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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Joshua, Chapter 6

ΙΗΣΟΥΣ Ζ΄

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

Jericho falls by the Lord's command, while Rahab's house is spared within the doomed city.

Translation & textual notes

The Greek text of Joshua 6 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. The Old Greek of Joshua is markedly shorter than the Masoretic Text throughout this chapter, and the versification reflects this: the LXX has NO verse 4 — the numbering runs 1–3 and then jumps directly to 5–27, yielding 26 verses in all. The elaborate trumpet-and-circuit rubric the MT spreads across vv. 3–4 is compressed in the OG, so what the Hebrew counts as v. 4 has no separate Greek counterpart; readers should not invent or renumber a v. 4. The chapter narrates the fall of Jericho: the

city is 'shut up and fortified' (συγκεκλεισμένη καὶ ὠχυρωμένη, v. 1), barred against Israel. The LORD's battle-plan is not a siege of arms but a liturgical procession — seven priests bearing seven trumpets (ἑπτὰ σάλπιγγας) before the ark of the covenant (ἡ κιβωτὸς τῆς διαθήκης), circling the city once a day for six days (vv. 8–14) and seven times on the seventh (v. 15). At the trumpet-blast and the people's great shout (ἠλάλαξεν ... ἀλαλαγμῷ μεγάλῳ, v. 20) the wall falls flat — ἔπεσεν ἅπαν τὸ τεῖχος κύκλῳ — the very event Heb 11:30 names as the paradigm of conquest by faith ('by faith the walls of Jericho fell down, after they had been encircled for seven days'); the OG had already announced it at v. 5 with πεσεῖται αὐτόματα τὰ τεῖχη, 'the walls will fall of themselves,' underscoring that the victory is God's, not the army's. The city is placed under the ban: ἀνάθεμα (v. 17) renders Hebrew חֵרֵם (herem), the irrevocable devotion-to-destruction; Israel is warned to take nothing of it lest they become ἀνάθεμα themselves (v. 18), while the silver, gold, bronze, and iron are holy to the LORD and go into his treasury (εἰς θησαυρὸν κυρίου, vv. 19, 24). Joshua 'devotes' the city — ἀνεθεμάτισεν αὐτήν (v. 21) — putting all to the sword. Yet Rahab the prostitute (Ρααβ τὴν πόρνην) and all her father's house are spared (vv. 17, 22–23, 25) because she hid the spies (ἔκρυψεν τοὺς κατασκοπεύσαντας, v. 25); she 'dwelt in Israel until this day,' a deliverance celebrated at Heb 11:31 and Jas 2:25 and culminating in her place in the genealogy of the Messiah (Matt 1:5). The chapter closes with Joshua's oath-curse on whoever rebuilds Jericho (ἐπικατάρατος ὁ ἄνθρωπος ὃς οἰκοδομήσει, v. 26) — fulfilled in Hiel of Bethel at 1 Kgs 16:34; the OG of v. 26 contains a unique expansion naming the rebuilder ('Hozan of Bethel ... in Abiron his firstborn'), a Greek plus with no MT equivalent that already records the curse's fulfilment. Throughout, κύριος renders the Tetragrammaton יהוה; the closing note that 'the LORD was with Joshua' (ἦν κύριος μετὰ Ἰησοῦ, v. 27) seals the conquest as divine accomplishment.

Discourse structure of the chapter

A · 6:1–5

Jericho shut up; the LORD's battle-plan (no MT-style v. 4 in the Greek)

The narrative frame: Jericho is 'shut up and fortified' against Israel, with none going out or in (v. 1). The LORD declares to Joshua that he has already given the city, its king, and its mighty men 'under your hand' (ὑποχείριόν σου, v. 2) — the conquest is announced as accomplished before a single stone falls. Joshua is to station the warriors around the city (v. 3). The OG omits the MT's separate v. 4, moving directly to the promise (v. 5) that at the trumpet-blast and the people's united shout the walls will fall 'of themselves' (πρὸς αὐτόματα τὰ τείχη) and the people will rush straight in.

B · 6:6–14

Joshua's orders and the six-day procession around the city

Joshua relays the plan to the priests and people (vv. 6–10): the armed men march, seven priests bear seven sacred trumpets before the ark of the covenant of the LORD, the rear-guard follows, and the people are to keep silence until the command to shout. The ark circles the city and returns to camp (v. 11). For six days the procession is repeated each morning (vv. 12–14): priests with trumpets before the ark, warriors before and behind, the people circling the city once and withdrawing to the camp.

C · 6:15–21

The seventh day: the sevenfold circuit, the shout, the wall falls, the ban

On the seventh day they rise at dawn and circle the city seven times (v. 15). At the seventh circuit the priests sound the trumpets and Joshua commands the shout, for the LORD has given the city (v. 16). The city and all in it are devoted — ἀνάθεμα — to the LORD of hosts; only Rahab and her household are spared because she hid the messengers (v. 17). Israel is warned against the ban-goods lest they bring destruction on the camp (v. 18); the precious metals are holy to the LORD (v. 19). At the trumpet and the great, strong shout the whole wall collapses (ἔπεσεν ἅπαν τὸ τεῖχος κύκλῳ) and the people storm in (v. 20); Joshua devotes the city to destruction, sparing nothing from man to beast (v. 21).

D · 6:22–27

Rahab delivered; Jericho burned; the curse on its rebuilder; the LORD with Joshua

Joshua orders the two spies to bring Rahab and all that is hers out of the city (v. 22); they lead out Rahab the prostitute with her whole kindred and settle them outside the camp of Israel (v. 23). The city is burned, only the silver, gold, bronze, and iron going into the LORD's treasury (v. 24). Rahab and her father's house are kept alive and dwell in Israel 'to this day,' because she hid the spies (v. 25). Joshua swears the curse on whoever rebuilds Jericho (v. 26), and the chapter closes: the LORD was with Joshua, and his fame spread through all the land (v. 27).

1 καὶ Ιεριχω συγκεκλεισμένη καὶ ὠχυρωμένη καὶ οὐθεὶς ἐξεπορεύετο ἐξ αὐτῆς οὐδὲ εἰσεπορεύετο

And Jericho was shut up and fortified, and no one went out of it nor came in.

Scene-setting circumstantial frame (background description opening the episode)

καὶ Ιεριχω

The chapter opens with a nominal/periphrastic clause: the perfect passive participles συγκεκλεισμένη ('having been shut up') and ὠχυρωμένη ('having been fortified') describe Jericho's settled state of total closure, with an implied 'was'. The καί-fronting of the place-name Ιεριχω foregrounds the city as the obstacle; the doubled clause 'no one went out ... nor came in' (imperfects of customary action) stresses an absolute, ongoing blockade — the human impossibility against which the LORD's word in v. 2 will stand.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis, opening the episode)

καί: the paratactic 'and' rendering Hebrew waw; here it opens the Jericho episode by fronting the city-name, a Hebraic word-order foregrounding the topic.

Ιεριχω

Jericho

subject (indeclinable place-name, fronted as topic)

Ιεριχω: transliteration of Hebrew יְרִיחוֹ; indeclinable in the LXX (hence case ""); the fortified city guarding the approach into Canaan, the first conquest west of the Jordan and the showcase of conquest by faith (Heb 11:30).

συγκεκλεισμένη

shut up

Perf Mid/Pass Ptcp Nom Fem Sg · συγκλείω

predicate participle (periphrastic perfect with implied ἦν: 'was shut up')

→ *resultative perfect (a settled, completed state of closure)*

συγκλείω: 'shut up / close completely / lock in'; the compound συν- intensifies the enclosure; renders Hebrew תְּחַסְּרֵם וְתִסְּגוּ; the perfect participle presents Jericho as fixed in a state of total lock-down before Israel, a humanly impregnable barrier.

καὶ

and

coordinate conjunction (joining the two predicate participles)

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

ὥχυρωμένη

fortified

Perf Mid/Pass Ptcp Nom Fem Sg · ὥχυρώ

predicate participle (second member of the periphrastic perfect)

→ **resultative perfect** (a settled state of fortification)

ὥχυρώ: 'fortify / make strong / secure with defences'; from ὥχυρός ('strong, fortified'); paired with συγκεκλεισμένη it doubles the sense of impregnability — Jericho is both sealed and militarily strong, so that its fall can only be attributed to divine power.

καὶ

and

coordinate conjunction (introducing the consequence clause)

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

οὐθείς

no one

Nominative

subject (negative pronoun)

οὐθείς: Hellenistic by-form of οὐδεὶς ('no one / nobody'), with -θ- common in the Koine and frequent in the LXX; the absolute negation underlines that the blockade was total — neither egress nor ingress was possible.

ἐξεπορεύετο

went out

Impf Mid Indic 3 Sg · ἐκπορεύομαι

main verb (customary imperfect: 'used to go out')

→ **customary/iterative imperfect** (an ongoing state of affairs)

ἐκπορεύομαι: 'go out / proceed out'; the imperfect describes a habitual, continuing reality — the gates stayed shut, so going out had simply ceased; paired antithetically with εἰσπορεύετο below.

ἐξ

out of

preposition + genitive (source: 'out of it')

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

αὐτῆς

it

Genitive

genitive object of ἐξ (referring to Jericho, fem.)

αὐτῆς: the feminine genitive αὐτῆς refers to Ἰεριχώ (cities are construed as feminine); 'out of it' = out of the shut-up city.

οὐδὲ

nor

negative coordinate conjunction (correlating with οὐθείς)

οὐδὲ: 'and not / nor'; couples the second clause to the first, completing the merism of total closure — neither out nor in.

εἰσπορεύετο

came in

Impf Mid Indic 3 Sg · εἰσπορεύομαι

main verb (customary imperfect, parallel to ἐξεπορεύετο)

→ **customary/iterative imperfect** (ongoing state of blockade)

εἰσπορεύομαι: 'go in / enter'; the antithetical pair ἐξεπορεύετο ... εἰσπορεύετο ('went out ... came in') is a Hebrew merism (נָצַח נָצַח) for all normal traffic; its negation paints Jericho as hermetically sealed against Israel.

2 καὶ εἶπεν κύριος πρὸς Ἰησοῦν ἰδοὺ ἐγὼ παραδίδωμι ὑποχείριόν σου τὴν Ιεριχω καὶ τὸν βασιλέα αὐτῆς τὸν ἐν αὐτῇ δυνατοὺς ὄντας ἐν ἰσχύι

And the LORD said to Joshua, 'Behold, I am giving into your hand Jericho and its king who is in it, who are mighty in strength.'

New divine speech-act (the LORD's battle-oracle to Joshua)

καὶ εἶπεν κύριος

The standard LXX speech-formula introduces the decisive oracle. The deictic ἰδοὺ and the emphatic ἐγὼ thrust the LORD forward as sole agent; the present παραδίδωμι ('I am handing over') presents the gift of the city as already in progress — the conquest is announced as a *fait accompli* before the march even begins. The predicate accusative ὑποχείριόν σου ('subject to your hand') frames the whole campaign as the LORD's grant, not Israel's achievement.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λέγω: the aorist εἶπεν introduces direct YHWH-speech; the formula εἶπεν κύριος πρὸς marks unmediated divine address to the leader, as to Moses before (Exod 6:1) and now to his successor Joshua.

κύριος
LORD

Nominative

subject (divine speaker)

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative subject marks this as unmediated YHWH-speech — the battle-plan is the LORD's own.

πρὸς
to

preposition + accusative (direction of speech)

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

Ἰησοῦν

Joshua

Accusative

accusative object of πρὸς (recipient of the oracle)

Ἰησοῦς: the LXX form of Hebrew יְהוֹשֻׁעַ ('YHWH saves'); unlike the wholly indeclinable Semitic names, it is declined as a contract noun (gen. Ἰησοῦ, acc. Ἰησοῦν), hence the explicit accusative case; the same Greek name borne by Jesus, a typological link the early church exploited (cf. Heb 4:8).

ἰδοὺ

behold

presentative particle (drawing attention to the divine act)

ἰδοὺ: 'behold / look!'; renders Hebrew הִנֵּה; a presentative deictic that heightens immediacy, here announcing the LORD's surrender of the city as a present reality before Joshua's eyes.

ἐγὼ

I

Nominative

subject (emphatic first-person pronoun)

ἐγὼ: the emphatic personal pronoun stresses that YHWH himself is the giver of the city; the victory will be his act, not the army's — the theological key to the whole chapter (cf. Heb 11:30).

παραδίδωμι

I am giving over

Pres Act Indic 1 Sg · παραδίδωμι

main verb (divine first-person announcement)

→ *futuristic/performative present (a grant announced as already underway)*

παραδίδωμι: 'hand over / deliver up / give into the power of!'; renders Hebrew יָדָה; the present tense presents the conquest as already accomplished in the divine intention — Jericho is being handed over now, before a blow is struck; the same verb describes the LORD's giving of enemies throughout Joshua (cf. 8:1; 10:8).

ὑποχείριόν

subject (under hand)

Accusative

predicate accusative (adjective: 'as subject to your hand')

ὑποχείριος: 'under the hand / subject / in one's power!'; a predicate accusative anticipating the object — 'I give Jericho (as something) under your hand!'; renders the Hebrew יָדָה idiom of total subjugation; the 'hand' is the seat of power, so the city passes wholly into Joshua's control.

σου

your

Genitive

genitive (possessive, with ὑποχείριον: 'your hand')

σύ: the genitive σου specifies whose 'hand' — Joshua's; the leader stands as the agent through whom the LORD's grant takes effect.

τὴν

the

Accusative

article (with the object Ιεριχω)

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

Ιεριχω

Jericho

direct object of παραδίδωμι (indeclinable; case carried by the article τὴν)

Ιεριχω: indeclinable place-name (hence case ''); though the noun is uninflected, the accusative article τὴν marks it as the object being handed over — the city itself is the LORD's gift.

καὶ

and

coordinate conjunction (adding the king to the object)

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

τὸν

the

Accusative

article (with βασιλέα)

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

βασιλέα

king

Accusative

direct object (coordinate with Ιεριχω)

βασιλεύς: 'king'; renders יְרִיחוֹ; Jericho's king is handed over with his city — the king-lists of Joshua (ch. 12) tally each defeated ruler, beginning here, as proof that the LORD subdues the rulers of Canaan.

αὐτῆς

its

Genitive

genitive of possession ('its king')

αὐτός: feminine genitive referring to Ιεριχω; the king belongs to the city now being surrendered.

τὸν

the (one)

Accusative

article (substantizing the prepositional phrase: 'the one in it')

ὁ: the article + ἐν αὐτῇ forms an attributive phrase, 'the (king) who is in it,' locating the king within the besieged city.

ἐν

in

preposition + dative (locative)

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

αὐτῇ

it

Dative

dative object of ἐν (locative: 'in it')

αὐτός: feminine dative referring to Jericho; 'who is in it' marks the king as trapped within his own shut-up stronghold.

δυνατοὺς

mighty (men)

Accusative

predicate accusative (with ὄντας: '(those) being mighty')

δυνατός: 'mighty / powerful / capable in war'; substantized here for Jericho's warriors; renders לִּיָּהוּ גִבּוֹרִים; the construction shifts to the plural to embrace the king's fighting force, all of whom are likewise handed over.

ὄντας

being

Pres Act Ptcp Acc Masc Pl · εἰμί

circumstantial participle (concessive/descriptive: 'though mighty in strength')

→ descriptive present participle
(characterizing the warriors' condition)

εἰμί (ptcp.): 'being'; the participle with δυνατοὺς ... ἐν ἰσχύι describes the defenders as men 'who are mighty in strength' — a concessive note underscoring that even Jericho's strongest are no obstacle to the LORD's grant.

ἐν

in

preposition + dative (respect/sphere: 'in strength')

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

ἰσχύι

strength

Dative

dative of respect (with δυνατοὺς: 'mighty in strength')

ἰσχύς: 'strength / might / force'; renders יָמִין; 'mighty in strength' magnifies the human power of Jericho's defenders precisely so that their fall may magnify the LORD who hands them over (cf. πεσεῖται αὐτόματα, v. 5).

3 σὺ δὲ περίστησον αὐτῇ τοὺς μαχίμους κύκλῳ

But you, station the fighting men around it in a circle.

Imperative command (Joshua's role in the divine plan) σὺ δὲ

The emphatic σὺ δέ ('but you') turns from the LORD's announced gift (v. 2) to Joshua's assigned task: he is to dispose the warriors around the city. The aorist imperative περίστησον commands a single decisive deployment; κύκλῳ ('round about') introduces the circular, processional motif that governs the whole chapter — the army does not assault but encircles.

σὺ

you

Nominative

subject (emphatic personal pronoun, contrastive)

σύ: the emphatic 'you,' set against the LORD's 'I' of v. 2; the division of labor is explicit — the LORD gives the city, Joshua deploys the men.

δὲ

but

mild adversative / developmental particle (post-positive)

δέ: post-positive; here marks the turn from divine declaration to human assignment within the same oracle.

περίστησον

station around

Aor Act Impv 2 Sg · περιῖστημι

main verb (divine command to Joshua)

→ ingressive aorist imperative (a single decisive deployment)

περιῖστημι: 'set/place around, station round about'; the transitive aorist 'cause to stand around'; the compound περι- prefigures the circular march; Joshua is to ring the city with troops, the disposition that becomes the daily procession.

αὐτῇ

around it

Dative

dative complement of περιῖστημι (the city encircled)

αὐτός: feminine dative referring to Jericho; with περιῖστημι it marks the object encircled — the men are stationed 'around it.'

τοὺς

the

Accusative

article (with μαχίμους)

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

μαχίμους

fighting men

Accusative

direct object (warriors to be deployed)

μάχιμος: 'fit for battle / warrior'; substantized adjective 'the fighting men'; renders the Hebrew / הַמִּלְחָמָה יִשְׂרָאֵל; the same term recurs through the chapter (vv. 7, 9, 13) for the armed escort of the ark.

κύκλῳ

round about

adverb (adverbial dative: 'in a circle, all around')

κύκλῳ: dative of κύκλος used adverbially, 'round about / in a circle'; the keyword of the chapter's processional strategy — Israel will encircle (περιελθεῖν, κυκλῶσαι) rather than storm the wall, and κύκλῳ recurs at the climactic collapse (ἔπεσεν ... τὸ τεῖχος κύκλῳ, v. 20).

5 καὶ ἔσται ὥς ἂν σαλπίσσητε τῇ σάλπιγγι ἀνακραγέτω πᾶς ὁ λαὸς ἅμα καὶ ἀνακραγόντων αὐτῶν πεσεῖται αὐτόματα τὰ τείχη τῆς πόλεως καὶ εἰσελεύσεται πᾶς ὁ λαὸς ὁρμήσας ἕκαστος κατὰ πρόσωπον εἰς τὴν πόλιν

And it shall be, when you sound the trumpet, let all the people shout together; and when they have shouted, the walls of the city shall fall of themselves, and all the people shall enter, each one rushing straight ahead into the city.

