

The Book of Deuteronomy, Chapter 10

ΔΕΥΤΕΡΟΝΟΜΙΟΝ Ι΄

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

Deuteronomy 10 is a Mosaic first-person retrospect that gives way to a sustained second-person paraenesis. It opens with the second pair of stone tablets and the ark of acacia wood (ἐκ ξύλων ἀσήπτων, v.

Translation & textual notes

The Greek text of Deuteronomy 10 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. Deuteronomy 10 is a Mosaic first-person retrospect that gives way to a sustained second-person paraenesis. It opens with the second pair of stone tablets and the ark of acacia wood (ἐκ ξύλων ἀσήπτων, v. 3): at the LORD's command Moses hews two tablets like the first, ascends Horeb, and the decalogue (τοὺς δέκα λόγους, v. 4) is rewritten and deposited in the ark (vv. 1–5). A brief itinerary-and-death notice records Aaron's death and Eleazar's succession (vv. 6–7) and the setting apart of

the tribe of Levi to bear the ark, to stand before the LORD, to minister and to bless in his name — so that 'the LORD himself is his inheritance' (κύριος αὐτὸς κληρὸς αὐτοῦ, v. 9). After recalling the forty days of intercession and the renewed command to journey to the land sworn to the fathers (vv. 10–11), the chapter turns to its rhetorical centre: the great paraenetic question, 'And now, Israel, what does the LORD your God ask of you but to fear the LORD ... to walk in all his ways and to love him and to serve the LORD with all your heart and all your soul?' (τί κύριος ὁ θεός σου αἰτεῖται παρὰ σοῦ ἄλλ' ἢ φοβεῖσθαι ..., vv. 12–13; cf. Mic 6:8). To the LORD belong heaven and the heaven of heavens, the earth and all in it (v. 14), yet he set his love (προεῖλατο ... ἀγαπᾶν) on the fathers and chose their seed (v. 15). The chapter's headline imperative follows: καὶ περιτεμεῖσθε τὴν σκληροκαρδίαν ὑμῶν καὶ τὸν τράχηλον ὑμῶν οὐ σκληρυνεῖτε ἔτι ('circumcise the hardness/foreskin of your heart, and stiffen your neck no longer', v. 16) — the heart-circumcision motif later radicalised at Deut 30:6 and taken up by Jer 4:4, Acts 7:51 ('uncircumcised in heart'), and supremely Rom 2:28–29 and Col 2:11. The LORD is then confessed as 'God of gods and Lord of lords' (θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων), the great, mighty and awesome God who 'is not partial' (οὐ θαυμάζει πρόσωπον) and takes no bribe, who executes justice for orphan and widow and loves the sojourner (ἀγαπᾷ τὸν προσήλυτον), giving him bread and clothing — therefore Israel too must love the sojourner, 'for you were sojourners in the land of Egypt' (vv. 17–19; cf. Acts 10:34; Rom 2:11). The closing summons gathers the covenant verbs — fear, serve, cleave (αὐτῷ κολληθήσῃ), and swear by his name (vv. 20) — confessing him as Israel's praise (καύχημα) who multiplied the seventy souls into stars (vv. 21–22; cf. Gen 15:5; 46:27). The chapter is a tissue of Deuteronomic theological vocabulary — σκληροκαρδία, περιτέμνω, the impartiality of God, and the love-command extended to the προσήλυτος — that the New Testament will mine repeatedly.

Discourse structure of the chapter

A · 10:1–5

The second tablets and the ark of acacia

At the LORD's command (ἐν ἐκείνῳ τῷ καιρῷ) Moses hews two stone tablets like the first and makes a wooden ark (vv. 1–3); the LORD rewrites on them the decalogue spoken from the midst of the fire (τοὺς δέκα λόγους, v. 4) and gives them to Moses, who descends and deposits the tablets in the ark, where they remain (vv. 5). The episode reverses the breaking of the first tablets (9:17) and re-establishes the covenant document in its sanctuary container.

B · 10:6–9

Aaron's death and the setting apart of Levi

A terse itinerary records the journey-stages, the death and burial of Aaron, and Eleazar's priestly succession (vv. 6–7). At that time the LORD set apart the tribe of Levi to bear the ark of the covenant, to stand before the LORD, to minister and to bless in his name (vv. 8). Therefore Levi has no portion or inheritance among his brothers, for 'the LORD himself is his inheritance' (κύριος αὐτὸς κληρὸς αὐτοῦ, v. 9).

C · 10:10–11

The forty days recalled and the command to journey

Moses recalls his forty days and nights on the mountain and the LORD's hearing of his intercession — the LORD willed not to destroy Israel (vv. 10). The LORD then commands Moses to rise and lead the people onward to take possession of the land sworn to the fathers (v. 11), bridging the retrospect to the paraenesis that follows.

