')</i> ὕμιν: lexical item interpreted according to its local syntactic role in this passage.
κύριος the LORD Nominative <i>subject of ἔδωκεν</i> κύριος: rendering of יְהוָה.	ὁ the Nominative <i>article (with θεός)</i> ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	θεός God Nominative <i>apposition to κύριος</i> θεός: ὁ θεός ὑμῶν renders אֱלֹהֵינוּ.	ὕμῶν your Genitive <i>genitive of relationship</i> ὕμῶν: pronominal form marking person, possession, or reference within the clause.

14 ἐγὼ δὲ ἀποτρέχω τὴν ὁδὸν καθὰ καὶ πάντες οἱ ἐπὶ τῆς γῆς καὶ γνώσεσθε τῇ καρδίᾳ ὑμῶν καὶ τῇ ψυχῇ ὑμῶν διότι οὐ διέπescen εἷς λόγος ἀπὸ πάντων τῶν λόγων ὧν εἶπεν κύριος ὁ θεὸς ὑμῶν πρὸς πάντα τὰ ἀνήκοντα ὑμῖν οὐ διεφώνησεν ἐξ αὐτῶν

And I am departing the way, as also all those on the earth; and you shall know in your heart and in your soul that not one word has failed of all the words which the LORD your God spoke concerning all that pertains to you; not one of them has been wanting.

Personal valediction and the fulfilment-formula ἐγὼ δὲ ἀποτρέχω τὴν ὁδὸν

Joshua's testamentary climax: he announces his own death (ἀποτρέχω τὴν ὁδόν, 'I go the way [of all the earth]'; cf. 1 Kgs 2:2) and calls Israel to inward conviction (τῇ καρδίᾳ ... καὶ τῇ ψυχῇ) that every good word of the LORD has come true. The double assertion οὐ διέπescen ... οὐ διεφώνησεν ('not one has failed ... not one has been wanting') is the fulfilment-formula on which v.15's warning turns.

ἐγὼ

I

Nominative

subject (emphatic first-person pronoun)

ἐγὼ: the emphatic pronoun returns the discourse to Joshua's own mortality, framing the valediction (cf. v.2).

δὲ

and / now

transitional particle (post-positive)

δέ: marks the turn to Joshua's personal farewell.

ἀποτρέχω

I am departing

Pres Act Indic 1 Sg · ἀποτρέχω

main verb (euphemism for approaching death)

→ futuristic/progressive present (imminent departure)

ἀποτρέχω: 'run off / go away / depart'; ἀποτρέχω τὴν ὁδόν ('I go the way') is a euphemism for dying, rendering the Hebrew $\text{לֵךְ בְּדֶרֶךְ} \text{לְכָל־אֶרֶץ}$ ('going the way of all the earth', cf. 1 Kgs 2:2); the present tense presents death as already underway.

τὴν

the

Accusative

article (with ὁδόν)

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

ὁδὸν

way

Accusative

accusative of extent/route (the 'way' of all mortals)

ὁδός: 'way / road / journey'; renders דרך; 'the way' is the common road of death travelled by all the living — a sober, universalizing euphemism.

καθὰ

as

comparative conjunction

καθά: 'just as / according as'; introduces the comparison with all mortals.

καὶ

also

adverbial (ascensive: 'as also')

καί: here adverbial 'also / even', reinforcing the comparison.

πάντες

all

Nominative

subject of the elliptical comparative clause ('all [go]')

πᾶς: 'all'; οἱ ἐπὶ τῆς γῆς ('those on the earth') = all mortals; Joshua's death is the common human lot.

οἱ

the (ones)

Nominative

article (substantizing ἐπὶ τῆς γῆς: 'those on the earth')

the article οἱ + prepositional phrase forms 'those who are on the earth', i.e. all the living.

ἐπὶ

on

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

ἐπί + genitive: 'on / upon'.

