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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Joshua, Chapter 9

ΙΗΣΟΥΣ Θ΄

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

Gibeon's deception secures peace because Israel judges by appearance without inquiring of the Lord.

Translation & textual notes

The Greek text of Joshua 9 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 chapter is famous for two features. First, its arrangement differs strikingly from the Masoretic Text: the Mount Ebal altar-and-law pericope which the MT places at Joshua 8:30–35 appears in the LXX as an expansion within 9:2 (here marked [a]–[f]), so that the muster of the kings (9:1–2 ἅμα πάντες) is immediately followed by Joshua building an altar of whole, unhewn stones on Mount Γαιβαλ (Geba/Ebal), offering ὀλοκαυτώματα and a θυσία σωτηρίου, writing 'the Deuteronomy' (τὸ

δευτερονόμιον, the LXX's term for the copy of the law) on the stones, and reading all the blessings and curses before the whole ἐκκλησία (cf. Deut 27). Second, and the chapter's theological centre, is the Gibeonite deception. Having heard what the LORD did to Jericho and Ai, the inhabitants of Gibeon act ἐν πανουργίᾳ ('with craftiness', v. 4): dressed in worn-out sacks and old, burst, and bound-up wineskins (ἄσκοὺς οἴνου παλαιοὺς καὶ κατερρωγότες), carrying dry, moldy, gnawed bread (ξηρὸς καὶ εὐρωτιῶν καὶ βεβρωμένος), they pretend to have come ἐκ γῆς μακρόθεν σφόδρα ('from a very far land', v. 9) and so secure a covenant and a sworn oath of peace (vv. 6–15). The hinge of the narrative is the indictment of v. 14: καὶ κύριον οὐκ ἐπηρώτησαν — 'and they did not inquire of the LORD'; Israel's leaders judge by appearance (the moldy bread, the patched sandals) and neglect the oracle, the very failure the chapter exposes. When the deception is discovered after three days (v. 16), the oath sworn κύριον τὸν θεὸν Ἰσραὴλ ('by the LORD the God of Israel', v. 18) is honoured despite the murmuring (διεγόγγυσαν) of the whole congregation — a covenant kept even when fraudulently obtained, whose later violation by Saul brings famine on Israel (cf. 2 Sam 21:1–9). The resolution makes the Gibeonites ξυλοκόποι καὶ ὕδροφόροι ('hewers of wood and drawers of water', vv. 21, 27) for the congregation and for the altar of God ἕως τῆς σήμερον ἡμέρας ('to this present day'). Note the LXX's Χορραῖον ('Horite', v. 7) where the MT reads 'Hivite', and the place-names Γαβαων (Gibeon), Γαλαλα (Gilgal), Κεφίρα, Βηρωθ, and Ιαριν.

Discourse structure of the chapter

A · 9:1–2

The kings west of the Jordan muster for war (with the Mount Gebal altar excursus)

The kings of the Amorites, Hittites, Canaanites, Perizzites, Hivites, Amorites, Girgashites, and Jebusites — those beyond the Jordan, in the hill country, the lowland, the coast of the Great Sea, and toward Antilebanon — gather ἐπὶ τὸ αὐτό to fight Joshua and Israel, all together (v. 1–2). At this point the LXX inserts the Mount Gebal (Ebal) pericope (MT Josh 8:30–35): Joshua builds an altar of unhewn stones, offers whole burnt offerings and a peace-offering, inscribes the δευτερονόμιον on the stones, and reads all the blessings and curses of the law before the whole assembly, men, women, children, and sojourners alike.

B · 9:3–13

The Gibeonites' craftiness: the disguise and the petition for a covenant

The inhabitants of Gibeon, hearing what the LORD did to Jericho and Ai (v. 3), act μετὰ πανουργίας (v. 4): old sacks on their donkeys, old burst wineskins, patched sandals, worn garments, and dry, moldy, gnawed bread (vv. 4–5). They come to the camp at Galgal posing as envoys ἐκ γῆς μακρόθεν ('from a far land') and request a covenant (v. 6). When Israel suspects they may dwell nearby (v. 7), the Gibeonites elaborate the lie — invoking the LORD's fame in Egypt and over Sihon and Og (vv. 9–10) and producing the staged 'evidence' of their stale provisions (vv. 11–13).

C · 9:14–15

The covenant made without inquiry of the LORD

The leaders accept the deception at face value: they take of the Gibeonites' provision but κύριον οὐκ ἐπηρώτησαν ('did not inquire of the LORD', v. 14) — the chapter's pivotal indictment, the failure to seek the oracle and the danger of judging κατὰ ὄψιν. Joshua then makes peace and a covenant to preserve them alive, and the leaders of the congregation swear an oath to them (v. 15).

D · 9:16–21

Discovery, the binding oath, and the murmuring congregation

After three days the deception is exposed: the Gibeonites are near neighbours dwelling among Israel (vv. 16–17, naming Gibeon, Kephira, Beroth, and Iarin). Israel does not strike them because the leaders had sworn κύριον τὸν θεὸν Ἰσραὴλ (v. 18); the whole congregation murmurs (διεγόγγυσαν). The leaders rule that the sworn oath forbids touching them lest ὀργή ('wrath') fall, and so the Gibeonites shall live as ξυλοκόποι καὶ ὕδροφόροι (vv. 19–21).

E · 9:22–27

Joshua's sentence: woodcutters and water-carriers for the altar of God

Joshua confronts the Gibeonites for their deceit and pronounces them ἐπικατάρατοι ('accursed'), perpetually slaves and woodcutters for him and his God (vv. 22–23). They confess they acted in fear, having heard of the LORD's command to give Israel the land and destroy its inhabitants (vv. 24–25). Joshua delivers them from Israel's hand and so does not slay them (v. 26), appointing them hewers of wood and drawers of water for the congregation and the altar of God ἕως τῆς σήμερον ἡμέρας ('to this present day', v. 27).

1 ὥς δ' ἤκουσαν οἱ βασιλεῖς τῶν Αμορραίων οἱ ἐν τῷ πέραν τοῦ Ιορδάνου οἱ ἐν τῇ ὄρεινῃ καὶ οἱ ἐν τῇ πεδινῇ καὶ οἱ ἐν πάσῃ τῇ παραλίᾳ τῆς θαλάσσης τῆς μεγάλης καὶ οἱ πρὸς τῷ Ἀντιλιβάνῳ καὶ οἱ Χετταῖοι καὶ οἱ Χαναναῖοι καὶ οἱ Φερεζαῖοι καὶ οἱ Εὐαῖοι καὶ οἱ Αμορραῖοι καὶ οἱ Γεργεσαῖοι καὶ οἱ Ιεβουσαῖοι

Now when the kings of the Amorites who were beyond the Jordan — those in the hill country and those in the lowland and those along all the coast of the Great Sea and those toward Antilebanon — heard, namely the Hittites and the Canaanites and the Perizzites and the Hivites and the Amorites and the Girgashites and the Jebusites,

Temporal protasis opening a new narrative panel (the report of Israel's victories provokes a coalition)

ὥς δ' ἤκουσαν

The temporal ὥς-clause with δέ marks a fresh narrative movement after the fall of Ai (ch. 8). The verb ἤκουσαν ('heard') is the trigger of the whole chapter: the western kings hear and unite for war (vv. 1–2), but the Gibeonites hear and resort to craft (v. 3) — the same report yields two opposite responses. The long catalogue of peoples and regions sweeps the whole land of Canaan into the coalition.

ὥς

when / as

temporal conjunction (introducing protasis)

ὥς: here temporal, 'when / as soon as'; renders Hebrew כְּ + infinitive ($\text{כְּ}\text{שָׁמְעוּ}$); introduces the circumstance — the kings' hearing — that sets the chapter in motion.

δ

now / but

narrative continuative (post-positive, elided δέ)

δέ (elided δ before vowel): post-positive particle marking a new narrative panel after the conquest of Ai.

ἤκουσαν

heard

Aor Act Indic 3 Pl · ἀκούω

main verb of the temporal clause

→ constative aorist (the hearing as a single completed event)

ἀκούω: 'hear / heed'; renders שָׁמַע ; the verb is the hinge of the chapter — the kings hear and gather for war, the Gibeonites (v. 3) hear and devise a ruse; report of YHWH's acts demands a response.

οἱ

the

Nominative

article (with βασιλεῖς)

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

βασιλεῖς

kings

Nominative

subject (plural)

βασιλεὺς: 'king'; renders **לְמֶלֶךְ**; the Canaanite city-kings who form the western coalition against Israel; their collective muster (v. 2) is the foil to the Gibeonite stratagem.

τῶν

of the

Genitive

article (with Ἀμορραίων)

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

Ἀμορραίων

Amorites

Genitive

genitive (peoples ruled by the kings)

Ἀμορραῖος: 'Amorite'; gentilic rendering **יִמֹּרִי**; here 'Amorites' functions as a general term for the hill-country populations of Canaan, of whom the listed kings are sovereigns.

οἱ

the (ones)

Nominative

article (substantival: 'those')

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

ἐν

in / beyond

preposition + dative (location)

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

τῷ

the

Dative

article (substantivizing the adverb πέραν)

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

πέραν

beyond / the far side

adverb (improper preposition, substantivized with τῷ: 'the region beyond')

πέραν: indeclinable adverb 'on the other side / across'; renders **עַבְרָא**; ἐν τῷ πέραν τοῦ Ἰορδάνου = 'in the region across the Jordan', i.e. the western (cisjordan) territory from the narrator's vantage.

τοῦ

of the

Genitive

article (with Ἰορδάνου)

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

Ἰορδάνου

Jordan

Genitive

genitive (with πέραν: 'beyond the Jordan')

Ἰορδάνης; the Jordan river; declined as a first-declension masculine in the LXX (gen. Ἰορδάνου); renders **יַרְדֵּן**.

οἱ

those

Nominative

article (substantival)

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

ἐν

in

preposition + dative (location)

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

τῇ

the

Dative

article (with ὀρεινῇ)

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

ὄρεινῃ

hill country

Dative

substantival adjective (geographic zone)

ὄρεινός, -ή: 'mountainous'; the feminine ὄρεινή (sc. χώρα) = 'the hill country'; renders רְהִי; the first of four geographic zones (hill country, lowland, coast, Antilebanon) sweeping the whole land into the coalition.

καὶ

and

coordinate conjunction

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

οἱ

those

Nominative

article (substantival)

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

ἐν

in

preposition + dative (location)

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

τῇ

the

Dative

article (with πεδινῇ)

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

πεδινῇ

lowland / plain

Dative

substantival adjective (geographic zone)

πεδινός, -ή: 'level / flat'; the feminine πεδινή (sc. χώρα) = 'the lowland / plain'; renders הַשְּׁפֵלָה (the Shephelah); the second geographic zone of the coalition.

καὶ

and

coordinate conjunction

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

οἱ

those

Nominative

article (substantival)

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

ἐν

in / along

preposition + dative (location)

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

πάσῃ

all

Dative

attributive adjective (modifying παραλία)

πᾶς: 'all / whole'; 'along all the coast' stresses the totality of the seaboard populations joined to the muster.

τῇ

the

Dative

article (with παραλία)

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

παραλία

coast / seaboard

Dative

substantival adjective (geographic zone)

πράλιος: 'beside the sea, coastal'; the feminine παραλία (sc. χώρα/γῆ) = 'the seacoast'; renders הַיָּם הַיָּבֵשׁ; the third geographic zone, the Mediterranean littoral.

τῆς

of the

Genitive

article (with θαλάσσης)

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

θαλάσσης

sea

Genitive

genitive (defining παραλίᾱ: 'coast of the sea')

θάλασσα: 'sea'; renders ׀; here the Great Sea, the Mediterranean.

τῆς

the

Genitive

article (with μεγάλης)

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

μεγάλης

great

Genitive

attributive adjective (modifying θαλάσσης)

μέγας: 'great'; ἡ θάλασσα ἡ μεγάλη = 'the Great Sea', the standard LXX designation for the Mediterranean (cf. Num 34:6; Josh 1:4).

καὶ

and

coordinate conjunction

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

οἱ

those

Nominative

article (substantial)

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

πρὸς

toward / near

preposition + dative (proximity)

πρὸς + dative: 'near / hard by'; the dative (rather than accusative) marks static proximity, 'those near Antilebanon'.

τῷ

the

Dative

article (with Ἀντιλιβάνῳ)

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

Ἀντιλιβάνῳ

Antilebanon

Dative

object of πρὸς (geographic zone, fourth and northernmost)

Ἀντιλίβανος: 'Antilebanon', the mountain range east of and parallel to Lebanon; declinable Greek compound (ἀντι- + Λίβανος); renders the Lebanon range (לְבָנוֹן), marking the northern limit of the coalition.

καὶ

and

coordinate conjunction (introducing the list of peoples)

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

οἱ

the

Nominative

article (with Χετταῖοι)

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

Χετταῖοι

Hittites

Nominative

appositional subject (first of the seven nations)

Χετταῖος: 'Hittite'; renders Ἰתּי; first member of the seven-nation list (cf. Deut 7:1) cataloguing the inhabitants whom the coalition comprises.

καὶ

and

coordinate conjunction

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

οἱ

the

Nominative

article

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

Χαναναῖοι

Canaanites

Nominative

appositional subject

Χαναναῖος: 'Canaanite'; renders חנני; the second of the seven nations.

καὶ

and

coordinate conjunction

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

οἱ

the

Nominative

article

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

Φερεζαῖοι

Perizzites

Nominative

appositional subject

Φερεζαῖος: 'Perizzite'; renders פְּרִזִּי; the third of the seven nations.

καὶ

and

coordinate conjunction

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

οἱ

the

Nominative

article

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

Ευαῖοι

Hivites

Nominative

appositional subject

Ευαῖος: 'Hivite'; renders הִיטִי; the fourth of the seven nations — and the very people to whom the Gibeonites belong (cf. v. 7, where the LXX reads Χορραῖον, 'Horite').

καὶ

and

coordinate conjunction

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

οἱ

the

Nominative

article

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

Αμορραῖοι

Amorites

Nominative

appositional subject

Αμορραῖος: 'Amorite'; renders אֲמֹרִי; the fifth of the seven nations, here listed specifically alongside the others though used generically in v. 1a.

καὶ

and

coordinate conjunction

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

οἱ

the

Nominative

article

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

Γεργεσαῖοι

Girgashites

Nominative

appositional subject

Γεργεσαῖος: 'Girgashite'; renders גִּרְגָּשִׁי; the sixth of the seven nations.

καὶ

and

coordinate conjunction

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

οἱ

the

Nominative

article

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

Ιεβουσαῖοι

Jebusites

Nominative

appositional subject (seventh of the seven nations)

Ιεβουσαῖος: 'Jebusite'; renders יְבוּסִי; the seventh and last of the seven nations (cf. Deut 7:1), the people of Jerusalem (Jebus); the complete list signals that all Canaan is arrayed against Israel.

2 συνήλθοσαν ἐπὶ τὸ αὐτὸ ἐκπολεμῆσαι Ἰησοῦν καὶ Ἰσραηλ ἅμα πάντες τότε ὠκοδόμησεν Ἰησοῦς θυσιαστήριον κυρίῳ τῷ θεῷ Ἰσραηλ ἐν ὄρει Γαιβαλ καθότι ἐνετείλατο Μωυσῆς ὁ θεράπων κυρίου τοῖς υἱοῖς Ἰσραηλ καθὰ γέγραπται ἐν τῷ νόμῳ Μωυσῆ θυσιαστήριον λίθων ὁλοκλήρων ἐφ' οὓς οὐκ ἐπεβλήθη σίδηρος καὶ ἀνεβίβασεν ἐκεῖ ὁλοκαυτώματα κυρίῳ καὶ θυσίαν σωτηρίου καὶ ἔγραψεν Ἰησοῦς ἐπὶ τῶν λίθων τὸ δευτερονόμιον νόμον Μωυσῆ ὃν ἔγραψεν ἐνώπιον υἱῶν Ἰσραηλ καὶ πᾶς Ἰσραηλ καὶ οἱ πρεσβύτεροι αὐτῶν καὶ οἱ δικασταὶ καὶ οἱ γραμματεῖς αὐτῶν παρεπορεύοντο ἔνθεν καὶ ἔνθεν τῆς κιβωτοῦ ἀπέναντι καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἤραν τὴν κιβωτὸν τῆς διαθήκης κυρίου καὶ ὁ προσήλυτος καὶ ὁ αὐτόχθων οἱ ἦσαν ἥμισυ πλησίον ὄρους Γαριζιν καὶ οἱ ἦσαν ἥμισυ πλησίον ὄρους Γαιβαλ καθότι ἐνετείλατο Μωυσῆς ὁ θεράπων κυρίου εὐλογῆσαι τὸν λαὸν ἐν πρώτοις καὶ μετὰ ταῦτα οὕτως ἀνέγνω Ἰησοῦς πάντα τὰ ῥήματα τοῦ νόμου τούτου τὰς εὐλογίας καὶ τὰς κατάρας κατὰ πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσῆ οὐκ ἦν ῥῆμα ἀπὸ πάντων ὧν ἐνετείλατο Μωυσῆς τῷ Ἰησοῖ ὃ οὐκ ἀνέγνω Ἰησοῦς εἰς τὰ ὦτα πάσης ἐκκλησίας υἱῶν Ἰσραηλ τοῖς ἀνδράσιν καὶ ταῖς γυναῖξιν καὶ τοῖς παιδίοις καὶ τοῖς προσηλύτοις τοῖς προσπορευομένοις τῷ Ἰσραηλ

they came together to the same place to make war on Joshua and Israel, all of them together. [a] Then Joshua built an altar to the LORD the God of Israel on Mount Gebal, [b] just as Moses the servant of the LORD had commanded the sons of Israel, as it is written in the law of Moses — an altar of whole stones upon which no iron had been laid; and he offered up there whole burnt offerings to the LORD and a sacrifice of deliverance. [c] And Joshua wrote upon the stones the Deuteronomy, the law of Moses, which he wrote before the sons of Israel. [d] And all Israel and their elders and the judges and their scribes were passing along on this side and on that side of the ark, opposite it, and the priests and the Levites carried the ark of the covenant of the LORD; and the sojourner and the native, who were half near Mount Garizin and half near Mount Gebal, just as Moses the servant of the LORD had commanded, to bless the people first of all. [e] And after these things, thus did Joshua read all the words of this law, the blessings and the curses, according to all that is written in the law of Moses. [f] There was not a word, out of all that Moses commanded Joshua, which Joshua did not

read into the ears of the whole assembly of the sons of Israel — to the men and the women and the little children and the sojourners who were joining themselves to Israel.

Apodosis of v.1 (the coalition's response) + transposed Mount Gebal altar pericope [a]–[f]

συνήλθοσαν ἐπὶ τὸ αὐτό

The main clause answers the ὥς-clause of v.1: the kings συνήλθοσαν ('gathered') for war. The LXX then carries here, marked [a]–[f], the altar-and-law pericope that the MT places at 8:30–35: Joshua builds the Mount Gebal altar of unhewn stones, offers sacrifices, inscribes the δευτερονόμιον on the stones, processes the ark with priests, Levites, sojourners, and natives toward Mounts Garizin and Gebal, and reads aloud all the blessings and curses (cf. Deut 27). The placement creates an arresting juxtaposition: a hostile muster set beside Israel's covenant renewal in obedience to Moses.

συνήλθοσαν

they came together

Aor Act Indic 3 Pl · συνέρχομαι

main verb (the coalition assembles)

→ constative aorist (the muster as a single event)

συνέρχομαι: 'come together / assemble'; the form συνήλθοσαν shows the Alexandrian/Hellenistic aorist ending -οσαν (for classical -ον); renders / יָבִיט; the kings unite militarily — the foil to the Gibeonites' separate stratagem.

ἐπὶ

to / at

preposition + accusative (in the idiom ἐπὶ τὸ αὐτό)

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

τὸ

the

Accusative

article (in the idiom ἐπὶ τὸ αὐτό)

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

αὐτό

same (place)

Accusative

substantival (ἐπὶ τὸ αὐτό: 'together / in one place')

αὐτός: the idiom ἐπὶ τὸ αὐτό = 'to the same place / together as one'; a fixed LXX expression for united assembly (cf. Ps 2:2; the same phrase recurs in the NT, Acts 2:1).

ἐκπολεμῆσαι

to make war on

Aor Act Inf · ἐκπολεμέω

infinitive of purpose

→ purpose aorist infinitive (intended hostility)

ἐκπολεμέω: 'wage war against, fight out'; the compound ἐκ- intensifies (war to the finish); the purpose infinitive states the aim of the muster — total war on Joshua and Israel.

Ἰησοῦν

Joshua

Accusative

direct object of ἐκπολεμῆσαι

Ἰησοῦς: 'Joshua' (Hebrew יְהוֹשֻׁעַ); a declinable Greek noun (acc. Ἰησοῦν, gen./dat. Ἰησοῦ/Ἰησοῖ); the same name later borne by Jesus, making the LXX Joshua a typological figure.

καὶ

and

coordinate conjunction

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

Ἰσραηλ

Israel

second object of ἐκπολεμῆσαι (indeclinable)

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable in the LXX; here the corporate people who, with Joshua, are the target of the coalition.

ἅμα

together / at once

adverb (modifying συνήλθοσαν: 'all at once')

ἅμα: 'at the same time / together'; renders ἅπλῃ; emphasises the unanimity and simultaneity of the coalition's mustering.

πάντες

all

Nominative

predicate adjective in apposition to the subject (the kings)

παῖς: 'all'; ἅμα πάντες = 'all together', closing the muster-clause before the transposed altar pericope begins.

τότε

then

temporal adverb (opening section [a])

τότε: 'then / at that time'; renders ἔτι; opens the transposed altar pericope (MT 8:30), marking the temporal setting of the covenant ceremony at Mount Gebal.

ὠκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb of section [a]

→ constative aorist (the altar's construction)

οἰκοδομέω: 'build'; renders ἰבַּנְה; Joshua's building of the altar fulfils Moses' command of Deut 27:4–6 to erect an altar of unhewn stones on Mount Ebal.

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: nominative; Joshua acts as covenant-mediator, building the altar and reading the law in Moses' stead.