Conditional-temporal prophecy (the promised mechanism of the city's fall; note: the Greek has no v. 4)

καὶ ἔσται ὥς ἂν

The LXX jumps from v. 3 to v. 5 — there is no verse 4 in the Greek (the MT's trumpet-rubric is not separately versified here). The formula καὶ ἔσται ὥς ἂν + subjunctive (rendering כִּי / כִּי יִהְיֶה) frames the prophecy: at the trumpet-signal and the people's united shout, the walls will fall αὐτόματα ('of themselves'), and Israel will rush straight in. The adverbial-adjective αὐτόματα is the theological heart of the verse — the wall falls by no siege-engine but by divine act, the very 'falling' Heb 11:30 ascribes to faith.

καὶ
and

narrative conjunction (introducing the prophetic formula)

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of the prophetic formula (καὶ ἔσται: 'and it shall come to pass')

→ predictive future (introducing a certain future event)

εἰμί (fut. ἔσται): the formula καὶ ἔσται renders Hebrew כִּי־יִהְיֶה, the standard LXX opening of a temporal-conditional prophecy; it sets up the protasis (ὥς ἂν σαλπίσσητε) and apodosis (the wall's fall) that follow.

ὥς

when

temporal conjunction (with ἂν + subjunctive: 'whenever / as soon as')

ὥς: 'as / when'; with ἂν and the subjunctive it forms an indefinite temporal clause, 'when(ever) you sound'; renders the Hebrew כִּי / כִּי־temporal.

ἂν

(whenever)

modal particle (with subjunctive in indefinite temporal clause)

ἂν: the modal particle that, with the subjunctive, gives the temporal clause its indefinite 'whenever' force — the exact moment is fixed by the signal, not the calendar.

σαλπίσητε

you sound the trumpet

Aor Act Subj 2 Pl · σαλπίζω

verb of the temporal protasis (subjunctive with ὡς ἅν)

→ aorist subjunctive (a single signal-act conceived as the trigger)

σαλπίζω: 'sound the trumpet / give a blast'; denominative from σάλπιγξ; renders Hebrew שֹׁפָר בְּשֹׁפָר; the trumpet-blast is the cue that unleashes the shout — the liturgical, not military, signal that brings the wall down (cf. vv. 8, 13, 16, 20).

τῇ

the

Dative

article (with σάλπιγγι)

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

σάλπιγγι

trumpet

Dative

dative of instrument (with σαλπίσητε: 'sound with the trumpet')

σάλπιγξ: 'trumpet'; renders שֹׁפָר (ram's-horn) / הַרְצִצְוּ; the cognate dative σαλπίσητε ... τῇ σάλπιγγι ('blast with the trumpet') has a Hebraic ring; the seven trumpets borne by the priests (vv. 8, 13) are the chapter's signature instrument.

ἀνακραγέτω

let shout

Aor Act Impv 3 Sg · ἀνακράζω

main verb of the apodosis (third-person command to the people)

→ ingressive aorist imperative (raise the shout decisively)

ἀνακράζω: 'cry out / shout aloud'; the compound ἀνα- ('up') gives the sense of a great upward shout; renders Hebrew הִרְוּהוּ; the war-shout here is not an assault-cry but the response of obedient faith to the trumpet, joined to the LORD's act of toppling the wall.

πᾶς

all

Nominative

adjective (modifying ὁ λαός: 'all the people')

πᾶς: 'all / whole'; the shout must be unanimous — πᾶς ὁ λαός, the whole people in one voice, a corporate act of faith.

ὁ

the

Nominative

article (with λαός)

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

λαός

people

Nominative

subject of ἀνακραγέτω

λαός: 'people'; the standard LXX term for Israel as covenant community (rendering עַם); the whole people, not the warriors alone, brings down the wall by its shout.

ἅμα

together

adverb (manner: 'all at once, in unison')

ἅμα: 'at the same time / together'; renders טַח; stresses the simultaneity of the shout — a single, unified cry, not a scattered noise (echoed at v. 20, הָלָאֵלֶּיךָ ... ἅμα).

καὶ

and

narrative conjunction (introducing the genitive-absolute clause)

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

ἀνακραγόντων

having shouted

Aor Act Ptcp Gen Masc Pl · ἀνακράζω

genitive absolute (temporal: 'when they have shouted')

→ antecedent aorist participle (the shout precedes the wall's fall)

ἀνακράζω (ptcp.): the genitive absolute ἀνακραγόντων αὐτῶν ('when they have shouted') makes the people's cry the antecedent condition; the fall of the wall follows directly upon the obedient shout — sequence, not cause-by-force.

αὐτῶν

they

Genitive

subject of the genitive absolute (referring to the people)

αὐτός: genitive plural, the subject of the absolute construction — 'when they (the people) have shouted.'

πесеῖται

shall fall

Fut Mid Indic 3 Sg · πίπτω

main verb (the central prophecy: the wall's collapse)

→ predictive future (the certain divine act of demolition)

πίπτω: 'fall / collapse'; renders בָּרַח; the singular agrees with the neuter-plural subject τὰ τεῖχη (Attic rule); this is the verb Heb 11:30 echoes (ἔπεσεν τὰ τεῖχη Ἱεριχῶ) for the paradigm of conquest by faith; the OG announces it here as future and reports its fulfilment at v. 20.

αὐτόματα

of themselves

Nominative

predicate adjective (modifying τὰ τεῖχη: 'fall of their own accord')

αὐτόματος: 'of itself / spontaneously / without external cause'; neuter plural agreeing with τὰ τεῖχη; the theological crux of the verse — the walls fall by no battering-ram or human force but 'of themselves,' i.e. by the unseen hand of God; the same word describes spontaneous, God-given growth at Mark 4:28 and Peter's miraculous release at Acts 12:10.

τὰ

the

Nominative

article (with τεῖχη)

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

τεῖχη

walls

Nominative

subject of πεσεῖται (neuter plural)

τεῖχος: 'wall / city-wall / fortification'; renders הַמִּצְדָּה; the neuter plural τὰ τεῖχη ('the walls'); their fall is the single event the NT remembers as the triumph of faith (Heb 11:30); at v. 20 the singular ἅπαν τὸ τεῖχος reports the collapse of the whole circuit.

τῆς

the

Genitive

article (with πόλεως)

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

πόλεως

city

Genitive

genitive of possession ('the walls of the city')

πόλις: 'city'; renders יִרְיָ; 'the walls of the city' = Jericho's defences; πόλις recurs as the chapter's spatial focus, the object both of encircling and of the ban.

καὶ

and

narrative conjunction (introducing the consequence: the entry)

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

εἰσελεύσεται

shall enter

Fut Mid Indic 3 Sg · εἰσέρχομαι

main verb (consequence: the people's entry over the fallen wall)

→ **predictive future** (the assured result of the collapse)

εἰσέρχομαι: 'go in / enter'; renders נִיב; the singular agrees with the collective subject πᾶς ὁ λαός; with the wall flat, entry is immediate and unopposed — the fulfilment is narrated at v. 20 (ἀνέβη πᾶς ὁ λαός εἰς τὴν πόλιν).

πᾶς

all

Nominative

adjective (with ὁ λαός: 'all the people')

πᾶς: again the whole people; the same totality that shouted now enters, underscoring the corporate character of the conquest.

ὁ

the

Nominative

article (with λαός)

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

λαός

people

Nominative

subject of εἰσελεύσεται

λαός: 'people'; see above; the repetition πᾶς ὁ λαός frames the verse (shout ... enter) as the act of the whole congregation.

ὀρμήσας

rushing

Aor Act Ptcp Nom Masc Sg · ὀρμάω

circumstantial participle (manner: 'rushing in')

→ **coincident aorist participle** (the manner of the entry)

ὀρμάω: 'rush / charge / set off impetuously'; renders שָׁגַד / הִלָּךְ in headlong sense; the singular participle agrees with ἕκαστος, distributing the rush to each individual — a sudden, eager storming of the breached city.

ἕκαστος

each one

Nominative

subject of ὀρμήσας (distributive: 'each man')

ἕκαστος: 'each / every one'; distributive pronoun; the entry is both corporate (πᾶς ὁ λαός) and individual (ἕκαστος) — every man charges straight ahead at the point before him.

κατὰ
straight at

preposition + accusative (in the phrase κατὰ πρόσωπον: 'straight ahead')

κατά + acc.: in the idiom κατὰ πρόσωπον, 'straight before one's face / directly ahead'; renders Hebrew יָלַךְ שִׁירָא / יָלַךְ; each man rushes in at the nearest point of the fallen wall, without circuitous approach.

πρόσωπον
face

Accusative

accusative object of κατὰ (idiom: 'straight ahead, before one's face')

πρόσωπον: 'face / front'; in κατὰ πρόσωπον the noun is idiomatic for the direction one faces — each soldier advances straight in front of himself, so the whole army pours in at once around the circuit.

εἰς
into

preposition + accusative (direction of entry)

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

τὴν
the

Accusative

article (with πόλιν)

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

πόλιν
city

Accusative

accusative object of εἰς (goal of entry)

πόλις: 'city'; the goal of the rush; with the wall fallen, the city that was 'shut up' (v. 1) now lies open — the inclusio of closure and entry frames the LORD's victory.

6 καὶ εἰσῆλθεν Ἰησοῦς ὁ τοῦ Ναυη πρὸς τοὺς ἱερεῖς

And Joshua the son of Nun went in to the priests.

Narrative transition (Joshua moves to enact the plan, beginning with the priests)

καὶ εἰσῆλθεν Ἰησοῦς

The narrative resumes with Joshua's compliance: he goes to the priests, who bear the ark and trumpets, making them the pivot of the liturgical strategy. The patronymic ὁ τοῦ Ναυη ('the [son] of Nun') identifies Joshua formally as Moses' successor at the head of the campaign.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

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

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb (narrative aorist)

→ **constative aorist (a single completed movement)**

εἰσέρχομαι: 'go in / enter / come to'; here of Joshua approaching the priests to issue his orders; the same verb that will describe the people's entry into the fallen city (v. 5).

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: the LXX form of יְהוֹשֻׁעַ; declined (gen. Ἰησοῦ, acc. Ἰησοῦν); the leader of the conquest, named the 'son of Nun' to mark his Mosaic succession.

ὁ

the (son)

Nominative

article (substantizing the patronymic genitive: 'the [son] of Nun')

ὁ: the article with a following genitive (ὁ τοῦ Ναυη) is the standard Greek idiom for 'the son of —'; the word 'son' (υἱός) is left implicit.

τοῦ

the

Genitive

article (with the patronymic Ναυη)

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

Ναυη

Nun (Naue)

genitive of relationship (indeclinable patronymic: 'of Nun')

Ναυη: the LXX transliteration of Hebrew נֹחַ (Nun), Joshua's father; indeclinable (hence case ''); the Greek form Ναυη reflects a reading of the Hebrew name and is consistent across LXX Joshua.

πρὸς

to

preposition + accusative (direction toward)

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

τοὺς

the

Accusative

article (with ἱερεῖς)

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

ἱερεῖς

priests

Accusative

accusative object of πρὸς

ἱερεῖς: 'priest'; renders כֹּהֲנִים; the priests, not the soldiers, are the protagonists of the strategy — they bear the seven trumpets and the ark, making the conquest a sacral procession (cf. vv. 7–9, 12–13).

7 καὶ εἶπεν αὐτοῖς λέγων παραγγείλατε τῷ λαῷ περιελθεῖν καὶ κυκλῶσαι τὴν πόλιν καὶ οἱ μάχιμοι παραπορευέσθωσαν ἔνωπλισμένοι ἔναντίον κυρίου

And he said to them, 'Charge the people to go around and encircle the city, and let the fighting men march past, armed, before the LORD.'

Direct speech: Joshua's marching orders to the priests and people καὶ εἶπεν αὐτοῖς λέγων

The pleonastic εἶπεν ... λέγων (a Hebraism rendering יָמַן ... יָמַן) introduces Joshua's command. The twin infinitives περιελθεῖν καὶ κυκλῶσαι ('to go around and to encircle') establish the processional tactic; the armed warriors march ἔναντίον κυρίου ('before the LORD'), i.e. before the ark, framing the march as a cultic parade in the divine presence.

καὶ
and

narrative conjunction

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: Joshua is the speaker; the aorist introduces his marching orders to the priests.

αὐτοῖς

to them

Dative

dative indirect object (the priests)

αὐτός: dative plural referring to the priests of v. 6, the immediate addressees of Joshua's command.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

redundant participle of speech (Hebraism: εἶπεν ... λέγων)

→ circumstantial present participle (pleonastic speech-marker)

λέγω (ptcp.): the pleonastic λέγων after εἶπεν renders the Hebrew יָמַן ('saying'), the standard particle introducing direct discourse; idiomatic in the LXX and carried over into NT Greek.

παραγγείλατε

charge / command

Aor Act Impv 2 Pl · παραγγέλλω

main verb of direct speech (command to the priests)

→ *ingressive aorist imperative (issue the order decisively)*

παραγγέλλω: 'give orders / charge / pass along a command'; a military term for transmitting orders down the line; renders Hebrew נָתַן ; the priests are to relay Joshua's directive to the whole people.

τῷ

the

Dative

article (with λαῶ)

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

λαῶ

people

Dative

dative indirect object of παραγγείλατε (those charged)

λαός: 'people'; the recipients of the order to march; the chapter's keyword for the whole congregation that encircles the city.

περιελθεῖν

to go around

Aor Act Inf · περιέρχομαι

complementary infinitive (content of the charge)

→ *aorist infinitive (the action commanded)*

περιέρχομαι: 'go around / go about / circle'; the compound περι- of the processional motif; renders בָּרַח ; the first of the paired infinitives describing the daily circuit of the city.

καὶ

and

coordinate conjunction (joining the infinitives)

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

κυκλῶσαι

to encircle

Aor Act Inf · κυκλόω

complementary infinitive (coordinate with περιελθεῖν)

→ *aorist infinitive (the action commanded)*

κυκλόω: 'encircle / surround / go round'; from κύκλος; the doubled περιελθεῖν καὶ κυκλῶσαι intensifies the encircling tactic; the same root (κύκλω) describes both the deployment (v. 3) and the wall's collapse (v. 20); the verb Heb 11:30 uses for the seven-day encircling (κυκλωθέντα).

τὴν

the

Accusative

article (with πόλιν)

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

πόλιν

city

Accusative

direct object of the infinitives (the city encircled)

πόλις: 'city'; Jericho, the object of the encircling march.

καὶ
and

narrative conjunction (introducing the warriors' instruction)

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

οἱ
the

Nominative

article (with μάχιμοι)

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

μάχιμοι
fighting men

Nominative

subject of παραπορεύεσθωσαν

μάχιμος: 'warrior / fighting man'; the armed escort of the ark (cf. v. 3); they march but do not fight — their role is processional, not assaulting.

παραπορεύεσθωσαν
let them march past

Pres Mid Impv 3 Pl · παραπορεύομαι

main verb (third-person imperative to the warriors)

→ *durative present imperative (an ongoing, processional movement)*

παραπορεύομαι: 'march past / go alongside / pass by'; the compound παρα- ('beside/past') fits the processional file moving before the ark; the present imperative frames it as a continuous, orderly advance.

ἐνοπλισμένοι
armed

armed

Perf Mid/Pass Ptcp Nom Masc Pl · ἐνοπλίζω

circumstantial participle (state: 'in arms')

→ *resultative perfect participle (a settled state of being armed)*

ἐνοπλίζομαι: 'arm oneself / be equipped with weapons'; from ἐν + ὄπλον; the perfect participle describes the warriors as fully armed and ready — yet their weapons stay sheathed throughout the march, since the wall falls by the LORD's act, not theirs.

ἐναντίον
before

before

preposition + genitive (in the presence of)

ἐναντίον: 'before / in the presence of'; Hebraism rendering יְהוָה; 'before the LORD' = before the ark of the covenant, the visible token of the divine presence leading the procession.

κυρίου
LORD

LORD

Genitive

genitive object of ἐναντίον (the LORD, present in the ark)

κύριος: rendering of the Tetragrammaton יהוה; 'before the LORD' identifies the march as conducted in the divine presence — the ark, not the army, leads the conquest.

8 καὶ ἑπτὰ ἱερεῖς ἔχοντες ἑπτὰ σάλπιγγας ἱερὰς παρελθέτωσαν ὡσαύτως ἐναντίον τοῦ κυρίου καὶ σημαίνετωσαν εὐτόνως καὶ ἡ κιβωτὸς τῆς διαθήκης κυρίου ἐπακολουθεῖτω

And let seven priests bearing seven sacred trumpets pass on likewise before the LORD, and let them sound a vigorous blast; and let the ark of the covenant of the LORD follow after.

Continuation of orders: the trumpet-priests and the ark in procession καὶ ἑπτὰ ἱερεῖς

The sevenfold motif now appears: seven priests with seven sacred trumpets. The third-person imperatives παρελθέτωσαν ... σημαίνετωσαν ... ἐπακολουθεῖτω order the cultic file — priests sounding the trumpets ahead, the ark of the covenant following. The number seven (perfection/completeness) saturates the chapter (seven priests, seven trumpets, seven days, seven circuits).

καὶ
and

narrative conjunction

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

ἑπτὰ
seven

numeral (modifying ἱερεῖς; indeclinable)

ἑπτὰ: 'seven'; indeclinable numeral (hence case ''); renders עֶבְרִי; the chapter's governing number — seven priests, seven trumpets, the seventh day, seven circuits — connoting completeness and the sacral, sabbatical rhythm of the conquest.

ἱερεῖς
priests

Nominative

subject of παρελθέτωσαν

ἱερεύς: 'priest'; the seven priests bearing the trumpets lead the procession before the ark — the conquest's frontline is liturgical.

ἔχοντες
bearing

Pres Act Ptcp Nom Masc Pl · ἔχω

circumstantial participle (attendant: 'having/bearing trumpets')

→ descriptive present participle (the priests' equipment)

ἔχω (ptcp.): 'have / hold / bear'; the participle describes the priests as trumpet-bearers; the present aspect presents the holding as continuous through the march.

ἑπτὰ

seven

numeral (modifying σάλπιγγας; indeclinable)

ἑπτὰ: 'seven'; the seven trumpets match the seven priests, intensifying the sacral symbolism.

σάλπιγγας

trumpets

Accusative

direct object of ἔχοντες

σάλπιγξ: 'trumpet'; here the sacred ram's-horn trumpets (Hebrew שופרות הַיּוֹבֵלִים, 'trumpets of jubilee'); the instrument that signals the shout and the wall's fall.

ἱεράς

sacred

Accusative

attributive adjective (modifying σάλπιγγας: 'sacred trumpets')

ἱερός: 'holy / sacred / consecrated'; marks the trumpets as cultic instruments, not military signal-horns — underscoring that the whole operation is an act of worship-warfare.

παρελθέτωσαν

let them pass on

Aor Act Impv 3 Pl · παρέρχομαι

main verb (third-person imperative to the priests)

→ ingressive aorist imperative (let them advance/pass forward)

παρέρχομαι: 'pass by / go forward / advance'; here of the priests proceeding in the file before the ark; the aorist marks the decisive taking-up of their station.

ὡσαύτως

likewise

adverb (manner: 'in like manner')

ὡσαύτως: 'likewise / in the same way'; aligns the priests' advance with that of the armed men in v. 7 — all move in coordinated procession before the LORD.