τῆς

the

Genitive

article (with γῆς)

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

γῆς

earth

Genitive

genitive object of ἐπὶ (locative)

γῆ: 'earth'; here in the sense of the whole inhabited world — all who live upon it.

καὶ

and

coordinate conjunction (introducing the appeal to knowledge)

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

γνώσεσθε

you shall know

Fut Mid Indic 2 Pl · γινώσκω

main verb (call to inward conviction)

→ predictive/imperative future (you shall surely recognize)

γινώσκω: 'know / recognize'; the future γνώσεσθε ('you shall know') with the dative of inward faculty calls Israel to a heartfelt acknowledgment of the LORD's faithfulness.

τῇ

in the

Dative

article (with καρδίᾳ)

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

καρδίᾳ

heart

Dative

dative of means/sphere (the faculty of knowing: 'with your heart')

καρδία: 'heart'; renders לב; the heart-and-soul pairing (cf. Deut 6:5) denotes the whole inner person; knowledge here is conviction, not mere information.

ὕμῶν

your

Genitive

genitive of possession (with καρδίᾱ)

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.

τῇ

in the

Dative

article (with ψυχῇ)

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

ψυχῇ

soul

Dative

dative of means/sphere (parallel to καρδίᾱ)

ψυχῇ: 'soul / life / self'; renders שׁוּׁל; with καρδία forms the Deuteronomic merism for the whole inner being (Deut 6:5; 10:12).

ὕμῶν

your

Genitive

genitive of possession (with ψυχῇ)

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

διότι

that / because

conjunction (introducing the content of γνώσασθε)

διότι: 'because / that'; here introduces the content known — the fulfilment of every word.

οὐ

not

negative particle (with διέπεσεν)

οὐ: the negation of the fulfilment-formula.

διέπεσεν

has failed / fallen

Aor Act Indic 3 Sg · διαπίπτω

main verb of the διότι-clause (no word has fallen to the ground)

→ constative aorist (settled fact of total fulfilment)

διαπίπτω: 'fall through / fail / come to nothing'; renders שׁוּׁל ('fall'); οὐ διέπεσεν εἷς λόγος ('not one word fell') is the LXX rendering of the fulfilment-formula שׁוּׁל לֹא דִּבְרָא רַב־דְּ (cf. Josh 21:45; 1 Kgs 8:56) — every divine promise has stood.

εἷς

one

Nominative

attributive numeral (modifying λόγος: 'one word')

εἷς: 'one'; emphatic — not even a single word has failed.

λόγος

word

Nominative

subject of διέπεσεν

λόγος: 'word / saying / promise'; renders רַב־דְּ; the 'word' is the LORD's covenant promise, here vindicated as wholly reliable.

ἀπὸ

of / from

preposition + genitive (partitive: 'of all the words')

ἀπὸ: here partitive, 'from among / of'.

πάντων

all

Genitive

attributive adjective (modifying λόγων)

πᾶς: 'all'; the comprehensive 'all the words' magnifies the completeness of the fulfilment.

τῶν

the

Genitive

article (with λόγων)

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

λόγων

words

Genitive

partitive genitive (object of ἀπό: 'of the words')

λόγος: 'word'; the totality of the LORD's spoken promises.

ᾧ

which

Genitive

relative pronoun (genitive by attraction, object of εἶπεν)

ὅς: relative pronoun; the genitive ᾧ is attracted to the case of its antecedent λόγων (a common LXX/Koine attraction).

εἶπεν

spoke

Aor Act Indic 3 Sg · λέγω

verb of relative clause (the LORD's speaking)

→ constative aorist (the words once spoken)

λέγω: 'say / speak'; renders רָבַדְּ; the words the LORD spoke now stand fulfilled.

κύριος

the LORD

Nominative

subject of εἶπεν

κύριος: rendering of יְהוָה.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

apposition to κύριος

θεός: ὁ θεός ὑμῶν renders אֱלֹהֵינוּ.