θυσιαστήριον

altar

Accusative

direct object of ὠκοδόμησεν

θυσιαστήριον: 'altar (of sacrifice)'; the LXX's distinctive term (lit. 'place of sacrifice') reserved for legitimate Israelite/divine altars, in contrast to βωμός used of pagan altars; renders ἰבַּנְה.

κυρίῳ

to the LORD

Dative

dative of advantage (the altar's dedicatee)

κύριος: the LXX's rendering of the Tetragrammaton יהוה; the dative marks the altar as built for YHWH; the appositional τῷ θεῷ Ἰσραηλ identifies him as the covenant God of Israel.

τῷ

the

Dative

article (with θεῷ)

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

θεῶ

God

Dative

dative in apposition to κυρίῳ

θεός: 'God'; κυρίῳ τῷ θεῷ Ἰσραὴλ ('to the LORD the God of Israel') is a standard LXX covenant title binding YHWH to the people.

Ἰσραὴλ

of Israel

genitive relation to θεῶ (indeclinable)

Ἰσραὴλ: indeclinable; here in genitive relation, 'the God of Israel'.

ἐν

on

preposition + dative (location)

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

ὄρει

mountain

Dative

dative of place (location of the altar)

ὄρος: 'mountain'; renders ֶבֶל; the altar is built on Mount Gebal (Ebal), the mountain of curse in Deut 27:13 — paradoxically the site chosen for the altar of sacrifice and the writing of the law.

Γαιβάλ

Gebal (Ebal)

indeclinable place-name (in apposition to ὄρει)

Γαιβάλ: transliteration of גִּבְעַל (Ebal); indeclinable; the mountain north of Shechem, opposite Mount Gerizim (Γαριζίν), where Moses commanded the altar and the recitation of the curses (Deut 11:29; 27:4, 13).

καθότι

just as

subordinating conjunction (opening section [b])

καθότι: 'according as / just as / because'; renders כַּכֵּן; introduces the conformity of Joshua's act to Moses' command, stressing exact obedience to Torah.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of the καθότι-clause

→ *constative aorist (Moses' prior command)*

ἐντέλλομαι: 'command / enjoin'; deponent; renders ִצַּו; the standard LXX verb for Mosaic legislation; Joshua's altar conforms exactly to what Moses commanded.

Μωσῆς

Moses

Nominative

subject of ἐνετείλατο

Μωσῆς: transliteration of מֹשֶׁה; declined as a second-declension noun (gen. Μωσῆ, dat. Μωσῆ/Μωσῆ, acc. Μωσῆν); titled ὁ θεράπων κυρίου, 'the servant of the LORD'.

ὁ

the

Nominative

article (with θεράπων)

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

θεράπων

servant / attendant

Nominative

nominative in apposition to Μωσῆς

θεράπων: 'attendant / minister'; a more dignified term than δοῦλος; ὁ θεράπων κυρίου is Moses' honorific title (Num 12:7; Heb 3:5), marking his unique standing as YHWH's trusted servant.

κυρίου

of the LORD

Genitive

genitive of relationship (with θεράπων)

κύριος: rendering of the Tetragrammaton; ὁ θεράπων κυρίου binds Moses' authority to YHWH himself, so that obeying Moses' command is obeying the LORD.

τοῖς

the

Dative

article (with υἱοῖς)

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

υἱοῖς

sons

Dative

indirect object (recipients of the command)

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard LXX designation for the covenant people; dative as the addressees of Moses' command.

Ἰσραὴλ

of Israel

genitival relation to υἱοῖς (indeclinable)

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

καθὰ

as / according as

subordinating conjunction (comparative)

καθά: 'just as / according as'; renders ἡΨḲ; introduces the appeal to the written record ('as it is written').

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

verb of the καθὰ-clause (citation formula)

→ **resultative perfect** (a standing written record)

γράφω: 'write'; the perfect γέγραπται ('it stands written') is the classic citation formula for an authoritative, abiding text; renders בנח; appeals to the Mosaic law as fixed Scripture.

ἐν

in

preposition + dative (location of the text)

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

τῷ

the

Dative

article (with νόμῳ)

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

νόμῳ

law

Dative

dative of place (the written law)

νόμος: 'law'; renders הַחֹק; ἐν τῷ νόμῳ Μωσῆ ('in the law of Moses') is the standard designation for the Pentateuchal legislation, here specifically Deut 27:5–6.

Μωσῆ

of Moses

Genitive

genitive of authorship (with νόμῳ)

Μωσῆς; genitive Μωσῆ; 'the law of Moses' attributes the Torah to Moses as its mediator.

θυσιαστήριον

an altar

Accusative

accusative in apposition (specifying the altar built)

θυσιαστήριον: resumes the altar of [a], now specified as one of whole, unhewn stones per Deut 27:5–6.

λίθων

of stones

Genitive

genitive of material (with θυσιαστήριον)

λίθος: 'stone'; renders אֲבָנִים; the altar of stones recalls the prohibition of hewn stone touched by iron tools (Exod 20:25; Deut 27:5).

όλοκλήρων

whole / unhewn

Genitive

attributive adjective (modifying λίθων)

όλοκληρος: 'whole / entire / intact'; renders מְאֻזָּם ('whole, unhewn'); the stones must be uncut — natural and undivided — because human tooling would profane the altar; the LXX uses όλόκληρος elsewhere of unblemished completeness.

ἐφ'

upon

preposition + accusative (elided ἐπί before relative)

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

οὗς

which

Accusative

relative pronoun (object of ἐφ', antecedent λίθων)

ὅς: relative pronoun; 'upon which (stones)'; introduces the qualification that no iron tool was used.

οὐκ

not

negative particle (with ἐπεβλήθη)

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

ἐπεβλήθη

was laid upon

Aor Pass Indic 3 Sg · ἐπιβάλλω

verb of the relative clause

→ constative aorist passive (no iron was ever applied)

ἐπιβάλλω: 'lay / put upon'; the passive ἐπεβλήθη with οὐκ states that no iron tool was ever applied to the stones, fulfilling Deut 27:5 — the altar must be untouched by human cutting-tools.

σίδηρος

iron

Nominative

subject of ἐπεβλήθη

σίδηρος: 'iron'; renders לִּזְרָךְ; metonymy for an iron tool/chisel; its exclusion preserves the altar's natural, un-profaned character.

καὶ

and

coordinate conjunction

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

ἀνεβίβασεν

he offered up / brought up

Aor Act Indic 3 Sg · ἀναβιβάζω

main verb (Joshua offers sacrifice)

→ constative aorist (the offering of sacrifice)

ἀναβιβάζω: 'cause to go up / bring up / offer up'; causative of ἀναβαίνω; renders הֶעָלָה ('cause to ascend', the technical term for offering a burnt sacrifice that 'goes up' to God in smoke).

ἐκεῖ

there

adverb of place (at the altar)

ἐκεῖ: 'there'; renders דָּשָׁ; locates the sacrifices at the newly built Mount Gebal altar.

όλοκαυτώματα

whole burnt offerings

Accusative

direct object of ἀνεβίβασεν

όλοκαύτωμα: 'whole burnt offering'; lit. 'wholly burned'; renders הֶעָלָה; the offering entirely consumed by fire, signifying total dedication to YHWH (Deut 27:6).

κυρίῳ

to the LORD

Dative

dative of advantage (recipient of the offering)

κύριος: the Tetragrammaton; the sacrifices are offered to YHWH alone.

καὶ

and

coordinate conjunction

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

θυσίαν

sacrifice

Accusative

direct object of ἀνεβίβασεν (coordinate with όλοκαυτώματα)

θυσία: 'sacrifice / offering'; renders חֶבֶד; here the θυσία σωτηρίου, the peace/fellowship offering, eaten in communion before God.

σωτηρίου

of deliverance / peace-offering

Genitive

genitive of definition (with θυσίαν)

σωτήριον: 'salvation / deliverance / well-being'; θυσία σωτηρίου is the LXX's standard rendering of מִזְבֵּחַ שְׁלָמִים ('peace/fellowship offering'); the genitive defines the kind of sacrifice — one expressing covenant communion and gratitude.

καὶ
and

coordinate conjunction (opening section [c])

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

ἔγραψεν
wrote

Aor Act Indic 3 Sg · γράφω

main verb of section [c]

→ constative aorist (the inscribing of the law)

γράφω: 'write'; renders בָּרַךְ; Joshua inscribes a copy of the law on the altar-stones, fulfilling Deut 27:8 ('write on the stones all the words of this law').

Ἰησοῦς
Joshua

Nominative

subject of ἔγραψεν

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

ἐπὶ
upon

preposition + genitive (surface inscribed)

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

τῶν
the

Genitive

article (with λίθων)

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

λίθων
stones

Genitive

genitive object of ἐπὶ (surface of the inscription)

λίθος: 'stone'; the same altar-stones now bear the inscribed law, fulfilling Deut 27:8.

τὸ
the

Accusative

article (with δευτερονόμιον)

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

δευτερονόμιον
the Deuteronomy / copy of the law

Accusative

direct object of ἔγραψεν

δευτερονόμιον: 'second law / copy of the law'; the LXX coinage (δεύτερος + νόμος) rendering דְּבָרֵינוּהָא (a copy of this law', Deut 17:18); from this very word the book of Deuteronomy takes its Greek and English name; here it denotes the inscribed copy of the law on the stones.

νόμον
law

Accusative

accusative in apposition to δευτερονόμιον

νόμος: 'law'; νόμον Μωυσῆ ('the law of Moses') glosses δευτερονόμιον, identifying the inscribed copy as the Mosaic Torah.

Μωυσῆ
of Moses

Genitive

genitive of authorship (with νόμον)

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

ὃν
which

Accusative

relative pronoun (object of the following ἔγραψεν)

ὃς: relative pronoun, antecedent νόμον/ δευτερονόμιον; introduces the clause specifying the public setting of the writing.

ἔγραψεν
he wrote

Aor Act Indic 3 Sg · γράφω

verb of the relative clause

→ constative aorist (the act of inscribing, repeated for emphasis)

γράφω: the repetition (ἔγραψεν ... ὃν ἔγραψεν) underscores that the inscribing was done publicly, ἐνώπιον υἱῶν Ἰσραὴλ ('before the sons of Israel').

ἐνώπιον

before / in the presence of

improper preposition + genitive

ἐνώπιον: 'before / in the sight of'; renders יְעֵינִי / יִלְפְּנִי; stresses the public, witnessed character of the covenant inscription.

υἱῶν

sons

Genitive

genitive object of ἐνώπιον

υἱός: 'son'; υἱῶν Ἰσραηλ, 'the sons of Israel', the witnessing assembly.

Ἰσραηλ

of Israel

genitival relation to υἱῶν (indeclinable)

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

καὶ

and

coordinate conjunction (opening section [d])

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

πᾶς

all

Nominative

attributive adjective (with Ἰσραηλ: 'all Israel')

πᾶς: 'all / whole'; πᾶς Ἰσραηλ ('all Israel') heads the list of participants in the covenant procession around the ark.

Ἰσραηλ

Israel

subject (indeclinable; with πᾶς)

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

καὶ

and

coordinate conjunction

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

οἱ

the

Nominative

article (with πρεσβύτεροι)

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

πρεσβύτεροι

elders

Nominative

subject (coordinate)

πρεσβύτερος: 'elder'; renders זְקֵן / שֹׁפֵט; the tribal/clan leaders, here among those processing with the ark.

αὐτῶν

their

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

οἱ

the

Nominative

article (with δικασταί)

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

δικασταί

judges

Nominative

subject (coordinate)

δικαστής: 'judge'; renders שֹׁפֵט / שֹׁטֵר; the judicial officers of Israel, listed among the covenant participants.

καὶ

and

coordinate conjunction

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

οἱ

the

Nominative

article (with γραμματεῖς)

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

γραμματεῖς

scribes / officers

Nominative

subject (coordinate)

γραμματεὺς: 'scribe / official'; renders שֹׁטֵר ('officer'); the administrative officers who, with elders and judges, represent the whole organised community.

αὐτῶν

their

Genitive

genitive of possession

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

παρεπορεύοντο

were passing along

Impf Mid Indic 3 Pl · παραπορεύομαι

main verb of section [d] (the procession)

→ *descriptive imperfect (the ongoing procession alongside the ark)*

παραπορεύομαι: 'pass along / proceed beside'; deponent; the imperfect depicts the people moving in two flanks beside the ark; renders דָּמַע / רָבַע ; the ceremonial procession of Deut 27:11–13.

ἐνθεν

on this side

adverb of place (correlative)

ἐνθεν: 'hence / on this side'; the correlative pair ἐνθεν καὶ ἐνθεν = 'on this side and on that side', rendering הַמִּזְרָח / הַמַּגֵּרֶת ; the people flank the ark.

καὶ

and

coordinate conjunction (correlative)

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

ἐνθεν

on that side

adverb of place (correlative)

ἐνθεν: second member of the correlative pair, completing 'on this side and on that side of the ark'.

τῆς

of the

Genitive

article (with κιβωτοῦ)

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

κιβωτοῦ

ark

Genitive

genitive (the ark flanked by the procession)

κιβωτός: 'box / chest / ark'; renders אָרֹן ; the ark of the covenant, the focal point of the procession.

ἀπέναντι

opposite / before

improper preposition / adverb (position relative to the ark)

ἀπέναντι: 'opposite / over against / in front of'; renders פָּנֵי ; here adverbial, 'facing it', describing the people's stance toward the ark.

καὶ

and

coordinate 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 ἤσαν)

ἱερεῖς: 'priest'; renders כֹּהֲנִים ; the priests, with the Levites, bear the ark.

καὶ

and

coordinate conjunction

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

οἱ

the

Nominative

article (with Λευῖται)

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

Λευῖται

Levites

Nominative

subject (coordinate with ἱερεῖς)

Λευίτης: 'Levite'; declinable Greek noun (nom. pl. Λευῖται); renders יִלֵּז; the tribe consecrated to carry the ark and minister at the sanctuary.

ἤραν

carried / lifted

Aor Act Indic 3 Pl · αἶρω

main verb (priests and Levites bear the ark)

→ *constative aorist (the bearing of the ark)*

αἶρω: 'take up / lift / carry'; renders נָשָׂא; the priests and Levites bear the ark, as prescribed for its transport (Deut 31:9).

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'; here τὴν κιβωτόν τῆς διαθήκης κυρίου, 'the ark of the covenant of the LORD', the full covenant title.

τῆς

of the

Genitive

article (with διαθήκης)

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

διαθήκης

covenant

Genitive

genitive of content (the ark of the covenant)

διαθήκη: 'covenant / testament'; renders תְּכָוָה; the same word that dominates the Gibeonite episode (διάθεσθε διαθήκην, vv. 6, 11, 15) — here the ark embodies Israel's covenant with YHWH, soon to be set beside a covenant fraudulently obtained.

κυρίου

of the LORD

Genitive

genitive (the covenant's divine party)

κύριος: the Tetragrammaton; the ark of the covenant of YHWH.

καὶ

and

coordinate conjunction

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

ὁ

the

Nominative

article (with προσήλυτος)

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

προσήλυτος

sojourner / proselyte

Nominative

subject (with αὐτόχθων)

προσήλυτος: 'newcomer / resident alien / proselyte'; the LXX coinage rendering גֵּר ('sojourner'); paired with αὐτόχθων ('native'), it includes the resident foreigner in the covenant assembly — a poignant note given that the Gibeonites will seek to be incorporated by deceit.

καὶ

and

coordinate conjunction

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

ὁ

the

Nominative

article (with αὐτόχθων)

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

αὐτόχθων

native / native-born

Nominative

subject (with προσήλυτος)

αὐτόχθων: 'native / indigenous (born of the land)'; renders Πῆλ; the native Israelite, contrasted with the προσήλυτος; together they express the full breadth of the covenant community.

οἱ

who

Nominative

relative pronoun (subject of ἦσαν)

ὅς: relative pronoun, plural, referring to the whole assembly arrayed by halves on the two mountains.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

verb of the relative clause (positioning of the people)

→ *descriptive imperfect (their standing arrangement)*

εἰμί: 'be'; the imperfect describes the people's standing position — half toward Mount Garizin, half toward Mount Gebal — per Deut 27:12–13.

ἡμῖν

half

Nominative

predicate (adverbial: 'half of them')

ἡμῖν: 'half'; neuter ἡμῖν used adverbially, 'half (of them)'; renders יָצַד; the people are divided between the two mountains for the blessings and curses.

πλησίον

near

improper preposition + genitive (proximity)

πλησίον: 'near / close to'; here governing a genitive (ὄρους), 'near the mountain'; renders דָּגָל / מוֹל.

ὄρους

mountain

Genitive

genitive with πλησίον

ὄρος: 'mountain'; here Mount Garizin, the mountain of blessing (Deut 27:12).

Γαριζιν

Garizin (Gerizim)

indeclinable place-name (with ὄρους)

Γαριζιν: transliteration of גִּרְזִין (Gerizim); indeclinable; the mountain south of Shechem designated for the blessing, opposite Mount Gebal (Ebal) for the curse (Deut 11:29; 27:12–13).

καὶ

and

coordinate conjunction

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

οἱ

who

Nominative

relative pronoun (subject of the second ἦσαν)

ὅς: relative pronoun; introduces the second half of the people, toward Mount Gebal.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

verb of the relative clause

→ *descriptive imperfect*

εἰμί: the second 'were', positioning the other half of the people near Mount Gebal.

ἡμῖν

half

Nominative

predicate (adverbial: 'half of them')

ἡμῖν: the second 'half', balancing the division of the people between the two mountains.

πλησίον

near

improper preposition + genitive (proximity)

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

ὄρους

mountain

Genitive

genitive with πλησίον

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

Γαιβαλ

Gebal (Ebal)

indeclinable place-name (with ὄρους)

Γαιβαλ: Mount Ebal again, the mountain of curse; the two halves of Israel face one another across the valley of Shechem.

καθότι

just as

subordinating conjunction

καθότι: 'just as / according as'; again grounds the ceremony in Moses' command (Deut 27).

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of the καθότι-clause

→ **constative aorist (Moses' prior command)**

ἐντέλλομαι: 'command'; the procession and division conform to Moses' instruction.

Μωσῆς

Moses

Nominative

subject of ἐνετείλατο

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

ὁ

the

Nominative

article (with θεραπῶν)

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

θεράπων

servant

Nominative

nominative in apposition to Μωσῆς

θεράπων: 'servant / minister'; the recurring honorific ὁ θεραπῶν κυρίου, reinforcing that the ceremony rests on YHWH's own authority through Moses.

κυρίου

of the LORD

Genitive

genitive of relationship

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

εὐλογῆσαι

to bless

Aor Act Inf · εὐλογέω

infinitive of purpose (the aim of the ceremony)

→ **purpose aorist infinitive (the blessing of the people)**

εὐλογέω: 'bless / speak well of'; renders בָּרַךְ; the purpose of the gathering — to pronounce the covenant blessing on the people (Deut 27–28); the curses (κατάρας) follow in section [e].

τὸν

the

Accusative

article (with λαόν)

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

λαόν

people

Accusative

direct object of εὐλογῆσαι

λαός: 'people'; renders אָמָּר; the covenant people who receive the blessing.

ἐν

among / at

preposition + dative (in the idiom ἐν πρώτοις)

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

πρώτοις

first (of all)

Dative

substantive adjective (ἐν πρώτοις: 'first of all / at the first')

πρῶτος: 'first'; the idiom ἐν πρώτοις = 'first of all / in the first place'; the blessing of the people is the priority of the ceremony before the reading of the curses.

καὶ

and

coordinate conjunction (opening section [e])

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

μετὰ

after

preposition + accusative (temporal)

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

ταῦτα

these things

Accusative

object of μετὰ (μετὰ ταῦτα: 'after these things')

οὗτος: demonstrative; μετὰ ταῦτα ('after these things') is a standard LXX temporal connector advancing to the climactic reading of the law.

οὕτως

thus / in this manner

adverb of manner (resumptive)

οὕτως: 'thus / so'; renders ἵνα; resumptive, framing the reading of the law as the consummating act of the ceremony.

ἀνέγνω

read aloud

Aor Act Indic 3 Sg · ἀναγινώσκω

main verb of section [e]

→ *constative aorist (the public reading of the law)*

ἀναγινώσκω: 'read / read aloud / recognize'; renders ἀνέγνω; the public recitation of the law before the assembly (Deut 31:11); the LXX uses this verb for authoritative liturgical reading of Scripture.

Ἰησοῦς

Joshua

Nominative

subject of ἀνέγνω

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

πάντα

all

Accusative

attributive adjective (with ῥήματα)

πᾶς: 'all'; πάντα τὰ ῥήματα ('all the words') stresses the completeness of the reading — nothing omitted, anticipating v. [f]'s emphatic 'there was not a word ... which he did not read'.

τὰ

the

Accusative

article (with ῥήματα)

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

ῥήματα

words

Accusative

direct object of ἀνέγνω

ῥῆμα: 'word / thing said'; renders ῥήματα; here the words of the law, both blessings and curses.

τοῦ

of the

Genitive

article (with νόμου)

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

νόμου

law

Genitive

genitive (the words belonging to the law)

νόμος: 'law'; τοῦ νόμου τούτου, 'this law' — the Mosaic Torah being publicly proclaimed.

τούτου

this

Genitive

attributive demonstrative (with νόμου)

οὗτος: demonstrative; 'this law', the specific covenant document inscribed and read at Gebal.

τὰς

the

Accusative

article (with εὐλογίας)

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

εὐλογίας

blessings

Accusative

accusative in apposition to ῥήματα

εὐλογία: 'blessing'; renders בְּרָכָה; the covenant blessings of Deut 28:1–14, recited from Mount Garizin.

καὶ

and

coordinate conjunction

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

τὰς

the

Accusative

article (with κατάρας)

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

κατάρας

curses

Accusative

accusative in apposition to ῥήματα (coordinate with εὐλογίας)

κατάρα: 'curse'; renders כְּלָקָה; the covenant curses of Deut 27:15–26 and 28:15–68, recited from Mount Gebal; cognate with ἐπικατάρατος ('accursed') which Joshua pronounces over the Gibeonites at v. 23.