ἐναντίον

before

preposition + genitive (in the presence of)

ἐναντίον: 'before / in the presence of'; rendering יְהוָה; again the procession is 'before the LORD' i.e. ahead of the ark.

τοῦ

the

Genitive

article (with κυρίου)

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

κυρίου

LORD

Genitive

genitive object of ἐναντίον

κύριος: rendering of the Tetragrammaton יְהוָה; the articular τοῦ κυρίου here marks the LORD present in the ark, before whom the trumpet-priests advance.

καὶ

and

coordinate conjunction

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

σημαινέτωσαν

let them sound

Pres Act Impv 3 Pl · σημαίνω

main verb (third-person imperative: sound the signal)

→ durative present imperative (sustained trumpet-blast)

σημαίνω: 'give a signal / sound / make known by sign'; of the trumpet-blast; renders שָׁמַע; the present imperative calls for a continuous, sustained sounding as the procession moves.

εὐτόνως

vigorously

adverb (manner: 'forcefully, with full intensity')

εὐτόνως: 'vigorously / vehemently / with full force'; from εὐτονος ('well-strung, intense'); the blast is to be loud and strenuous — the same adverb describes Apollo's refuting opponents 'powerfully' at Acts 18:28.

καὶ

and

narrative conjunction (introducing the ark's instruction)

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

ἡ

the

Nominative

article (with κιβωτός)

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

κιβωτὸς

ark

Nominative

subject of ἐπακολουθεῖτω

κιβωτός: 'box / chest / ark'; renders נֹחַ; the same word for Noah's ark — here the ark of the covenant, the throne-seat of the LORD's presence, the true protagonist of the procession around which the whole army is arranged.

τῆς

the

Genitive

article (with διαθήκης)

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

διαθήκης

covenant

Genitive

genitive (defining: 'ark of the covenant')

διαθήκη: 'covenant / testament'; renders תְּרִיב; 'the ark of the covenant' identifies the ark as the seat of the covenant-LORD; its central place makes the conquest the outworking of covenant promise (cf. the land sworn to the fathers).

κυρίου

of the LORD

Genitive

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

κύριος: rendering of the Tetragrammaton יהוה; the covenant belongs to the LORD; the full title 'the ark of the covenant of the LORD' recurs as the chapter's solemn refrain (vv. 7, 8, 9, 11, 12, 13).

ἐπακολουθεῖτω

let it follow after

Pres Act Impv 3 Sg · ἐπακολουθέω

main verb (third-person imperative to the ark-bearers)

→ durative present imperative (continuous following)

ἐπακολουθέω: 'follow after / come behind'; the compound ἐπ- gives 'follow close upon'; the ark comes behind the trumpet-priests, with the rear-guard behind it (v. 9), forming the ordered processional column.

9 οἱ δὲ μάχιμοι ἔμπροσθεν παραπορεύεσθωσαν καὶ οἱ ἱερεῖς οἱ οὐραγοῦντες ὀπίσω τῆς κιβωτοῦ τῆς διαθήκης κυρίου πορευόμενοι καὶ σαλπίζοντες

And let the fighting men march in front, and the priests who bring up the rear behind the ark of the covenant of the LORD, marching and sounding the trumpets.

Continuation of orders: the full marching order around the ark οἱ δὲ μάχιμοι

The procession is now fully ordered: armed men in the van, the trumpet-priests and ark in the center, and a priestly rear-guard (οἱ οὐραγοῦντες) behind, marching and blasting. The δέ distributes the column; the participles πορευόμενοι καὶ σαλπίζοντες capture the continuous double action — moving and trumpeting — that fills the six days.

οἱ

the

Nominative

article (with μάχιμοι)

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

δὲ

and

developmental particle (post-positive, distributing the column)

δέ: post-positive; here marks the next element in the marching order rather than contrast — 'and the fighting men ...'

μάχιμοι

fighting men

Nominative

subject of παραπορεύεσθωσαν

μάχιμος: 'warrior'; the armed van of the procession (cf. vv. 3, 7); their forward position frames the sacred center without engaging in combat.

ἔμπροσθεν

in front

adverb of place (the vanguard's position)

ἔμπροσθεν: 'in front / before / ahead'; renders עֲרֹץ; sets the warriors at the head of the column, opposite the rear-guard (ὀπίσω) of the priests.

παραπορεύεσθωσαν

let them march

Pres Mid Impv 3 Pl · παραπορεύομαι

main verb (third-person imperative to the vanguard)

→ durative present imperative (continuous processional march)

παραπορεύομαι: 'march alongside / go past'; the same verb as v. 7, binding the orders together; the present aspect keeps the movement ongoing through each daily circuit.

καὶ

and

coordinate conjunction (introducing the rear-guard)

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

οἱ

the

Nominative

article (with ἱερεῖς)

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

ἱερεῖς

priests

Nominative

subject (a second body of priests, the rear-guard)

ἱερεύς: 'priest'; besides the seven trumpet-priests, a further priestly contingent forms the rear-guard behind the ark.

οἱ

the (ones)

Nominative

article (substantizing the participle οὐραγοῦντες)

ὁ: the article with the participle, 'those who bring up the rear,' an attributive substantival construction defining this body of priests by their position.

οὐραγοῦντες

bringing up the rear

Pres Act Ptcp Nom Masc Pl · οὐραγέω

substantival participle (defining the rear-guard priests)

→ descriptive present participle (their continuous rear position)

οὐραγέω: 'bring up the rear / act as rear-guard'; from οὐρά ('tail') + ἄγω; a military term for those marching last; here the priests close the column behind the ark, the sacred center thus flanked fore and aft.

ὀπίσω

behind

preposition + genitive (position: 'behind the ark')

ὀπίσω: 'behind / after'; with the genitive τῆς κιβωτοῦ; renders יַרְבֵּחַ; sets the rear-guard priests behind the ark, opposite the vanguard's ἔμπροσθεν.

τῆς

the

Genitive

article (with κιβωτοῦ)

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

κιβωτοῦ

ark

Genitive

genitive object of ὀπίσω

κιβωτός: 'ark'; the genitive κιβωτοῦ governed by ὀπίσω; the ark remains the spatial reference point of the entire column.

τῆς

the

Genitive

article (with διαθήκης)

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

διαθήκης

covenant

Genitive

genitive (defining: 'ark of the covenant')

διαθήκη: 'covenant'; the recurring solemn title 'the ark of the covenant of the LORD' (cf. v. 8).

κυρίου

of the LORD

Genitive

genitive of possession

κύριος: rendering of the Tetragrammaton יְהוָה; completes the title.

πορευόμενοι

marching

Pres Mid Ptcp Nom Masc Pl · πορεύομαι

circumstantial participle (manner: 'going along')

→ durative present participle (continuous movement)

πορεύομαι: 'go / proceed / march'; the present participle paired with σαλπίζοντες captures the simultaneous, sustained double action of the rear-guard — moving forward while the trumpets sound.

καὶ

and

coordinate conjunction (joining the two participles)

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

σαλπίζοντες

sounding the trumpets

Pres Act Ptcp Nom Masc Pl · σαλπίζω

circumstantial participle (manner: 'trumpeting as they go')

→ durative present participle (continuous trumpet-blast)

σαλπίζω: 'sound the trumpet'; the present participle makes the trumpeting continuous throughout the march; the relentless blast, not the clash of arms, is the soundtrack of the conquest.

10 τῷ δὲ λαῷ ἐνετείλατο Ἰησοῦς λέγων μὴ βοᾶτε μηδὲ ἀκουσάτω μηθεὶς ὑμῶν τὴν φωνήν ἕως ἂν ἡμέραν αὐτὸς διαγγείλῃ ἀναβοῆσαι καὶ τότε ἀναβοήσετε

But to the people Joshua gave command, saying, 'Do not cry out, nor let any of you let his voice be heard, until the day he himself gives the command to shout aloud; and then you shall shout.'

Direct command: the discipline of silence until the appointed shout τῷ δὲ λαῷ ἐνετείλατο

The fronted dative τῷ δὲ λαῷ shifts focus to the people's role: absolute silence. The negated imperatives μὴ βοᾶτε ... μηδὲ ἀκουσάτω enforce a discipline of restraint; only at Joshua's word may they shout (ἀναβοῆσαι). The withheld voice heightens the drama and makes the eventual shout (v. 20) an act of timed obedience — faith expressed first as silence, then as the cry that topples the wall.

τῷ

the

Dative

article (with λαῷ, fronted for emphasis)

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

δὲ

but

developmental particle (post-positive, shifting to the people)

δέ: marks the turn from the priests' and warriors' orders to the people's instruction of silence.

λαῷ

people

Dative

dative indirect object of ἐνετείλατο

λαός: 'people'; here the whole congregation, charged to keep silence until the signal.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (Joshua's authoritative charge)

→ constative aorist (a single authoritative command)

ἐντέλλομαι: 'command / charge / give injunction'; renders Πηξ; a weighty verb for authoritative instruction; the middle voice is the LXX's regular form; Joshua commands the people as Moses commanded Israel.

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: the commander whose word alone may release the shout.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

redundant participle of speech (Hebraism introducing direct discourse)

→ circumstantial present participle (pleonastic speech-marker)

λέγω (ptcp.): the pleonastic λέγων rendering ἰσχυρῶς; introduces the content of the command.

μὴ

not

negative particle (prohibition with present imperative)

μὴ: the negative of prohibition with the imperative; μὴ βοᾶτε = 'stop / do not (keep) crying out.'

βοᾶτε

cry out

Pres Act Impv 2 Pl · βοάω

main verb (prohibition: 'do not shout')

→ durative present imperative (a sustained prohibition of noise)

βοάω: 'cry out / shout / call aloud'; renders ἰσχυρῶς / ἰσχυρῶς; the present prohibition demands continuous silence — no premature shouting through all the days of marching.

μηδὲ

nor

negative coordinate conjunction (adding a second prohibition)

μηδὲ: 'and not / nor'; couples the second prohibition to the first, extending the silence to every individual.

ἀκουσάτω

let hear

Aor Act Impv 3 Sg · ἀκούω

main verb (third-person prohibition: 'let no one cause to be heard')

→ ingressive aorist imperative (negated: not a sound to be uttered)

ἀκούω: 'hear'; here with μηθεὶς ... τὴν φωνήν, 'let no one of you make his voice heard'; the construction (someone causing the voice to be heard) renders the Hebrew Hiphil sense of נִשְׁמַע — utter not a sound.

μηθεὶς

no one

Nominative

subject (negative pronoun)

μηθεὶς: Hellenistic by-form of μηδεὶς ('no one'), with -θ- as in οὐθεὶς (v. 1); the absolute negation makes the silence total — not one voice.

ὑμῶν

of you

Genitive

partitive genitive (with μηθεὶς: 'none of you')

σύ (pl.): the partitive genitive ὑμῶν specifies the group — 'no one of you'; the command binds every member of the people.

τὴν

the

Accusative

article (with φωνήν)

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

φωνήν

voice

Accusative

direct object of ἀκουσάτω ('let his voice be heard')

φωνή: 'voice / sound'; renders ἰσχυρῶς; the suppressed φωνή of the people contrasts with the trumpet's φωνή that they will hear at v. 20 — the human voice waits on the divine signal.

ἕως

until

temporal conjunction (with ἄν + subjunctive: 'until')

ἕως: 'until'; with ἄν and the subjunctive marks the terminus of the silence — until Joshua gives the word.

ἄν

(whenever)

modal particle (with subjunctive in indefinite temporal clause)

ἄν: the modal particle giving the temporal clause its 'until the (indefinite) day when' force.

ἡμέραν

day

Accusative

accusative of time (the day on which the command falls)

ἡμέρα: 'day'; the accusative ἡμέραν within the temporal clause designates the appointed day of the shout — the seventh (v. 15).

αὐτὸς

he himself

Nominative

subject (intensive pronoun: 'he himself', i.e. Joshua)

αὐτός: the intensive 'himself' stresses that only Joshua's own command may release the shout — the timing is the leader's prerogative under God.

διαγγεῖλη

gives the command

Aor Act Subj 3 Sg · διαγγέλλω

verb of the temporal clause (subjunctive with ἕως ἄν)

→ aorist subjunctive (the decisive announcement)

διαγγέλλω: 'announce / proclaim / pass the word through'; the compound δια- ('throughout') fits a command relayed to the whole assembly; here Joshua's signal to begin the shout.

ἀναβοῆσαι

to shout aloud

Aor Act Inf · ἀναβοάω

complementary infinitive (content of the command: to shout)

→ aorist infinitive (the act commanded)

ἀναβοάω: 'cry out / shout aloud'; the compound ἀνα- ('up') intensifies; the infinitive names the act the people await — the great upward shout that, with the trumpet, brings down the wall.

καὶ

and

narrative conjunction (introducing the apodosis)

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

τότε

then

temporal adverb (the appointed moment)

τότε: 'then / at that time'; pinpoints the moment of release — only then, at the signal, does the long silence break into the shout.

ἀναβοήσετε

you shall shout

Fut Act Indic 2 Pl · ἀναβοάω

main verb (the permitted future shout)

→ predictive/permissive future (the sanctioned shout at the signal)

ἀναβοάω (fut.): the same verb as the infinitive above; the future indicative grants the shout for the appointed moment — silence reverses into a unanimous cry, the act of faith fulfilled at v. 20.

11 καὶ περιελθοῦσα ἡ κιβωτὸς τῆς διαθήκης τοῦ θεοῦ τὴν πόλιν εὐθέως ἀπῆλθεν εἰς τὴν παρεμβολὴν καὶ ἐκοιμήθη ἐκεῖ

And the ark of the covenant of God, having gone around the city, went away at once into the camp, and lodged there.

Narrative report: the first day's circuit completed καὶ περιελθοῦσα ἡ κιβωτὸς

The orders enacted: the ark (subject of the sentence — the true agent of the campaign) completes its circuit and returns to camp. The participle περιελθοῦσα picks up the infinitive περιελθεῖν of v. 7. The personifying ἐκοιμήθη ('lodged / slept') of the ark gives the sacred object the role of resting like the army — the day's liturgical work done.

καὶ

and

narrative conjunction

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

περιελθοῦσα

having gone around

Aor Act Ptcp Nom Fem Sg · περιέρχομαι

circumstantial participle (temporal: 'when it had circled')

→ antecedent aorist participle (the circuit precedes the return)

περιέρχομαι: 'go around / circle'; the feminine participle agrees with ἡ κιβωτός; it realizes the command περιελθεῖν (v. 7) — the ark, borne by the priests, has now made the day's single circuit of the city.

ἡ

the

Nominative

article (with κιβωτός)

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

κιβωτὸς

ark

Nominative

subject of ἀπῆλθεν and ἐκοιμήθη

κιβωτός: 'ark'; strikingly made the grammatical subject — the narrative casts the ark, the seat of the divine presence, as the protagonist of the circuit and the return.

τῆς

the

Genitive

article (with διαθήκης)

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

διαθήκης

covenant

Genitive

genitive (defining: 'ark of the covenant')

διαθήκη: 'covenant'; the title here reads 'the ark of the covenant of God' (τοῦ θεοῦ), a slight variation on the usual 'of the LORD.'

τοῦ

the

Genitive

article (with θεοῦ)

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

θεοῦ

God

Genitive

genitive of possession ('the covenant of God')

θεός: 'God'; renders $\text{D}^{\text{h}}\text{L}^{\text{h}}$; the variant title 'ark of the covenant of God' (beside the more frequent 'of the LORD') underscores that the campaign is conducted under the covenant-God's own presence.

τὴν

the

Accusative

article (with πόλιν)

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

πόλιν

city

Accusative

direct object of περιελθοῦσα (the city circled)

πόλις: 'city'; Jericho, the object of the daily encircling.

εὐθέως

at once

adverb (manner/time: 'immediately')

εὐθέως: 'immediately / at once'; the circuit done, the ark returns without delay — the day's prescribed action is single and complete.

ἄπῃλθεν

went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (the return to camp)

→ constative aorist (the completed withdrawal)

ἀπέρχομαι: 'go away / depart'; the ark withdraws to the camp after the circuit; the same verb opens v. 14's report of the daily pattern (ἄπῃλθεν πάλιν).

εἰς

into

preposition + accusative (destination)

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

τὴν

the

Accusative

article (with παρεμβολήν)

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

παρεμβολήν

camp

Accusative

accusative object of εἰς (destination of the withdrawal)

παρεμβολή: 'camp / encampment / army in array'; renders $\text{D}^{\text{h}}\text{D}^{\text{h}}$; the Israelite camp to which the ark returns each day; later in the chapter Rahab's people are settled outside this camp (v. 23).

καὶ

and

coordinate conjunction

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

ἐκοιμήθη

lodged

Aor Pass Indic 3 Sg · κοιμάω

main verb (the ark 'rested' overnight in the camp)

→ *constative aorist (the overnight stay)*

κοιμάω (aor. pass.): 'lie down / sleep / lodge / spend the night'; the passive ἐκοιμήθη here means 'spent the night / rested'; applied to the ark it personifies the sacred object, which 'lodges' in the camp as the army does — the divine presence at rest among the people between circuits.

ἐκεῖ

there

adverb of place ('there', in the camp)

ἐκεῖ: 'there'; locates the ark's overnight rest in the camp, completing the day's cycle of circuit-and-return.

12 καὶ τῇ ἡμέρᾳ τῇ δευτέρᾳ ἀνέστη Ἰησοῦς τὸ πρωὶ καὶ ἦσαν οἱ ἱερεῖς τὴν κιβωτὸν τῆς διαθήκης κυρίου

And on the second day Joshua rose early in the morning, and the priests took up the ark of the covenant of the LORD.

Narrative continuation: the second day's repetition begins

καὶ τῇ ἡμέρᾳ τῇ δευτέρᾳ

The day-marker τῇ ἡμέρᾳ τῇ δευτέρᾳ opens the repeated pattern that will run through the six days (summarized in v. 14). Joshua rises early (τὸ πρωί), and the priests take up the ark — the daily resumption of the procession, emphasizing the patient, faith-filled repetition that Heb 11:30 compresses into 'encircled for seven days.'

καὶ

and

narrative conjunction

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

τῇ

the

Dative

article (with ἡμέρᾳ)

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

ἡμέρᾳ

day

Dative

dative of time (when: 'on the second day')

ἡμέρᾳ: 'day'; the dative of time marks the second of the six days of circuit; the daily count builds toward the climactic seventh.

τῇ

the

Dative

article (with δευτέρᾳ)

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

δευτέρα

second

Dative

attributive ordinal adjective (modifying ἡμέρα)

δεύτερος: 'second'; the ordinal marking the second day; the chapter counts the days deliberately (second ... seventh, vv. 12, 15) to highlight the seven-day rhythm.

ἀνέστη

rose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (Joshua rises to resume the march)

→ **constative aorist (the morning rising)**

ἀνίστημι (intrans. aor.): 'rise / stand up / get up'; of rising in the morning to resume the daily procession; the same root recurs at v. 15 (ἀνέστησαν ὄρθρου) for the seventh-day dawn rising.

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: the leader, rising early each day to direct the repeated circuit.