ὕμῶν

your

Genitive

genitive of relationship

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

πρὸς

concerning

preposition + accusative (reference: 'concerning all that pertains')

πρὸς + accusative: here 'with reference to / concerning'.

πάντα

all

Accusative

attributive adjective (modifying τὰ ἀνήκοντα)

πᾶς: 'all'; comprehensive — concerning everything that has to do with Israel.

τὰ

the (things)

Accusative

article (substantizing the participle ἀνήκοντα)

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

ἀνήκοντα

things pertaining

Pres Act Part Acc Pl Neut · ἀνήκω

substantival participle (object of πρὸς: 'the things pertaining to you')

→ present participle (ongoing pertinence)

ἀνήκω: 'pertain / be fitting / concern'; the substantival τὰ ἀνήκοντα ὑμῶν ('the things that pertain to you') denotes everything the LORD's promises concern for Israel.

ὕμῃν

to you

Dative

dative (complement of ἀνήκοντα: 'pertaining to you')

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

οὐ

not

negative particle (with διεφώνησεν)

οὐ: negation of the second fulfilment-clause.

διεφώνησεν

has been wanting / failed

Aor Act Indic 3 Sg · διαφωνέω

main verb (restating fulfilment: nothing has gone missing)

→ constative aorist (total non-failure)

διαφωνέω: lit. 'be discordant', but in the LXX idiomatically 'be missing / fail / be lacking'; renders רָצַח / נָפַל; οὐ διεφώνησεν ('nothing has gone missing') reinforces οὐ διέπεσεν — the LORD's word is utterly without deficit (cf. 1 Sam 30:19 LXX).

ἐξ

of / from

preposition + genitive (partitive: 'of them')

ἐκ: 'from / of'; partitive, 'not one of them.'

αὐτῶν

them

Genitive

partitive genitive (object of ἐξ: 'of them', i.e. the words)

αὐτός; refers back to the λόγοι — not one of the LORD's words has failed.

15 καὶ ἔσται ὃν τρόπον ἦκει ἐφ’ ὑμᾶς πάντα τὰ ῥήματα τὰ καλὰ ἃ ἐλάλησεν κύριος πρὸς ὑμᾶς οὕτως ἐπάξει κύριος ὁ θεὸς ἐφ’ ὑμᾶς πάντα τὰ ῥήματα τὰ πονηρά ἕως ἂν ἐξολεθρεύσῃ ὑμᾶς ἀπὸ τῆς γῆς τῆς ἀγαθῆς ταύτης ἣς ἔδωκεν κύριος ὑμῖν

And it shall be that, in the manner that all the good words which the LORD spoke to you have come upon you, so the LORD God will bring upon you all the evil words, until he has destroyed you from this good land which the LORD gave you,

The blessing-curse symmetry: fulfilled good entails fulfilled evil

καὶ ἔσται ὃν τρόπον ... οὕτως

The correlative ὃν τρόπον ... οὕτως ('just as ... so') builds the covenant's blessing-and-curse symmetry on the fulfilment-formula of v.14: because every good word (τὰ ῥήματα τὰ καλὰ) has come true, the evil words (τὰ ῥήματα τὰ πονηρά) are equally certain if Israel transgresses. The threat climaxes, like v.13, in destruction from the good land.

καὶ

and

coordinate conjunction

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (apodotic 'and it shall come to pass')

→ predictive future (introducing the certain outcome)

εἰμί (fut. ἔσται): 'be / come to pass'; καὶ ἔσται renders הָיָה, the standard formula introducing a future certainty or consequence.

ὃν

(in the) which

Accusative

relative pronoun (with τρόπον: adverbial accusative 'in the manner that')

ὅς: relative pronoun; ὃν τρόπον ('in which manner / just as') is a fixed adverbial accusative idiom rendering כַּדְּכֵן.

τρόπον

manner / way

Accusative

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

τρόπος: 'manner / way'; the phrase ὃν τρόπον ... οὕτως sets up the correlative comparison between fulfilled blessing and threatened curse.