κατὰ

according to

preposition + accusative (norm/standard)

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

πάντα

all

Accusative

attributive adjective (with τὰ γεγραμμένα)

πᾶς: 'all'; κατὰ πάντα τὰ γεγραμμένα ('according to all that is written') again insists on exhaustive fidelity to the written law.

τὰ

the (things)

Accusative

article (substantivizing γεγραμμένα)

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

γεγραμμένα

written / the things written

Perf Pass Ptcp Acc Pl Neut · γράφω

substantival participle (object of κατά)

→ **resultative perfect participle** (what stands written)

γράφω: the perfect participle τὰ γεγραμμένα ('the things written / that stand written') denotes the abiding written record of the law; the reading conforms exactly to the text.

ἐν

in

preposition + dative (location of the text)

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

τῷ

the

Dative

article (with νόμῳ)

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

νόμῳ

law

Dative

dative of place (in the law)

νόμος: 'law'; ἐν τῷ νόμῳ Μωσῆ closes section [e], grounding the recitation in the Mosaic Torah.

Μωσῆ

of Moses

Genitive

genitive of authorship (with νόμῳ)

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

οὐκ

not

negative particle (opening section [f], with ἦν)

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

ἦν

there was

Impf Act Indic 3 Sg · εἰμί

main verb of section [f] (existential)

→ descriptive imperfect (existential statement of completeness)

εἰμί: 'be / exist'; οὐκ ἦν ῥῆμα ... ὃ οὐκ ἀνέγνω ('there was not a word ... which he did not read') is a litotes (double negative) of emphatic completeness — Joshua omitted nothing of the law.

ῥῆμα

word

Nominative

subject of ἦν

ῥῆμα: 'word / thing'; renders רָצָה; the litotes guarantees the totality of the public reading.

ἀπὸ

from / out of

preposition + genitive (partitive source)

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

πάντων

all

Genitive

substantival adjective (object of ἀπό: 'of all that')

πᾶς: 'all'; ἀπὸ πάντων ὧν ('out of all that') — the comprehensive body of Moses' commands.

ὧν

which

Genitive

relative pronoun (genitive by attraction; object of ἐνετείλατο)

ὅς: relative pronoun, genitive by attraction to its antecedent πάντων; 'all that Moses commanded'.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of the relative clause

→ constative aorist (Moses' total command)

ἐντέλλομαι: 'command'; the full scope of Moses' commands to Joshua, all of which Joshua faithfully read.

Μωσῆς

Moses

Nominative

subject of ἐνετείλατο

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

τῷ

the / to

Dative

article (with Ἰησοῖ)

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

Ἰησοῖ

Joshua

Dative

indirect object of ἐνετείλατο (recipient of the command)

Ἰησοῦς; dative Ἰησοῖ; Joshua as the one to whom Moses' commands were given — the faithful successor who executes them in full.

ὃ

which

Accusative

relative pronoun (object of ἀνέγνω; antecedent ῥῆμα)

ὃς; relative pronoun, neuter, antecedent ῥῆμα; 'which he did not read' — completing the litotes.

οὐκ

not

negative particle (with ἀνέγνω)

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

ἀνέγνω

read aloud

Aor Act Indic 3 Sg · ἀναγινώσκω

verb of the relative clause

→ **constative aorist (the reading, here negated within the litotes)**

ἀναγινώσκω: 'read aloud'; the negated ἀνέγνω completes 'there was not a word ... which Joshua did not read' — total fidelity to the law before the whole assembly.

Ἰησοῦς

Joshua

Nominative

subject of ἀνέγνω

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

εἰς

into

preposition + accusative (idiom: 'into the ears')

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

τὰ

the

Accusative

article (with ὦτα)

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

ὦτα

ears

Accusative

object of εἰς (idiom: 'into the ears of')

οὔς (pl. ὦτα): 'ear'; the idiom ἀναγινώσκω εἰς τὰ ὦτα ('read into the ears of') renders יְנַחֵם מִן הַבַּיִת, a Hebraism for public oral proclamation.

πάσης

whole / all

Genitive

attributive adjective (with ἐκκλησίας)

πᾶς; 'all / whole'; 'the whole assembly' — the reading reaches the entire covenant community.

ἐκκλησίας

assembly / congregation

Genitive

genitive (the assembly whose ears hear)

ἐκκλησία: 'assembly / congregation'; renders בְּרִיחַ; the gathered covenant community; the term later becomes the NT word for 'church', here denoting the whole hearing assembly of Israel.

υἱῶν

sons

Genitive

genitive (defining ἐκκλησίας: 'of the sons of Israel')

υἱός; 'son'; υἱῶν Ἰσραηλ, defining the assembly as that of the Israelites.

Ἰσραηλ

of Israel

genitival relation to υἱῶν (indeclinable)

Ἰσραηλ; function word shaping the local clause or phrase relation in this oracle.

τοῖς

the / to

Dative

article (with ἀνδράσιν)

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

ἀνδράσιν

men

Dative

dative in apposition to ἐκκλησίας (the hearers, enumerated)

ἀνὴρ: 'man'; renders מְשִׁיבִי / שִׂיבִי; the first of the enumerated hearers (men, women, children, sojourners) — the reading is fully inclusive.

καὶ

and

coordinate conjunction

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

ταῖς

the / to

Dative

article (with γυναιξίν)

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

γυναιξίν

women

Dative

dative (coordinate hearer-group)

γυνή: 'woman / wife'; renders מְשִׁיבִי / הַשִּׁיבִי; the women among the hearers of the law (cf. Deut 31:12).

καὶ

and

coordinate conjunction

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

τοῖς

the / to

Dative

article (with παιδίους)

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

παιδίους

little children

Dative

dative (coordinate hearer-group)

παιδίον: 'little child / infant'; renders הַיְלָדִים; the children, too, are present at the reading of the covenant.

καὶ

and

coordinate conjunction

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

τοῖς

the / to

Dative

article (with προσηλύτοις)

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

προσηλύτοις

sojourners / proselytes

Dative

dative (coordinate hearer-group)

προσήλυτος: 'resident alien / proselyte'; renders גֵּר; the resident foreigners who have joined Israel also hear the law — legitimate incorporation by faith and residence, in pointed contrast to the Gibeonites' attempt to join by deception.

τοῖς

the (ones)

Dative

article (substantival, with the participle προσπορευομένοις)

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

προσπορευόμενοι

joining themselves / coming to

Pres Mid Ptcp Dat Pl · προσπορεύομαι

attributive participle (modifying προσηλύτοις)

→ progressive present participle (ongoing attachment to Israel)

προσπορεύομαι: 'come / approach / attach oneself to'; deponent; the present participle describes the sojourners as those continually joining themselves to Israel — the proper, open path of incorporation into the covenant people.

τῷ

to the

Dative

article (with Ἰσραηλ; dative governed by προσπορευόμενοις)

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

Ἰσραηλ

Israel

dative object of προσπορευόμενοις (indeclinable)

Ἰσραηλ: indeclinable; the people to whom the sojourners attach themselves; the verse closes the long transposed pericope by naming Israel, the covenant community now about to be tested by the Gibeonite ruse.

3 καὶ οἱ κατοικοῦντες Γαβων ἤκουσαν πάντα ὅσα ἐποίησεν κύριος τῇ Ιεριχω καὶ τῇ Γαι

And those inhabiting Gibeon heard all that the LORD had done to Jericho and to Ai,

Parallel response to v.1: the Gibeonites also 'hear', but respond by craft rather than war

καὶ οἱ κατοικοῦντες Γαβων ἤκουσαν

The verb ἤκουσαν deliberately echoes v.1: the kings heard and gathered for war; the Gibeonites heard and devised a ruse. The object — what the LORD did to Jericho and Ai — frames their fear as well-founded: they have seen the futility of resistance and so seek survival by deception rather than by battle or by genuine submission.

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

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

κατοικέω: 'dwell / inhabit'; renders **בְּשׂוֹךְ**; οἱ κατοικοῦντες Γαβῶν ('the inhabitants of Gibeon') recurs as a refrain (vv. 3, 27), framing the whole episode around the Gibeonites' status as resident Canaanites.

Γαβων: transliteration of גִּבְעוֹן (Gibeon); indeclinable; a major Hivite city northwest of Jerusalem; its inhabitants, fearing Israel, devise the ruse that drives the chapter.

ἀκούω: 'hear'; the same verb as v.1, deliberately echoed: the kings hear and muster, the Gibeonites hear and scheme — one report, two contrasting responses.

παῖς: 'all'; 'all that the LORD did' — the totality of the reports of Jericho and Ai.

ὅσος: 'as much/many as'; renders / אֲשֶׁר
אֲשֶׁר כָּל; πάντα ὅσα = 'all that', a common
LXX correlative.

ποιέω: 'do / make'; renders $\Pi\psi\epsilon$; the subject is κύριος — it is the LORD's acts at Jericho and Ai, not merely Israel's, that the Gibeonites have heard.

κύριος; the LXX's rendering of the Tetragrammaton יהוה; the Gibeonites recognize that the victories are the work of Israel's God, which both explains their dread and lends a backhanded testimony to YHWH's power.

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

Ἰεριχώ: transliteration of יְרִיחוֹ (Jericho); indeclinable, though here governed by the dative article τῇ; the first city destroyed in the conquest (Josh 6).

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

τῇ

to the / to

Dative

article (with Γαι)

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

Γαι

Ai

Dative

indeclinable place-name (dative object of ἐποίησεν: 'to Ai')

Γαι: transliteration of אֵי (Ai);
indeclinable, governed by the dative article τῇ; the second city taken (Josh 8); the pairing Jericho–Ai sums up the conquest thus far and grounds the Gibeonites' terror.

4 καὶ ἐποίησαν καὶ γε αὐτοὶ μετὰ πανουργίας καὶ ἐλθόντες ἐπεσιτίσαντο καὶ ἡτοιμάσαντο καὶ λαβόντες σάκκους παλαιοὺς ἐπὶ τῶν ὄνων αὐτῶν καὶ ἀσκούς οἴνου παλαιοὺς καὶ κατερρωγότας ἀποδεδεμένους

and they too acted with craftiness; and they went and provisioned themselves and made ready, and took old sacks upon their donkeys, and old wineskins of wine, both burst and bound up,

Main action: the Gibeonites enact their ruse (the disguise is itemized)

καὶ ἐποίησαν ... μετὰ πανουργίας

The key term πανουργία ('craftiness, cunning') labels the whole scheme; in the LXX the word and its cognates can be neutral ('shrewdness') or negative ('guile, knavery'), and here it is clearly the latter.

The verse begins an itemized inventory of the staged props of long travel — old sacks, burst-and-rebound wineskins — designed to support the lie that they have come 'from a far country'.

καὶ

and

narrative conjunction

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

ἐποίησαν

they acted / did

Aor Act Indic 3 Pl · ποιέω

main verb

→ **constative aorist** (the carrying-out of the scheme)

ποιέω: 'do / act'; here 'they acted (with craftiness)'; the same verb that described the LORD's acts in v.3 now describes the Gibeonites' counter-stratagem — a pointed verbal echo.

καί

also / even

adverbial (with γε, intensive)

καί ... γε: 'and indeed / they too'; the combination καί γε (rendering כֵּן) is emphatic, 'they on their part also', setting the Gibeonites' response apart from the kings' open warfare.

γε

indeed

emphatic particle (post-positive, with καί)

γε: enclitic particle of emphasis; reinforces καί, underscoring that the Gibeonites also took decisive (if devious) action.

αὐτοὶ

they (themselves)

Nominative

intensive pronoun (subject, emphatic)

αὐτός; here intensive nominative, 'they themselves / they on their part', distinguishing the Gibeonites' approach from that of the coalition.

μετά

with

preposition + genitive (manner)

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

πανουργίας

craftiness / cunning

Genitive

genitive of manner (μετὰ πανουργίας; 'with craftiness')

πανουργία: 'cunning, craftiness, guile'; from πᾶν + ἔργον ('ready to do anything'); renders הַמַּרְגֵּף; the defining term for the Gibeonite ruse, the same root used of the serpent at Gen 3:1 (πανουργότατος) — morally negative shrewdness, deception in the service of self-preservation.

καὶ

and

coordinate conjunction

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

ἐλθόντες

going / having gone

Aor Act Ptcp Nom Pl Masc · ἔρχομαι

circumstantial participle (attendant to ἐπεσιτίσαντο)

→ **antecedent aorist participle** (a preliminary act)

ἔρχομαι: 'come / go'; the aorist participle ἐλθόντες ('having gone / setting out') sets the scene for their preparations; renders הָלַךְ.

ἐπεσιτίσαντο

they provisioned themselves

Aor Mid Indic 3 Pl · ἐπισιτίζομαι

main verb (preparation of provisions)

→ **constative aorist** (the gathering of supplies)

ἐπισιτίζομαι: 'provision oneself, take food-supplies'; cognate with ἐπισιτισμός ('provision', vv. 5, 11, 14); the middle voice marks self-interest — they equipped themselves for the staged 'journey'.

καὶ

and

coordinate conjunction

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

ἔτοιμάσαντο

they made ready

Aor Mid Indic 3 Pl · ἐτοιμάζω

main verb (coordinate with ἐπεσιτίσαντο)

→ **constative aorist** (the completed preparation)

ἐτοιμάζω: 'prepare / make ready'; renders הִכָּן / הִקְיָה; the middle ἔτοιμάσαντο ('they made themselves ready') continues the catalogue of deliberate preparation for the deception.

καὶ
and

coordinate conjunction

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

λαβόντες

taking / having taken

Aor Act Ptcp Nom Pl Masc · λαμβάνω

circumstantial participle (means of the preparation)

→ antecedent aorist participle (the equipping act)

λαμβάνω: 'take'; the participle introduces the inventory of disguise-props: old sacks, burst wineskins, worn sandals and garments, moldy bread.

σάκκους

sacks

Accusative

direct object of λαβόντες

σάκκος: 'sack / coarse cloth'; a Semitic loanword (σῶ); here travel-sacks/saddlebags; their oldness is part of the staged evidence of a long journey.

παλαιούς

old / worn-out

Accusative

attributive adjective (with σάκκους)

παλαιός: 'old / worn / aged'; the key adjective of the disguise (παλαιούς ×2 here, πεπαλαιωμένα v.5, πεπαλαίωται v.13), manufacturing the appearance of long travel.

ἐπὶ
upon

preposition + genitive (position)

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

τῶν

the

Genitive

article (with ὄνων)

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

ὄνων

donkeys

Genitive

genitive object of ἐπὶ (the pack-animals)

ὄνος: 'donkey / ass'; renders ῥῶμη; the pack-animals bearing the staged baggage of the supposed long expedition.

αὐτῶν

their

Genitive

genitive of possession

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

καὶ
and

coordinate conjunction

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

ἀσκούς

wineskins

Accusative

direct object of λαβόντες (coordinate with σάκκους)

ἀσκός: 'leather bag / wineskin'; renders τῆς; the wineskins, old and split and patched, are exhibited again at v.13 as 'evidence' of distance traveled.

οἴνου

of wine

Genitive

genitive of content (with ἀσκούς)

οἶνος: 'wine'; renders ἰῆ; ἀσκούς οἴνου, 'wineskins of wine'.

παλαιούς

old

Accusative

attributive adjective (with ἀσκούς)

παλαιός: 'old'; again the disguise-adjective, applied to the wineskins.

καὶ
and

coordinate conjunction

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

κατερρωγότης

burst / torn open

Perf Act Ptcp Acc Pl Masc · καταρρήγνυμι

attributive participle (with ἀσκούς)

→ *resultative perfect participle (a settled state of burstness)*

καταρρήγνυμι: 'break down / rend / burst'; the perfect participle κατερρωγότης denotes wineskins that have split open (cf. ἐρρώγασιν, v.13); the prefix κατα- intensifies; part of the staged dilapidation.

ἀποδεδεμένους

bound up / tied together

Perf Mid/Pass Ptcp Acc Pl Masc · ἀποδέω

attributive participle (with ἀσκούς)

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

ἀποδέω: 'bind up / tie off'; the perfect passive participle ἀποδεδεμένους describes the burst wineskins as 'patched / bound up' — repaired for the journey; the pairing 'burst and bound up' is the visual centerpiece of the fraud.

- 5 καὶ τὰ κοῖλα τῶν ὑποδημάτων αὐτῶν καὶ τὰ σανδάλια αὐτῶν παλαιὰ καὶ καταπεπελματωμένα ἐν τοῖς ποσὶν αὐτῶν καὶ τὰ ἱμάτια αὐτῶν πεπαλαιωμένα ἐπάνω αὐτῶν καὶ ὁ ἄρτος αὐτῶν τοῦ ἐπισιτισμοῦ ξηρὸς καὶ εὐρωτιῶν καὶ βεβρωμένος

and the hollows of their sandals and their shoes were old and patched on their feet, and their garments worn out upon them, and the bread of their provision dry and moldy and gnawed.

Continuation of the disguise-inventory (verbless catalogue of stale provisions)

καὶ τὰ κοῖλα τῶν ὑποδημάτων ...

The catalogue continues in a series of verbless nominal clauses (supply 'were'): worn sandals, patched shoes, old garments, and — climactically — bread that is dry, moldy, and gnawed. The moldy bread (εὐρωτιῶν) is the most vivid prop of all and becomes the central piece of false evidence the leaders inspect at v.14, judging κατὰ ὄψιν ('by appearance') rather than inquiring of the LORD.

καὶ

and

narrative conjunction

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

τὰ

the

Nominative

article (with κοῖλα)

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

κοῖλα

hollows / soles

Nominative

subject of the verbless clause (supply 'were')

κοῖλος: 'hollow'; τὰ κοῖλα τῶν ὑποδημάτων, 'the hollows/cavities of the shoes' — the worn-through soles; part of the staged dilapidation of long travel.

τῶν

of the

Genitive

article (with ὑποδημάτων)

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

ὑποδημάτων

sandals / footwear

Genitive

genitive (the footwear whose hollows are worn)

ὑπόδημα: 'sandal / shoe' (lit. 'bound under [the foot]'); renders ἵγυ; the worn footwear evidences the supposed long journey (cf. Deut 29:5, sandals not worn out).

αὐτῶν

their

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

τὰ

the

Nominative

article (with σανδάλια)

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

σανδάλια

sandals

Nominative

subject (coordinate with κοῖλα)

σανδάλιον: 'sandal'; diminutive; a near-synonym of ὑπόδημα, here their sandals are described as old and patched.

αὐτῶν

their

Genitive

genitive of possession

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

παλαιὰ

old

Nominative

predicate adjective (with σανδάλια: 'were old')

παλαιός: 'old / worn'; the recurring disguise-adjective, here predicated of the sandals.

καὶ

and

coordinate conjunction

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

καταπεπελματωμένα

patched / re-soled

Perf Mid/Pass Ptcp Nom Pl Neut ·

καταπελματοόμαι

predicate participle (with σανδάλια)

→ resultative perfect participle (settled state of being patched)

καταπελματοόμαι (πέλμα, 'sole'): 'be patched/re-soled with leather'; a rare technical verb; the perfect participle describes the sandals as mended with patches of sole-leather — vivid evidence of long wear; renders the Hebrew תִּקְצָצָה ('patched').

ἐν

on

preposition + dative (location)

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

τοῖς

the

Dative

article (with ποσίν)

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

ποσίν

feet

Dative

dative of place (on their feet)

πούς: 'foot'; renders לָךְ; the patched sandals 'on their feet' complete the picture of footsore travelers.

αὐτῶν

their

Genitive

genitive of possession

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

καί

and

coordinate conjunction

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

τὰ

the

Nominative

article (with ἱμάτια)

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

ἱμάτια

garments / cloaks

Nominative

subject (coordinate clause)

ἱμάτιον: 'garment / cloak'; renders / הַמָּוֶשׁׁשׁׁ; the worn-out garments, exhibited again at v.13, complete the costume of weary, long-distance envoys.

αὐτῶν

their

Genitive

genitive of possession

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

πεπαλαιωμένα

worn out / aged

Perf Mid/Pass Ptcp Nom Pl Neut · παλαιόω

predicate participle (with ἱμάτια: 'were worn out')

→ resultative perfect participle (settled state of being aged)

παλαιόω: 'make old / wear out'; the perfect passive πεπαλαιωμένα ('worn out') is the verbal cognate of παλαιός; the garments are made to look aged by the journey (cf. πεπαλαίωται, v.13).

ἐπάνω

upon

improper preposition + genitive (position)

ἐπάνω: 'above / upon'; renders עַל; 'upon them', i.e. the garments they were wearing.

αὐτῶν

them

Genitive

genitive object of ἐπάνω

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

καὶ

and

coordinate conjunction

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

ὁ

the

Nominative

article (with ἄρτος)

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

ἄρτος

bread / loaf

Nominative

subject of the final verbless clause

ἄρτος: 'bread / loaf'; renders ὀψῆ; the moldy bread is the climactic prop and the very item the leaders take and inspect at v.14 — staged 'evidence' that determines the fatal failure to consult the LORD.

αὐτῶν

their

Genitive

genitive of possession

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

τοῦ

of the

Genitive

article (with ἐπισιτισμοῦ)

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

ἐπισιτισμοῦ

provision / food-supply

Genitive

genitive of definition (the bread of their provision)

ἐπισιτισμός: 'provision / food for a journey'; cognate with ἐπεσιτίσαντο (v.4); renders ἡ ὁδοῦ; the journey-rations whose staleness 'proves' the long road (cf. vv. 11, 14).

ξηρός

dry

Nominative

predicate adjective (with ἄρτος: 'was dry')

ξηρός: 'dry / withered'; renders שָׁבֵר; the bread's dryness suggests age (cf. ἐξηράνθησαν, v.12).

καὶ

and

coordinate conjunction

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

εὐρωτιῶν

moldy / growing mold

Pres Act Ptcp Nom Sg Masc · εὐρωτιάω

predicate participle (with ἄρτος: 'was moldy')

→ progressive present participle (the bread in process of molding)

εὐρωτιάω (εὐρώς, 'mold'): 'be moldy / grow mold'; a rare and vivid verb; the present participle εὐρωτιῶν pictures bread actively going moldy — the single most memorable detail of the disguise and the false 'evidence' the leaders weigh at v.14.