D · 10:12–16

What the LORD asks: fear, walk, love, serve — and circumcise the heart

The hortatory climax: 'And now, Israel, what does the LORD your God ask of you but to fear the LORD, to walk in all his ways, to love him, and to serve him with all your heart and soul, keeping his commandments?' (vv. 12–13; cf. Mic 6:8). To the LORD belong heaven and the heaven of heavens and the earth (v. 14); yet he set his love on the fathers and chose their seed (v. 15). Therefore: circumcise the foreskin of your heart (περιτεμεῖσθε τὴν σκληροκαρδίαν ὑμῶν) and stiffen your neck no longer (v. 16; cf. Deut 30:6; Jer 4:4; Rom 2:29).

E · 10:17–19

The impartial God who loves the sojourner

The LORD is God of gods and Lord of lords, the great, mighty and awesome God, who 'is not partial' (οὐ θαυμάζει πρόσωπον) and takes no bribe (v. 17; cf. Acts 10:34; Rom 2:11). He executes justice for orphan and widow and loves the sojourner, giving him bread and clothing (v. 18). Israel must therefore love the sojourner, 'for you were sojourners in the land of Egypt' (v. 19) — the covenant ethic grounded in shared memory of exile.

F · 10:20–22

Fear, serve, cleave; the seventy become as the stars

The closing summons gathers the covenant verbs: fear the LORD, serve him, cleave to him (αὐτῷ κολληθήσῃ), and swear by his name (v. 20). He is Israel's praise (καύχημα) and the God who did the great and glorious things their eyes have seen (v. 21). The seventy souls who went down to Egypt the LORD has now made as the stars of heaven in multitude (v. 22; cf. Gen 15:5; 46:27).

1 ἐν ἐκείνῳ τῷ καιρῷ εἶπεν κύριος πρὸς με λάξευσον σεαυτῷ δύο πλάκας λιθίνας ὥσπερ τὰς πρώτας καὶ ἀνάβηθι πρὸς με εἰς τὸ ὄρος καὶ ποιήσεις σεαυτῷ κιβωτὸν ξυλίνην

At that time the LORD said to me, 'Hew for yourself two stone tablets like the first ones, and come up to me onto the mountain, and you shall make for yourself a wooden ark.'

New temporal episode within Moses' first-person retrospect

ἐν ἐκείνῳ τῷ καιρῷ εἶπεν κύριος

The temporal phrase ἐν ἐκείνῳ τῷ καιρῷ ('at that time') resumes the Horeb narrative after the digression of ch. 9; it recurs at v. 8, structuring the retrospect. The divine speech is reported in the first person (πρὸς με), characteristic of Moses' valedictory address. The command chains three forms — aorist imperative λάξευσον, aorist imperative ἀνάβηθι, and imperatival future ποιήσεις — moving from tablet-hewing to ascent to ark-making.

ἐν

in / at

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal).

ἐκείνῳ

that

Dative

demonstrative adjective (modifying καιρῷ)

→ sphere or reference

ἐκεῖνος: 'that'; the far demonstrative points back to the Horeb episode of ch. 9; ἐν ἐκείνῳ τῷ καιρῷ is a Deuteronomic structuring formula (cf. v. 8; 1:9, 16, 18).

τῷ

the

Dative

article

→ noun-phrase marking

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

καιρῷ

time

Dative

dative of time (locative-temporal)

→ sphere or reference

καιρός: 'time / appointed moment'; renders ΝΥ; here a defined point in the Horeb narrative rather than mere chronological duration.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λέγω: the aorist εἶπεν introduces direct YHWH-speech; the formula εἶπεν κύριος πρὸς με recurs through Moses' retrospect (cf. v. 11).

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; nominative subject of the speech-formula, marking unmediated YHWH-speech to Moses.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

με

me

Accusative

accusative object of πρὸς (Moses as recipient)

→ participant reference

ἐγώ (encl. με): the first-person object marks the speech as addressed to Moses, the narrating 'I' of the Deuteronomic retrospect.

λάξευσον

hew

Aor Act Impv 2 Sg · λαξεύω

main verb (divine command to Moses)

→ ingressive aorist imperative (decisive single act)

λαξεύω: 'hew / cut out (stone)'; renders לָחַץ; the verb stresses that Moses, not the LORD, prepares the second tablets (contrast the first, divinely made, 9:10), foregrounding human cooperation in covenant renewal.

σεαυτῷ

for yourself

Dative

dative of advantage (reflexive)

→ sphere or reference

σεαυτοῦ: reflexive pronoun; the dative of advantage (dativus commodi) underlines Moses' personal responsibility for fashioning the tablets and the ark.

δύο

two

Accusative

numeral (modifying πλάκας)

→ measure or count

δύο: 'two'; indeclinable numeral; the two tablets correspond to the two-fold deposit of the decalogue (cf. Exod 31:18; 34:1).