ἥκει

has come

Pres Act Indic 3 Sg · ἥκω

verb of the comparative clause (the good words have arrived)

→ perfective present (ἥκω: 'I have come and am here')

ἥκω: 'have come / be present'; the present has perfect force ('has arrived and now stands fulfilled'); the singular agrees with the neuter plural subject πάντα τὰ ῥήματα (Greek neuter-plural-with-singular-verb concord).

ἐφ'

upon

preposition + accusative (direction, elided before vowel)

ἐπί + accusative: 'upon'; the good words 'come upon' Israel as realized blessings.

ὕμᾱς

you

Accusative

accusative object of ἐφ'

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

πάντα

all

Nominative

attributive adjective (modifying ῥήματα)

πᾶς: 'all'; comprehensive — every one of the good words.

τὰ

the

Nominative

article (with ῥήματα)

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

ῥήματα

words

Nominative

subject of ἥκει

ῥῆμα: 'word / thing / saying'; renders רָצַף; synonymous here with λόγος (v.14); τὰ ῥήματα τὰ καλά ('the good words') are the LORD's promises of blessing.

τὰ

the

Nominative

article (with καλά)

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

καλά

good

Nominative

attributive adjective (modifying ῥήματα)

καλός: 'good / fine'; renders בּוֹט; the 'good words' are the covenant blessings now fulfilled, the basis of the a fortiori argument for the curse.

ἃ

which

Accusative

relative pronoun (object of ἐλάλησεν)

ὅς: relative pronoun; neuter plural ἃ agreeing with ῥήματα.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause (the LORD's promises)

→ constative aorist (the words once spoken)

λαλέω: 'speak'; renders רָצַף; the good words the LORD spoke and has now fulfilled.

κύριος

the LORD

Nominative

subject of ἐλάλησεν

κύριος: rendering of יְהוָה.

πρὸς

to

preposition + accusative (direction of speech)

πρός + accusative: 'to'; renders לָךְ.

ὕμᾱς

you

Accusative

accusative object of *πρός*

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

οὕτως

so

adverb (correlative with *ὃν τρόπον*: 'so, in the same way')

οὕτως: 'thus / so'; completes the correlative *ὃν τρόπον ... οὕτως*, marking the symmetry of blessing and curse.

ἐπάξει

will bring upon

Fut Act Indic 3 Sg · ἐπάγω

main verb (the LORD's bringing of the curse)

→ predictive future (the certain threatened act)

ἐπάγω: 'bring upon / lead against'; the compound *ἐπ-* marks hostile imposition (cf. the same verb in the plague-announcement of Exod 11:1); the LORD who brought blessing will, with equal certainty, bring the covenant curse.

κύριος

the LORD

Nominative

subject of *ἐπάξει*

κύριος: rendering of יהוה.

ὁ

the

Nominative

article (with *θεός*)

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

θεός

God

Nominative

apposition to *κύριος*

θεός: 'God'; here without *ὕμῶν*, simply *ὁ θεός* — the LORD God who acts.

ἐφ'

upon

preposition + accusative (direction, elided)

ἐπί + accusative: 'upon'; the evil words 'brought upon' Israel as judgment.

ὕμᾱς

you

Accusative

accusative object of *ἐφ'*

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

πάντα

all

Accusative

attributive adjective (modifying *ρήματα*)

πᾶς: 'all'; the totality of the threatened evils, balancing *πάντα τὰ ρήματα τὰ καλά*.

τὰ

the

Accusative

article (with *ρήματα*)

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

ρήματα

words

Accusative

direct object of *ἐπάξει*

ῥῆμα: 'word'; τὰ ρήματα τὰ πονηρά ('the evil words') are the covenant curses (cf. Deut 28:15–68; Lev 26:14–39).