καὶ

and

coordinate conjunction

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

βεβρωμένος

gnawed / eaten away

Perf Mid/Pass Ptcp Nom Sg Masc · βιβρώσκω

predicate participle (with ἄρτος: 'was gnawed')

→ resultative perfect participle (settled state of being eaten away)

βιβρώσκω: 'eat / gnaw / devour'; the perfect passive βεβρωμένος ('eaten away / crumbled / gnawed', cf. v.12) completes the triad ξηρός-εὐρωτιῶν-βεβρωμένος: dry, moldy, and crumbling — the staged ruin of long-carried bread.

6 καὶ ἦλθοσαν πρὸς Ἰησοῦν εἰς τὴν παρεμβολὴν Ἰσραηλ εἰς Γαλγαλα καὶ εἶπαν πρὸς Ἰησοῦν καὶ Ἰσραηλ ἐκ γῆς μακρόθεν ἦκαμεν καὶ νῦν διάθεσθε ἡμῖν διαθήκην

And they came to Joshua, into the camp of Israel at Galgal, and said to Joshua and Israel, 'We have come from a far land; and now make a covenant with us.'

The embassy presents itself and makes its petition (the opening lie + request)

καὶ ἦλθοσαν πρὸς Ἰησοῦν

The Gibeonites carry the ruse to the camp at Galgal and address Joshua and Israel directly. Their opening words are the foundational lie — ἐκ γῆς μακρόθεν ἦκαμεν ('we have come from a far land') — immediately followed by the petition διάθεσθε ἡμῖν διαθήκην ('make a covenant with us'). The verb διατίθεμαι/διαθήκη ('cut a covenant') is the keyword of the whole transaction (vv. 6, 7, 11, 15, 16).

καὶ
and

narrative conjunction

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

ἦλθοσαν
they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (the embassy arrives)

→ *constative aorist (the arrival at the camp)*

ἔρχομαι: 'come / go'; the form ἦλθοσαν shows the Hellenistic -οσαν aorist ending (cf. συνήλθοσαν, v.2); renders נִיב; the Gibeonites arrive at Gilgal to execute the ruse.

πρὸς
to

preposition + accusative (direction)

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

Ἰησοῦν
Joshua

Accusative

object of πρὸς (the one approached)

Ἰησοῦς: accusative; Joshua, the leader to whom the embassy presents itself.

εἰς
into

preposition + accusative (direction)

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 / encampment

Accusative

object of εἰς (destination)

παρεμβολή: 'camp / armed encampment'; renders הַמַּחֲנֶה; the military camp of Israel, here located at Gilgal, the conquest base (Josh 4:19; 5:10).

Ἰσραηλ
of Israel

genitival relation to παρεμβολήν (indeclinable)

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

εἰς

to / at

preposition + accusative (location/destination)

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

Γαλγαλα

Galgal (Gilgal)

indeclinable place-name (in apposition to παρεμβολήν)

Γαλγαλα: transliteration of גַּלְגַּל (Gilgal); indeclinable; Israel's first encampment west of the Jordan and the conquest headquarters; the site where the deceived covenant is struck.

καὶ

and

coordinate conjunction

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ *constative aorist (the embassy's speech)*

λέγω: 'say'; the form εἶπαν (Hellenistic -αν for -ον) introduces the Gibeonites' opening address — the foundational lie and the petition.

πρὸς

to

preposition + accusative (addressees)

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

Ἰησοῦν

Joshua

Accusative

object of πρὸς (addressee)

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

καὶ

and

coordinate conjunction

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

Ἰσραηλ

Israel

second addressee (indeclinable)

Ἰσραηλ: indeclinable; the embassy addresses both Joshua and the people, since a covenant binds the whole nation.

ἐκ

from

preposition + genitive (source)

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

γῆς

land

Genitive

genitive object of ἐκ (place of origin)

γῆ: 'earth / land / country'; renders γῆ; ἐκ γῆς μακρόθεν ('from a far land') is the foundational lie of the whole episode (cf. v.9, μακρόθεν σφόδρα).

μακρόθεν

far off / from afar

adverb (modifying γῆς: 'a distant land')

μακρόθεν: 'from afar / a long way off'; renders הַרְחֵק מֵאֵרָץ; the adverbial claim of distance is the lie that, if accepted, would place the Gibeonites outside the ban on Canaan's inhabitants (Deut 20:15–18).

ἤκαμεν

we have come

Perf Act Indic 1 Pl · ἵκω

main verb of the speech (the claim)

→ *resultative present-perfect (ἵκω: 'we are here, having come')*

ἵκω: 'have come / be present'; lexically perfective ('I am here'), so the form functions as a present-perfect; the claim ἐκ γῆς μακρόθεν ἤκαμεν asserts present arrival from a distant homeland.

καὶ

and

coordinate conjunction

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

נֹּחַ

now

temporal adverb (transition to the petition)

נֹּחַ: 'now'; renders הַעַתָּה; καὶ νῦν ('and now') is the standard LXX hinge from premise to request, here introducing the covenant-petition.

διάθεσθε

make / cut (a covenant)

Aor Mid Impv 2 Pl · διατίθημι

main verb (imperative: the petition)

→ aorist imperative (urgent request for decisive action)

διατίθημι (mid. διατίθεμαι): 'arrange / dispose / make (a covenant)'; the middle διάθεσθε διαθήκην renders תַּרְךָ תְּכַרְךָ ('cut a covenant'); the cognate construction (verb + noun) is the keyword of the episode (vv. 6, 7, 11, 15).

ἡμῖν

with us / for us

Dative

dative of advantage (the covenant partners)

ἐγὼ (pl. dat. ἡμῖν): 'us'; the dative marks the Gibeonites as the would-be covenant partners — the very thing forbidden with Canaan's inhabitants.

διαθήκην

a covenant

Accusative

cognate accusative (object of διάθεσθε)

διαθήκη: 'covenant'; renders תְּכַרְךָ; the cognate accusative with διάθεσθε ('cut a covenant') names the binding agreement the Gibeonites seek — a treaty of peace that, once sworn, will prove irrevocable (vv. 18–20).

7 καὶ εἶπαν οἱ υἱοὶ Ἰσραὴλ πρὸς τὸν Χωρραῖον ὅρα μὴ ἐν ἐμοὶ κατοικεῖς καὶ πῶς σοι διαθῶμαι διαθήκην

And the sons of Israel said to the Horite, 'See that you do not dwell among us! And how shall I make a covenant with you?'

Israel's suspicion: a near-miss recognition of the danger

καὶ εἶπαν οἱ υἱοὶ Ἰσραὴλ

Israel's reply shows genuine, well-grounded suspicion: they sense the visitors may be local Canaanites ('See that you do not dwell among us!') and rightly recognize the legal problem of covenanting with a neighbouring people (πῶς σοι διαθῶμαι διαθήκην). This is the moment when the right instinct surfaces — and it is precisely here that they fail to press it to the proper remedy, inquiring of the LORD (v.14). The LXX's Χωρραῖον ('Horite') stands where the MT reads 'Hivite'.

καὶ

and

narrative conjunction

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

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ *constative aorist (Israel's reply)*

λέγω: 'say'; the form εἶπαν introduces Israel's wary response.

οἱ

the

Nominative

article (with υἱοί)

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

υἱοὶ

sons

Nominative

subject (οἱ υἱοὶ Ἰσραὴλ)

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ, 'the sons of Israel', here the people speaking collectively (note the singular verbs διαθῶμαι, ἐμοί — Israel speaks as one).

Ἰσραὴλ

of Israel

genitive relation to υἱοί (indeclinable)

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

πρὸς

to

preposition + accusative (addressee)

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

τὸν

the

Accusative

article (with Χωρραῖον)

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

Χωρραῖον

Horite

Accusative

object of πρὸς (collective singular for the Gibeonite envoys)

Χωρραῖος: 'Horite'; the LXX reads 'the Horite' (ἱρή) where the MT has 'the Hivite' (ἱθ) — a common interchange of these gentilics; the singular is collective for the deceptive embassy; declinable Greek gentilic, hence kind 'n'.

ὄρα

see / take care

Pres Act Impv 2 Sg · ὀράω

main verb (imperative of warning)

→ present imperative (alert/cautionary: 'watch out')

ὀράω: 'see / look / take care'; the imperative ὄρα μὴ ('see that ... not / beware lest') is an idiom of caution; renders תִּחַרְךְ; introduces Israel's suspicion that the visitors are in fact local.

μὴ

not / lest

negative particle (with the cautionary ὄρα)

μὴ: the cautionary negative; ὄρα μὴ ... κατοικεῖς, 'see that you are not dwelling (among us)', expressing wary suspicion.

ἐν

among / in

preposition + dative (location)

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

ἐμοὶ

me / among me

Dative

dative object of ἐν (Israel as a corporate 'me')

ἐγὼ (dat. ἐμοί): 'me'; Israel speaks corporately in the first-person singular, 'among me' = 'in our midst'; the suspicion is that the envoys are near neighbours, not distant foreigners.

κατοικεῖς

you dwell

Pres Act Indic 2 Sg · κατοικέω

verb of the cautionary clause

→ progressive present (settled dwelling, here suspected)

κατοικέω: 'dwell / inhabit'; the same verb as v.3 (οἱ κατοικοῦντες Γαβαὼν); Israel suspects exactly what is true — that the envoys dwell locally, which would void any covenant under Deut 7:1–2; 20:16–17.

καὶ

and

coordinate conjunction (introducing the rhetorical question)

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

πῶς

how

interrogative adverb

πῶς: 'how?'; introduces a rhetorical question expecting the answer 'we cannot' — if the visitors are local, a covenant is legally impossible.

σοι

with you / for you

Dative

dative of advantage (the covenant partner)

σύ (dat. σοι): 'you'; the prospective covenant partner; the singular matches the corporate 'me' of Israel and the collective Χορραῖον.

διαθῶμαι

should I make (a covenant)

Aor Mid Subj 1 Sg · διατίθηναι

deliberative subjunctive (in the rhetorical question)

→ deliberative aorist subjunctive ('how am I to make ...?')

διατίθηναι (mid.): 'make (a covenant)'; the deliberative subjunctive διαθῶμαι ('how should I cut a covenant?') voices Israel's legal scruple; renders בְּרִיתִי לִךְ בְּרִיתִי; the same cognate construction as v.6.

διαθήκην

a covenant

Accusative

cognate accusative (object of διαθῶμαι)

διαθήκη: 'covenant'; the cognate accusative completes the keyword construction; Israel's question implicitly invokes the Mosaic prohibition on covenants with the Canaanite nations.

8 καὶ εἶπαν πρὸς Ἰησοῦν οἰκέται σου ἔσμεν καὶ εἶπεν πρὸς αὐτοὺς Ἰησοῦς πόθεν ἐστὲ καὶ πόθεν παραγεγόνατε

And they said to Joshua, 'We are your servants.' And Joshua said to them, 'Where are you from, and from where have you come?'

Evasive submission and Joshua's probing counter-question καὶ εἶπαν πρὸς Ἰησοῦν

The Gibeonites sidestep Israel's suspicion with a posture of submission, οἰκέται σου ἔσμεν ('we are your servants') — already foreshadowing the servile status (woodcutters and water-carriers) that will become their permanent lot (vv. 21, 27). Joshua, not yet deceived, presses the decisive question of origin (πόθεν ... πόθεν), the very point on which the whole legality of a covenant turns.

καὶ
and

narrative conjunction

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

εἶπαν
they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ *constative aorist*

λέγω: 'say'; introduces the Gibeonites' evasive reply.

πρὸς
to

preposition + accusative (addressee)

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

Ἰησοῦν
Joshua

Accusative

object of πρὸς

Ἰησοῦς: accusative; the envoys now address Joshua directly.

οἰκέται

servants / household-slaves

Nominative

predicate nominative (with ἔσμεν)

οἰκέτης: 'household servant / domestic slave'; renders **טַנְי**; the self-designation οἰκέται σου ('your servants') is a posture of submission that ironically anticipates their actual servile sentence (vv. 21, 27); cf. οἱ παῖδές σου, v.9.

σού

your

Genitive

genitive of possession (with οἰκέται)

σύ (gen. σου): 'your'; the genitive subordinates them to Joshua — a feigned (and prophetic) servility.

ἐσμεν

we are

Pres Act Indic 1 Pl · εἰμί

copula (linking οἰκέται to the subject)

→ *stative present (a claimed present condition)*

εἰμί: 'be'; the copula in 'we are your servants', a declaration of submission designed to disarm Israel's suspicion.

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 reply)

→ *constative aorist*

λέγω: 'say'; Joshua, singular, now questions the envoys directly.

πρὸς

to

preposition + accusative (addressees)

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

αὐτούς

them

Accusative

object of πρὸς

αὐτός: 'them'; the Gibeonite envoys.

Ἰησοῦς

Joshua

Nominative

subject of εἶπεν

Ἰησοῦς: nominative; Joshua presses for their origin.

πόθεν

from where / whence

interrogative adverb (of source)

πόθεν: 'whence? / from where?'; renders יָנֹכְךָ; the decisive question of origin — for the legality of a covenant hinges entirely on whether they are from Canaan or from afar.

ἐστέ

are you

Pres Act Indic 2 Pl · εἰμί

copula (in the question 'where are you from?')

→ *stative present*

εἰμί: 'be'; πόθεν ἐστέ, 'where are you from?' — the question of their homeland.

καὶ

and

coordinate conjunction

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

πόθεν

from where

interrogative adverb (repeated for emphasis)

πόθεν: the repetition ('where are you from, and from where have you come?') presses the point insistently — Joshua wants their origin verified.

παραγεγόνατε

have you come / arrived

Perf Act Indic 2 Pl · παραγίνομαι

main verb of the second question

→ *resultative perfect (present result of having arrived)*

παραγίνομαι: 'come / arrive / be present'; the perfect παραγεγόνατε ('you have arrived') asks about the journey just completed; renders נִיבָּ; cf. the cognate question and the answer's geographic claims in vv. 9–10.

9 καὶ εἶπαν ἐκ γῆς μακρόθεν σφόδρα ἤκασιν οἱ παῖδες σου ἐν ὀνόματι κυρίου τοῦ θεοῦ σου ἀκηκόαμεν
γὰρ τὸ ὄνομα αὐτοῦ καὶ ὅσα ἐποίησεν ἐν Αἰγύπτῳ

And they said, 'From a very far land your servants have come, in the name of the LORD your God; for we have heard his name and all that he did in Egypt,

The elaborated lie, now invoking the fame of YHWH καὶ εἶπαν ... ἤκασιν οἱ παῖδες σου

The envoys intensify the lie (μακρόθεν σφόδρα, 'a very far land') and dress it in piety: they have come ἐν ὀνόματι κυρίου τοῦ θεοῦ σου ('in the name of the LORD your God'). Their stated motive — having heard the LORD's name and his deeds in Egypt — is true in content (cf. Rahab, Josh 2:9–11) but deployed deceitfully; they unwittingly testify to YHWH's renown even as they sin against Israel by guile.

καὶ
and

narrative conjunction

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

εἶπαν
they said

Aor Act Indic 3 Pl · λέγω

main verb (speech-introduction)

→ *constative aorist*

λέγω: 'say'; introduces the envoys' elaborated reply to Joshua's question of origin.

ἐκ
from

preposition + genitive (source)

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

γῆς
land

Genitive

genitive object of ἐκ

γῆ: 'land'; ἐκ γῆς μακρόθεν σφόδρα, 'from a very far land', heightens the lie of v.6 with σφόδρα.

μακρόθεν
far off

adverb (modifying γῆς)

μακρόθεν: 'from afar'; the lie's keyword.

σφόδρα
very / exceedingly

adverb of degree (intensifying μακρόθεν)

σφόδρα: 'exceedingly'; renders Τῆς; the intensifier overplays the claim of distance — a tell-tale exaggeration in the lie.

ἤκασιν
have come

Perf Act Indic 3 Pl · ἤκω

main verb of the claim

→ *resultative present-perfect ('they are here, having come')*

ἤκω: 'have come / be present'; the third-person ἤκασιν ('your servants have come') restates the arrival-claim of v.6 in self-effacing third person.

οἱ
the

Nominative

article (with παῖδες)

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

παῖδες

servants / slaves

Nominative

subject of ἤκασιν

παῖς: 'child / servant / slave'; οἱ παῖδες σου ('your servants'), a deferential self-designation parallel to οἰκέται (v.8); renders עֲבָדֶיךָ.

σου

your

Genitive

genitive of possession (with παῖδες)

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

ἐν

in

preposition + dative (cause/opportunity: 'because of the name')

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

ὀνόματι

name

Dative

dative object of ἐν (the renown that drew them)

ὄνομα: 'name'; ἐν ὀνόματι κυρίου here means 'on account of / drawn by the name (renown) of the LORD'; renders יהוה יְשַׁם; the envoys claim YHWH's reputation as their motive.

κυρίου

of the LORD

Genitive

genitive (whose name)

κύριος: the Tetragrammaton; the Gibeonites name Israel's God — true testimony embedded in a deceitful speech.

τοῦ

the

Genitive

article (with θεοῦ)

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

θεός: 'God'; κυρίου τοῦ θεοῦ σου, 'the LORD your God' — they pointedly call him 'your God', acknowledging Israel's special covenant relation.

σου

your

Genitive

genitive of relationship (with θεοῦ)

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

ἀκηκόαμεν

we have heard

Perf Act Indic 1 Pl · ἀκούω

main verb (the grounds: γάρ-clause)

→ **resultative perfect** (a standing report they now act on)

ἀκούω: 'hear'; the perfect ἀκηκόαμεν ('we have heard, and the report stands') grounds their coming; the same verb as vv. 1, 3 — hearing of YHWH's deeds produces, in the Gibeonites, this guileful approach.

γάρ

for

causal conjunction (post-positive)

γάρ: 'for'; introduces the reason for their coming — the report of YHWH's name and acts.

τὸ

the

Accusative

article (with ὄνομα)

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

ὄνομα

name / report

Accusative

direct object of ἀκηκόαμεν

ὄνομα: 'name / fame / report'; here the renown of YHWH; cf. Rahab's near-identical confession (Josh 2:10), making the Gibeonites' words echo a genuine convert's even as they deceive.

αὐτοῦ

his

Genitive

genitive of possession (with ὄνομα)

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

καὶ

and

coordinate conjunction

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

ὅσα

all that

Accusative

relative pronoun (object of ἀκηκόαμεν: 'and all that he did')

ὅσος: 'as much as / all that'; introduces the recital of YHWH's deeds — Egypt (v.9), then Sihon and Og (v.10).

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of the relative clause

→ constative aorist (YHWH's completed deeds)

ποιέω: 'do'; subject is the LORD; 'all that he did in Egypt' — the exodus deeds, the foundation of YHWH's renown among the nations.

ἐν

in

preposition + dative (location)

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

Αἰγύπτῳ

Egypt

Dative

dative of place (with ἐν)

Αἴγυπτος: 'Egypt'; renders מִצְרָיִם; the plagues and the exodus are the deeds whose fame reached even Gibeon.

10 καὶ ὅσα ἐποίησεν τοῖς βασιλεῦσιν τῶν Αμορραίων οἳ ἦσαν πέραν τοῦ Ιορδάνου τῷ Σηων βασιλεῖ Εσεβων καὶ τῷ Ωγ βασιλεῖ τῆς Βασαν ὃς κατῴκει ἐν Ασταρωθ καὶ ἐν Εδραῖν

and all that he did to the kings of the Amorites who were beyond the Jordan, to Sihon king of Heshbon and to Og king of Bashan, who dwelt in Astaroth and in Edrain.

Continuation of the recital: the Transjordanian victories

καὶ ὅσα ἐποίησεν τοῖς βασιλεῦσιν

The recital extends from Egypt to the Transjordanian conquests of Sihon of Heshbon and Og of Bashan (Num 21:21–35; Deut 2–3). Notably the envoys cite only events east of the Jordan and in Egypt — deeds 'far off' — while carefully omitting Jericho and Ai (the very victories that actually prompted them, v.3), since those recent, local defeats would betray that they live nearby. The selective recital is itself a strand of the πανουργία.

καὶ

and

coordinate conjunction

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

ὅσα

all that

Accusative

relative pronoun (object of ἐποίησεν)

ὅσος: 'all that'; continues the recital of YHWH's deeds from v.9.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of the relative clause

→ *constative aorist*

ποιέω: 'do'; the LORD's acts against the two Amorite kings east of the Jordan.

τοῖς

to the

Dative

article (with βασιλεῦσιν)

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

βασιλεῦσιν

kings

Dative

dative object of ἐποίησεν (those to whom he did it)

βασιλεύς: 'king'; the two Amorite kings of Transjordan, Sihon and Og.

τῶν

of the

Genitive

article (with Αμορραίων)

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

Αμορραίων

Amorites

Genitive

genitive (the kings' people)

Αμορραῖος: 'Amorite'; Sihon and Og are classed as Amorite kings (cf. Deut 3:8).

οἱ

who

Nominative

relative pronoun (subject of ἦσαν)

ὅς: relative pronoun, referring to the kings.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

verb of the relative clause (location)

→ *descriptive imperfect*

εἰμί: 'be'; locates Sihon and Og 'beyond the Jordan' — east of the river, the far side from the envoys' supposed homeland.

πέραν

beyond

improper preposition + genitive (location)

πέραν: 'beyond / across'; here πέραν τοῦ Ιορδάνου = 'beyond the Jordan', the Transjordan, where Sihon and Og reigned.

τοῦ

of the

Genitive

article (with Ιορδάνου)

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

Ιορδάνου

Jordan

Genitive

genitive with πέραν

Ιορδάνης: the Jordan; the boundary distinguishing the Transjordanian conquests from the land west of the river.

τῷ

to / the

Dative

article (with Σηων)

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

Σηων

Sihon

indeclinable name (in apposition to βασιλεῦσιν, governed by τῷ)

Σηων: transliteration of שִׁיחֵן (Sihon); indeclinable; the Amorite king of Heshbon defeated at Num 21:21–31.

βασιλεῖ

king

Dative

dative in apposition to Σηων

βασιλεύς: 'king'; βασιλεῖ Εσεβων, 'king of Heshbon'.

Εσεβων

Heshbon

indeclinable place-name (genital: 'of Heshbon')

Εσεβων: transliteration of חֶשְׁבֹן (Heshbon); indeclinable; Sihon's royal city in Transjordan.