τὸ

the

Accusative

article (with πρωί, forming the adverbial phrase 'in the morning')

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

πρωί

early / morning

adverb of time (τὸ πρωί: 'early in the morning')

πρωί: 'early / in the morning'; an indeclinable temporal adverb; τὸ πρωί ('at dawn / early') marks the day's beginning, conveying eager, diligent obedience to the divine plan.

καὶ

and

coordinate conjunction

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

ἤραν

took up

Aor Act Indic 3 Pl · αἴρω

main verb (the priests lift the ark)

→ **constative aorist (the act of taking up the ark)**

αἴρω: 'lift / take up / carry'; renders Νָשָׂא; the priests take up the ark to resume the day's circuit; the verb of bearing the sacred object, proper to the priestly office (cf. Deut 10:8).

οἱ

the

Nominative

article (with ἱερεῖς)

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

ἱερεῖς

priests

Nominative

subject of ἤραν

ἱερεῖς: 'priest'; the ark-bearers, resuming their station at the head of the procession each morning.

τὴν

the

Accusative

article (with κιβωτόν)

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

κιβωτόν

ark

Accusative

direct object of ἤραν

κιβωτός: 'ark'; the accusative κιβωτόν as the object lifted by the priests; the sacred center taken up again for the day's march.

τῆς

the

Genitive

article (with διαθήκης)

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

διαθήκης

covenant

Genitive

genitive (defining: 'ark of the covenant')

διαθήκη: 'covenant'; the solemn title resumes (cf. vv. 8–9).

κυρίου

of the LORD

Genitive

genitive of possession

κύριος: rendering of the Tetragrammaton יהוה; completes the recurring title 'the ark of the covenant of the LORD.'

13 καὶ οἱ ἑπτὰ ἱερεῖς οἱ φέροντες τὰς σάλπιγγας τὰς ἑπτὰ προεπορεύοντο ἔναντίον κυρίου καὶ μετὰ ταῦτα εἰσεπορεύοντο οἱ μάχιμοι καὶ ὁ λοιπὸς ὄχλος ὀπισθε τῆς κιβωτοῦ τῆς διαθήκης κυρίου καὶ οἱ ἱερεῖς ἐσάλπισαν ταῖς σάλπιγξι καὶ ὁ λοιπὸς ὄχλος ἅπας περιεκύκλωσε τὴν πόλιν ἐγγύθεν

And the seven priests bearing the seven trumpets went on before the LORD, and after them went the fighting men, and the rest of the multitude behind the ark of the covenant of the LORD; and the priests sounded with the trumpets, and the whole rest of the multitude encircled the city, keeping close.

Narrative report: the full procession on the (repeated) day καὶ οἱ ἑπτὰ ἱερεῖς

The marching order is narrated as enacted: seven trumpet-priests in front, then the warriors and the multitude behind the ark, with the priests blasting and the whole crowd encircling the city 'closely' (ἐγγύθεν). The verse rehearses in narrative the orders of vv. 7–9; the imperfects (προεπορεύοντο, εἰσεπορεύοντο) describe the customary daily action, the pattern that v. 14 says continued for six days.

καὶ

and

narrative conjunction

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

οἱ

the

Nominative

article (with ἱερεῖς)

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

ἑπτὰ

seven

numeral (modifying ἱερεῖς; indeclinable)

ἑπτὰ: 'seven'; the seven trumpet-priests of v. 8, here at the head of the marching column.

ἱερεῖς

priests

Nominative

subject of προεπορεύοντο

ἱερεύς: 'priest'; the seven trumpet-bearers leading the procession.

οἱ

the (ones)

Nominative

article (substantizing the participle φέροντες)

ὁ: article forming the attributive participial phrase 'those bearing the trumpets.'

φέροντες

bearing

Pres Act Ptcp Nom Masc Pl · φέρω

attributive participle (defining the priests as trumpet-bearers)

→ descriptive present participle (continuous bearing)

φέρω: 'carry / bear'; here of carrying the trumpets (synonymous with ἔχοντες, v. 8); the present aspect keeps the bearing continuous through the march.

τὰς

the

Accusative

article (with σάλπιγγας)

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

σάλπιγγας

trumpets

Accusative

direct object of φέροντες

σάλπιγξ: 'trumpet'; the seven trumpets borne by the priests.

τὰς

the

Accusative

article (with the postpositive numeral ἑπτὰ)

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

ἑπτὰ

seven

numeral (in attributive position: 'the seven trumpets')

ἑπτὰ: 'seven'; the articular attributive τὰς σάλπιγγας τὰς ἑπτὰ ('the seven trumpets') reiterates the sacred number.

προεπορεύοντο

went on before

Impf Mid Indic 3 Pl · προπορεύομαι

main verb (customary imperfect: the daily forward march)

→ customary/iterative imperfect (the repeated daily procession)

προπορεύομαι: 'go before / march in front'; the compound προ- ('before') places the trumpet-priests at the head; the imperfect signals the habitual, repeated action of the six days.

ἐναντίον

before

preposition + genitive (in the presence of)

ἐναντίον: 'before / in the presence of'; the procession goes 'before the LORD' — ahead of the ark.

κυρίου

LORD

Genitive

genitive object of ἐναντίον

κύριος: rendering of the Tetragrammaton יהוה; the LORD present in the ark.

καὶ

and

narrative conjunction

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

μετὰ

after

preposition + accusative (sequence: 'after these')

μετὰ + acc.: 'after'; μετὰ ταῦτα ('after these things / after them') marks the order of the column — the warriors follow the trumpet-priests.

ταῦτα

these

Accusative

demonstrative pronoun (object of μετὰ: 'after these')

οὗτος: the neuter plural ταῦτα in the formula μετὰ ταῦτα marks sequence in the marching order ('next, after them').

εἰσεπορεύοντο

went / followed in

Impf Mid Indic 3 Pl · εἰσπορεύομαι

main verb (customary imperfect: the warriors' procession)

→ customary/iterative imperfect (the repeated daily movement)

εἰσπορεύομαι: 'go in / proceed'; here of the warriors moving into the processional file behind the trumpet-priests; the imperfect again marks the recurring pattern.

οἱ

the

Nominative

article (with μάχιμοι)

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

μάχιμοι

fighting men

Nominative

subject of εἰσεπορεύοντο

μάχιμος: 'warrior'; the armed contingent following the trumpet-priests in the column.

καὶ

and

coordinate conjunction

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

ὁ

the

Nominative

article (with ὄχλος)

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

λοιπὸς

rest of

Nominative

attributive adjective (modifying ὄχλος: 'the rest of the crowd')

λοιπός: 'remaining / rest'; ὁ λοιπὸς ὄχλος = 'the rest of the multitude,' the non-combatant body of the people following behind the ark.

ὄχλος

multitude

Nominative

subject (the rear body of the people)

ὄχλος: 'crowd / multitude / throng'; the great mass of the people accompanying the ark; the whole nation, not an elite force, participates in the encircling.

ὀπίσθε

behind

preposition + genitive (position: 'behind the ark')

ὀπίσθε(ν): 'behind / after'; with the genitive τῆς κιβωτοῦ; locates the multitude in the rear of the column, behind the sacred center.

τῆς

the

Genitive

article (with κιβωτοῦ)

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

κιβωτοῦ

ark

Genitive

genitive object of ὀπίσθε

κιβωτός: 'ark'; again the spatial reference for the whole column.

τῆς

the

Genitive

article (with διαθήκης)

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

διαθήκης

covenant

Genitive

genitive (defining: 'ark of the covenant')

διαθήκη: 'covenant'; the recurring title.

κυρίου

of the LORD

Genitive

genitive of possession

κύριος: rendering of the Tetragrammaton יהוה.

καὶ

and

narrative conjunction

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

οἱ

the

Nominative

article (with ἱερεῖς)

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

ἱερεῖς

priests

Nominative

subject of ἐσάλπισαν

ἱερεύς: 'priest'; the trumpet-priests, now reported actually sounding the blast as they march.

ἐσάλπισαν

sounded

Aor Act Indic 3 Pl · σαλπίζω

main verb (the priests blew the trumpets)

→ constative aorist (the trumpet-sounding of the day)

σαλπίζω: 'sound the trumpet'; the aorist reports the actual blasting; the same verb recurs at the climax (ἐσάλπισαν ... v. 16; v. 20).

ταῖς

the

Dative

article (with σάλπιγξι)

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

σάλπιγξι

trumpets

Dative

dative of instrument (with ἐσάλπισαν: 'with the trumpets')

σάλπιγξ: 'trumpet'; the dative of instrument; the cognate phrase ἐσάλπισαν ταῖς σάλπιγξι ('trumpeted with the trumpets') has a Hebraic ring (cf. v. 20).

καὶ

and

narrative conjunction

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

ὁ

the

Nominative

article (with ὄχλος)

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

λοιπὸς

rest of

Nominative

attributive adjective (with ὄχλος)

λοιπός: 'remaining / rest'; repeated to specify the body that encircled the city.

ὄχλος

multitude

Nominative

subject of περιεκύκλωσε

ὄχλος: 'crowd / multitude'; the great mass of the people that completes the encircling of the city.

ἅπας

whole

Nominative

adjective (intensive: 'the whole rest of the multitude')

ἅπας: 'all / the whole' (intensified form of πᾶς); stresses totality — the entire remaining multitude joins the encircling, leaving none out; the same word describes the whole wall's fall (ἅπαν τὸ τεῖχος, v. 20).

περιεκύκλωσε

encircled

Aor Act Indic 3 Sg · περικυκλώω

main verb (the multitude ringed the city)

→ *constative aorist (the completed encircling)*

περικυκλώω: 'encircle completely / surround on all sides'; the double compound περι- + κυκλ- intensifies the encircling motif (cf. κυκλώσαι v. 7); the whole crowd rings the city — the tactic that Heb 11:30 names (κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας).

τὴν

the

Accusative

article (with πόλιν)

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

πόλιν

city

Accusative

direct object of περιεκύκλωσε

πόλις: 'city'; Jericho, ringed by the whole multitude.

ἐγγύθεν

keeping close

adverb (manner/place: 'from near, close by')

ἐγγύθεν: 'from nearby / close at hand'; the multitude encircles the city at close range — pressing near the wall, intensifying the sense of an inexorable, tightening ring before the collapse.

14 καὶ ἀπῆλθεν πάλιν εἰς τὴν παρεμβολὴν οὕτως ἐποίει ἐπὶ ἕξ ἡμέρας

And it went away again into the camp. Thus he did for six days.

Narrative summary: the six-day pattern compressed

καὶ ἀπῆλθεν πάλιν

The verse closes the daily cycle (return to camp) and then summarizes: οὕτως ἐποίει ... ἐπὶ ἕξ ἡμέρας ('thus he did for six days'). The customary imperfect ἐποίει gathers the whole repetition into a single iterative statement, setting up the contrast with the climactic seventh day (v. 15). This six-day patience is exactly what Heb 11:30 highlights as faith's endurance ('encircled for seven days').

καὶ

and

narrative conjunction

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

ἀπῆλθεν

went away

Aor Act Indic 3 Sg · ἀπέρχομαι

main verb (the return to camp; subject = the ark/procession)

→ *constative aorist (the completed daily withdrawal)*

ἀπέρχομαι: 'go away / depart'; the same verb as v. 11, marking the daily return to camp; subject is the ark (or the procession as a whole).

πάλιν

again

adverb (repetition: 'again, as before')

πάλιν: 'again / once more'; signals the repetition of the v. 11 pattern — each day ends with the same withdrawal to camp.

εἰς

into

preposition + accusative (destination)

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

τὴν

the

Accusative

article (with παρεμβολήν)

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

παρεμβολήν

camp

Accusative

accusative object of εἰς

παρεμβολή: 'camp'; the Israelite encampment, the daily point of return (cf. v. 11).

οὕτως

thus

adverb of manner (summarizing the pattern: 'in this way')

οὕτως: 'thus / in this manner'; the summarizing adverb gathers the whole described procedure into a repeated pattern.

ἐποίει

he did

Impf Act Indic 3 Sg · ποιέω

main verb (customary/iterative imperfect: 'he kept doing')

→ *customary/iterative imperfect (the repeated six-day action)*

ποιέω: 'do / make / perform'; the imperfect ἐποίει ('he used to do / kept doing') compresses the six identical days into one iterative statement; the subject is Joshua, directing the daily circuit.

ἐπὶ

for

preposition + accusative (extent of time: 'for six days')

ἐπί + acc.: 'for / over (a span of time)'; ἐπὶ ἕξ ἡμέρας = 'for six days,' the extent of the repeated procession before the seventh-day climax.

ἕξ

six

numeral (modifying ἡμέρας; indeclinable)

ἕξ: 'six'; indeclinable numeral (hence case ''); the six days of single circuits set the rhythm completed by the sevenfold seventh day; the six-plus-one pattern echoes the creation/sabbath week.

ἡμέρας

days

Accusative

accusative of extent of time (with ἐπί: 'for six days')

ἡμέρα: 'day'; the accusative of temporal extent; the six days of patient marching that Heb 11:30 sums up in the seven-day encircling of faith.

15 καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀνέστησαν ὄρθρου καὶ περιήλθοσαν τὴν πόλιν ἑξάκις

And on the seventh day they rose at dawn and went around the city seven times.

Narrative climax-setup: the seventh day and its sevenfold circuit καὶ τῇ ἡμέρᾳ τῇ ἑβδόμῃ

The decisive day-marker τῇ ἡμέρᾳ τῇ ἑβδόμῃ ('the seventh day') breaks the six-day pattern: they rise at dawn (ὄρθρου) and circle the city not once but seven times (ἑξάκις — here 'seven times' in the Greek reckoning of the seven-fold circuit). The intensification of the sacred number readies the climactic shout and collapse of vv. 16–20.

καὶ
and

narrative conjunction

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

τῇ
the

Dative

article (with ἡμέρᾳ)

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

ἡμέρᾳ
day

Dative

dative of time (when: 'on the seventh day')

ἡμέρα: 'day'; the climactic seventh day, set off from the preceding six (v. 14).

τῇ
the

Dative

article (with ἑβδόμῃ)

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

ἑβδόμῃ
seventh

Dative

attributive ordinal adjective (modifying ἡμέρᾳ)

ἑβδομος: 'seventh'; renders יַעֲבֹד; the seventh day is the chapter's hinge — the sabbatical, perfecting day on which the encircling reaches its sevenfold fullness and the city falls.

ἀνέστησαν
they rose

Aor Act Indic 3 Pl · ἀνίστημι

main verb (the people rise for the decisive day)

→ constative aorist (the dawn rising)

ἀνίστημι (intrans. aor.): 'rise / get up'; the plural here (contrast the singular ἀνέστη Ἰησοῦς, v. 12) gathers the whole people for the climactic day; rising 'at dawn' marks heightened urgency.

ὄρθρου
at dawn

Genitive

genitive of time (within which: 'at dawn / in the early morning')

ὄρθρος: 'dawn / daybreak / early morning'; the genitive of time ὄρθρου ('at dawn') marks an earlier, more eager rising than the simple τὸ πρωὶ of v. 12 — the people press to begin the decisive day at first light.

καὶ
and

coordinate conjunction

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

περιήλθοσαν

went around

Aor Act Indic 3 Pl · περιέρχομαι

main verb (the sevenfold circuit)

→ *constative aorist (the completed sevenfold encircling)*

περιέρχομαι: 'go around / circle'; the form περιήλθοσαν shows the Hellenistic/LXX 3rd-plural aorist ending -οσαν (for Attic -ον); realizes the command περιελθεῖν (v. 7) in its intensified seventh-day form.

τὴν

the

Accusative

article (with πόλιν)

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

πόλιν

city

Accusative

direct object of περιήλθοσαν

πόλις: 'city'; Jericho, now circled seven times in one day.

ἑξάκις

seven times (sevenfold circuit)

numeral adverb (frequency: how many circuits)

ἑξάκις: properly 'six times'; in the LXX of this verse it stands within the seventh-day sevenfold-circuit tradition (the MT specifies seven circuits, שֶׁבַע פְּעָמִים); whether the Greek reckons the six additional circuits beyond the daily one or reflects a variant count, the narrative force is the climactic, intensified encircling of the seventh day that immediately precedes the trumpet and shout (v. 16).

16 καὶ τῇ περιόδῳ τῇ ἑβδόμῃ ἑσάλπισαν οἱ ἱερεῖς καὶ εἶπεν Ἰησοῦς τοῖς υἱοῖς Ἰσραὴλ κεκράξατε παρέδωκεν γὰρ κύριος ὑμῖν τὴν πόλιν

And at the seventh circuit the priests sounded the trumpets, and Joshua said to the sons of Israel, 'Shout! for the LORD has given you the city.'

Narrative climax: the trumpet, the command to shout, the announced gift

καὶ τῇ περιόδῳ τῇ ἑβδόμῃ

At the seventh circuit the trumpets sound and Joshua releases the long-withheld shout (κεκράξατε), grounding it in the causal γάρ: 'for the LORD has given you the city.' The aorist παρέδωκεν ('has handed over') echoes the present παραδίδομι of v. 2 — what was announced as in progress is now declared accomplished; the shout is an act of faith in an already-granted victory.

καὶ
and

narrative conjunction

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

τῇ
the

Dative

article (with περίοδω)

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

περίοδω
circuit

Dative

dative of time (when: 'at the seventh circuit')

περίοδος: 'circuit / going around / lap'; from περι- + ὁδός ('way'); the noun for one full circling of the city; the seventh περίοδος is the decisive lap at which the shout is given.

τῇ
the

Dative

article (with ἐβδόμη)

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

ἐβδόμη
seventh

Dative

attributive ordinal adjective (modifying περίοδω)

ἐβδομος: 'seventh'; the seventh circuit on the seventh day — the doubled seven marking the moment of fulfilment.

ἐσάλπισαν
sounded

Aor Act Indic 3 Pl · σαλπίζω

main verb (the trumpet-blast at the decisive circuit)

→ **constative aorist (the climactic trumpet-sounding)**

σαλπίζω: 'sound the trumpet'; the blast that triggers the shout (cf. the protasis ὡς ἂν σαλπίσῃτε, v. 5), now narrated as fact at the seventh circuit.

οἱ
the

Nominative

article (with ἱερεῖς)

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

ἱερεῖς
priests

Nominative

subject of ἐσάλπισαν

ἱερεύς: 'priest'; the trumpet-priests sounding the signal-blast.

καὶ
and

narrative conjunction

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (Joshua's command at the climax)

→ **constative aorist (the decisive command)**

λέγω: the aorist introduces Joshua's release of the shout — the signal-word the people have awaited since v. 10.

Ἰησοῦς
Joshua

Nominative

subject

Ἰησοῦς: the commander who alone may release the shout (cf. v. 10).

τοῖς
the

Dative

article (with υἱοῖς)

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

υἱοῖς

sons

Dative

dative indirect object (the addressees: 'to the sons of Israel')

υἱός: 'son'; the phrase οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') renders בְּנֵי יִשְׂרָאֵל, the standard designation of the covenant people; the whole nation is addressed.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable: 'of Israel')

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX (hence case ''); 'the sons of Israel' = the covenant nation, now poised to receive the city.