τὰ

the

Accusative

article (with *πονηρά*)

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

πονηρά

evil

Accusative

attributive adjective (modifying ῥήματα)

πονηρός: 'evil / harmful'; renders נָגַד; the 'evil words' are the disasters threatened in the covenant curses, the dark counterpart of τὰ καλά.

ἕως

until

temporal conjunction (with ἄν + subjunctive)

ἕως: 'until'; marks the terminal point — destruction from the land.

ἄν

(particle)

modal particle (with ἕως + subjunctive)

ἄν: modal particle.

ἐξολεθρεύση

he has destroyed

Aor Act Subj 3 Sg · ἐξολεθρεύω

verb of temporal clause (Israel's destruction from the land)

→ aorist subjunctive (anticipated catastrophe)

ἐξολεθρεύω: the chapter's keyword verb, now turned against Israel — the destruction promised against the nations (v.5) falls on a covenant-breaking Israel; a sober inclusio of the conquest theology.

ὕμᾱς

you

Accusative

direct object of ἐξολεθρεύση

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

ἀπὸ

from

preposition + genitive (separation: 'from the land')

ἀπό: 'from'; the exile from the land.

τῆς

the

Genitive

article (with γῆς)

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

γῆς

land

Genitive

genitive of separation (object of ἀπό)

γῆ: 'land'; the good land Israel forfeits through apostasy, echoing v.13.

τῆς

the

Genitive

article (with ἀγαθῆς)

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

ἀγαθῆς

good

Genitive

attributive adjective (modifying γῆς)

ἀγαθός: 'good'; ἡ γῆ ἡ ἀγαθή again (cf. v.13), the promised land.

ταύτης

this

Genitive

demonstrative adjective (modifying γῆς)

οὗτος: deictic 'this'.

ἣς

which

Genitive

relative pronoun (genitive by attraction, object of ἔδωκεν)

ὅς: relative pronoun; the genitive ἣς is attracted to the case of its antecedent γῆς (the expected accusative ἣν has become genitive).

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

verb of relative clause (the LORD's gift of the land)

→ constative aorist (the completed gift)

δίδωμι: 'give'; renders יתן; as in v.13, the land is the LORD's gift, making its loss the bitterest of judgments.

κύριος

the LORD

Nominative

subject of ἔδωκεν

κύριος; rendering of יהוה.

ὕμῃν

to you

Dative

dative (indirect object: 'gave to you')

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

16 ἐν τῷ παραβῆναι ὑμᾶς τὴν διαθήκην κυρίου τοῦ θεοῦ ὑμῶν ἣν ἐνετείλατο ὑμῖν καὶ πορευθέντες λατρεύσητε θεοῖς ἑτέροις καὶ προσκυνήσητε αὐτοῖς

when you transgress the covenant of the LORD your God, which he commanded you, and you go and serve other gods and bow down to them.

Conditional articular infinitive: the covenant-transgression that triggers the curse

ἐν τῷ παραβῆναι ὑμᾶς

The articular infinitive ἐν τῷ παραβῆναι ('in/when you transgress') specifies the precise trigger of the curse threatened in v.15: covenant transgression issuing in the worship of other gods. The closing pair λατρεύσητε ... προσκυνήσητε mirrors v.7's prohibition, framing the whole discourse (vv.7–16) with the idolatry-warning and ending the address on the gravest possible note.

ἐν

in / when

preposition + dative (with articular infinitive: temporal-conditional)

ἐν + articular infinitive: 'in / when / by'; renders the Hebrew temporal infinitive אֲ + infinitive construct ('when you transgress').

τῷ

the

Dative

article (substantivizing the infinitive παραβῆναι)

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

παραβῆναι

to transgress

Aor Act Inf · παραβαίνω

articular infinitive (temporal-conditional: 'when you transgress')

→ *orist infinitive (the act of transgression)*

παραβαίνω: 'go beside / overstep / transgress'; renders אָבַע (in the sense of violating a covenant); ἐν τῷ παραβῆναι ... τὴν διαθήκην ('when you transgress the covenant') names the decisive breach that brings down the curse.