καὶ

and

coordinate conjunction

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

τῷ

to / the

Dative

article (with Ωγ)

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

Ωγ

Og

indeclinable name (governed by τῷ)

Ωγ: transliteration of אֹג (Og); indeclinable; the giant king of Bashan defeated at Num 21:33–35; Deut 3:1–11.

βασιλεῖ

king

Dative

dative in apposition to Ωγ

βασιλεύς: 'king'; βασιλεῖ τῆς Βασαν, 'king of Bashan'.

τῆς

of the

Genitive

article (with Βασαν)

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

Βασαν

Bashan

Genitive

indeclinable place-name (governed by τῆς: 'of Bashan')

Βασαν: transliteration of בַּשָּׁן (Bashan); indeclinable, here with the genitive article τῆς; the fertile region east of the Sea of Galilee, Og's realm.

ὃς

who

Nominative

relative pronoun (subject of κατῴκει)

ὃς: relative pronoun, referring to Og.

κατῴκει

dwelt

Impf Act Indic 3 Sg · κατοικέω

verb of the relative clause

→ *descriptive imperfect (Og's settled rule)*

κατοικέω: 'dwell'; the same verb as v.3, 7; the imperfect describes Og's habitual residence in his royal cities.

ἐν

in

preposition + dative (location)

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

Ασταρωθ

Astaroth

indeclinable place-name (with ἐν)

Ασταρωθ: transliteration of אֲשְׁתָּרוֹת (Ashtaroth); indeclinable; a chief city of Og's kingdom of Bashan (Deut 1:4).

καὶ

and

coordinate conjunction

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

ἐν

in

preposition + dative (location)

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

Εδραῖν

Edrain (Edrei)

indeclinable place-name (with ἐν)

Εδραῖν: transliteration of אֶדְרַי (Edrei); indeclinable; the second royal city of Bashan, site of Og's defeat (Num 21:33; Deut 3:1).

11 καὶ ἀκούσαντες εἶπαν πρὸς ἡμᾶς οἱ πρεσβύτεροι ἡμῶν καὶ πάντες οἱ κατοικοῦντες τὴν γῆν ἡμῶν λέγοντες λάβετε ἑαυτοῖς ἐπισιτισμὸν εἰς τὴν ὁδὸν καὶ πορεύθητε εἰς συνάντησιν αὐτῶν καὶ ἐρεῖτε πρὸς αὐτοὺς οἰκέται σοὺ ἔσμεν καὶ νῦν διάθεσθε ἡμῖν διαθήκην

And our elders and all the inhabitants of our land, hearing, said to us, saying, 'Take for yourselves provision for the journey, and go to meet them, and you shall say to them: We are your servants, and now make a covenant with us.'

The fabricated commissioning: a back-story for the embassy

καὶ ἀκούσαντες εἶπαν ... οἱ πρεσβύτεροι ἡμῶν

The envoys invent an authorizing back-story: their elders and 'all the inhabitants of our land' supposedly heard (ἀκούσαντες) and dispatched them with provisions and a script. The quoted instructions even rehearse the exact words already used (οἰκέται σοὺ ἔσμεν, διάθεσθε ἡμῖν διαθήκην, vv. 6, 8), lending the lie a layered, self-corroborating texture — the hallmark of πανουργία.

καὶ
and

narrative conjunction

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

ἀκούσαντες

hearing / having heard

Aor Act Ptcp Nom Pl Masc · ἀκούω

circumstantial participle (antecedent to εἶπαν)

→ antecedent aorist participle (a prior hearing)

ἀκούω: 'hear'; the participle attributes to the (fictional) homeland elders the same 'hearing' motif that runs through the chapter (vv. 1, 3, 9).

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω

main verb (the elders' alleged speech)

→ constative aorist

λέγω: 'say'; introduces the fabricated commissioning-speech of the elders.

πρὸς
to

preposition + accusative (addressees)

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

ἡμᾶς

us

Accusative

object of πρόσ (the envoys themselves)

ἐγώ (pl. acc. ἡμᾶς): 'us'; the envoys cast themselves as commissioned agents of their homeland.

οἱ

the

Nominative

article (with πρεσβύτεροι)

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

πρεσβύτεροι

elders

Nominative

subject of εἶπαν

πρεσβύτερος: 'elder'; the (fictitious) elders of their homeland, invoked to lend authority to the embassy.

ἡμῶν

our

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

πάντες

all

Nominative

substantival adjective (coordinate subject)

παῖς: 'all'; 'all the inhabitants of our land', broadening the supposed mandate to the whole populace.

οἱ

the (ones)

Nominative

article (substantival, with κατοικοῦντες)

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

κατοικοῦντες

inhabiting / inhabitants

Pres Act Ptcp Nom Pl Masc · κατοικέω

substantival participle (coordinate subject)

→ progressive present participle

κατοικέω: 'dwell / inhabit'; ironically the very verb that names their true (local) status (vv. 3, 7) is here used of a fictitious distant homeland.

τὴν

the

Accusative

article (with γῆν)

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

γῆν

land

Accusative

direct object of κατοικοῦντες

γῆ: 'land'; 'our land', the supposed far country.

ἡμῶν

our

Genitive

genitive of possession

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

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

participle of speech (introducing direct discourse)

→ progressive present participle (Hebraizing λέγων = רַמְלָה)

λέγω: the participle λέγοντες is the LXX's standard calque of the Hebrew infinitive רַמְלָה, introducing the quoted command.

λάβετε

take

Aor Act Impv 2 Pl · λαμβάνω

main verb of the quoted command (imperative)

→ aorist imperative (a decisive instruction)

λαμβάνω: 'take'; the quoted instruction to take provisions for the road — the staged rationale for the stale food now exhibited (vv. 12–13).

ἐαυτοῖς

for yourselves

Dative

reflexive pronoun (dative of advantage)

ἐαυτοῦ: reflexive 'yourselves'; 'take for yourselves provision', the elders' (fictional) charge.

ἐπισιτισμόν

provision

Accusative

direct object of λάβετε

ἐπισιτισμός: 'provision / journey-rations'; the same word as v.5; the provisions the envoys 'took' are the staged stale food.

εἰς

for

preposition + accusative (purpose/destination)

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

τὴν

the

Accusative

article (with ὁδόν)

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

ὁδόν

road / journey

Accusative

object of εἰς (the journey provisioned for)

ὁδός: 'road / way / journey'; renders ἡγῶν; εἰς τὴν ὁδόν, 'for the journey' — the long road the provisions supposedly attest (cf. v.13, ἀπὸ τῆς πολλῆς ὁδοῦ).

καὶ

and

coordinate conjunction

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

πορεύθητε

go

Aor Pass Impv 2 Pl · πορεύομαι

main verb of the quoted command (imperative)

→ aorist imperative (a decisive instruction)

πορεύομαι: 'go / proceed'; deponent (aor. pass. form with active sense); the charge to set out to meet Israel.

εἰς

to / for

preposition + accusative (purpose)

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

συνάντησιν

a meeting / to meet

Accusative

object of εἰς (idiom: 'to meet them')

συνάντησις: 'a meeting / encounter'; the idiom εἰς συνάντησιν (+ gen.) = 'to meet', renders συναντήσιν; a fixed LXX expression for going out to meet someone.

αὐτῶν

them / with them

Genitive

genitive (those to be met, i.e. Israel)

αὐτόν: 'them'; the genitive object of συνάντησιν — Israel, whom they were 'sent' to meet.

καὶ

and

coordinate conjunction

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

ἐρεῖτε

you shall say

Fut Act Indic 2 Pl · λέγω (εἶρω)

main verb (future with imperatival force)

→ *imperatival future (a commanded script)*

λέγω/εἶρω (fut. ἐρῶ): 'say'; the future ἐρεῖτε ('you shall say') functions as a command, scripting the very words the envoys then use; renders **אֶתְּנַחֵם**.

πρὸς

to

preposition + accusative (addressees)

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

αὐτούς

them

Accusative

object of πρὸς (Israel)

αὐτός: 'them'; Israel, the addressees of the scripted speech.

οἰκέται

servants

Nominative

predicate nominative (with ἐσμεν)

οἰκέτης: 'servant'; the scripted line οἰκέται σοῦ ἐσμεν exactly reproduces v.8 — the lie rehearses its own earlier wording.

σοῦ

your

Genitive

genitive of possession (with οἰκέται)

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

ἐσμεν

we are

Pres Act Indic 1 Pl · εἰμί

copula

→ *stative present*

εἰμί: 'be'; 'we are your servants', the scripted submission.

καὶ

and

coordinate conjunction

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

νῦν

now

temporal adverb (transition to the petition)

νῦν: 'now'; καὶ νῦν again hinges to the covenant-request, echoing v.6.

διάθεσθε

make (a covenant)

Aor Mid Impv 2 Pl · διατίθημι

main verb (imperative: the scripted petition)

→ *aorist imperative*

διατίθημι (mid.): 'make (a covenant)'; the scripted petition reproduces v.6 verbatim, completing the layered self-corroboration of the lie.

ἡμῖν

with us

Dative

dative of advantage

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

διαθήκην

a covenant

Accusative

cognate accusative (object of διάθεσθε)

διαθήκη: 'covenant'; the keyword again; the entire scripted speech is engineered to elicit a binding treaty.

12 οὗτοι οἱ ἄρτοι θερμούς ἐφωδιάσθημεν αὐτούς ἐν τῇ ἡμέρᾳ ἣ ἐξήλθομεν παραγενέσθαι πρὸς ὑμᾶς νῦν δὲ ἐξηράνθησαν καὶ γεγόνασιν βεβρωμένοι

These loaves — hot we provisioned ourselves with them on the day we set out to come to you; but now they are dried up and have become crumbling.

Exhibit A of the staged 'evidence': the bread οὗτοι οἱ ἄρτοι

The envoys now produce physical 'evidence', pointing (οὗτοι, 'these') to the bread: taken hot/fresh on the day of departure, now dried and crumbling — proof, they claim, of a long journey. The deictic οὗτοι ... νῦν δέ ('these ... but now') stages a then-versus-now contrast that the leaders will accept at face value (v.14), the trap of judging by appearance.

οὗτοι

these

Nominative

demonstrative (subject, deictic)

οὗτος: 'this / these'; the deictic οὗτοι ('these [loaves]') points to the displayed bread as physical proof — the rhetoric of staged evidence.

οἱ

the

Nominative

article (with ἄρτοι)

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

ἄρτοι

loaves

Nominative

subject (resumed by αὐτούς)

ἄρτος: 'bread / loaf'; the staged provisions of v.5, now exhibited as 'evidence'.

θερμούς

hot / fresh

Accusative

predicate adjective (proleptic: 'while hot')

θερμός: 'hot / warm'; renders $\theta\epsilon\rho\mu\acute{o}\varsigma$; 'hot' = freshly baked; the contrast with the present dryness is the rhetorical fulcrum of the claim.

ἐφωδιάσθημεν

we provisioned ourselves with

Aor Pass Indic 1 Pl · ἐφωδιάζω

main verb (taking the bread as travel-supply)

→ constative aorist (the original provisioning)

ἐφωδιάζω: 'supply with provisions for a journey' (ἐφόδιον, 'travel-supply'); the passive/middle ἐφωδιάσθημεν ('we provided ourselves') governs αὐτούς; renders $\text{וְהִקְדִּיחַ בֶּחֶם$; depicts loading fresh bread for the road.

αὐτούς

them

Accusative

direct object (resumptive, = the loaves)

αὐτός: 'them'; resumes οἱ ἄρτοι as the object provisioned — a Hebraizing resumptive construction.

ἐν

on

preposition + dative (temporal)

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

τῇ

the

Dative

article (with ἡμέρᾳ)

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

ἡμέρα

day

Dative

dative of time (on the day)

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἣ ('on the day when'), the alleged day of departure.

ἣ

on which / when

Dative

relative pronoun (dative of time, antecedent ἡμέρα)

ὅς: relative pronoun, dative ἣ ('on which day'), introducing the relative clause of departure.

ἐξήλθομεν

we went out / set out

Aor Act Indic 1 Pl · ἐξέρχομαι

verb of the relative clause

→ constative aorist (the alleged departure)

ἐξέρχομαι: 'go out / depart'; renders ΝΥ; the (fictional) day they left the far country.

παραγενέσθαι

to come / arrive

Aor Mid Inf · παραγίνομαι

infinitive of purpose (the goal of setting out)

→ purpose aorist infinitive

παραγίνομαι: 'come / arrive'; the purpose infinitive 'to come to you', echoing παραγεγόνατε (v.8); states the journey's aim.

πρὸς

to

preposition + accusative (direction)

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

ὕμᾱς

you

Accusative

object of πρὸς (Israel)

σύ (pl. acc. ὕμᾱς): 'you'; Israel, the destination of the supposed journey.

νῦν

now

temporal adverb (contrastive 'but now')

νῦν: 'now'; νῦν δέ ('but now') marks the then/now contrast central to the bread-evidence.

δὲ

but

adversative particle (post-positive)

δέ: adversative 'but'; contrasts the present condition of the bread with its fresh origin.

ἐξηράνθησαν

they have dried up

Aor Pass Indic 3 Pl · ξηραίνω

main verb (present state of the bread)

→ constative aorist (resultant dryness)

ξηραίνω: 'dry up / wither'; passive ἐξηράνθησαν; cognate with ξηρός (v.5); the bread's dryness 'proves' age and distance.

καὶ

and

coordinate conjunction

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

γεγόνασιν

they have become

Perf Act Indic 3 Pl · γίνομαι

main verb (resultant state, periphrastic with βεβρωμένοι)

→ resultative perfect (an accomplished, abiding state)

γίνομαι: 'become'; the perfect γεγόνασιν with the participle βεβρωμένοι forms a periphrastic perfect, 'have become crumbled', stressing the bread's settled ruin.

βεβρωμένοι

crumbling / gnawed

Perf Mid/Pass Ptcp Nom Pl Masc · βιβρώσκω

predicate participle (with γεγόνασιν: periphrastic perfect)

→ resultative perfect participle

βιβρώσκω: 'eat / gnaw'; βεβρωμένοι ('crumbled / eaten away', as in v.5) completes the bread's staged decay.

13 καὶ οὗτοι οἱ ἄσκοι τοῦ οἴνου οὓς ἐπλήσαμεν καινούς καὶ οὗτοι ἐρρώγασιν καὶ τὰ ἱμάτια ἡμῶν καὶ τὰ ὑποδήματα ἡμῶν πεπαλαίωται ἀπὸ τῆς πολλῆς ὁδοῦ σφόδρα

And these wineskins of wine which we filled new — and these are burst; and our garments and our sandals are worn out from the exceedingly long journey.

Exhibits B and C: the wineskins and the worn clothing

καὶ οὗτοι οἱ ἄσκοι τοῦ οἴνου

The envoys complete their staged exhibits: wineskins filled when new, now burst (ἐρρώγασιν), and worn-out garments and sandals — all attributed to ἀπὸ τῆς πολλῆς ὁδοῦ σφόδρα ('from the exceedingly long road'). The doubled deictic οὗτοι ... οὗτοι ('these ... these') drives the visual demonstration home. It is this sensory 'proof' that supplants the proper recourse — inquiry of the LORD (v.14).

καὶ

and

narrative conjunction

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

οὗτοι

these

Nominative

demonstrative (deictic, with ἄσκοι)

οὗτος: 'these'; the deictic again points to displayed objects — the wineskins.

οἱ

the

Nominative

article (with ἄσκοι)

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

ἄσκοι

wineskins

Nominative

subject

ἄσκος: 'wineskin'; the burst wineskins of v.4, now exhibited as evidence of long travel.

τοῦ

of the

Genitive

article (with οἴνου)

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

οἴνου

of wine

Genitive

genitive of content (with ἄσκοι)

οἶνος: 'wine'; the wineskins' contents.

οὓς

which

Accusative

relative pronoun (object of ἐπλήσαμεν)

ὅς: relative pronoun, antecedent ἄσκοι.

ἐπλήσαμεν

we filled

Aor Act Indic 1 Pl · πίμπλημι (πλήθω)

verb of the relative clause

→ *constative aorist (the original filling)*

πίμπλημι: 'fill'; renders πλη; 'which we filled (when) new', contrasting original soundness with present burstness.

καινούς

new

Accusative

predicate adjective (proleptic: 'while new')

καινός: 'new / fresh'; renders ὡς; the antithesis of παλαιός; new wineskins filled then, burst now — the then/now contrast again.

καὶ

and

coordinate conjunction

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

οὗτοι

these

Nominative

demonstrative (resumptive subject of ἐρρώγασιν)

οὗτος: 'these'; the resumptive deictic, 'and these (very ones) are burst'.

ἐρρώγασιν

are burst / have split

Perf Act Indic 3 Pl · ῥήγνυμι

main verb (present state of the wineskins)

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

ῥήγνυμι: 'break / burst / tear'; the perfect ἐρρώγασιν ('have burst') matches κατερρωγότας (v.4); the split wineskins are exhibited as travel-damage.

καὶ

and

coordinate conjunction

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

τὰ

the

Nominative

article (with ἱμάτια)

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

ἱμάτια

garments

Nominative

subject (with ὑποδήματα)

ἱμάτιον: 'garment / cloak'; the worn clothing of v.5, exhibited as further proof.

ἡμῶν

our

Genitive

genitive of possession

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

καὶ

and

coordinate conjunction

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

τὰ

the

Nominative

article (with ὑποδήματα)

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

ὑποδήματα

sandals

Nominative

subject (coordinate with ἱμάτια)

ὑπόδημα: 'sandal'; the worn footwear of v.5.

ἡμῶν

our

Genitive

genitive of possession

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

πεπαλαίωται

are worn out

Perf Mid/Pass Indic 3 Sg · παλαιόω

main verb (singular with neuter plural subject)

→ *resultative perfect (settled state of wornness)*

παλαιόω: 'make/grow old, wear out'; the perfect πεπαλαίωται (singular verb with neuter plural subjects, regular Greek) matches πεπαλαιωμένα (v.5); the clothing's wear 'proves' the long road.

ἀπὸ

from / because of

preposition + genitive (cause/source)

ἀπὸ: here causal/sourcing, 'from (the effect of) the long road'.

τῆς

the

Genitive

article (with ὁδοῦ)

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

πολλῆς

long / much

Genitive

attributive adjective (with ὁδοῦ)

πολύς: 'much / great / long'; ἡ πολλὴ ὁδός, 'the long road'; renders הַרְבֵּה הַדֶּרֶךְ; the alleged great distance.

ὁδοῦ

journey / road

Genitive

genitive object of ἀπὸ

ὁδός: 'road / journey'; the cause assigned to all the wear and tear — the supposed long trek from a far country.

σφόδρα

exceedingly

adverb of degree (intensifying πολλῆς ὁδοῦ)

σφόδρα: 'exceedingly'; the same overstatement as v.9 (μακρόθεν σφόδρα), again emphasizing the (false) extremity of the distance.

14 καὶ ἔλαβον οἱ ἄρχοντες τοῦ ἐπισιτισμοῦ αὐτῶν καὶ κύριον οὐκ ἐπηρώτησαν

And the leaders took of their provision, and they did not inquire of the LORD.

The pivotal failure: acceptance of the evidence without consulting the LORD

καὶ ἔλαβον οἱ ἄρχοντες ... καὶ κύριον οὐκ ἐπηρώτησαν

This terse verse is the theological hinge of the chapter. The leaders 'took of their provision' — inspecting (and perhaps tasting) the staged stale food, accepting the sensory 'evidence' as decisive — and then the damning clause: καὶ κύριον οὐκ ἐπηρώτησαν, 'and they did not inquire of the LORD'. The verb ἐπερωτάω is the technical term for seeking a divine oracle (cf. the Urim, Num 27:21); its omission, set in stark καί-parataxis, indicts judgment κατὰ ὄψιν over recourse to God.

καὶ

and

narrative conjunction

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

ἔλαβον

took

Aor Act Indic 3 Pl · λαμβάνω

main verb (the leaders inspect/accept the provisions)

→ constative aorist (the act of taking)

λαμβάνω: 'take'; 'the leaders took of their provision' — they examined (and partook of) the staged food, treating it as evidence; renders תִּקְחַ; the act expresses tacit acceptance of the visitors' story.

οἱ

the

Nominative

article (with ἄρχοντες)

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

ἄρχοντες

leaders / rulers

Nominative

subject

ἄρχων: 'ruler / leader / chief'; renders שָׂרֵף / נִשְׁפָּ; the tribal leaders of Israel, who here act and swear (v.15) on behalf of the congregation — and who bear the blame for not inquiring of the LORD.

τοῦ

of the

Genitive

article (with ἐπισιτισμοῦ)

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

ἐπισιτισμοῦ

provision

Genitive

partitive genitive (object of ἔλαβον: 'some of their provision')

ἐπισιτισμός: 'provision'; the same word as vv. 5, 11; the partitive genitive ('took of their provision') suggests inspecting/tasting the stale food — the very 'evidence' that substituted for an oracle.

αὐτῶν

their

Genitive

genitive of possession

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

καὶ

and (yet)

coordinating conjunction (here with adversative force)

καί: the simple paratactic καί here carries adversative weight ('and yet'); the bare juxtaposition — they took the evidence, and they did not ask the LORD — is rhetorically devastating in its understatement.

κύριον

the LORD

Accusative

direct object of ἐπηρώτησαν (fronted for emphasis)

κύριος: the LXX's rendering of the Tetragrammaton יהוה; the fronted accusative κύριον ('the LORD') throws emphasis on the One who was not consulted — the heart of the indictment; this is the LORD whose deeds the Gibeonites themselves had just recited (vv. 9–10).

οὐκ

not

negative particle (with ἐπηρώτησαν)

οὐ: the negative that carries the chapter's lesson — the failure to seek divine guidance.

ἐπηρώτησαν

they inquired (of)

Aor Act Indic 3 Pl · ἐπερωτάω

main verb (negated: the omitted oracle-seeking)

→ constative aorist (the inquiry that was not made)

ἐπερωτάω: 'ask / inquire / consult'; the technical LXX term for seeking a divine oracle (cf. 1 Sam 28:6; Num 27:21, the Urim before the LORD); renders לָחַץ; κύριον οὐκ ἐπηρώτησαν ('they did not inquire of the LORD') is the chapter's central warning: trusting appearances and human reasoning while neglecting to consult God leads even Joshua's leaders into a binding, irreversible error.