κεκράξατε

shout!

Aor Act Impv 2 Pl · κράζω (reduplicated

κεκραγ-/κεκραξ- form)

main verb of direct speech (the command to shout)

→ *ingressive aorist imperative (raise the shout now)*

κράζω: 'cry out / shout'; the imperatival form κεκράξατε combines perfect-style reduplication (κε-) with a sigmatic-aorist ending, a recognized LXX/Koine imperative meaning simply 'shout!'; this is the long-withheld cry released at last — the act of faith joined to the LORD's toppling of the wall (v. 20; Heb 11:30).

παρέδωκεν

has given over

Aor Act Indic 3 Sg · παραδίδομι

main verb of the causal clause (ground for the shout)

→ *constative/resultative aorist (the city already handed over)*

παραδίδομι: 'hand over / deliver up'; the aorist παρέδωκεν declares as accomplished what v. 2 announced as in process (παραδίδομι); the shout rests on a victory already given — faith responds to the divine word, not to visible conquest.

γάρ

for

causal particle (post-positive, grounding the command)

γάρ: 'for / because'; gives the reason for the shout — not human triumph but the LORD's prior gift of the city; the theological key to conquest by faith.

κύριος

LORD

Nominative

subject of παρέδωκεν

κύριος: rendering of the Tetragrammaton יהוה; the LORD, not Israel, is the giver of the city — the agent of the conquest.

ὑμῖν

to you

Dative

dative indirect object (recipients of the city)

σύ (pl.): the dative ὑμῖν marks Israel as the recipient of the LORD's gift — they receive, they do not seize.

τὴν

the

Accusative

article (with πόλιν)

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

πόλιν

city

Accusative

direct object of παρέδωκεν (the city handed over)

πόλις: 'city'; Jericho, declared already given into Israel's hand.

17 καὶ ἔσται ἡ πόλις ἀνάθεμα αὐτῇ καὶ πάντα ὅσα ἐστὶν ἐν αὐτῇ κυρίῳ σαβαωθ πλὴν Ρααβ τὴν πόρνην περιποιήσασθε αὐτήν καὶ ὅσα ἐστὶν ἐν τῷ οἴκῳ αὐτῆς

And the city shall be devoted to destruction, it and all that is in it, to the LORD of hosts; only Rahab the prostitute — spare her alive, and all that is in her house.

Direct speech: the ban (herem) pronounced, with the Rahab-exception καὶ ἔσται ἡ πόλις ἀνάθεμα

Joshua pronounces the herem: the city and all in it are ἀνάθεμα ('devoted to destruction') to κύριος σαβαωθ ('the LORD of hosts'). The single exception (πλὴν) is Rahab the prostitute and her household, to be spared (περιποιήσασθε) — the first hint of the deliverance fulfilled in vv. 22–25 and celebrated at Heb 11:31; Jas 2:25; Matt 1:5. The verse holds together total judgment and particular mercy.

καὶ

and

narrative conjunction (continuing Joshua's speech)

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

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (declaration of the ban)

→ predictive/decretal future (the city's appointed status)

εἰμί (fut.): 'shall be'; here a decretal future pronouncing the city's irrevocable status as ἀνάθεμα — a verdict, not a mere prediction.

ἡ

the

Nominative

article (with πόλις)

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

πόλις

city

Nominative

subject of ἔσται

πόλις: 'city'; Jericho, now declared wholly devoted to destruction.

ἀνάθεμα

devoted to destruction

Nominative

predicate nominative (the city's status: 'a devoted/accursed thing')

ἀνάθεμα: 'a thing devoted (to God), set apart for destruction, accursed'; the LXX's standard rendering of Hebrew **הָרֵמָה** (herem) — the irrevocable consecration-by-destruction of a captured city and its goods to the LORD; the term and concept underlie Paul's ἀνάθεμα at Rom 9:3; Gal 1:8–9; 1 Cor 16:22; here Jericho, as firstfruits of the conquest, is wholly given over to God.

αὐτή

it

Nominative

intensive pronoun (in apposition to ἡ πόλις: 'it itself')

αὐτός: the intensive nominative αὐτή ('it, itself') reinforces that the city as such — not merely its inhabitants — is devoted; paired with what follows ('and all that is in it') it stresses totality.

καὶ

and

coordinate conjunction

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

πάντα

all

Nominative

subject (substantial: 'all things')

πᾶς: 'all / everything'; the neuter plural πάντα extends the ban to all the city's contents — the totality of the herem.

ὅσα

whatever

Nominative

relative pronoun (defining πάντα: 'as much as is in it')

ὅσος: 'as much/many as / whatever'; the relative πάντα ὅσα ('all, whatever') is an emphatic totalizing idiom rendering **כֹּל חִפּוּי** — nothing in the city is exempt from the ban.

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

verb of the relative clause ('whatever is in it')

→ stative present (present existence within the city)

εἰμί: 'be / exist'; the present in the relative clause embraces all that is currently in the city.

ἐν

in

preposition + dative (locative)

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

αὐτῇ

it

Dative

dative object of ἐν (locative: 'in it')

αὐτός: feminine dative referring to the city; 'all that is in it.'

κυρίῳ

to the LORD

Dative

dative of advantage/recipient ('devoted to the LORD')

κύριος: rendering of the Tetragrammaton יהוה; the dative marks the LORD as the one to whom the city is devoted — the herem is a consecration to God, who alone disposes of its destruction.

σαβαωθ

of hosts (Sabaoth)

indeclinable appositional title (with κυρίῳ: 'the LORD of hosts')

σαβαωθ: transliteration of Hebrew שַׁבָּאוֹת ('hosts / armies'); indeclinable (hence case ''); κύριος σαβαωθ = 'the LORD of hosts/armies,' the warrior-title fitting the conquest context; the same Hebraism appears at Rom 9:29 and Jas 5:4 (κύριος σαβαωθ) carried over untranslated into the NT.

πλὴν

except

exceptive particle (introducing the Rahab-exception)

πλὴν: 'except / only / nevertheless'; renders ὅτι; marks the single exemption from the total ban — Rahab and her household; the hinge between universal judgment and particular mercy.

Ρααβ

Rahab

accusative object (anticipating περιποιήσασθε; indeclinable)

Ρααβ: transliteration of Hebrew רַחַב; indeclinable (hence case ''); the Canaanite prostitute of Jericho who hid the spies (Josh 2); spared here and praised as a heroine of faith (Heb 11:31), justified by works (Jas 2:25), and named in the Messiah's genealogy (Matt 1:5).

τὴν

the

Accusative

article (with πόρνην, in apposition to Ρααβ)

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

πόρνην

prostitute

Accusative

accusative in apposition to Ρααβ ('Rahab the prostitute')

πόρνη: 'prostitute / harlot'; renders πόρνη; the epithet is not softened in the LXX or NT (Heb 11:31; Jas 2:25 both read ἡ πόρνη) — her deliverance magnifies grace, sparing the least likely of Jericho and grafting her into Israel and the messianic line.

περιποιήσασθε

spare alive

Aor Mid Impv 2 Pl · περιποιέω

main verb of direct speech (command to preserve Rahab)

→ **ingressive aorist imperative (preserve her, keep her alive)**

περιποιέω (mid.): 'preserve / save alive / keep for oneself'; the middle 'keep alive / spare' renders Hebrew הָיָה (Piel, 'let live'); the very verb of preservation amid the herem — Rahab and hers are 'kept alive' out of the destruction (cf. ἐζώγησεν, v. 25).

αὐτήν

her

Accusative

direct object of περιποιήσασθε (resumptive: 'spare her')

αὐτός: the accusative αὐτήν resumes Ρααβ as the object of the sparing — a redundant resumptive pronoun, Hebraic in flavor.

καὶ

and

coordinate conjunction (extending the sparing to her household)

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

ὅσα

whatever

Nominative

relative pronoun (object-content: 'all that is in her house')

ὅσος: 'as much as / whatever'; extends the exemption to all in Rahab's house — her family and possessions share her deliverance (cf. Josh 2:18–19).

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

verb of the relative clause ('whatever is in her house')

→ **stative present (present contents of the house)**

εἰμί: 'be / exist'; the present embraces all currently in Rahab's house, all of whom are to be spared.

ἐν

in

preposition + dative (locative)

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

τῷ

the

Dative

article (with οἶκω)

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

οἶκω

house

Dative

dative object of ἐν (locative: 'in the house')

οἶκος: 'house / household'; renders Πῑ; Rahab's house — both the building marked by the scarlet cord (Josh 2:18) and, by extension, her household/family that is saved with her.

αὐτῆς

her

Genitive

genitive of possession ('her house')

αὐτός: feminine genitive, 'her house'; the house of Rahab, the place of refuge for all who shelter with her.

18 ἀλλὰ ὑμεῖς φυλάξασθε σφόδρα ἀπὸ τοῦ ἀναθέματος μήποτε ἐνθυμηθέντες ὑμεῖς αὐτοὶ λάβητε ἀπὸ τοῦ ἀναθέματος καὶ ποιήσητε τὴν παρεμβολὴν τῶν υἱῶν Ἰσραὴλ ἀνάθεμα καὶ ἐκτρίψητε ἡμᾶς

But you, guard yourselves strictly from the devoted thing, lest you yourselves, coveting, take from the devoted thing and make the camp of the sons of Israel a devoted thing, and destroy us.

Direct speech: solemn warning against violating the ban ἀλλὰ ὑμεῖς

The strong adversative ἀλλά and emphatic ὑμεῖς turn from the Rahab-exception to a stern warning. The herem is dangerous: to take from the ἀνάθεμα is to become ἀνάθεμα, contaminating the whole camp (the danger realized in Achan, ch. 7). The negative-purpose μήποτε clause spells out the catastrophe — coveting, taking, defiling the camp, and bringing ruin (ἐκτρίψητε ἡμᾶς) on all Israel.

ἀλλὰ

but

strong adversative conjunction

ἀλλά: 'but / rather'; the strong adversative sets the warning over against the sparing of Rahab — mercy for her, but strict danger in the ban-goods.

ὑμεῖς

you

Nominative

subject (emphatic personal pronoun)

σύ (pl.): the emphatic ὑμεῖς ('you, for your part') presses personal responsibility on the whole people to keep clear of the devoted things.

φυλάξασθε

guard yourselves

Aor Mid Impv 2 Pl · φυλάσσω

main verb (command of self-protective vigilance)

→ ingressive aorist imperative (be on your guard, decisively)

φυλάσσω (mid.): 'guard / keep watch / beware'; the middle φυλάξασθε ('guard yourselves / beware') renders Hebrew נִפְּחַל (Niphal, 'take heed'); a solemn caution to keep wholly away from the herem.

σφόδρα

strictly

adverb of degree (intensifying the warning)

σφόδρα: 'exceedingly / strictly'; renders ΤΙΝΗ; intensifies the command — the people must be utterly scrupulous about the ban.

ἀπὸ

from

preposition + genitive (separation: 'keep away from')

ἀπό: with φυλάσσω, 'guard oneself from / keep away from'; the spatial sense reinforces total separation from the devoted goods.

τοῦ

the

Genitive

article (with ἀναθέματος)

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

ἀναθέματος

devoted thing

Genitive

genitive of separation (the ban-goods to be avoided)

ἀνάθεμα: 'devoted/accursed thing' (herem); here concretely the banned plunder; to touch it is to share its doom — the principle violated by Achan (Josh 7:1, 11–12), bringing defeat and death on Israel.

μήποτε

lest

negative-purpose conjunction (introducing the feared outcome)

μήποτε: 'lest / so that not / for fear that'; introduces the dreaded consequence; takes the subjunctive (λάβητε ... ποιήσητε ... ἐκτρίψητε).

ἐνθυμηθέντες

coveting

Aor Pass Ptcp Nom Masc Pl · ἐνθυμέομαι

circumstantial participle (cause/manner: 'through desiring')

→ antecedent aorist participle (the inward coveting that precedes the taking)

ἐνθυμέομαι: 'ponder / set one's heart on / covet'; the deponent aorist participle here carries the sense of inward desire for the forbidden plunder — the covetous thought that leads to the act of taking (the very sequence of Achan, who 'saw ... coveted ... took,' Josh 7:21).

ὁμεῖς

you

Nominative

subject (emphatic, with intensive αὐτοί)

σύ (pl.): repeated emphatic 'you,' reinforced by αὐτοί — 'you yourselves' bear the guilt and the danger.

αὐτοί

yourselves

Nominative

intensive pronoun (with ὁμεῖς: 'you yourselves')

αὐτός: intensive nominative plural; 'you yourselves' — those who take the ban-goods become themselves devoted to destruction, the chilling logic of the herem.

λάβητε

take

Aor Act Subj 2 Pl · λαμβάνω

verb of the μήποτε clause (the feared act of taking)

→ aorist subjunctive (the dreaded act conceived as a single deed)

λαμβάνω: 'take / receive'; renders ηἰλή; the act of taking from the banned spoil — precisely Achan's transgression (Josh 7:1).

ἀπὸ

from

preposition + genitive (partitive/source: 'from the devoted thing')

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

τοῦ

the

Genitive

article (with ἀναθέματος)

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

ἀναθέματος

devoted thing

Genitive

partitive genitive (the banned goods)

ἀνάθεμα: the banned plunder; taking even a portion defiles the taker and the camp.

καὶ

and

coordinate conjunction (continuing the μήποτε clause)

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

ποιήσητε

make

Aor Act Subj 2 Pl · ποιέω

verb of the μήποτε clause (the feared result: defiling the camp)

→ aorist subjunctive (the dreaded consequence)

ποιέω: 'make / render'; here with double accusative ('make the camp [into] a devoted thing'); the contagion of the herem spreads from the stolen object to the whole community.

τὴν

the

Accusative

article (with παρεμβολήν)

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

παρεμβολήν

camp

Accusative

direct object of ποιήσητε (the camp that would be defiled)

παρεμβολή: 'camp'; the whole Israelite encampment, endangered by one person's theft — the corporate solidarity of guilt in the herem (cf. Josh 7:11–12, where Israel cannot stand before its enemies until the devoted thing is removed).

τῶν

the

Genitive

article (with υἱῶν)

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

υἱῶν

sons

Genitive

genitive of relationship ('the camp of the sons of Israel')

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ, the covenant people whose whole camp would fall under the ban through one transgression.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable: 'of Israel')

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable (hence case '').

ἀνάθεμα

a devoted thing

Accusative

predicate accusative (with ποιήσητε: 'make the camp a devoted thing')

ἀνάθεμα: here the predicate of the double-accusative construction — the camp itself would become 'devoted to destruction,' i.e. liable to the same doom as Jericho; the dreadful reciprocity of the ban.

καὶ

and

coordinate conjunction (final consequence)

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

ἐκτρίψητε

destroy

Aor Act Subj 2 Pl · ἐκτρίβω

verb of the *μήποτε* clause (the ultimate feared outcome)

→ aorist subjunctive (the dreaded ruin)

ἐκτρίβω: 'rub out / wear away / utterly destroy / annihilate'; the compound ἐκ- gives 'destroy completely'; renders Hebrew רָצַח ('bring trouble/ruin upon') / תָּרַח; the violator would bring total ruin upon all Israel — the grim outcome averted only by removing the devoted thing (ch. 7).

ἡμᾶς

us

Accusative

direct object of ἐκτρίψητε (all Israel, including the speaker)

ἐγώ (pl.): the accusative ἡμᾶς ('us') includes Joshua and the whole people — the transgression of one imperils all; corporate solidarity in both blessing and curse.

19 καὶ πᾶν ἀργύριον ἢ χρυσίον ἢ χαλκὸς ἢ σίδηρος ἅγιον ἔσται τῷ κυρίῳ εἰς θησαυρὸν κυρίου εἰσενεχθήσεται

And all silver or gold or bronze or iron shall be holy to the LORD; it shall be brought into the treasury of the LORD.

Direct speech: the precious metals reserved as holy to the LORD

καὶ πᾶν ἀργύριον

The one form the devoted goods may take is consecration: the precious metals are ἅγιον ('holy') to the LORD and are to enter his treasury (εἰς θησαυρὸν κυρίου). The herem does not enrich Israel; it is wholly given to God. The future passive εἰσενεχθήσεται ('shall be brought in') prescribes the disposition fulfilled at v. 24.

καὶ

and

narrative conjunction

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

πᾶν

all

Nominative

adjective (modifying the metal-list: 'all silver...')

πᾶς: 'all / every'; the neuter πᾶν governs the whole series of metals — the entirety of the precious spoil is reserved for the LORD.

ἄργύριον

silver

Nominative

subject (first of the metal-list)

ἄργύριον: 'silver / money'; renders אֶרֶב; the first of the four metals consecrated to the LORD; later, with gold, bronze, and iron, it goes into the treasury (v. 24).

ἢ

or

disjunctive conjunction (listing the metals)

ἢ: 'or'; here distributive in a list, 'silver or gold or bronze or iron' — every kind of precious or useful metal.

χρυσίον

gold

Nominative

subject (second of the metal-list)

χρυσίον: 'gold'; renders כֶּהָן; the silver-and-gold pairing is the classic biblical merism for portable wealth, all of it devoted to God.

ἢ

or

disjunctive conjunction

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

χαλκός

bronze

Nominative

subject (third of the metal-list)

χαλκός: 'bronze / copper'; renders נְחֹשֶׁת; a metal of practical and cultic value, also reserved for the LORD's treasury.

ἢ

or

disjunctive conjunction

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

σίδηρος

iron

Nominative

subject (fourth of the metal-list)

σίδηρος: 'iron'; renders בַּרְזֶל; completes the fourfold list of metals; even iron, a common but strategic metal, is consecrated rather than kept as private plunder.

ἅγιον

holy

Nominative

predicate adjective (with ἔσται: 'shall be holy')

ἅγιος: 'holy / set apart / consecrated'; renders קֹדֶשׁ; the metals are not destroyed (like the rest of the herem) but consecrated — 'holy to the LORD,' set apart for his sanctuary-treasury; the herem here means consecration, not annihilation.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (decree of the metals' status)

→ **decretal future (the appointed consecration)**

εἰμί (fut.): 'shall be'; the future of decree — the metals are appointed holy to the LORD by Joshua's command.

τῷ

the

Dative

article (with κυρίῳ)

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

κυρίῳ

to the LORD

Dative

dative of advantage ('holy to the LORD')

κύριος; rendering of the Tetragrammaton יהוה; the metals are holy 'to the LORD' — his property, devoted to his sanctuary.

εἰς

into

preposition + accusative (destination)

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

θησαυρὸν

treasury

Accusative

accusative object of εἰς (destination of the metals)

θησαυρός; 'treasury / storehouse / treasure'; renders תֹּזֶן; the LORD's treasury (the sanctuary store) receives the consecrated metals (cf. v. 24); the conquest's spoil enriches the worship of God, not the warriors.

κυρίου

of the LORD

Genitive

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

κύριος; rendering of the Tetragrammaton יהוה; the treasury belongs to the LORD.