ὕμᾱς

you

Accusative

accusative subject of the articular infinitive παραβῆναι

the accusative ὕμᾱς is the subject of the infinitive — 'when you (yourselves) transgress.'

τὴν

the

Accusative

article (with διαθήκην)

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

διαθήκην

covenant

Accusative

direct object of παραβῆναι

διαθήκη: 'covenant / testament'; the standard LXX rendering of בְּרִית; the covenant is the binding relationship whose violation entails the curse; the term is foundational for the NT's theology of the new διαθήκη (Jer 38:31 LXX; Luke 22:20).

κυρίου

of the LORD

Genitive

genitive of possession (the covenant 'of the LORD')

κύριος: rendering of יְהוָה; the covenant belongs to the LORD as its author and guarantor.

τοῦ

the

Genitive

article (with θεοῦ)

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

θεοῦ

God

Genitive

apposition to κυρίου

θεός: κυρίου τοῦ θεοῦ ὑμῶν renders יהוה אלהינו.

ὑμῶν

your

Genitive

genitive of relationship (with θεοῦ)

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

ἣν

which

Accusative

relative pronoun (object of ἐνετείλατο)

ὅς: relative pronoun; feminine accusative ἣν agreeing with διαθήκην.

ἐνετείλατο

he commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause (the LORD's commanding of the covenant)

→ *constative orist (the covenant once enjoined)*

ἐντέλλομαι: 'command / enjoin'; renders אָמַר; the covenant was 'commanded' — given with binding authority at Sinai and renewed in Moab (cf. Deut 4:13).

ὕμῖν

you

Dative

dative (indirect object: 'commanded to you')

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

καὶ

and

coordinate conjunction (continuing the conditional clause)

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

πορευθέντες

having gone

Aor Pass Part Nom Pl Masc · πορεύομαι

circumstantial participle (attendant to λατρεύετε: 'go and serve')

→ aorist participle (antecedent/coincident action: 'going')

πορεύομαι: 'go / proceed'; renders גָּזַח; the participle πορευθέντες λατρεύετε ('go and serve') is a Hebraistic auxiliary construction (גָּזַח + verb), denoting the turn toward apostasy — 'go off and serve.'

λατρεύσητε

you serve

Aor Act Subj 2 Pl · λατρεύω

verb of the conditional clause (cultic service of false gods)

→ aorist subjunctive (hypothetical act of idolatrous service)

λατρεύω: 'serve / render cultic worship'; renders עָבַד; the service of θεοὶ ἑτέροις ('other gods') is the very apostasy v.7 forbade — the discourse closes on its central prohibition.

θεοῖς

gods

Dative

dative (object of λατρεύετε: 'serve gods')

θεός: 'god'; here the false gods of the nations, in damning contrast to ὁ θεὸς ὑμῶν.

ἐτέροις

other

Dative

attributive adjective (modifying θεοῖς)

ἕτερος: 'other / another'; θεοὶ ἕτεροι ('other gods') renders אֱלֹהִים אֲחֵרִים, the standard Deuteronomic phrase for the forbidden deities (Deut 5:7; 6:14; 11:28).

καὶ

and

coordinate conjunction

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

προσκυνήσητε

you bow down

Aor Act Subj 2 Pl · προσκυνέω

verb of the conditional clause (worship of false gods)

→ aorist subjunctive (hypothetical act of worship)

προσκυνέω: 'bow down / worship'; renders שָׁجַד; the closing pair λατρεύω ... προσκυνέω inverts the order of v.7 (προσκυνέω ... λατρεύω), framing the whole exhortation (vv.7–16) with the same idolatry-formula and ending Joshua's address on its gravest warning.

αὐτοῖς

to them

Dative

dative (object of προσκυνήσετε: 'bow to them')

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

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.