15 καὶ ἐποίησεν Ἰησοῦς πρὸς αὐτοὺς εἰρήνην καὶ διέθετο πρὸς αὐτοὺς διαθήκην τοῦ διασῶσαι αὐτούς καὶ ὥμοσαν αὐτοῖς οἱ ἄρχοντες τῆς συναγωγῆς

And Joshua made peace with them and made a covenant with them, to preserve them alive; and the leaders of the congregation swore to them.

The covenant ratified and sworn — the irrevocable act

καὶ ἐποίησεν Ἰησοῦς ... εἰρήνην

The consequence of v.14 follows at once: Joshua makes εἰρήνη ('peace') and διαθήκη ('a covenant') to preserve the Gibeonites alive (τοῦ διασῶσαι), and the leaders ratify it with an oath (ὥμοσαν). The oath is the decisive, irreversible element: once sworn in the name of the LORD (made explicit in v.18), it cannot be annulled even when the fraud is exposed — the binding force of a sworn covenant overrides the deception that procured it.

καὶ
and

narrative conjunction

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

ἐποίησεν
made

Aor Act Indic 3 Sg · ποιέω

main verb (Joshua makes peace)

→ *constative aorist*

ποιέω: 'make / do'; ἐποίησεν ... εἰρήνην, 'made peace'; renders עָשָׂה שָׁלוֹם; the establishing of a peace-treaty with the Gibeonites.

Ἰησοῦς
Joshua

Nominative

subject

Ἰησοῦς: nominative; Joshua personally ratifies the peace, so that the whole nation is bound.

πρὸς
with

preposition + accusative (the parties)

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

αὐτοὺς
them

Accusative

object of πρὸς

αὐτός: 'them!'; the Gibeonite envoys, now treaty-partners.

εἰρήνην
peace

Accusative

direct object of ἐποίησεν

εἰρήνη: 'peace'; renders שָׁלוֹם; a treaty of peace, the very thing forbidden with the Canaanite nations (Deut 20:16–17) but here granted under false pretenses.

καὶ
and

coordinate conjunction

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

διέθετο
made (a covenant)

Aor Mid Indic 3 Sg · διατίθημι

main verb (Joshua cuts the covenant)

→ *constative aorist*

διατίθημι (mid.): 'make (a covenant)'; διέθετο ... διαθήκην, 'cut a covenant'; the keyword construction (vv. 6, 7, 11) now realized as an accomplished fact.

πρὸς
with

preposition + accusative (the parties)

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

αὐτοὺς
them

Accusative

object of πρὸς

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

διαθήκην
a covenant

Accusative

cognate accusative (object of διέθετο)

διαθήκη: 'covenant'; the binding treaty, now established; cf. v.16, μετὰ τὸ διαθέσθαι ... διαθήκην.

τοῦ
the / to

Genitive

article (with the articular infinitive διασῶσαι)

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

διασῶσαι

to preserve alive / save

Aor Act Inf · διασῶζω

articular infinitive of purpose/content (τοῦ + inf.)

→ purpose aorist infinitive (the covenant's aim: their preservation)

διασῶζω: 'save through / preserve / keep alive'; the prefix δια- = 'bring safely through'; τοῦ διασῶσαι αὐτούς ('to keep them alive') states the covenant's content — their lives are guaranteed; this is what makes the later non-destruction (v.26) obligatory.

αὐτούς

them

Accusative

object of διασῶσαι

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

καὶ

and

coordinate conjunction

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

ῥμoσaν

swore

Aor Act Indic 3 Pl · ῥμνυμι

main verb (the leaders swear the oath)

→ constative aorist (the swearing of the oath)

ῥμνυμι: 'swear (an oath)'; renders נבט; the oath (ῥμoσaν, cf. vv. 18, 19, 20) is the irrevocable element — sworn by the LORD (v.18), it binds Israel absolutely (cf. the famine of 2 Sam 21 when Saul violated it).

αὐτοῖς

to them

Dative

dative (those to whom the oath was sworn)

αὐτοῖς: 'to them'; the Gibeonites, beneficiaries of the sworn oath.

οἱ

the

Nominative

article (with ἄρχοντες)

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

ἄρχοντες

leaders

Nominative

subject of ῥμoσaν

ἄρχων: 'ruler / leader'; the same leaders who failed to inquire (v.14) now swear the binding oath — their authority commits the whole congregation.

τῆς

of the

Genitive

article (with συναγωγῆς)

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

συναγωγῆς

congregation / assembly

Genitive

genitive (the leaders' constituency)

συναγωγή: 'gathering / congregation'; renders הַעַד; the whole assembly of Israel, on whose behalf the leaders swear — which is why the congregation later murmurs (v.18) at being bound by an oath it did not itself take.

16 καὶ ἐγένετο μετὰ τρεῖς ἡμέρας μετὰ τὸ διαθέσθαι πρὸς αὐτοὺς διαθήκην ἤκουσαν ὅτι ἐγγύθεν αὐτῶν εἰσιν καὶ ὅτι ἐν αὐτοῖς κατοικοῦσιν

And it came to pass, after three days, after making the covenant with them, that they heard they were near them and that they dwelt among them.

The discovery: the deception exposed three days later καὶ ἐγένετο μετὰ τρεῖς ἡμέρας

The narrative formula καὶ ἐγένετο ('and it came to pass') opens the discovery scene. The bitter timing — μετὰ τρεῖς ἡμέρας, only three days after the covenant — underscores how needless the deception was and how the oath now binds before the truth is known. The two ὅτι-clauses state the exposed facts that overturn the entire premise of v.6: the Gibeonites are near (ἐγγύθεν) and dwell among (ἐν αὐτοῖς κατοικοῦσιν) Israel.

καὶ
and

narrative conjunction

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

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (narrative formula)

→ *constative aorist (scene-setting formula)*

γίνομαι: 'become / happen'; καὶ ἐγένετο ('and it came to pass') is the standard LXX narrative formula rendering יָהָיָה, here opening the discovery.

μετὰ
after

preposition + accusative (temporal)

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

τρεῖς
three

Accusative

attributive numeral (with ἡμέρας)

τρεῖς: 'three'; the three days that elapse before discovery heighten the irony — the truth surfaces almost immediately, yet too late to undo the oath.

ἡμέρας

days

Accusative

accusative of extent of time (with μετά)

ἡμέρα: 'day'; μετά τρεῖς ἡμέρας, 'after three days'.

μετὰ

after

preposition + accusative (temporal, with articular infinitive)

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

τὸ

the

Accusative

article (with the infinitive διαθέσθαι)

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

διαθέσθαι

making (a covenant)

Aor Mid Inf · διατίθηναι

articular infinitive (μετὰ τό + inf.: 'after making')

→ antecedent aorist infinitive (a completed prior act)

διατίθηναι (mid.): 'make (a covenant)'; the articular infinitive μετὰ τὸ διαθέσθαι ('after the making of the covenant') is a standard LXX temporal construction; the keyword recurs, marking the covenant as the now-irreversible reference point.

πρὸς

with

preposition + accusative (the parties)

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

αὐτοὺς

them

Accusative

object of πρὸς

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

διαθήκην

a covenant

Accusative

cognate accusative (object of διαθέσθαι)

διαθήκη: 'covenant'; the just-concluded treaty.

ἤκουσαν

they heard

Aor Act Indic 3 Pl · ἀκούω

main verb (the discovery)

→ constative aorist (receiving the report)

ἀκούω: 'hear'; the same verb as vv. 1, 3, 9 — now Israel 'hears' the truth that exposes the fraud; the motif comes full circle.

ὅτι

that

conjunction (introducing content clause)

ὅτι: 'that'; introduces the reported fact.

ἐγγύθεν

near / nearby

adverb of place (predicate: 'are nearby')

ἐγγύθεν: 'from near / close at hand'; the direct antithesis of μακρόθεν (vv. 6, 9); the exposed truth reverses the founding lie — they are near, not far.

αὐτῶν

to them

Genitive

genitive (with ἐγγύθεν: 'near them')

αὐτός: 'them' (Israel); ἐγγύθεν αὐτῶν, 'near them'.

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

copula (in the ὅτι-clause)

→ stative present

εἰμί: 'be'; 'that they are near' — the present tense states the abiding, now-evident fact.

καὶ

and

coordinate conjunction

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

ὅτι

that

conjunction (introducing second content clause)

ὅτι: 'that'; introduces the second exposed fact.

ἐν

among

preposition + dative (location)

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

αὐτοῖς

them / among them

Dative

dative object of ἐν (in Israel's midst)

αὐτός: 'them' (Israel); ἐν αὐτοῖς, 'among them' — exactly what Israel had feared in v.7 (μὴ ἐν ἐμοὶ κατοικεῖς).

κατοικοῦσιν

they dwell

Pres Act Indic 3 Pl · κατοικέω

verb of the second ὅτι-clause

→ progressive present (settled dwelling)

κατοικέω: 'dwell'; the very verb of Israel's earlier suspicion (v.7) and of the Gibeonites' identity (v.3); the truth is now confirmed — they are neighbours dwelling within the land.

17 καὶ ἀπῆραν οἱ υἱοὶ Ἰσραὴλ καὶ ἦλθον εἰς τὰς πόλεις αὐτῶν αἱ δὲ πόλεις αὐτῶν Γαβρων καὶ Κεφίρα καὶ Βηρωθ καὶ πόλις Ἰαριν

And the sons of Israel set out and came to their cities; now their cities were Gibeon and Kephira and Beroth and the city of Iarin.

Verification on the ground: the Gibeonite cities named καὶ ἀπῆραν οἱ υἱοὶ Ἰσραὴλ

Israel acts on the report: they break camp and reach the Gibeonites' cities, which the narrator names — Gibeon, Kephira, Beroth, and the city of Iarin (Kiriath-jearim) — the four-town Gibeonite tetrapolis. The naming confirms beyond doubt that these are local Canaanite towns, not a distant nation, sealing the exposure of the fraud and setting up the leaders' justification in v.18.

καὶ
and

narrative conjunction

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

ἄπῃραν

set out / broke camp

Aor Act Indic 3 Pl · ἀπαίρω

main verb (Israel departs)

→ *constative aorist (breaking camp)*

ἀπαίρω: 'lift off / depart / break camp'; renders נִדַּח ; a march-term — Israel sets out from Gilgal toward the Gibeonite towns to verify the report.

οἱ
the

Nominative

article (with υἱοί)

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

υἱοὶ
sons

Nominative

subject (οἱ υἱοὶ Ἰσραηλ)

υἱός: 'son'; οἱ υἱοὶ Ἰσραηλ, the people on the march.

Ἰσραηλ
of Israel

genitival relation to υἱοί (indeclinable)

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

καὶ
and

coordinate conjunction

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

ἦλθον
came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (arrival at the cities)

→ *constative aorist*

ἔρχομαι: 'come'; Israel reaches the Gibeonite cities — physical confirmation of their nearness.

εἰς
to

preposition + accusative (destination)

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

τάς
the

Accusative

article (with πόλεις)

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

πόλεις
cities

Accusative

object of εἰς

πόλις: 'city'; the Gibeonite towns, reached and named.

αὐτῶν
their

Genitive

genitive of possession

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

αἱ
the

Nominative

article (with πόλεις, in the naming clause)

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

δὲ
now

explanatory particle (post-positive, introducing the gloss)

δὲ: here explanatory ('now'), introducing the narrator's identification of the cities.

πόλεις
cities

Nominative

subject of the verbless naming clause

πόλις: 'city'; 'their cities were ...' introduces the list.

αὐτῶν
their

Genitive

genitive of possession

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

Γαβων
Gibeon

indeclinable place-name (predicate of the naming clause)

Γαβων: Gibeon, the chief city, head of the tetrapolis (cf. v.3).

καὶ
and

coordinate conjunction

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

Κεφίρα
Kephira

indeclinable place-name (coordinate)

Κεφίρα: transliteration of כִּפְרָא (Chephirah); indeclinable; one of the four Gibeonite towns (cf. Josh 18:26; Ezra 2:25).

καὶ
and

coordinate conjunction

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

Βηρωθ
Beroth

indeclinable place-name (coordinate)

Βηρωθ: transliteration of בְּאֵרוֹת (Beeroth); indeclinable; another Gibeonite town (cf. Josh 18:25; 2 Sam 4:2).

καὶ
and

coordinate conjunction

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

πόλις
city

Nominative

subject (in apposition: 'the city of Iarin')

πόλις: 'city'; πόλις Ιαριν renders תִּרְיָא (Kiriath-Jearim, 'city of forests'), so the LXX retains 'city' (תִּרְיָא = πόλις) plus the transliterated 'Iarin' (יֶאֱרִין).

Ιαριν

Iarin (Jearim)

indeclinable place-name (with πόλις)

Ιαριν: transliteration of יֶאֱרִין (Jearim); indeclinable; πόλις Ιαριν = Kiriath-Jearim, the fourth Gibeonite town, later a resting-place of the ark (1 Sam 7:1).

18 καὶ οὐκ ἔμαχέσαντο αὐτοῖς οἱ υἱοὶ Ἰσραὴλ ὅτι ὥμοσαν αὐτοῖς πάντες οἱ ἄρχοντες κύριον τὸν θεὸν Ἰσραὴλ καὶ διεγόγγυσαν πᾶσα ἡ συναγωγή ἐπὶ τοῖς ἄρχουσιν

And the sons of Israel did not fight them, because all the leaders had sworn to them by the LORD the God of Israel; and all the congregation murmured against the leaders.

The oath honoured; the congregation's murmuring

καὶ οὐκ ἔμαχέσαντο ... ὅτι ὥμοσαν

Two consequences flow from the sworn oath. First, Israel does not attack (οὐκ ἔμαχέσαντο) — the oath sworn κύριον τὸν θεὸν Ἰσραὴλ ('by the LORD the God of Israel') is binding precisely because it invokes the divine name; to break it would profane YHWH. Second, the people, who did not swear it, murmur (διεγόγγυσαν) against the leaders — the same verb used of Israel's wilderness grumbling (Exod 16; Num 14), here directed at the leaders' failure (v.14).

καὶ
and

narrative conjunction

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

οὐκ
not

negative particle (with ἐμαχέσαντο)

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

ἐμαχέσαντο
they fought

Aor Mid Indic 3 Pl · μάχομαι

main verb (negated: Israel does not attack)

→ constative aorist (the battle that did not happen)

μάχομαι: 'fight / do battle'; deponent; renders הִצִּחַ / מִנְּלֵךְ; the oath restrains Israel from the warfare it would otherwise wage on Canaan's inhabitants — the covenant's protective force in action.

αὐτοῖς
them / against them

Dative

dative (object of μάχομαι: 'fight against them')

αὐτός: 'them'; μάχομαι takes the dative of the one fought; the Gibeonites are spared.

οἱ
the

Nominative

article (with υἱοί)

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

υἱοί
sons

Nominative

subject (οἱ υἱοὶ Ἰσραηλ)

υἱός: 'son'; the people, restrained by the leaders' oath.

Ἰσραηλ
of Israel

genitival relation to υἱοί (indeclinable)

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

ὅτι
because

because

causal conjunction

ὅτι: 'because'; gives the ground for Israel's restraint — the sworn oath.

ὥμοσαν
had sworn

Aor Act Indic 3 Pl · ὀμννμι

verb of the causal clause

→ constative aorist (the binding oath previously sworn)

ὀμννμι: 'swear'; the oath of v.15, now specified as sworn 'by the LORD the God of Israel' — its invocation of the divine name is what makes it inviolable.

αὐτοῖς
to them

Dative

dative (those to whom the oath was sworn)

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

πάντες
all

Nominative

attributive adjective (with ἄρχοντες)

παῖς: 'all'; 'all the leaders' — the oath is universal among the leadership, hence fully binding on the nation.

οἱ
the

Nominative

article (with ἄρχοντες)

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

ἄρχοντες

leaders

Nominative

subject of ὤμοσαν

ἄρχων: 'ruler / leader'; the leaders whose oath binds — and against whom the congregation now murmurs.

κύριον

the LORD / by the LORD

Accusative

accusative of the one sworn by (δμνυμι + acc.: 'swear by')

κύριος: the Tetragrammaton; δμνυμι κύριον = 'swear by the LORD' (the accusative names the one invoked); renders יהוה בְּשֵׁם; because the oath invokes YHWH himself, breaking it would dishonour the divine name — the theological root of its irrevocability.

τὸν

the

Accusative

article (with θεόν)

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

θεὸν

God

Accusative

accusative in apposition to κύριον

θεός: 'God'; κύριον τὸν θεὸν Ἰσραηλ, 'the LORD the God of Israel' — the full covenant name invoked in the oath.

Ἰσραηλ

of Israel

genitival relation to θεόν (indeclinable)

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

καὶ

and

coordinate conjunction

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

διεγόγγυσαν

murmured / grumbled

Aor Act Indic 3 Pl · διεγογγύζω

main verb (the congregation's complaint)

→ constative aorist (the outbreak of grumbling)

διεγογγύζω: 'murmur / grumble throughout'; the intensive δια- compound of the onomatopoeic γογγύζω; renders נִיפָל (Niphal); the verb of Israel's wilderness murmuring (Exod 16:2; Num 14:2), here aimed at the leaders for binding the people by an ill-considered oath.

πᾶσα

all / whole

Nominative

attributive adjective (with συναγωγή)

πᾶς: 'all / whole'; 'the whole congregation' murmurs — the discontent is universal.

ἡ

the

Nominative

article (with συναγωγή)

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

συναγωγή

congregation

Nominative

subject of διεγόγγυσαν

συναγωγή: 'congregation / assembly'; renders קָהָל; the whole assembly, bound by an oath it did not itself swear, voices its grievance against the leaders.

ἐπὶ

against

preposition + dative (object of complaint)

ἐπί + dative: 'against / over'; διεγογγύζω ἐπὶ τινι = 'murmur against someone'.

τοῖς

the

Dative

article (with ἄρχουσιν)

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

ἄρχουσιν

leaders

Dative

dative object of ἐπί (those murmured against)

ἄρχων: 'ruler / leader'; the leaders bear the congregation's reproach for the covenant — the consequence of their failure to inquire of the LORD (v.14).

19 καὶ εἶπαν οἱ ἄρχοντες πάση τῇ συναγωγῇ ἡμεῖς ὠμόσαμεν αὐτοῖς κύριον τὸν θεὸν Ἰσραὴλ καὶ νῦν οὐ δύνησόμεθα ἄψασθαι αὐτῶν

And the leaders said to all the congregation, 'We have sworn to them by the LORD the God of Israel, and now we shall not be able to touch them.'

The leaders' defense: the oath cannot be broken καὶ εἶπαν οἱ ἄρχοντες πάση τῇ συναγωγῇ

The leaders answer the murmuring with the decisive theological principle: ἡμεῖς ὠμόσαμεν ... κύριον ('we have sworn by the LORD'), therefore οὐ δύνησόμεθα ἄψασθαι αὐτῶν ('we shall not be able to touch them'). The 'cannot' is moral, not physical: an oath in YHWH's name binds absolutely, and to violate it would bring divine wrath (v.20). The leaders thus accept their error's consequence rather than compound it with perjury.

καὶ

and

narrative conjunction

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

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (the leaders respond)

→ *constative aorist*

λέγω: 'say'; the leaders address the murmuring assembly.

οἱ

the

Nominative

article (with ἄρχοντες)

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

ἄρχοντες

leaders

Nominative

subject

ἄρχων: 'ruler / leader'; the leaders now defend (and stand by) their oath.

πάση

all

Dative

attributive adjective (with συναγωγή)

παῖς: 'all / whole'; they address the whole congregation that murmured (v.18).

τῇ

the

Dative

article (with συναγωγή)

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

συναγωγή

congregation

Dative

indirect object (addressee)

συναγωγή: 'congregation'; the assembly addressed.

ἡμεῖς

we

Nominative

emphatic subject pronoun

ἐγώ (pl. nom. ἡμεῖς): 'we'; the emphatic pronoun underscores that the leaders themselves bear responsibility for the oath — 'it was we who swore'.

ὡμόσαμεν

we have sworn

Aor Act Indic 1 Pl · ὤμνυμι

main verb (the oath acknowledged)

→ *constative aorist (the completed, binding oath)*

ὤμνυμι: 'swear'; the leaders own the oath; sworn by the LORD, it cannot be revoked.

αὐτοῖς

to them

Dative

dative (those to whom they swore)

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

κύριον

by the LORD

Accusative

accusative of the one sworn by (ὤμνυμι + acc.)

κύριος: the Tetragrammaton; ὡμόσαμεν κύριον, 'we swore by the LORD'; the divine name invoked is precisely what renders the oath binding and its breach perilous.

τὸν

the

Accusative

article (with θεόν)

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

θεόν

God

Accusative

accusative in apposition to κύριον

θεός: 'God'; the full title 'the LORD the God of Israel', as in v.18.

Ισραηλ

of Israel

genitival relation to θεόν (indeclinable)

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

καὶ

and

coordinate conjunction

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

νῦν

now

temporal adverb (drawing the consequence)

νῦν: 'now'; καὶ νῦν here draws the binding inference from the oath.

οὐ

not

negative particle (with δυνησόμεθα)

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

δυνησόμεθα

we shall be able

Fut Mid Indic 1 Pl · δύναιμι

main verb (negated; moral inability)

→ predictive future (a settled moral impossibility)

δύναιμι: 'be able'; deponent; οὐ δυνησόμεθα ('we shall not be able') expresses moral, not physical, incapacity — the oath makes harming them impermissible; renders לֹא יָכִיחַ.

ἄψασθαι

to touch

Aor Mid Inf · ἄπτω

complementary infinitive (with δυνησόμεθα)

→ aorist infinitive (the forbidden harming)

ἄπτω (mid. ἄπτομαι): 'touch / lay hold of (to harm)'; takes the genitive (αὐτῶν); 'to touch them' = to harm or kill them; the oath forbids any hostile contact.