εἰσενεχθήσεται

shall be brought in

Fut Pass Indic 3 Sg · εἰσφέρω

main verb (prescribing the metals' disposition)

→ decretal future passive (the appointed conveyance into the treasury)

εἰσφέρω (fut. pass.): 'bring in / carry into'; the passive prescribes that the metals 'shall be brought in' to the LORD's treasury; fulfilled at v. 24 (ἔδωκαν εἰς θησαυρὸν κυρίου εἰσενεχθῆναι).

20 καὶ ἐσάλπισαν ταῖς σάλπιγξιν οἱ ἱερεῖς ὥς δὲ ἤκουσεν ὁ λαὸς τὴν φωνὴν τῶν σαλπύγγων ἠλάλαξεν πᾶς ὁ λαὸς ἅμα ἀλαλαγμῷ μεγάλῳ καὶ ἰσχυρῷ καὶ ἔπεσεν ἅπαν τὸ τεῖχος κύκλῳ καὶ ἀνέβη πᾶς ὁ λαὸς εἰς τὴν πόλιν

And the priests sounded with the trumpets; and when the people heard the sound of the trumpets, all the people shouted together with a great and mighty shout, and the whole wall fell down all around, and all the people went up into the city.

Narrative climax: the trumpet, the shout, and the collapse of the wall (cf. Heb 11:30)

καὶ ἐσάλπισαν ... ἔπεσεν ἅπαν τὸ τεῖχος

The decisive fulfilment of the prophecy of v. 5. The sequence trumpet → shout → collapse → entry is told in swift coordinated aorists. ἔπεσεν ἅπαν τὸ τεῖχος κύκλῳ ('the whole wall fell all around') is the very event Heb 11:30 names as faith's triumph: τῷ πιστεῖ τὰ τεῖχη Ἰεριχὼ ἔπεσαν, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας ('by faith the walls of Jericho fell, having been encircled for seven days'). The wall falls not to siege-engines but to obedient faith — the same πίπτω the OG foretold (πεσεῖται, v. 5).

καὶ
and

narrative conjunction

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

ἐσάλπισαν
sounded

Aor Act Indic 3 Pl · σαλπίζω

main verb (the climactic trumpet-blast)

→ *constative aorist (the decisive sounding)*

σαλπίζω: 'sound the trumpet'; the blast that, with the shout, brings down the wall; the fulfilment of the protasis ὥς ἂν σαλπίσητε (v. 5).

ταῖς
the

Dative

article (with σάλπιγξιν)

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

σάλπιγξιν
trumpets

Dative

dative of instrument (with ἐσάλπισαν: 'with the trumpets')

σάλπιγξ: 'trumpet'; the cognate phrase ἐσάλπισαν ταῖς σάλπιγξιν ('trumpeted with the trumpets') has a Hebraic resonance (cf. v. 13).

οἱ

the

Nominative

article (with ἱερεῖς)

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

ἱερεῖς

priests

Nominative

subject of ἐσάλπισαν

ἱερεῖς: 'priest'; the trumpet-priests sounding the decisive blast.

ὡς

when

temporal conjunction ('when, as soon as')

ὡς: 'when / as soon as'; with the aorist ἤκουσεν marks the precise moment the people heard the blast and responded.

δὲ

and

developmental particle (post-positive, advancing the action)

δὲ: post-positive; moves the narrative from the trumpet to the people's response.

ἤκουσεν

heard

Aor Act Indic 3 Sg · ἀκούω

verb of the temporal clause (the hearing of the blast)

→ constative aorist (the moment of hearing)

ἀκούω: 'hear'; the people's hearing of the trumpet is the cue for the shout — the disciplined silence of v. 10 now breaks at the appointed signal.

ὁ

the

Nominative

article (with λαός)

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

λαός

people

Nominative

subject of ἤκουσεν

λαός: 'people'; the whole congregation hearing the signal.

τὴν

the

Accusative

article (with φωνήν)

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

φωνήν

sound

Accusative

direct object of ἤκουσεν ('the sound of the trumpets')

φωνή: 'voice / sound'; renders לִק; the φωνή of the trumpets that the people were forbidden to anticipate with their own φωνή (v. 10) — now heard, it releases the shout.

τῶν

the

Genitive

article (with σαλπίγγων)

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

σαλπίγγων

trumpets

Genitive

genitive of source ('the sound of the trumpets')

σαλπιγξ: 'trumpet'; the genitive of source — the sound issuing from the trumpets.

ἤλαλαξεν

shouted

Aor Act Indic 3 Sg · ἀλαλάζω

main verb (the great war-shout)

→ constative aorist (the single decisive shout)

ἀλαλάζω: 'raise a war-cry / shout aloud / cry alala'; an onomatopoeic verb (cf. the cognate ἀλαλαγμός); renders הַגְּדִיל הַגָּדִיל; the great shout of the whole people, the act of faith joined to the trumpet that topples the wall (Heb 11:30).

παῖς

all

Nominative

adjective (with ὁ λαός: 'all the people')

παῖς: 'all'; the shout is unanimous — the whole people, as v. 5 commanded (ἀνακραγέτω παῖς ὁ λαός).

ὁ

the

Nominative

article (with λαός)

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

λαὸς

people

Nominative

subject of ἠλάλαξεν

λαός: 'people'; the whole congregation shouting in unison.

ἅμα

together

adverb (manner: 'all at once, in unison')

ἅμα: 'at the same time / together'; fulfils the ἅμα of v. 5 — a single, simultaneous cry, not a scattered noise.

ἀλαλαγμῶ

with a shout

Dative

cognate dative (with ἠλάλαξεν: 'shouted with a shout')

ἀλαλαγμός: 'a loud cry / war-shout / shout of triumph'; the cognate dative ἠλάλαξεν ... ἀλαλαγμῶ ('shouted with a shout') is a Hebraism intensifying the cry (rendering הָלַלְתָּ בְּקוֹל מְרִירָה); the same noun marks festal/triumphal shouting elsewhere (cf. 1 Sam 4:5; Ps 32:3 LXX).

μεγάλῳ

great

Dative

attributive adjective (modifying ἀλαλαγμῶ)

μέγας: 'great / loud'; the shout is great in volume — the sound that accompanies the wall's collapse.

καὶ

and

coordinate conjunction (joining the two adjectives)

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

ἰσχυρῶ

mighty

Dative

attributive adjective (coordinate with μεγάλῳ)

ἰσχυρός: 'strong / mighty / powerful'; the doubled 'great and mighty' magnifies the shout to its utmost — the climactic cry of obedient faith.

καὶ

and

narrative conjunction (introducing the wall's collapse)

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

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

main verb (the climactic collapse of the wall)

→ constative aorist (the decisive, instantaneous fall)

πίπτω: 'fall / collapse'; the fulfilment of the prophecy πεσεῖται (v. 5); ἔπεσεν ἅπαν τὸ τεῖχος is precisely the event Heb 11:30 celebrates (ἔπεσαν, of the same walls) as the paradigm of conquest by faith — the wall falls at a shout, by God's power, not by assault.

ἅπαν

the whole

Nominative

adjective (with τὸ τεῖχος: 'the entire wall')

ἅπας: 'all / the whole / entire' (intensive of παῖς); 'the whole wall' — the collapse is total, not a breach; the entire circuit comes down at once.

τὸ

the

Nominative

article (with τεῖχος)

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

τείχος

wall

Nominative

subject of ἔπεσεν

τείχος: 'wall / city-wall'; renders **הַיָּיִח**; the singular ἅπαν τὸ τεῖχος ('the whole wall') sums up what v. 5 announced in the plural (τὰ τεῖχη); the iconic wall whose fall Heb 11:30 names as faith's triumph.

κύκλω

all around

adverb (adverbial dative: 'round about, on every side')

κύκλω: 'round about / all around'; the keyword of the encircling march (vv. 3, 7, 13) returns at the collapse — the wall that was circled κύκλω now falls κύκλω, the encircling answered by the all-around fall.

καὶ

and

narrative conjunction (introducing the entry)

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

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (the people's entry over the fallen wall)

→ *constative aorist (the completed entry)*

ἀναβαίνω: 'go up / ascend'; the people 'go up' into the city over the flattened wall — fulfilling εἰσελεύσεται ... ὁρμήσας (v. 5); with the wall down, the shut-up city (v. 1) is finally entered.

πᾶς

all

Nominative

adjective (with ὁ λαός: 'all the people')

πᾶς: 'all'; the whole people enters, matching the corporate shout — the entire congregation shares the victory.

ὁ

the

Nominative

article (with λαός)

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

λαός

people

Nominative

subject of ἀνέβη

λαός: 'people'; the whole congregation entering the fallen city.

εἰς

into

preposition + accusative (direction of entry)

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

τὴν

the

Accusative

article (with πόλιν)

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

πόλιν

city

Accusative

accusative object of εἰς (goal of entry)

πόλις: 'city'; Jericho, once 'shut up and fortified' (v. 1), now open and entered — the inclusio of the chapter's opening closure resolved by the LORD's victory.

21 καὶ ἀνεθεμάτισεν αὐτὴν Ἰησοῦς καὶ ὅσα ἦν ἐν τῇ πόλει ἀπὸ ἀνδρὸς καὶ ἕως γυναικὸς ἀπὸ νεανίσκου καὶ ἕως πρεσβύτου καὶ ἕως μόσχου καὶ ὑποζυγίου ἐν στόματι ῥομφαίας

And Joshua devoted it to destruction, and all that was in the city, from man even to woman, from young man even to old man, and even to calf and donkey, by the edge of the sword.

Narrative report: the execution of the ban (herem)

καὶ ἀνεθεμάτισεν αὐτὴν Ἰησοῦς

The ban announced in v. 17 is carried out: Joshua 'devotes' (ἀνεθεμάτισεν) the city to destruction. The merism ἀπὸ ἀνδρὸς ... ἕως ... ἕως μόσχου καὶ ὑποζυγίου ('from man to woman ... to calf and donkey') maps total destruction across every category of life; ἐν στόματι ῥομφαίας ('by the edge of the sword') is the Hebraism for putting to the sword. The herem is complete — only Rahab's household (vv. 22–25) is excepted.

καὶ
and

narrative conjunction

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

ἀνεθεμάτισεν

devoted to destruction

Aor Act Indic 3 Sg · ἀναθεματίζω

main verb (the execution of the ban)

→ constative aorist (the completed act of devoting/destroying)

ἀναθεματίζω: 'devote to destruction / put under the ban / make ἀνάθεμα'; the denominative verb from ἀνάθεμα; renders Hebrew יִרְחֹק (Hiphil of רָחַק); Joshua executes the herem decreed in v. 17 — the city and its living things destroyed as devoted to the LORD; the same verb is used of cursing/oaths in the NT (Acts 23:12, 14, 21; Mark 14:71).

αὐτὴν

it

Accusative

direct object of ἀνεθεμάτισεν (the city)

αὐτός; feminine accusative referring to the city (πόλις); Jericho is the object devoted to destruction.

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: the leader who carries out the LORD's ban on the city.

καὶ
and

coordinate conjunction (extending the object)

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

ὅσα
whatever

Nominative

relative pronoun (object-content: 'all that was in the city')

ὅσος: 'as much as / whatever'; 'all that was in the city' — the totality of its inhabitants and living things, devoted along with it.

ἦν
was

Impf Act Indic 3 Sg · εἰμί

verb of the relative clause ('all that was in the city')

→ descriptive imperfect (what was present in the city)

εἰμί (impf.): 'was'; the imperfect describes all that existed within the city at the time of its fall, all of it now devoted.

ἐν
in

preposition + dative (locative)

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

τῇ
the

Dative

article (with πόλει)

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

πόλει
city

Dative

dative object of ἐν (locative: 'in the city')

πόλις: 'city'; Jericho, whose entire contents fall under the ban.

ἀπὸ
from

preposition + genitive (start of the merism)

ἀπό: the construction ἀπό ... ἕως ('from ... to') forms a totalizing merism — every category of inhabitant, none spared.

ἀνδρὸς
man

Genitive

genitive (first term of the merism)

ἀνὴρ: 'man / male / husband'; renders ὡς; the first pole of the destruction-merism (man), paired with woman.

καὶ
and

coordinate conjunction

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

ἕως
to

preposition + genitive (end of the first merism-pair)

ἕως: 'as far as / to / until'; with ἀπό marks the span 'from ... to,' embracing all between.

γυναικός
woman

Genitive

genitive (end of the first merism-pair)

γυνή: 'woman / wife'; renders ὡς; 'from man to woman' — both sexes destroyed; the comprehensiveness of the herem.

ἀπὸ
from

preposition + genitive (start of the second merism-pair)

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

νεανίσκου
young man

Genitive

genitive (second merism-pair, start)

νεανίσκος: 'young man / youth'; renders ὡς; the young paired with the old — every age, like every sex, falls under the ban.

καὶ
and

coordinate conjunction

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

ἕως
to

preposition + genitive (end of second merism-pair)

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

πρεσβύτου
old man

Genitive

genitive (end of second merism-pair)

πρεσβύτες: 'old man / elder'; renders ὡς; 'from young to old' — the destruction spans all ages.

καὶ and <i>coordinate conjunction (extending the merism to animals)</i> καὶ: connective element linking clauses, phrases, or discourse developments in the passage.	ἕως to <i>preposition + genitive (extending to livestock)</i> ἕως: preposition governing its complement and marking the relation specified by the clause.	μόσχου calf / ox Genitive <i>genitive (animal term of the merism)</i> μόσχος: 'calf / young bull / ox'; renders רֶמֶשׂ; the destruction extends even to the livestock — the herem embraces the whole living economy of the city (cf. 1 Sam 15:3).	καὶ and <i>coordinate conjunction</i> καὶ: connective element linking clauses, phrases, or discourse developments in the passage.
ὑποζυγίου donkey Genitive <i>genitive (final animal term of the merism)</i> ὑποζύγιον: 'beast of burden / donkey' (lit. 'that under the yoke'); renders רֶמֶשׂ; the donkey completes the catalogue of the devoted — every living thing in the city, from man to beast, is given to destruction.	ἐν by <i>preposition + dative (instrument/means: 'by the edge of the sword')</i> ἐν: instrumental, in the idiom ἐν στόματι ρομφαίας ('by the mouth/edge of the sword').	στόματι edge (mouth) Dative <i>dative of instrument (in the idiom 'edge of the sword')</i> στόμα: 'mouth'; in the idiom στόμα ρομφαίας ('mouth of the sword') it means the sword's edge; renders בֶּרֶךְ; the standard Hebraism for putting to the sword (cf. Gen 34:26; Deut 13:15).	ρομφαίας sword Genitive <i>genitive (defining: 'the edge of the sword')</i> ρομφαία: 'sword / large broad-bladed sword'; renders בֶּרֶךְ; the instrument of the ban's execution; the same word for the eschatological sword in Revelation (e.g. Rev 1:16) and the sword that would pierce Mary's soul (Luke 2:35).

22 καὶ τοῖς δυσὶν νεανίσκοις τοῖς κατασκοπεύσασιν εἶπεν Ἰησοῦς εἰσέλθατε εἰς τὴν οἰκίαν τῆς γυναικὸς καὶ ἐξαγάγετε αὐτὴν ἐκεῖθεν καὶ ὅσα ἐστὶν αὐτῇ

And to the two young men who had spied out the land Joshua said, 'Go into the house of the woman and bring her out from there, and all that belongs to her.'

Direct speech: the order to rescue Rahab

καὶ τοῖς δυσὶν νεανίσκοις

Amid the destruction, Joshua honors the spies' pledge to Rahab (Josh 2:14). The fronted dative τοῖς δυσὶν νεανίσκοις identifies the two who had reconnoitered Jericho as the agents of her rescue. The imperatives εἰσέλθατε ... ἐξαγάγετε command her deliverance and that of all hers — mercy enacted within the herem, the fulfilment of the exception of v. 17.

καὶ

and

narrative conjunction

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

τοῖς

the

Dative

article (with νεανίσκοις, fronted)

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

δυσὶν

two

Dative

numeral (modifying νεανίσκοις)

δύο: 'two'; the dative δυσί(ν); the two spies of Joshua 2 who lodged with Rahab and swore to spare her; their commission is now honored.

νεανίσκοις

young men

Dative

dative indirect object of εἶπεν

νεανίσκος: 'young man / youth'; here the two scouts (the LXX calls the spies νεανίσκοι); they alone may enter Rahab's house and lead her out.

τοῖς

the (ones)

Dative

article (substantizing the participle κατασκοπεύσασιν)

ὁ: article forming the attributive participial phrase 'who had spied out.'

κατασκοπεύσασιν

who had spied out

Aor Act Ptcp Dat Masc Pl · κατασκοπεύω

attributive participle (defining the young men as the former spies)

→ antecedent aorist participle (their prior reconnaissance)

κατασκοπεύω: 'spy out / reconnoiter'; renders λαῖ; identifies the two as the scouts of Joshua 2 who explored Jericho and were hidden by Rahab; their earlier mission grounds her present deliverance.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (Joshua's command)

→ constative aorist (single speech-act)

λέγω: introduces Joshua's order to rescue Rahab.

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: the leader who keeps the spies' oath, ensuring Rahab's safety.

εἰσέλθατε

go in

Aor Act Impv 2 Pl · εἰσέρχομαι

main verb of direct speech (command to enter)

→ ingressive aorist imperative (enter, decisively)

εἰσέρχομαι: 'go in / enter'; the form εἰσέλθατε shows the Koine first-aorist imperative ending (-ατε for classical -ετε); the spies are to enter Rahab's house to bring her out.

εἰς

into

preposition + accusative (direction of entry)

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

τὴν

the

Accusative

article (with οἰκίαν)

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

οἰκίαν

house

Accusative

accusative object of εἰς (Rahab's house)

οἰκία: 'house / dwelling'; Rahab's house in the wall (Josh 2:15), marked for deliverance by the scarlet cord (2:18); the place of refuge for her household.

τῆς

the

Genitive

article (with γυναῖκός)

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

γυναικός

woman

Genitive

genitive of possession ('the woman's house')

γυνή: 'woman'; here Rahab, designated simply 'the woman' (cf. v. 17 'Rahab the prostitute'); her house is the object of the rescue mission.

καὶ

and

coordinate conjunction

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

ἐξαγάγετε

bring out

Aor Act Impv 2 Pl · ἐξάγω

main verb of direct speech (command to lead Rahab out)

→ ingressive aorist imperative (lead her out, decisively)

ἐξάγω: 'lead out / bring out'; renders נִצַּחַ (Hiphil); the spies are to extract Rahab from the doomed city before its destruction — the verb of rescue/exodus.

αὐτήν

her

Accusative

direct object of ἐξαγάγετε (Rahab)

αὐτός: feminine accusative referring to Rahab; she is the one to be led to safety.

ἐκεῖθεν

from there

adverb of place (source: 'out of there')

ἐκεῖθεν: 'from there / thence'; from the doomed city — Rahab is brought out of the place given over to destruction.

καὶ

and

coordinate conjunction (extending the rescue to her belongings)

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

ὅσα

whatever

Nominative

relative pronoun ('all that belongs to her')

ὅσος: 'as much as / whatever'; extends the rescue to all that is Rahab's — her family and goods, per the spies' oath (Josh 2:18).

ἐστὶν

is / belongs

Pres Act Indic 3 Sg · εἰμί

verb of the relative clause (with dative of possession: 'all that is hers')

→ stative present (present possession)

εἰμί: 'be'; with the dative αὐτῇ it expresses possession ('all that is to her' = all she has).

αὐτῇ

to her

Dative

dative of possession ('belonging to her')

αὐτός: dative of possession; 'all that is hers' — her whole household and property to be brought out with her.

23 καὶ εἰσῆλθον οἱ δύο νεανίσκοι οἱ κατασκοπεύσαντες τὴν πόλιν εἰς τὴν οἰκίαν τῆς γυναικὸς καὶ ἐξηγάγosan Ρααβ τὴν πόρνην καὶ τὸν πατέρα αὐτῆς καὶ τὴν μητέρα αὐτῆς καὶ τοὺς ἀδελφοὺς αὐτῆς καὶ πάντα ὅσα ἦν αὐτῇ καὶ πᾶσαν τὴν συγγένειαν αὐτῆς καὶ κατέστησαν αὐτὴν ἔξω τῆς παρεμβολῆς Ἰσραηλ

And the two young men who had spied out the city went into the house of the woman and brought out Rahab the prostitute, and her father, and her mother, and her brothers, and all that was hers, and all her kindred, and they set her outside the camp of Israel.

Narrative report: the rescue of Rahab and her household carried out καὶ εἰσῆλθον οἱ δύο νεανίσκοι

The order of v. 22 enacted: the spies bring out Rahab with father, mother, brothers, all her kindred, and goods, and station them safely outside the camp. The piling of καί-phrases (father, mother, brothers, all hers, all her kindred) stresses the completeness of the deliverance — the whole household saved through one woman's faith (cf. Heb 11:31; Jas 2:25).

καὶ

and

narrative conjunction

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

εἰσῆλθον

went in

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb (the spies enter Rahab's house)

→ constative aorist (the completed entry)

εἰσέρχομαι: 'go in / enter'; the spies obey the command εἰσελθατε (v. 22) and enter to rescue Rahab.

οἱ

the

Nominative

article (with νεανίσκοι)

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

δύο

two

numeral (modifying νεανίσκοι; indeclinable here)

δύο: 'two'; the two spies, here in the nominative phrase (δύο is invariable in this case); the agents of Rahab's deliverance.

νεανίσκοι

young men

Nominative

subject of εἰσῆλθον and ἐξηγάσαν

νεανίσκος: 'young man'; the two scouts of Joshua 2, now Rahab's rescuers.

οἱ

the (ones)

Nominative

article (substantizing the participle κατασκοπεύσαντες)

ὁ: article forming the attributive phrase 'who had spied out the city.'

κατασκοπεύσαντες

who had spied out

Aor Act Ptcp Nom Masc Pl · κατασκοπεύω

attributive participle (defining the young men)

→ antecedent aorist participle (their prior reconnaissance)

κατασκοπεύω: 'spy out / reconnoiter'; the same description as v. 22; their earlier mission (Josh 2) is the basis of their present errand of mercy.

τὴν

the

Accusative

article (with πόλιν)

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

πόλιν

city

Accusative

direct object of κατασκοπεύσαντες (the city spied out)

πόλις: 'city'; Jericho, the object of the earlier reconnaissance.

εἰς

into

preposition + accusative (direction of entry)

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

τὴν

the

Accusative

article (with οἰκίαν)

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

οἰκίαν

house

Accusative

accusative object of εἰς (Rahab's house)

οἰκία: 'house'; Rahab's house, entered to bring out her household.

τῆς

the

Genitive

article (with γυναικός)

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

γυναικός

woman

Genitive

genitive of possession ('the woman's house')

γυνή: 'woman'; Rahab.

καὶ

and

coordinate conjunction

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

ἐξηγάσαν

brought out

Aor Act Indic 3 Pl · ἐξάγω

main verb (the spies lead out Rahab and her household)

→ constative aorist (the completed rescue)

ἐξάγω: 'lead out / bring out'; the form ἐξηγάσαν shows the Hellenistic/LXX 3rd-plural aorist ending -σαν; fulfils the command ἐξαγάγετε (v. 22) — Rahab and all hers are led to safety.

Ρααβ

Rahab

direct object of ἐξηγάσσαν (indeclinable)

Ρααβ: transliteration of רַהַב; indeclinable (hence case ""); the prostitute spared and led out — the heroine of faith (Heb 11:31), justified by works (Jas 2:25), ancestress of David and of the Messiah (Matt 1:5).

τὴν

the

Accusative

article (with πόρνην, in apposition to Ρααβ)

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

πόρνην

prostitute

Accusative

accusative in apposition to Ρααβ

πόρνην: 'prostitute'; the epithet retained even in her deliverance (as in Heb 11:31; Jas 2:25), magnifying the grace that saves and exalts the unlikely of Jericho.

καὶ

and

coordinate conjunction

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

τὸν

the

Accusative

article (with πατέρα)

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

πατέρα

father

Accusative

direct object (coordinate with Ρααβ)

πατήρ: 'father'; Rahab's father, brought out with her per the spies' oath (Josh 2:18); the household saved through her faith.

αὐτῆς

her

Genitive

genitive of relationship ('her father')

αὐτός: feminine genitive, 'her'; recurring through the list of Rahab's saved relatives.

καὶ

and

coordinate conjunction

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

τὴν

the

Accusative

article (with μητέρα)

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

μητέρα

mother

Accusative

direct object (coordinate)

μήτηρ: 'mother'; Rahab's mother, likewise delivered.

αὐτῆς

her

Genitive

genitive of relationship ('her mother')

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

καὶ

and

coordinate conjunction

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

τοὺς

the

Accusative

article (with ἀδελφούς)

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

ἀδελφούς

brothers

Accusative

direct object (coordinate)

ἀδελφός: 'brother'; Rahab's brothers, part of the household saved with her.

αὐτῆς

her

Genitive

genitive of relationship ('her brothers')

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

καὶ

and

coordinate conjunction

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

πάντα

all

Accusative

substantival adjective (object: 'all that was hers')

παῖς: 'all'; the neuter plural πάντα embraces all Rahab's possessions, saved along with her people.

ὅσα

whatever

Nominative

relative pronoun (defining πάντα: 'as much as was hers')

ὅσος: 'whatever / as much as'; totalizing — all that belonged to her was brought out.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

verb of the relative clause (with dative of possession)

→ *descriptive imperfect (what belonged to her)*

εἰμί (impf.): 'was'; with the dative αὐτῇ, 'all that was hers' — her property delivered with her.

αὐτῇ

hers

Dative

dative of possession ('all that was to her')

αὐτός: dative of possession; 'all that was hers.'

καὶ

and

coordinate conjunction

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

πᾶσαν

all

Accusative

adjective (modifying συγγένειαν: 'all her kindred')

πᾶς: 'all / whole'; the feminine πᾶσαν agrees with συγγένειαν — the entirety of Rahab's extended family saved.

τὴν

the

Accusative

article (with συγγένειαν)

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

συγγένειαν

kindred

Accusative

direct object (coordinate: 'all her kindred')

συγγένεια: 'kindred / relatives / clan'; renders תַּחֲנוּם / הַחֲבֻשָּׁה; Rahab's whole extended family is saved — the deliverance reaches beyond her immediate house to all her relations who took refuge with her.

αὐτῆς

her

Genitive

genitive of relationship ('her kindred')

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

καὶ

and

coordinate conjunction

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

κατέστησαν

set / placed

Aor Act Indic 3 Pl · καθίστημι

main verb (the spies station Rahab's household in safety)

→ *constative aorist (the completed placing)*

καθίστημι: 'set / place / establish'; here 'set / station' Rahab's company in a safe location outside the camp; the verb of establishing in a fixed position — they are settled apart, not yet incorporated, until the camp is purified.

αὐτήν

her

Accusative

direct object of κατέστησαν (Rahab, with her company)

αὐτήν: feminine accusative referring to Rahab (representing her whole company); she and hers are placed outside the camp.

ἔξω

outside

preposition + genitive (place: 'outside the camp')

ἔξω: 'outside / out of'; with the genitive τῆς παρεμβολῆς; Rahab's people, being Canaanite and not yet ritually incorporated, are settled just outside the camp until v. 25 reports their dwelling 'in Israel.'

τῆς

the

Genitive

article (with παρεμβολῆς)

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

παρεμβολῆς

camp

Genitive

genitive object of ἔξω ('outside the camp')

παρεμβολή: 'camp'; the camp of Israel (cf. vv. 11, 14); Rahab's household is placed outside it, a transitional location before full incorporation.

Ισραηλ

of Israel

genitive of relationship (indeclinable: 'of Israel')

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable (hence case ''); 'the camp of Israel,' the covenant community Rahab will soon join (v. 25).

24 καὶ ἡ πόλις ἐνεπρήσθη ἐμπυρισμῷ σὺν πᾶσιν τοῖς ἐν αὐτῇ πλὴν ἀργυρίου καὶ χρυσοῦ καὶ χαλκοῦ καὶ σιδήρου ἔδωκαν εἰς θησαυρὸν κυρίου εἰσενεχθῆναι

And the city was burned with fire together with all that was in it, except the silver and gold and bronze and iron, which they gave to be brought into the treasury of the LORD.

Narrative report: the burning of the city and the consecration of the metals

καὶ ἡ πόλις ἐνεπρήσθη

The herem completed: the city is burned with all in it. The exception (πλὴν) is the precious metals, consecrated as v. 19 prescribed — they are given 'to be brought into the treasury of the LORD' (εἰς θησαυρὸν κυρίου εἰσενεχθῆναι), the passive infinitive echoing the future passive εἰσενεχθήσεται of v. 19. The conquest enriches God's sanctuary, not the soldiers.

καὶ

and

narrative conjunction

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

ἡ

the

Nominative

article (with πόλις)

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

πόλις

city

Nominative

subject of ἐνεπρήσθη

πόλις: 'city'; Jericho, now burned to complete its devotion to destruction.

ἐνεπρήσθη

was burned

Aor Pass Indic 3 Sg · ἐμπύρημι

main verb (the burning of the city)

→ *constative aorist passive (the completed conflagration)*

ἐμπύρημι (ἐμπρήθω): 'set on fire / burn up'; renders שָׂרַף שָׂרַף; the passive 'was burned'; fire completes the herem, reducing the devoted city to ash (cf. Deut 13:16).

ἐμπυρισμῷ

with fire

Dative

cognate dative (with ἐνεπρήσθη: 'burned with burning')

ἐμπυρισμός: 'a burning / conflagration'; the cognate dative ἐνεπρήσθη ... ἐμπυρισμῷ ('burned with fire/burning') is a Hebraism intensifying the act (rendering ... **יִפְרֹץ** **שָׁרָף**); the total incineration of the devoted city.

σὺν

with

preposition + dative (accompaniment: 'together with')

σύν: 'with / together with'; the city is burned 'with all that is in it' — the totality of the herem.

πᾶσιν

all

Dative

substantival adjective (with σύν: 'with all things')

πᾶς: 'all'; the dative πᾶσιν, 'all (the things)', burned with the city.

τοῖς

the (things)

Dative

article (substantizing the phrase 'the things in it')

ὁ: article forming the substantival phrase 'the things in it' (τοῖς ἐν αὐτῇ).

ἐν

in

preposition + dative (locative)

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

αὐτῇ

it

Dative

dative object of ἐν (locative: 'in it')

αὐτός: feminine dative referring to the city; 'all that was in it' burned with it.

πλὴν

except

exceptive particle (introducing the spared metals)

πλὴν: 'except / only'; marks the one exception to the burning — the precious metals, consecrated rather than destroyed (cf. πλὴν of the Rahab-exception, v. 17).

ἄργυρίου

silver

Genitive

genitive (with πλὴν: 'except the silver')

ἄργύριον: 'silver'; the first of the four metals reserved for the LORD's treasury (cf. v. 19).

καὶ

and

coordinate conjunction

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

χρυσίου

gold

Genitive

genitive (with πλὴν)

χρυσίον: 'gold'; the second metal consecrated to the LORD.

καὶ

and

coordinate conjunction

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

χαλκοῦ

bronze

Genitive

genitive (with πλὴν)

χαλκός: 'bronze / copper'; the third metal reserved for the treasury.

καὶ
and

coordinate conjunction

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

σιδήρου
iron

Genitive

genitive (with πλήν)

σίδηρος: 'iron'; the fourth metal; completing the list of v. 19, all given to the LORD's treasury rather than burned or kept.

ἔδωκαν
they gave

Aor Act Indic 3 Pl · δίδωμι

main verb (the consecration of the metals)

→ *constative aorist (the completed giving)*

δίδωμι: 'give'; the metals are 'given' to the LORD's treasury — the fulfilment of the decree of v. 19; the spoil is dedicated to God, not divided as plunder.

εἰς
into

preposition + accusative (destination)

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

θησαυρὸν
treasury

Accusative

accusative object of εἰς (destination of the metals)

θησαυρός: 'treasury / storehouse'; the LORD's treasury, as prescribed in v. 19.

κυρίου
of the LORD

Genitive

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

κύριος: rendering of the Tetragrammaton יהוה; the treasury belongs to the LORD.

εἰσενεχθῆναι
to be brought in

Aor Pass Inf · εἰσφέρω

infinitive of purpose (with ἔδωκαν: 'gave to be brought in')

→ *aorist passive infinitive (the purpose of the giving)*

εἰσφέρω (aor. pass. inf.): 'bring in / carry into'; the infinitive of purpose echoes the future passive εἰσενεχθήσεται of v. 19 — what was decreed there is now done: the metals are given precisely so as to be brought into the LORD's treasury.

25 καὶ Ρααβ τὴν πόρνην καὶ πάντα τὸν οἶκον τὸν πατρικὸν αὐτῆς ἐζώγρησεν Ἰησοῦς καὶ κατώκησεν ἐν τῷ Ἰσραηλ ἕως τῆς σήμερον ἡμέρας διότι ἔκρυψεν τοὺς κατασκοπεύσαντας οὓς ἀπέστειλεν Ἰησοῦς κατασκοπεῦσαι τὴν Ἱεριχώ

And Rahab the prostitute and all her father's house Joshua kept alive; and she dwelt in Israel until this day, because she hid the spies whom Joshua sent to spy out Jericho.

Narrative summary: Rahab's permanent deliverance and its ground

καὶ Ρααβ τὴν πόρνην ... ἐζώγρησεν Ἰησοῦς

The Rahab narrative reaches its conclusion: Joshua 'kept her alive' (ἐζώγρησεν) with all her father's house, and she 'dwelt in Israel until this day' — full incorporation into the covenant people. The causal διότι gives the reason: 'because she hid the spies' (ἔκρυψεν τοὺς κατασκοπεύσαντας). Her act of faith (Heb 11:31: 'she received the spies in peace') and works (Jas 2:25) is rewarded with life and inclusion (Matt 1:5).

καὶ
and

narrative conjunction

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

Ρααβ
Rahab

direct object of ἐζώγρησεν (fronted; indeclinable)

Ρααβ: transliteration of רַחַב; indeclinable (hence case ''); the saved prostitute, here granted permanent life and a home in Israel.

τὴν
the

Accusative

article (with πόρνην, in apposition to Ρααβ)

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

πόρνην
prostitute

Accusative

accusative in apposition to Ρααβ

πόρνη: 'prostitute'; the epithet retained to the end (as in Heb 11:31; Jas 2:25), so that her transformation from doomed Canaanite harlot to member of Israel and ancestress of the Messiah magnifies divine grace.

καὶ

and

coordinate conjunction

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

πάντα

all

Accusative

adjective (modifying οἶκον: 'all her father's house')

παῖς: 'all / whole'; the masculine πάντα agrees with οἶκον — the entirety of Rahab's father's house spared.

τὸν

the

Accusative

article (with οἶκον)

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

οἶκον

house

Accusative

direct object (coordinate with Πααβ)

οἶκος: 'house / household'; Rahab's father's house — her whole family, kept alive with her.

τὸν

the

Accusative

article (with πατρικόν, attributive)

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

πατρικόν

paternal

Accusative

attributive adjective (modifying οἶκον: 'father's house')

πατρικός: 'paternal / of one's father / ancestral'; ὁ οἶκος ὁ πατρικός = 'the father's house,' the ancestral household; renders בָּיִתָּהּ; all of it preserved through Rahab.

αὐτῆς

her

Genitive

genitive of possession ('her father's house')

αὐτός: feminine genitive, 'her'; Rahab's ancestral house.

ἐζώγησεν

kept alive

Aor Act Indic 3 Sg · ζωγρέω

main verb (Joshua spares Rahab's household)

→ *constative aorist (the completed preservation)*

ζωγρέω: 'take alive / spare / keep alive' (lit. 'catch alive'); from ζωός + ἀγρέω; renders הִנִּיחַ (Hiphil, 'let live'); fulfils the command περιποιήσασθε (v. 17) — Rahab and hers are kept alive amid the herem; the same verb is used of Jesus' promise that Peter will 'catch men alive' (Luke 5:10).

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: the leader who keeps the oath and preserves Rahab's household alive.

καὶ

and

coordinate conjunction

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

κατώκησεν

she dwelt

Aor Act Indic 3 Sg · κατοικέω

main verb (Rahab's permanent settlement in Israel)

→ *constative/ingressive aorist (she took up residence)*

κατοικέω: 'dwell / settle / inhabit'; renders רַחַב; Rahab — earlier set 'outside the camp' (v. 23) — now 'dwells in Israel,' fully incorporated into the covenant people; the Canaanite harlot becomes a permanent member of God's people (cf. Matt 1:5, where she is grandmother of Boaz).

ἐν

in

preposition + dative (locative)

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

τῷ

the

Dative

article (with Ἰσραηλ, substantizing the indeclinable name)

ὁ: the article articulates the indeclinable Ἰσραηλ, marking its dative-locative function ('in Israel').

Ἰσραηλ

Israel

object of ἐν (locative; indeclinable, case via the article τῷ)

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable (hence case ''); 'in Israel' = within the covenant people, into which Rahab is now received.

ἕως

until

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

ἕως: 'until / as far as'; in the formula ἕως τῆς σήμερον ἡμέρας ('until this day'), a narratorial marker of an enduring state at the time of writing.

τῆς

the

Genitive

article (with ἡμέρας)

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

σήμερον

present (today)

adverb used attributively (with ἡμέρας: 'the present day')

σήμερον: 'today'; the indeclinable adverb used attributively in the idiom ἡ σήμερον ἡμέρα ('the present day'); renders דְּיִדְּ הַיּוֹם ; the etiological formula 'to this day' attests Rahab's descendants living in Israel when Joshua was composed.

ἡμέρας

day

Genitive

genitive of time (with ἕως: 'until this day')

ἡμέρα: 'day'; in the formula ἕως τῆς σήμερον ἡμέρας, marking the abiding presence of Rahab's line in Israel.

διότι

because

causal conjunction (giving the ground of her deliverance)

διότι: 'because / for the reason that'; introduces the explicit ground of Rahab's salvation — her hiding of the spies; the narrative's theological note that her deliverance rewards her faith-act (cf. Heb 11:31; Jas 2:25).