αὐτῶν

them

Genitive

genitive object of ἄψασθαι

αὐτός: 'them'; ἄπτομαι governs the genitive — the Gibeonites, whom the oath protects.

20 τοῦτο ποιήσομεν ζωγρῆσαι αὐτούς καὶ περιποιησόμεθα αὐτούς καὶ οὐκ ἔσται καθ' ἡμῶν ὀργὴ διὰ τὸν ὄρκον ὃν ὠμόσαμεν αὐτοῖς

This we will do: take them alive and preserve them; so there shall be no wrath against us because of the oath which we swore to them.

The leaders' resolution: spare them to avert divine wrath

τοῦτο ποιήσομεν

The leaders propose the resolution: ζωγρῆσαι ('take alive') and περιποιήσασθαι ('preserve') the Gibeonites, explicitly to avert ὀργή ('wrath') διὰ τὸν ὄρκον ('on account of the oath'). The reasoning is theologically precise: oath-breaking would provoke YHWH's anger — exactly the wrath that 2 Sam 21 records falling on Israel when Saul later violated this very covenant. Sparing them is thus an act of fear of the LORD, salvaging obedience from error.

τοῦτο

this

Accusative

demonstrative (proleptic object of ποιήσομεν)

οὗτος; 'this'; the proleptic τοῦτο ('this we will do') points forward to the infinitives that specify the plan.

ποιήσομεν

we will do

Fut Act Indic 1 Pl · ποιέω

main verb (the resolution announced)

→ predictive/volitive future (a decided course of action)

ποιέω: 'do'; τοῦτο ποιήσομεν ('this we will do'), introducing the leaders' policy toward the Gibeonites.

ζωγρῆσαι

to take alive / spare

Aor Act Inf · ζωγρέω

epexegetic infinitive (specifying τοῦτο)

→ aorist infinitive (the decisive sparing)

ζωγρέω: 'take alive, capture alive, spare' (ζωός + ἀγρέω, 'catch alive'); renders ἡΐη (Piel, 'let live'); the opposite of the ban (ἀνάθεμα); the leaders choose to keep the Gibeonites alive rather than destroy them.

αὐτούς

them

Accusative

object of ζωγρῆσαι

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

καὶ

and

coordinate conjunction

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

περιποιησόμεθα

we will preserve

Fut Mid Indic 1 Pl · περιποιέω

main verb (coordinate resolution)

→ predictive/volitive future

περιποιέω (mid.): 'preserve / keep safe / save alive'; the middle περιποιήσομαι ('we will keep them alive') reinforces ζωγρῆσαι; renders the sense of preserving them as a protected, surviving group.

αὐτούς

them

Accusative

object of περιποιησόμεθα

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

καὶ

and (so)

coordinate conjunction (consecutive force)

καὶ: here with consecutive force, 'and so / with the result that' — sparing them averts the wrath.

οὐκ

not

negative particle (with ἔσται)

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

ἔσται

there will be

Fut Mid Indic 3 Sg · εἰμί

main verb (the averted result)

→ predictive future (the consequence of keeping the oath)

εἰμί (fut. ἔσομαι): 'be'; οὐκ ἔσται ... ὀργή ('there will be no wrath'), the desired result of honouring the oath.

καθ

against

preposition + genitive (hostile direction, elided κατά)

κατά + genitive: 'against'; καθ ἡμῶν, 'against us' — the wrath that oath-breaking would invite.

ἡμῶν

us

Genitive

genitive object of κατά

ἐγώ (pl. gen. ἡμῶν): 'us'; Israel, who would suffer the wrath.

ὀργή

wrath / anger

Nominative

subject of ἔσται

ὀργή: 'wrath / anger'; renders **הַמַּחַד / הַצָּד**; the divine wrath that breaking a sworn oath would bring — realized historically in the famine of 2 Sam 21:1 after Saul violated this covenant; the leaders act precisely to forestall it.

διὰ

because of

preposition + accusative (cause)

διὰ + accusative: 'because of / on account of'; the oath is the cause both of the obligation and of the threatened wrath if broken.

τὸν

the

Accusative

article (with ὅρκον)

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

ὅρκον

oath

Accusative

object of διὰ

ὅρκος: 'oath / sworn promise'; renders **הַנִּשְׁבָּע**; the noun cognate to ὅμνυμι (**ὠμόσαμεν**); the binding sworn promise whose violation would incur wrath.

ὃν

which

Accusative

relative pronoun (object of ὠμόσαμεν)

ὃς: relative pronoun, antecedent ὅρκον.

ὠμόσαμεν

we swore

Aor Act Indic 1 Pl · ὅμνυμι

verb of the relative clause

→ **constative aorist (the sworn oath)**

ὅμνυμι: 'swear'; ὅρκον ὃν ὠμόσαμεν, 'the oath which we swore' — a cognate construction (noun + verb) underscoring the solemn, binding act.

αὐτοῖς

to them

Dative

dative (the beneficiaries of the oath)

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

21 ζήσονται καὶ ἔσονται ξυλοκόποι καὶ ὑδροφόροι πάσῃ τῇ συναγωγῇ καθάπερ εἶπαν αὐτοῖς οἱ ἄρχοντες

Let them live and be woodcutters and water-carriers for all the congregation, just as the leaders said to them.

The verdict announced: life, but in servitude ζήσονται καὶ ἔσονται ξυλοκόποι

The leaders' sentence resolves the dilemma: the Gibeonites ζήσονται ('shall live', honouring the oath) but ἔσονται ξυλοκόποι καὶ ὑδροφόροι ('shall be woodcutters and water-carriers') for the whole congregation. The paired terms ξυλοκόπος/ὑδροφόρος — menial perpetual labor — fulfill their own self-description as 'servants' (vv. 8, 11) and prepare the explicit sentence of v.27 (now also for the altar of God). Life is granted; subordination is imposed.

ζήσονται

they shall live

Fut Mid Indic 3 Pl · ζάω

main verb (the grant of life)

→ predictive/permissive future ('they shall/let them live')

ζάω: 'live / be alive'; ζήσονται ('they shall live') is the positive verdict honouring the oath — their lives are spared, the fulfilment of τοῦ διασῶσαι αὐτούς (v.15).

καὶ

and

coordinate conjunction

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

ἔσονται

they shall be

Fut Mid Indic 3 Pl · εἰμί

main verb (the imposed status)

→ predictive future (the assigned condition)

εἰμί (fut. ἔσομαι): 'be'; ἔσονται ('they shall be') assigns the Gibeonites their permanent servile role.

ξυλοκόποι

woodcutters / hewers of wood

Nominative

predicate nominative (with ἔσονται)

ξυλοκόπος: 'wood-cutter' (ξύλον, 'wood' + κόπτω, 'cut'); renders **מִצַּיְתָּ בִּזְרֵי**; the menial laborer who gathers and chops wood; the pairing ξυλοκόποι καὶ ὑδροφόροι (Deut 29:11) becomes the Gibeonites' defining, perpetual status (vv. 21, 23, 27).

καὶ

and

coordinate conjunction

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

ὑδροφόροι

water-carriers / drawers of water

Nominative

predicate nominative (coordinate with ξυλοκόποι)

ὑδροφόρος: 'water-carrier' (ὕδωρ, 'water' + φέρω, 'bear'); renders **מִצַּיְתָּ בִּזְרֵי**; the drawer/carrier of water; with ξυλοκόπος it denotes the lowest sanctuary-service labor (cf. Deut 29:11).

πάσῃ

all / for all

Dative

attributive adjective (with συναγωγή)

πᾶς: 'all / whole'; their labor serves the whole congregation — a corporate, not private, servitude.

τῇ

the

Dative

article (with συναγωγή)

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

συναγωγή

congregation

Dative

dative of advantage (those served by the labor)

συναγωγή: 'congregation'; the whole assembly is served — and so the murmuring congregation (v.18) gains a tangible benefit from sparing them.

καθάπερ

just as

comparative conjunction

καθάπερ: 'exactly as / just as'; a strengthened form of καθώς; introduces the conformity of the outcome to the leaders' word.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

verb of the comparative clause

→ constative aorist

λέγω: 'say'; the outcome accords with what the leaders had declared — their word governs the Gibeonites' fate.

αὐτοῖς

to them

Dative

dative (those addressed)

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

οἱ

the

Nominative

article (with ἄρχοντες)

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

ἄρχοντες

leaders

Nominative

subject of εἶπαν

ἄρχων: 'ruler / leader'; the leaders, whose pronouncement determines the verdict and is then executed by Joshua (v.27).

22 καὶ συνεκάλεσεν αὐτοὺς Ἰησοῦς καὶ εἶπεν αὐτοῖς διὰ τί παρελογίσασθέ με λέγοντες μακρὰν ἀπὸ σοῦ ἔσμεν σφόδρα ὑμεῖς δὲ ἐγχώριοί ἐστε τῶν κατοικούντων ἐν ἡμῖν

And Joshua called them together and said to them, 'Why did you deceive me, saying, We are very far from you, when you are local people, of those dwelling among us?'

Joshua's confrontation: the charge of deceit

καὶ συνεκάλεσεν αὐτοὺς Ἰησοῦς

Joshua summons the Gibeonites and indicts them with the cutting question διὰ τί παρελογίσασθέ με ('why did you deceive me?'). He throws their own lie back at them (μακρὰν ... ἔσμεν σφόδρα, echoing vv. 6, 9) against the exposed truth: ὑμεῖς ... ἐγχώριοί ἐστε ('you are locals'). The verb παραλογίζομαι ('defraud by false reasoning') names the πανουργία of v.4 precisely — they won the covenant by deceptive argument.

καὶ

and

narrative conjunction

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

συνεκάλεσεν

called together / summoned

Aor Act Indic 3 Sg · συγκαλέω

main verb (Joshua convenes them)

→ constative aorist

συγκαλέω: 'call together / summon'; the prefix συν- gathers them for a formal confrontation; Joshua acts as judge over the deceivers.

αὐτοὺς

them

Accusative

direct object of συνεκάλεσεν

αὐτός: 'them!'; the Gibeonites, now summoned to account.

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: nominative; Joshua, who made the covenant (v.15), now confronts its fraudulent procurement.

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*

λέγω: 'say'; introduces Joshua's accusation.

αὐτοῖς
to them

Dative

indirect object

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

διὰ
because of / why

preposition + accusative (in the interrogative idiom διὰ τί)

διά + acc.: in the idiom διὰ τί = 'why? / on account of what?'; renders מַדּוּם / מָה.

τί
what / why

Accusative

interrogative pronoun (with διὰ: 'why?')

τίς: interrogative; διὰ τί, 'why?', opens Joshua's reproachful question.

παρελογίσασθέ
did you deceive / defraud

Aor Mid Indic 2 Pl · παραλογίζομαι

main verb of the question

→ *constative aorist (the completed act of deception)*

παραλογίζομαι: 'deceive by false reasoning / defraud / cheat'; from παρά + λογίζομαι ('reckon awry'); names the πανουργία of v.4 exactly — winning the covenant by deceptive argument; cf. Col 2:4 (μηδεὶς ὑμᾶς παραλογίζεται).

με
me

Accusative

direct object of παρελογίσασθε

ἐγώ (acc. με): 'me'; Joshua speaks for himself and the nation he represents.

λέγοντες
saying

Pres Act Ptcp Nom Pl Masc · λέγω

participle of speech (introducing the quoted lie)

→ *progressive present participle (Hebraizing λέγων)*

λέγω: the participle λέγοντες introduces the Gibeonites' own quoted words, now used against them.

μακράν
far

adverb (predicate: 'we are far')

μακράν: 'far off / at a distance'; adverbial accusative; echoes μακρόθεν (vv. 6, 9) — the very lie Joshua now condemns.

ἀπὸ
from

preposition + genitive (separation)

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

σοῦ
you

Genitive

genitive object of ἀπὸ

σύ (gen. σοῦ): 'you'; the quoted lie addressed Israel ('far from you').

ἐσμεν
we are

Pres Act Indic 1 Pl · εἰμί

copula (in the quoted lie)

→ *stative present*

εἰμί: 'be'; 'we are (very far)', the false claim.

σφόδρα

very

adverb of degree (intensifying μακράν)

σφόδρα: 'exceedingly'; the same overstatement as vv. 9, 13 — the tell-tale exaggeration of the lie, now quoted back.

ὕμεῖς

you

Nominative

emphatic subject pronoun (adversative)

σύ (pl. nom. ὑμεῖς): 'you'; the emphatic ὑμεῖς δέ ('but you') sharply contrasts their claim with the truth.

δὲ

but

adversative particle (post-positive)

δέ: adversative 'but'; sets the exposed truth against the quoted lie.

ἐγγώριοι

local / native inhabitants

Nominative

predicate adjective (with ἔστε)

ἐγγώριος: 'of the land / native / local' (ἐν + χώρα); 'you are locals' — the precise refutation of μακράν; they belong to the very land Israel is to possess, which is why the covenant was forbidden.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

copula (predicating ἐγγώριοι)

→ *stative present (the exposed reality)*

εἰμί: 'be'; 'you are locals' — the truth that voids the premise of the covenant.

τῶν

of the (ones)

Genitive

article (partitive, with κατοικούντων)

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

κατοικούντων

dwelling / inhabitants

Pres Act Ptcp Gen Pl Masc · κατοικέω

partitive genitive participle (substantival: 'of those dwelling')

→ *progressive present participle*

κατοικέω: 'dwell'; the recurring verb (vv. 3, 7, 11, 16); 'of those dwelling among us' classes the Gibeonites among the land's inhabitants — exactly what Israel had feared (v.7).

ἐν

among

preposition + dative (location)

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

ἡμῖν

us / among us

Dative

dative object of ἐν

ἐγώ (pl. dat. ἡμῖν): 'us'; ἐν ἡμῖν, 'among us' — the Gibeonites dwell in Israel's own midst.

23 καὶ νῦν ἐπικατάρατοί ἐστε οὐ μὴ ἐκλίπη ἐξ ὑμῶν δοῦλος οὐδὲ ξυλοκόπος ἐμοὶ καὶ τῷ θεῷ μου

And now you are accursed; there shall never fail from among you a slave, nor a woodcutter for me and for my God.

Joshua's sentence: the curse of perpetual servitude

καὶ νῦν ἐπικατάρατοί ἐστε

Joshua pronounces sentence: ἐπικατάρατοί ἐστε ('you are accursed') — the cognate of the κατάρας read at Gebal (v.2[e]) — and then defines the curse not as death but as endless servitude: οὐ μὴ ἐκλίπη ... δοῦλος οὐδὲ ξυλοκόπος ('there shall never cease a slave or woodcutter'). The emphatic double negative οὐ μὴ + aorist subjunctive makes the perpetuity absolute. Strikingly, the service is 'for me and for my God' — already pointing the servitude toward the sanctuary (v.27).

καὶ

and

narrative conjunction

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

νῦν

now

temporal adverb (introducing the sentence)

νῦν: 'now'; καὶ νῦν moves from accusation (v.22) to verdict.

ἐπικατάρατοί

accursed

Nominative

predicate adjective (with ἐστε)

ἐπικατάρατος: 'accursed / under a curse'; renders נִרְחָץ; cognate with κατάρα (the curses read at Gebal, v.2[e]) and the verb ἐπικαταράομαι; the curse here is realized as perpetual servile status, not destruction; cf. Gal 3:10, 13, where Paul uses ἐπικατάρατος of the law's curse.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

copula (predicating ἐπικατάρατοι)

→ *stative present (the declared condition)*

εἰμί: 'be'; the performative present — Joshua's pronouncement effects the cursed status.

οὐ

not

negative particle (part of the emphatic οὐ μή)

οὐ: with μή forms the emphatic negative of strong denial.

μή

by no means

negative particle (with subjunctive: emphatic future denial)

μή: οὐ μή + aorist subjunctive is the strongest form of negation, 'there shall by no means ever' — making the perpetuity of the servitude absolute.

ἐκλίπη

shall fail / cease

Aor Act Subj 3 Sg · ἐκλείπω

subjunctive (with οὐ μή: emphatic future denial)

→ aorist subjunctive of emphatic negation (absolute perpetuity)

ἐκλείπω: 'fail / cease / leave off / die out'; οὐ μή ἐκλίπη ('there shall never cease') guarantees an unbroken succession; renders תָּרֵץ לֹא ('shall not be cut off'); the same idiom of perpetual continuance used in dynastic and priestly promises.

ἐξ

from among

preposition + genitive (source/partitive)

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

ὕμῶν

you

Genitive

genitive object of ἐξ (the group from which none shall fail)

σύ (pl. gen. ὑμῶν): 'you'; ἐξ ὑμῶν, 'from among you' — your line will perpetually furnish such servants.

δοῦλος

slave / servant

Nominative

subject of ἐκλίπη

δοῦλος: 'slave / bondservant'; renders טַבָּעַ; the blunt term for servitude (cf. the milder οἰκέτης/παῖς the Gibeonites used of themselves, vv. 8–9); their self-styled 'servanthood' is now imposed as a permanent reality.

οὐδὲ

nor

negative conjunction (adding ξυλοκόπος)

οὐδέ: 'and not / nor'; couples ξυλοκόπος to δοῦλος under the single denial.

ξυλοκόπος

woodcutter

Nominative

subject of ἐκλίπη (coordinate with δοῦλος)

ξυλοκόπος: 'woodcutter'; the keyword of the verdict (vv. 21, 27); here singular and generic — the office will never lack an occupant from among them.

ἐμοὶ

for me

Dative

dative of advantage (whom the service is for)

ἐγώ (dat. ἐμοί): 'for me'; Joshua, representing the congregation.

καὶ

and

coordinate conjunction

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

τῷ

the / for

Dative

article (with θεῷ)

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

θεῷ

God

Dative

dative of advantage (the service directed to God)

θεός: 'God'; τῷ θεῷ μου, 'for my God'; the servitude is oriented toward the sanctuary — anticipating v.27, where they serve 'the altar of God'; thus their menial labor is taken up into the worship of YHWH.

μου

my

Genitive

genitive of relationship (with θεῶ)

ἐγώ (gen. μου): 'my'; 'my God' — Joshua confesses YHWH as his own God, in contrast to the Gibeonites' 'the LORD your God' (v.9).

24 καὶ ἀπεκρίθησαν τῷ Ἰησοῖ λέγοντες ἀνηγγέλη ἡμῖν ὅσα συνέταξεν κύριος ὁ θεός σου Μωυσῇ τῷ παιδί αὐτοῦ δοῦναι ὑμῖν τὴν γῆν ταύτην καὶ ἐξολεθρεῦσαι ἡμᾶς καὶ πάντας τοὺς κατοικοῦντας ἐπ' αὐτῆς ἀπὸ προσώπου ὑμῶν καὶ ἐφοβήθημεν σφόδρα περὶ τῶν ψυχῶν ἡμῶν ἀπὸ προσώπου ὑμῶν καὶ ἐποιήσαμεν τὸ πρᾶγμα τοῦτο

And they answered Joshua, saying, 'It was reported to us, all that the LORD your God commanded Moses his servant — to give you this land and to destroy us and all who dwell on it from before you; and we feared exceedingly for our lives because of you, and we did this thing.

The Gibeonites' confession: fear of YHWH's command drove the deceit

καὶ ἀπεκρίθησαν τῷ Ἰησοῖ

The Gibeonites' defense is, remarkably, a confession of faith in YHWH's word: they had heard the divine command to give Israel the land and to destroy (ἐξολεθρεῦσαι) its inhabitants, and so ἐφοβήθημεν σφόδρα ('we feared greatly') for their lives. Their fear is the same that gripped Rahab and the kings; but where Rahab cast herself on Israel's mercy, the Gibeonites resorted to deceit (ἐποιήσαμεν τὸ πρᾶγμα τοῦτο). The confession both explains and does not excuse the πανουργία.

καὶ

and

narrative conjunction

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

ἀπεκρίθησαν

they answered

Aor Pass Indic 3 Pl · ἀποκρίνομαι

main verb (the Gibeonites reply)

→ *constative aorist*

ἀποκρίνομαι: 'answer / reply'; deponent (aor. pass. form, active sense); renders קָבַץ; introduces their confession-defense.

τῷ

the / to

Dative

article (with Ἰησοῦ)

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

Ἰησοῖ

Joshua

Dative

indirect object of ἀπεκρίθησαν

Ἰησοῦς: dative Ἰησοῖ; Joshua, to whom they answer.

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

participle of speech (introducing direct discourse)

→ *progressive present participle (Hebraizing λέγων)*

λέγω: the participle introduces their reply (calque of מַלְאֲכִים).

ἀνηγγέλη

it was reported / told

Aor Pass Indic 3 Sg · ἀναγγέλλω

main verb of the reply (impersonal passive)

→ *constative aorist passive (the report received)*

ἀναγγέλλω: 'announce / report / declare'; the passive ἀνηγγέλη ('it was reported') renders נִשְׁמָעָה; they had heard a definite report of YHWH's intentions for the land.

ἡμῖν

to us

Dative

dative (recipients of the report)

ἐγώ (pl. dat. ἡμῖν): 'to us'; the Gibeonites.

ὅσα

all that

Nominative

relative pronoun (subject of ἀνηγγέλη: 'what ... was reported')

ὅσος: 'as much as / all that'; introduces the content of the report — YHWH's command to Moses.

συνέταξεν

commanded / ordained

Aor Act Indic 3 Sg · συντάσσω

verb of the relative clause

→ *constative aorist (YHWH's command)*

συντάσσω: 'arrange / order / command'; renders נִצְוָה; the divine ordinance to give Israel the land and destroy its inhabitants (Deut 7:1–2; 20:16–17).

κύριος

LORD

Nominative

subject of συνέταξεν

κύριος: the Tetragrammaton; the Gibeonites attribute the conquest-command directly to YHWH — confessing his sovereignty even as they describe their fear.

ὁ

the

Nominative

article (with θεός)

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

θεός

God

Nominative

nominative in apposition to κύριος

θεός: 'God'; κύριος ὁ θεός σου, 'the LORD your God' — again they name him as Israel's God (cf. v.9).

σου

your

Genitive

genitive of relationship (with θεός)

σύ (gen. σου): 'your'; 'your God', acknowledging Israel's special covenant relation to YHWH.