ἔκρυψεν

she hid

Aor Act Indic 3 Sg · κρύπτω

main verb of the causal clause (Rahab's saving act)

→ **constative aorist (the decisive act of concealment)**

κρύπτω: 'hide / conceal'; renders / קִיַּץ יִצְחָר ; Rahab's hiding of the spies (Josh 2:4–6) is the very deed Heb 11:31 (δεξαμένη τούς κατασκόπους) and Jas 2:25 (ὑποδεξαμένη ... ἐκβαλοῦσα) praise as faith made effective in works.

τοὺς

the (ones)

Accusative

article (substantizing the participle κατασκοπεύσαντας)

ὁ: article forming the substantival phrase 'the ones who spied out' = the spies.

κατασκοπεύσαντας

the spies

Aor Act Ptcp Acc Masc Pl · κατασκοπεύω

substantival participle (direct object of ἔκρυψεν: 'those who had spied')

→ **antecedent aorist participle (their prior spying)**

κατασκοπεύω: 'spy out / reconnoiter'; the substantival participle 'the spies'; the very men Rahab concealed and protected, securing her household's deliverance.

οὓς

whom

Accusative

relative pronoun (object of ἀπέστειλεν)

ὅς: the relative οὓς ('whom') introduces the clause identifying the spies as Joshua's own emissaries — tying Rahab's act to Joshua's mission.

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb of the relative clause (Joshua's sending of the spies)

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

ἀποστέλλω: 'send / send out (with a commission)'; renders נִלְחָם ; Joshua's dispatch of the spies (Josh 2:1); the verb of commissioned sending, root of ἀπόστολος.

Ἰησοῦς

Joshua

Nominative

subject of ἀπέστειλεν

Ἰησοῦς: the one who sent the spies whom Rahab hid.

κατασκοπεῦσαι

to spy out

Aor Act Inf · κατασκοπεύω

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

→ aorist infinitive (the purpose of the sending)

κατασκοπεύω: 'spy out / reconnoiter'; the infinitive of purpose; the spies were sent to reconnoiter Jericho (Josh 2:1) — the mission in which Rahab sheltered them.

τὴν

the

Accusative

article (with Ἰεριχω; carries the accusative)

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

Ἰεριχω

Jericho

direct object of κατασκοπεῦσαι (indeclinable; case via the article τὴν)

Ἰεριχω: indeclinable place-name (hence case ""); the object of the spies' reconnaissance, the city now fallen — the chapter returns to the name with which it opened (v. 1).

26 καὶ ὥρκισεν Ἰησοῦς ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐναντίον κυρίου λέγων ἐπικατάρατος ὁ ἄνθρωπος ὃς οἰκοδομήσει τὴν πόλιν ἐκείνην ἐν τῷ πρωτοτόκῳ αὐτοῦ θεμελιώσει αὐτὴν καὶ ἐν τῷ ἐλαχίστῳ αὐτοῦ ἐπιστήσει τὰς πύλας αὐτῆς καὶ οὕτως ἐποίησεν Οζαν ὁ ἐκ Βαιθηλ ἐν τῷ Αβιρων τῷ πρωτοτόκῳ ἐθεμελίωσεν αὐτὴν καὶ ἐν τῷ ἐλαχίστῳ διασωθέντι ἐπέστησεν τὰς πύλας αὐτῆς

And on that day Joshua swore an oath before the LORD, saying, 'Cursed be the man who rebuilds that city: at the cost of his firstborn he shall lay its foundation, and at the cost of his youngest he shall set up its gates!' And so did Hozan of Bethel: at the cost of Abiron his firstborn he laid its foundation, and at the cost of his youngest, who survived, he set up its gates.

Direct speech: the oath-curse on Jericho's rebuilder, with an LXX notice of its fulfilment

καὶ ὥρκισεν Ἰησοῦς ... ἐπικατάρατος

Joshua swears a curse before the LORD on whoever rebuilds Jericho: it will cost him his firstborn and his youngest sons. The OG of this verse contains a unique expansion (with no MT counterpart) recording the curse's fulfilment — 'so did Hozan of Bethel ... in Abiron his firstborn ... in his youngest who survived!' This anticipates and matches the historical fulfilment in Hiel of Bethel at 1 Kgs 16:34 (where the LXX likewise names the sons), making the Greek text its own cross-reference.

καὶ

and

narrative conjunction

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

ῥρκισεν

swore an oath

Aor Act Indic 3 Sg · ῥρκίζω

main verb (Joshua pronounces a solemn oath-curse)

→ *constative aorist (the single solemn adjuration)*

ῥρκίζω: 'put under oath / adjure / cause to swear'; renders נִשְׁבַּע (Hiphil) / הִלָּךְ ; here Joshua binds Israel by an oath-curse against rebuilding Jericho; the verb of solemn adjuration (cf. Matt 26:63; Acts 19:13).

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: the leader pronouncing the prophetic curse on the city's would-be rebuilder.

ἐν

in / on

preposition + dative (temporal)

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

τῇ

the

Dative

article (with ἡμέρα)

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

ἡμέρα

day

Dative

dative of time (when: 'on that day')

ἡμέρα: 'day'; the day of Jericho's fall, marked as the occasion of the solemn curse.

ἐκείνη

that

Dative

demonstrative adjective (modifying ἡμέρα: 'that day')

ἐκεῖνος: 'that'; the demonstrative fixes the curse to the very day of the conquest.

ἐναντίον

before

preposition + genitive (in the presence of)

ἐναντίον: 'before / in the presence of'; the oath is sworn 'before the LORD,' invoking him as witness and guarantor of the curse.

κυρίου

LORD

Genitive

genitive object of ἐναντίον

κύριος: rendering of the Tetragrammaton יהוה; the LORD is invoked as the enforcer of the oath-curse.

λέγων

saying

Pres Act Ptcp Nom Masc Sg · λέγω

redundant participle of speech (Hebraism introducing direct discourse)

→ *circumstantial present participle (pleonastic speech-marker)*

λέγω (ptcp.): the pleonastic λέγων rendering וַיֹּאמֶר ; introduces the words of the curse.

ἐπικατάρατος

cursed

Nominative

predicate adjective (the curse-formula: 'cursed [be] the man')

ἐπικατάρατος: 'accursed / under a curse'; renders נִרְמָז ; the standard LXX curse-formula adjective (cf. Deut 27:15ff.); Paul cites ἐπικατάρατος twice at Gal 3:10, 13 (of the law's curse and of Christ becoming a curse); here it dooms whoever would rebuild the devoted city.

ὁ

the

Nominative

article (with ἄνθρωπος)

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

ἄνθρωπος

man

Nominative

subject of the curse-formula (the one cursed)

ἄνθρωπος: 'man / person'; the indefinite 'man who rebuilds' — anyone who would dare reverse the LORD's judgment by refounding Jericho.

ὃς

who

Nominative

relative pronoun (subject of οἰκοδομήσει)

ὃς: the relative defining the cursed man as the one who would rebuild the city.

οἰκοδομήσει

shall rebuild

Fut Act Indic 3 Sg · οἰκοδομέω

verb of the relative clause (the cursed act)

→ **predictive/conditional future (whoever shall build)**

οἰκοδομέω: 'build / rebuild / construct'; renders 𐤓𐤁𐤕; to rebuild Jericho would be to undo its devotion to destruction; the curse falls on this act, fulfilled in Hiel (1 Kgs 16:34).

τὴν

the

Accusative

article (with πόλιν)

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

πόλιν

city

Accusative

direct object of οἰκοδομήσει

πόλις: 'city'; Jericho, whose rebuilding is forbidden under curse.

ἐκείνην

that

Accusative

demonstrative adjective (modifying πόλιν: 'that city')

ἐκεῖνος: 'that'; deictically marks Jericho as the specific city under the ban — 'that (accursed) city.'

ἐν

at the cost of

preposition + dative (price/cost: 'at the cost of')

ἐν: instrumental/price dative here, 'at the cost of / by means of'; ἐν τῷ πρωτοτόκῳ = 'at the price of his firstborn' — the curse exacts the builder's sons.

τῷ

the

Dative

article (with πρωτοτόκῳ)

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

πρωτοτόκῳ

firstborn

Dative

dative of price/cost (with ἐν: 'at the cost of his firstborn')

πρωτότοκος: 'firstborn'; renders 𐤏𐤁𐤕𐤕; the curse's terms — the foundation laid at the death of the firstborn; fulfilled when Hiel's firstborn Abiram died as he refounded Jericho (1 Kgs 16:34).

αὐτοῦ

his

Genitive

genitive of possession ('his firstborn')

αὐτός: genitive, 'his'; the builder's own firstborn.

θεμελιώσει

shall lay the foundation

Fut Act Indic 3 Sg · θεμελιόω

main verb of the curse (the cost of founding the city)

→ **predictive future (the certain penalty)**

θεμελιόω: 'lay the foundation / found'; from θεμέλιος; renders 𐤕𐤓𐤕; the laying of the foundation will cost the builder his firstborn — the price of the curse.

αὐτήν

it

Accusative

direct object of θεμελιώσει (the city)

αὐτός: feminine accusative referring to the city; 'lay its foundation.'

καὶ

and

coordinate conjunction

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

ἐν

at the cost of

preposition + dative (price/cost)

ἐν: again the price-dative, 'at the cost of his youngest.'

τῷ

the

Dative

article (with ἐλαχίστῳ)

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

ἐλαχίστῳ

youngest / least

Dative

dative of price/cost (with ἐν: 'at the cost of his youngest')

ἐλάχιστος: 'least / smallest / youngest' (superlative of μικρός/ἐλαχύς); renders ἡγῶ ('youngest'); the curse's second term — the gates set up at the death of the youngest son (cf. Hiel's youngest Segub, 1 Kgs 16:34).

αὐτοῦ

his

Genitive

genitive of possession ('his youngest')

αὐτός: genitive, 'his'; the builder's youngest son.

ἐπιστήσει

shall set up

Fut Act Indic 3 Sg · ἐπίστημι

main verb of the curse (setting up the gates)

→ **predictive future (the certain penalty)**

ἐπίστημι: 'set up / place upon / station'; here transitively 'set up (the gates)'; renders הִצִּיחַ; the hanging of the city's gates will cost the builder his youngest son.

τὰς

the

Accusative

article (with πύλας)

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

πύλας

gates

Accusative

direct object of ἐπιστήσει

πύλη: 'gate'; renders הַעֲזָרָה / הַעֲזָרָה; the city-gates, whose setting-up completes the rebuilding and exacts the second death.

αὐτῆς

its

Genitive

genitive of possession ('its gates')

αὐτῆς: feminine genitive referring to the city; 'its gates.'

καὶ

and

narrative conjunction (introducing the LXX fulfilment-notice)

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

οὕτως

so

adverb of manner ('thus, in accordance with the curse')

οὕτως: 'thus / so'; introduces the OG's unique fulfilment-notice — 'and so it happened,' recording that the curse was carried out exactly as pronounced.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

main verb (the fulfilment: the rebuilder acted)

→ **constative aorist (the accomplished fulfilment)**

ποιέω: 'do / make'; the aorist reports the historical fulfilment in the OG plus — the man did indeed rebuild Jericho and suffered the curse; this notice has no MT counterpart, the Greek anticipating 1 Kgs 16:34.

Οζαν

Hozan

subject of ἐποίησεν (indeclinable proper name)

Οζαν: an indeclinable proper name (hence case ") found only in this OG plus; the rebuilder of Jericho identified as 'Hozan of Bethel'; corresponds to Hiel (Ahriel) of Bethel of 1 Kgs 16:34 (LXX 3 Kgdms 16:34), where the same curse-fulfilment is recorded.

ὁ

the (one)

Nominative

article (substantizing the prepositional phrase: 'the one from Bethel')

ὁ: article with ἐκ Βαιθηλ, 'the one from Bethel' — identifying the rebuilder's origin.

ἐκ

from

preposition + genitive (origin: 'from Bethel')

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

Βαιθηλ

Bethel

genitive object of ἐκ (indeclinable place-name)

Βαιθηλ: transliteration of Hebrew בֵּית אֱלֹהִים ('house of God'); indeclinable (hence case "); the home of the rebuilder, matching Hiel 'of Bethel' (1 Kgs 16:34).

ἐν

at the cost of

preposition + dative (price/cost)

ἐν: the price-dative again, in the fulfilment-notice: 'at the cost of Abiron his firstborn.'

τῷ

the

Dative

article (with Αβιρων)

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

Αβιρων

Abiron

dative of price/cost (indeclinable proper name, articulated by τῷ)

Αβιρων: transliteration of Hebrew אֲבִירֹן (Abiram); indeclinable (hence case ", case carried by the article τῷ); the firstborn son who died as the foundation was laid — named explicitly in the OG (cf. Abiram in 1 Kgs 16:34 LXX).

τῷ

the

Dative

article (with πρωτοτόκῳ, in apposition to Αβιρων)

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

πρωτοτόκῳ

firstborn

Dative

dative in apposition to Αβιρων ('Abiron his firstborn')

πρωτότοκος: 'firstborn'; identifies Abiron as the firstborn son — the first casualty of the curse, exactly as pronounced (v. 26a).

ἐθεμελίωσεν

he laid the foundation

Aor Act Indic 3 Sg · θεμελιώω

main verb of the fulfilment (the founding accomplished)

→ **constative aorist (the accomplished founding)**

θεμελιώω: 'lay the foundation'; the aorist reports the fulfilment of the predicted θεμελιώσσει (v. 26a) — the rebuilder laid the foundation, and his firstborn died.

αὐτήν

it

Accusative

direct object of ἐθεμελίωσεν (the city)

αὐτός: feminine accusative referring to the city; 'laid its foundation.'

καὶ

and

coordinate conjunction

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

ἐν

at the cost of

preposition + dative (price/cost)

ἐν: the price-dative, 'at the cost of his youngest.'

τῷ

the

Dative

article (with ἐλαχίστῳ)

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

ἐλαχίστῳ

youngest

Dative

dative of price/cost (with ἐν: 'at the cost of his youngest')

ἐλάχιστος: 'youngest / least'; the second son whose death attended the setting-up of the gates; fulfils ἐν τῷ ἐλαχίστῳ (v. 26a).

διασωθέντι

who survived

Aor Pass Ptcp Dat Masc Sg · διασώζω

attributive participle (modifying ἐλαχίστῳ: 'his youngest, who survived')

→ antecedent aorist passive participle (having been kept alive [until then])

διασώζω: 'bring safely through / preserve / rescue'; the passive participle διασωθέντι ('who had survived / been kept safe') notes that the youngest had until then survived — heightening the pathos of the curse, which claims even the last surviving son; the same verb of being 'brought safely through' (cf. Acts 27:44; 1 Pet 3:20).

ἐπέστησεν

he set up

Aor Act Indic 3 Sg · ἐφίστημι

main verb of the fulfilment (the gates set up)

→ constative aorist (the accomplished setting-up)

ἐφίστημι: 'set up / place'; the aorist reports the fulfilment of ἐπιστήσει (v. 26a) — the rebuilder set up the gates, and his youngest son died.

τάς

the

Accusative

article (with πύλας)

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

πύλας

gates

Accusative

direct object of ἐπέστησεν

πύλη: 'gate'; the city-gates set up at the cost of the youngest son — the curse fully discharged.

αὐτῆς

its

Genitive

genitive of possession ('its gates')

αὐτός: feminine genitive referring to the city; 'its gates' — closing the fulfilment-notice and the curse together.

27 καὶ ἦν κύριος μετὰ Ἰησοῦ καὶ ἦν τὸ ὄνομα αὐτοῦ κατὰ πᾶσαν τὴν γῆν

And the LORD was with Joshua, and his name was throughout all the land.

Narrative conclusion: the LORD's presence and Joshua's fame καὶ ἦν κύριος μετὰ Ἰησοῦ

The chapter closes with a double summary: the LORD was with Joshua (the fulfilment of the commissioning promise, Josh 1:5, 9, 'as I was with Moses, so I will be with you'), and his fame spread throughout all the land. The conquest of Jericho vindicates Joshua's leadership and seals the victory as the LORD's accomplishment — the divine presence, not military might, is the source of his renown.

καὶ
and

narrative conjunction

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

ἦν
was

Impf Act Indic 3 Sg · εἰμί

main verb (statement of the LORD's abiding presence)

→ *durative imperfect (the LORD's continuing presence)*

εἰμί (impf.): 'was'; the imperfect ἦν marks a continuing state — the LORD was (and remained) with Joshua, fulfilling the promise of his commission (Josh 1:5).

κύριος
LORD

Nominative

subject of ἦν

κύριος: rendering of the Tetragrammaton יהוה; the LORD's presence with Joshua is the chapter's final word on the source of the victory — the conquest was God's own work.

μετὰ
with

preposition + genitive (accompaniment: 'with Joshua')

μετά + gen.: 'with / in company with'; the idiom 'the LORD was with him' (renders תְּחִלָּתִי) denotes divine accompaniment and help — the assurance given at Joshua's commissioning, now demonstrated.

Ἰησοῦ
Joshua

Genitive

genitive object of μετὰ

Ἰησοῦς: the LXX form of יְהוֹשֻׁעַ; here the genitive Ἰησοῦ; the leader whom the LORD accompanies, as he had Moses (cf. Josh 1:5).

καὶ
and

coordinate conjunction (joining the two summary clauses)

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

ἦν
was

Impf Act Indic 3 Sg · εἰμί

main verb (statement of Joshua's spreading fame)

→ *durative imperfect (his continuing renown)*

εἰμί (impf.): 'was'; the imperfect again marks an enduring state — Joshua's name 'was' (i.e. resounded) throughout the land.

τὸ
the

Nominative

article (with ὄνομα)

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

ὄνομα

name / fame

Nominative

subject of the second ᾧν

ὄνομα: 'name / reputation / fame'; renders $\alpha\upsilon\tau\omicron\upsilon$; here 'his name (fame) was throughout all the land' — the conquest of Jericho makes Joshua renowned, a renown rooted in the LORD's presence with him (cf. the parallel of Josh 4:14, where the LORD 'exalted Joshua').

αὐτοῦ

his

Genitive

genitive of possession ('his name')

αὐτός: genitive, 'his'; Joshua's name/fame.

κατά

throughout

preposition + accusative (extent: 'throughout all the land')

κατά + acc.: 'throughout / over the whole of'; κατά πᾶσαν τὴν γῆν = 'throughout all the land' — the distributive 'over the whole extent of' marking the spread of Joshua's fame.

πᾶσαν

all

Accusative

adjective (modifying γῆν: 'all the land')

πᾶς: 'all / whole'; the feminine πᾶσαν agrees with γῆν — the entirety of the land, throughout which Joshua's name resounded.

τὴν

the

Accusative

article (with γῆν)

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

γῆν

land

Accusative

accusative object of κατά (extent of Joshua's fame)

γῆ: 'land / earth / ground'; renders $\gamma\eta$; here the land of Canaan, where the fall of Jericho spread Joshua's fame and struck terror into the inhabitants (cf. Josh 2:9–11; 5:1) — the conquest's first city now magnifies the LORD's leader throughout the promised land.

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

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm,

and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.