Μωσῆ

Moses

Dative

indirect object of συνέταξεν (the one commanded)

Μωσῆς; dative Μωσῆ; the recipient of YHWH's conquest-command, titled 'his servant'.

τῷ

the

Dative

article (with παιδί)

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

παιδί

servant

Dative

dative in apposition to Μωσῆ

παῖς: 'servant / child'; ὁ παῖς κυρίου ('the servant of the LORD') is, like θεράπων (v.2), an honorific for Moses; renders יהוה יבן.

αὐτοῦ

his

Genitive

genitive of relationship (with παιδί)

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

δοῦναι

to give

Aor Act Inf · δίδωμι

epexegetic infinitive (content of the command)

→ aorist infinitive (the commanded gift)

δίδωμι: 'give'; the first content of YHWH's command — to give Israel the land; renders נתן.

ὕμῃν

to you

Dative

dative (recipients of the land)

σύ (pl. dat. ὑμῖν): 'to you'; Israel, the land's heirs.

τὴν

the

Accusative

article (with γῆν)

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

γῆν

land

Accusative

direct object of δοῦναι

γῆ: 'land'; τὴν γῆν ταύτην, 'this land' — Canaan, promised to Israel.

ταύτην

this

Accusative

attributive demonstrative (with γῆν)

οὗτος: 'this'; 'this land' — the very land in which the Gibeonites dwell.

καὶ

and

coordinate conjunction

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

ἐξολεθρεῦσαι

to destroy utterly

Aor Act Inf · ἐξολεθρεύω

epexegetic infinitive (second content of the command)

→ aorist infinitive (the commanded destruction)

ἐξολεθρεύω: 'destroy utterly / exterminate'; the intensive ἐξ- compound; renders יְהַרְגוּ / הַשְׁמִידוּ; the command of the ban (hērem) on Canaan's inhabitants — precisely the fate the Gibeonites feared and sought to escape by deceit.

ἡμᾶς

us

Accusative

direct object of ἐξολεθρεῦσαι

ἐγώ (pl. acc. ἡμᾶς): 'us'; the Gibeonites identify themselves among the land's doomed inhabitants — a candid admission of their true status.

καὶ

and

coordinate conjunction

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

πάντας

all

Accusative

substantival adjective (object of ἐξολεθρεῦσαι)

παῖς: 'all'; the totality of the land's inhabitants, under the ban.

τοὺς

the (ones)

Accusative

article (with κατοικοῦντας)

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

κατοικοῦντας

dwelling / inhabitants

Pres Act Ptcp Acc Pl Masc · κατοικέω

substantival participle (object of ἐξολεθρεῦσαι)

→ progressive present participle

κατοικέω: 'dwell'; the recurring verb; 'all who dwell on it' — the Gibeonites class themselves frankly among the land's inhabitants destined for the ban.

ἐπὶ

on

preposition + genitive (location, elided ἐπί)

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

αὐτῆς

it

Genitive

genitive object of ἐπί (the land)

αὐτός: 'it'; the land (γῆ), on which they dwell.

ἀπὸ

from before

preposition + genitive (in the idiom ἀπὸ προσώπου)

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

προσώπου

face / presence

Genitive

genitive (idiom ἀπὸ προσώπου: 'from before')

πρόσωπον: 'face'; the Hebraism ἀπὸ προσώπου ('from before / from the presence of', יְנִיחַ) means 'before you / at your advance'; the inhabitants are to be destroyed as Israel advances.

ὕμῶν

you

Genitive

genitive (with προσώπου: 'from before you')

σύ (pl. gen. ὑμῶν): 'you'; Israel, before whom the inhabitants fall.

καὶ

and

narrative conjunction

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

ἐφοβήθημεν

we feared

Aor Pass Indic 1 Pl · φοβέομαι

main verb (the motive: fear)

→ constative aorist (the fear that prompted the deceit)

φοβέομαι: 'fear / be afraid'; deponent; renders Νῆ; ἐφοβήθημεν σφόδρα ('we were greatly afraid'); the same fear that fell on all Canaan (cf. Josh 2:9–11; 5:1), here the explicit cause of the ruse.

σφόδρα

exceedingly

adverb of degree (intensifying ἐφοβήθημεν)

σφόδρα: 'exceedingly'; the genuine extremity of their fear — for once the σφόδρα is no exaggeration but the true motive.

περὶ

for / concerning

preposition + genitive (object of fear)

περί + genitive: 'concerning / for'; 'for our lives' — the object of their fear.

τῶν

the

Genitive

article (with ψυχῶν)

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

ψυχῶν

lives / souls

Genitive

genitive object of περὶ (what they feared for)

ψυχή: 'soul / life'; renders $\Psi\chi\eta$; here 'lives' — they feared for their very survival, the impulse behind the πανουργία.

ἡμῶν

our

Genitive

genitive of possession (with ψυχῶν)

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

ἀπὸ

from before / because of

preposition + genitive (ἀπὸ προσώπου idiom)

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

προσώπου

face / presence

Genitive

genitive (idiom ἀπὸ προσώπου: 'because of you')

πρόσωπον: 'face'; the repeated Hebraism ἀπὸ προσώπου ὑμῶν, here causal, 'because of you / at the dread of you'.

ὑμῶν

you

Genitive

genitive (with προσώπου)

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

καὶ

and

narrative conjunction

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

ἐποιήσαμεν

we did

Aor Act Indic 1 Pl · ποιέω

main verb (the admission of the deed)

→ *constative aorist (the deed confessed)*

ποιέω: 'do'; ἐποιήσαμεν τὸ πᾶγμα τοῦτο, 'we did this thing' — a frank admission of the deceit, neither denied nor justified beyond the plea of fear.

τὸ

the

Accusative

article (with πᾶγμα)

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

πᾶγμα

thing / deed

Accusative

direct object of ἐποιήσαμεν

πᾶγμα: 'deed / matter / thing done'; renders $\Gamma\alpha\rho$; τὸ πᾶγμα τοῦτο, 'this thing' = the whole stratagem of deceit.

τοῦτο

this

Accusative

attributive demonstrative (with πᾶγμα)

οὗτος: 'this'; refers to the entire deception just exposed.

25 καὶ νῦν ἰδοὺ ἡμεῖς ὑποχείριοι ὑμῖν ὡς ἀρέσκει ὑμῖν καὶ ὡς δοκεῖ ὑμῖν ποιήσατε ἡμῖν

And now, behold, we are in your hands; as it pleases you and as it seems good to you, do to us.

Total submission: the Gibeonites place themselves at Israel's mercy

καὶ νῦν ἰδοὺ ἡμεῖς ὑποχείριοι ὑμῖν

The Gibeonites close with unconditional surrender: ἰδοὺ ἡμεῖς ὑποχείριοι ὑμῖν ('behold, we are in your hands'), and ὡς ... ποιήσατε ἡμῖν ('do to us as you see fit'). This complete self-surrender — echoing the language of casting oneself on another's mercy — is what Joshua's verdict (v.27) answers: not death, but life in service. Their submission realizes their earlier (deceitful) self-designation as 'servants' (vv. 8, 11) as a now-genuine reality.

καὶ

and

narrative conjunction

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

νῦν

now

temporal adverb (transition to submission)

νῦν: 'now'; καὶ νῦν moves from confession (v.24) to surrender.

ἰδοὺ

behold

presentative particle (drawing attention)

ἰδοὺ: 'behold / look'; frozen aorist imperative of εἶδον used as a presentative interjection; renders יֵדוּ; dramatically presents their helpless self-surrender.

ἡμεῖς

we

Nominative

subject (emphatic, in a verbless clause)

ἐγὼ (pl. nom. ἡμεῖς): 'we'; emphatic subject of the verbless clause 'we (are) in your hands'.

ὑποχείριοι

in your power / at your mercy

Nominative

predicate adjective (verbless clause, supply 'are')

ὑποχείριος: 'under the hand / subject / in one's power' (ὑπό + χεῖρ); renders יְדָיָה ('in your hand'); a complete self-surrender — they place their fate entirely in Israel's hands.

ὑμῖν

to you / in your (power)

Dative

dative (with ὑποχείριοι: subject to you)

σύ (pl. dat. ὑμῖν): 'to you'; 'in your power', defining to whom they are subject.

ὡς

as

comparative conjunction

ὡς: 'as / in the manner that'; introduces the standard left to Israel's discretion.

ἀρέσκει

it pleases

Pres Act Indic 3 Sg · ἀρέσκω

verb of the comparative clause (impersonal)

→ *customary present (whatever pleases you)*

ἀρέσκω: 'please / be pleasing'; ὡς ἀρέσκει ὑμῖν ('as it pleases you'); renders וְכַד; leaves the decision wholly to Israel.

ὕμῃν

to you

Dative

dative (with ἀρέσκει: pleasing to you)

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

καὶ

and

coordinate conjunction

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

ὥς

as

comparative conjunction

ὥς: 'as'; the parallel clause, 'as it seems good to you'.

δοκεῖ

it seems good

Pres Act Indic 3 Sg · δοκέω

verb of the comparative clause (impersonal)

→ *customary present (whatever seems good)*

δοκέω: 'seem / think (good)'; ὥς δοκεῖ ὑμῖν ('as it seems good to you'); renders יִשְׂרָאֵל; reinforces the unconditional surrender to Israel's judgment.

ὕμῃν

to you

Dative

dative (with δοκεῖ)

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

ποιήσατε

do

Aor Act Impv 2 Pl · ποιέω

main verb (imperative: the surrender)

→ *aorist imperative (committing themselves to Israel's decision)*

ποιέω: 'do'; ποιήσατε ἡμῖν ('do to us'), the imperative of total submission — they invite Israel to determine their fate; renders יִשְׂרָאֵל.

ἡμῖν

to us

Dative

dative (those to whom Israel may act)

ἐγώ (pl. dat. ἡμῖν): 'to us'; they submit to whatever Israel decides — answered by the merciful verdict of v.26–27.

26 καὶ ἐποίησαν αὐτοῖς οὕτως καὶ ἐξείλατο αὐτοὺς Ἰησοῦς ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ χειρῶν υἱῶν Ἰσραὴλ καὶ οὐκ ἀνεῖλον αὐτούς

And they did so to them, and Joshua delivered them on that day out of the hands of the sons of Israel, and they did not slay them.

The verdict executed: deliverance, not destruction

καὶ ἐποίησαν αὐτοῖς οὕτως

The resolution is enacted: Joshua ἐξείλατο ('delivered / rescued') the Gibeonites out of the hands of the Israelites — the people, who had murmured, are restrained from killing them (οὐκ ἀνεῖλον). The verb ἐξαιρέω ('snatch out, rescue') casts Joshua as their deliverer from the very ban they confessed they deserved; the oath, though obtained by fraud, becomes the instrument of their preservation.

καὶ
and

narrative conjunction

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

ἐποίησαν
they did

Aor Act Indic 3 Pl · ποιέω

main verb (the verdict carried out)

→ *constative aorist*

ποιέω: 'do'; ἐποίησαν ... οὕτως ('they did so'), executing the leaders' decision to spare them.

αὐτοῖς
to them

Dative

dative (those acted upon)

αὐτός: 'to them'; the Gibeonites.

οὕτως
so / thus

adverb of manner (referring to the agreed plan)

οὕτως: 'thus'; renders יָכֹ; 'they did so' — exactly as the leaders had ruled (vv. 20–21).

καὶ
and

narrative conjunction

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

ἐξείλατο
delivered / rescued

Aor Mid Indic 3 Sg · ἐξαιρέω

main verb (Joshua delivers them)

→ *constative aorist (the act of rescue)*

ἐξαιρέω (mid. ἐξαιρέομαι): 'take out / rescue / deliver'; the prefix ἐξ- = 'snatch out of'; renders לָצִיחַ; Joshua delivers the Gibeonites out of the people's hands — casting him as their protector, honouring the oath against popular pressure.

αὐτούς
them

Accusative

direct object of ἐξείλατο

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

Ἰησοῦς
Joshua

Nominative

subject

Ἰησοῦς: nominative; Joshua personally secures their deliverance.

ἐν
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 (on that day)

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ, 'on that day'; the decisive day of deliverance (repeated in v.27).

ἐκείνη
that

Dative

attributive demonstrative (with ἡμέρα)

ἐκεῖνος: 'that'; 'that day' on which the Gibeonites' fate was settled.

ἐκ

from / out of

preposition + genitive (separation)

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

χειρῶν

hands

Genitive

genitive object of ἐκ (the power they were rescued from)

χείρ: 'hand'; ἐκ χειρῶν ('out of the hands of'), an idiom for power/control; renders 𐤒𐤍; Joshua rescues them from the lethal intent of the Israelites.

υἱῶν

sons

Genitive

genitive (whose hands)

υἱός: 'son'; υἱῶν Ἰσραηλ, 'the sons of Israel', whose hands would have slain them.

Ἰσραηλ

of Israel

genitival relation to υἱῶν (indeclinable)

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

καὶ

and

coordinate conjunction

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

οὐκ

not

negative particle (with ἀνείλον)

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

ἀνείλον

they slew / did away with

Aor Act Indic 3 Pl · ἀναιρέω

main verb (negated: the killing that did not occur)

→ constative aorist (the averted slaughter)

ἀναιρέω: 'take up / kill / destroy'; renders 𐤒𐤍𐤕; οὐκ ἀνείλον αὐτούς ('they did not kill them') states the merciful outcome — the oath prevailed over the people's desire for the ban.

αὐτούς

them

Accusative

direct object of ἀνείλον

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

27 καὶ κατέστησεν αὐτοὺς Ἰησοῦς ἐν τῇ ἡμέρᾳ ἐκείνῃ ξυλοκόπους καὶ ὕδροφόρους πάσῃ τῇ συναγωγῇ καὶ τῷ θυσιαστηρίῳ τοῦ θεοῦ διὰ τοῦτο ἐγένοντο οἱ κατοικοῦντες Γαβαων ξυλοκόποι καὶ ὕδροφόροι τοῦ θυσιαστηρίου τοῦ θεοῦ ἕως τῆς σήμερον ἡμέρας καὶ εἰς τὸν τόπον ὃν ἐὰν ἐκλέξῃται κύριος

And Joshua appointed them on that day woodcutters and water-carriers for all the congregation and for the altar of God; therefore the inhabitants of Gibeon became woodcutters and water-carriers for the altar of God to this present day, even for the place which the LORD should choose.

The etiological conclusion: the Gibeonites as perpetual temple-servants

καὶ κατέστησεν αὐτοὺς Ἰησοῦς ... ξυλοκόπους

Joshua formally appoints (κατέστησεν) the Gibeonites as ξυλοκόποι καὶ ὕδροφόροι, now extended beyond 'all the congregation' to 'the altar of God' (τῷ θυσιαστηρίῳ τοῦ θεοῦ). The narrator adds an etiological note (διὰ τοῦτο ἐγένοντο ... ἕως τῆς σήμερον ἡμέρας, 'therefore ... to this present day') explaining a custom contemporary with the writer. The closing phrase εἰς τὸν τόπον ὃν ἐὰν ἐκλέξῃται κύριος ('the place the LORD should choose') ties their service to the central sanctuary (Deut 12), so that the deceivers become, by grace, servants at God's altar — the curse transformed into sanctuary-service.

καὶ

and

narrative conjunction

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

κατέστησεν

appointed / set

Aor Act Indic 3 Sg · καθίστημι

main verb (Joshua's formal appointment)

→ **constative aorist (the official appointment)**

καθίστημι: 'set / appoint / establish (in an office)'; renders קָּיָם / קָּיָה ; Joshua formally institutes the Gibeonites in their permanent role, giving the verdict legal standing.

αὐτοὺς

them

Accusative

direct object of κατέστησεν

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

Ἰησοῦς

Joshua

Nominative

subject

Ἰησοῦς: nominative; Joshua, executor of the leaders' verdict.

ἐν

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

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ, 'on that day', repeated from v.26 — the day of their appointment.

ἐκείνη

that

Dative

attributive demonstrative (with ἡμέρα)

ἐκείνος: 'that'; 'that day'.

ξυλοκόπους

woodcutters

Accusative

predicate accusative (with κατέστησεν: appointed them as ...)

ξυλοκόπος: 'woodcutter'; renders כּוֹסֵי עֵצִים; the office to which they are appointed (cf. vv. 21, 23).

καὶ

and

coordinate conjunction

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

ὕδροφόρους

water-carriers

Accusative

predicate accusative (coordinate with ξυλοκόπους)

ὕδροφόρος: 'water-carrier'; renders כְּנָשׁ סְדֵנָה; with ξυλοκόπος, the menial sanctuary-service that becomes their permanent lot.

πάσῃ

all / for all

Dative

attributive adjective (with συναγωγῇ)

πᾶς: 'all'; service for the whole congregation, as in v.21.

τῇ

the

Dative

article (with συναγωγῇ)

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

συναγωγῇ

congregation

Dative

dative of advantage (those served)

συναγωγῇ: 'congregation'; the assembly served by their labor.

καὶ

and

coordinate conjunction (extending the service to the altar)

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

τῷ

the / for

Dative

article (with θυσιαστηρίῳ)

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

θυσιαστηρίῳ

altar

Dative

dative of advantage (the altar served)

θυσιαστήριον: 'altar'; the same word as the Gebal altar of v.2; their service now extends to the altar of God — the menial curse is consecrated into sanctuary-service.

τοῦ

of the

Genitive

article (with θεοῦ)

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

θεοῦ

God

Genitive

genitive of relationship (the altar of God)

θεός: 'God'; τὸ θυσιαστήριον τοῦ θεοῦ, 'the altar of God' — fulfilling Joshua's 'for me and for my God' (v.23).

διὰ

because of / therefore

preposition + accusative (in the etiological idiom διὰ τοῦτο)

διά + acc.: in διὰ τοῦτο = 'therefore / for this reason'; introduces the narrator's etiological explanation.

τοῦτο

this

Accusative

demonstrative (object of διὰ: 'for this reason')

οὗτος: 'this'; διὰ τοῦτο, 'therefore', the standard etiological connector linking the narrated event to a present-day custom.

ἐγένοντο

became

Aor Mid Indic 3 Pl · γίνομαι

main verb of the etiological clause

→ **constative aorist** (the established custom's origin)

γίνομαι: 'become'; ἐγένοντο ... ἕως τῆς σήμερον ἡμέρας, 'they became ... to this present day' — the etiology of a status persisting into the narrator's own time (cf. the Gibeonite temple-servants of the post-exilic period, the Nethinim).

οἱ

the (ones)

Nominative

article (substantival, with κατοικοῦντες)

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

κατοικοῦντες

inhabiting / inhabitants

Pres Act Ptcp Nom Pl Masc · κατοικέω

substantival participle (subject: 'the inhabitants of Gibeon')

→ **progressive present participle**

κατοικέω: 'dwell'; οἱ κατοικοῦντες Γαβαων ('the inhabitants of Gibeon') closes the inclusio opened at v.3 — the same phrase, framing the whole episode.

Γαβαων

Gibeon

indeclinable place-name (object of κατοικοῦντες)

Γαβαων: Gibeon; the same place-name as v.3, sealing the narrative frame.

ξυλοκόποι

woodcutters

Nominative

predicate nominative (with ἐγένοντο)

ξυλοκόπος: 'woodcutter'; their abiding status, restated for the etiology.

καὶ

and

coordinate conjunction

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

ὕδροφόροι

water-carriers

Nominative

predicate nominative (coordinate with ξυλοκόποι)

ὕδροφόρος: 'water-carrier'; the paired office, now serving the altar.

τοῦ

of the

Genitive

article (with θυσιαστηρίου)

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

θυσιαστηρίου

altar

Genitive

genitive (the altar they serve)

θυσιαστήριον: 'altar'; 'woodcutters and water-carriers of the altar of God' — their menial labor wholly oriented to worship.

τοῦ

of the

Genitive

article (with θεοῦ)

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

θεοῦ

God

Genitive

genitive of relationship (the altar of God)

θεός: 'God'; the altar of God, their place of service.

ἕως

until / to

improper preposition + genitive (temporal extent)

ἕως: 'until / as far as'; ἕως τῆς σήμερον
ἡμέρας, 'to this present day', the etiological
time-marker.

τῆς

the

Genitive

article (with ἡμέρας)

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

σήμερον

today / present

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

σήμερον: 'today'; ἡ σήμερον ἡμέρα ('the
present day') renders הַיּוֹם הַזֶּה; marks a
custom enduring to the narrator's own
time.

ἡμέρας

day

Genitive

genitive (with ἕως)

ἡμέρα: 'day'; 'to this present day' — the
standard etiological formula.

καὶ

and / even

coordinate conjunction (epexegetic)

καί: here epexegetic, 'and (so) / even',
linking their service to the chosen central
sanctuary.

εἰς

for / at

preposition + accusative (the destined place)

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

τὸν

the

Accusative

article (with τόπον)

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

τόπον

place

Accusative

object of εἰς (the chosen sanctuary site)

τόπος: 'place'; ὁ τόπος ὃν ἐκλέξεται κύριος
(*'the place the LORD will choose'*) is the
technical Deuteronomic phrase for the
central sanctuary (Deut 12:5, 14); their
service is bound to wherever the LORD's
altar will stand.

ὃν

which

Accusative

relative pronoun (object of ἐκλέξεται)

ὃς: relative pronoun, antecedent τόπον.

ἐάν

ever / -ever

*particle (with subjunctive in the indefinite
relative clause)*

ἐάν: here with the relative ὃν (ὃν ἐάν = ὃς
ἂν), forming an indefinite relative,
'whichever place'; takes the subjunctive
ἐκλέξεται.

ἐκλέξεται

should choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of the indefinite relative clause

→ **orist subjunctive (the LORD's future
choice of sanctuary)**

ἐκλέγομαι: 'choose / select'; the middle
ἐκλέξεται (*'shall choose for himself'*)
renders רַחֲמֵי; the Deuteronomic 'place the
LORD will choose' (Deut 12) — ultimately
Jerusalem; the Gibeonites' service is
destined for the central altar.

κύριος

LORD

Nominative

subject of ἐκλέξεται

κύριος: the Tetragrammaton; the chapter
closes, as it began the Gibeonites' tale (v.3,
'all that the LORD did'), with the LORD as
the sovereign reference point — now the
One who chooses the place of his altar,
where the spared deceivers will serve.

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.