πλάκας

tablets

Accusative

direct object of λάξευσον

→ object specification

πλάξ: 'tablet / flat stone'; renders ΠΙΛ; the πλάκες are the material support of the covenant words; the NT echoes the term at 2 Cor 3:3 (πλαξὶν καρδίαις σαρκίνας).

λιθίνας

of stone

Accusative

attributive adjective (material)

→ object specification

λίθινος: 'made of stone'; renders לִבְנֵי; the stone material contrasts pointedly with the 'fleshly tablets of the heart' invoked by Paul (2 Cor 3:3) and with the heart-circumcision of v. 16.

ὥσπερ

just as

comparative particle

→ discourse linkage or contrast

ὥσπερ: 'just as / like'; introduces the comparison with the first tablets, stressing exact correspondence in the renewal.

τὰς

the

Accusative

article

→ noun-phrase marking

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

πρώτας

first ones

Accusative

substantivized adjective (object of comparison)

→ object specification

πρώτος: 'first'; here substantival, 'the first (tablets)'; the recurrent πρῶτος-language (vv. 1, 2, 3, 4) binds the renewal to the original Sinai covenant.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνάβηθι
come up

Aor Act Impv 2 Sg · ἀναβαίνω

main verb (command of ascent)

→ ingressive aorist imperative (single decisive ascent)

ἀναβαίνω: 'go up / ascend'; renders הָלַךְ; the ascent of the mountain to the LORD is the cultic-covenantal counterpart to the descent with the tablets in v. 5.

πρός
to

preposition + accusative (direction toward the LORD)

→ spatial or relational framing

πρός: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction toward the LORD).

με
me

Accusative

accusative object of πρὸς (the LORD)

→ participant reference

ἐγώ (encl. με): here the LORD is the speaker, so 'to me' = to the LORD on the mountain; the same encl. form as above but with shifted reference within the quoted speech.

εἰς
onto

preposition + accusative (direction)

→ spatial or relational framing

εἰς: meaning 'onto'; here it marks the relation signaled by preposition + accusative (direction).

τὸ
the

Accusative

article

→ noun-phrase marking

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

ὄρος
mountain

Accusative

accusative object of εἰς (goal of ascent)

→ object specification

ὄρος: 'mountain'; renders הָרִי; Horeb/Sinai, the locus of covenant revelation throughout Deuteronomy.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ποιήσεις
you shall make

Fut Act Indic 2 Sg · ποιέω

main verb (imperative future)

→ imperative future (legislative command expressed as future indicative)

ποιέω: 'make / do'; renders הָפַעַ; the future indicative with imperative force is a Hebraism rendering the Hebrew weqatal command-form; the ark is to be Moses' own handiwork (cf. v. 3).

σεαυτῷ
for yourself

Dative

dative of advantage (reflexive)

→ sphere or reference

σεαυτοῦ: reflexive; again the dativus commodi, binding the ark-making to Moses personally.

κιβωτὸν
ark

Accusative

direct object of ποιήσεις

→ object specification

κιβωτός: 'box / chest / ark'; renders אָרֹן; the same noun used for Noah's ark in Genesis; here the covenant-chest that will house the tablets (v. 5) and define Levi's bearing-ministry (v. 8).

ξύλινην
wooden

Accusative

attributive adjective (material)

→ object specification

ξύλινος: 'made of wood'; specified at v. 3 as ξύλα ἄσηπτα ('imperishable/acacia wood'); the wooden ark contrasts with the stone tablets it contains.

2 καὶ γράψω ἐπὶ τὰς πλάκας τὰ ῥήματα ἃ ἦν ἐν ταῖς πλαξὶν ταῖς πρώταις ἃς συνέτριψας καὶ ἐμβαλεῖς αὐτὰς εἰς τὴν κιβωτόν

'And I will write upon the tablets the words that were on the first tablets, which you broke, and you shall put them into the ark.'

Continuation of the divine command-speech (purpose of the renewal) καὶ γράψω

The LORD reserves the writing to himself (γράψω, first person), as with the first tablets (cf. Exod 34:1); Moses prepares the stone, but the words are divinely inscribed. The relative clause ἃς συνέτριψας ('which you broke') candidly recalls Moses' shattering of the first tablets (9:17), making the renewal an act of grace after covenant breach.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

γράψω

I will write

Fut Act Indic 1 Sg · γράφω

main verb (divine first-person promise)

→ predictive future (divine self-commitment)

γράφω: 'write'; renders כָּתַבְתִּי; the first-person future reserves the inscribing to the LORD himself — the decalogue is divine writing on stone prepared by human hands (cf. Exod 34:1; Deut 9:10).

ἐπὶ

upon

preposition + accusative (surface of writing)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (surface of writing).

τὰς

the

Accusative

article

→ noun-phrase marking

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

πλάκας

tablets

Accusative

accusative object of ἐπὶ (writing-surface)

→ object specification

πλάξ: 'tablet'; see v. 1.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ῥήματα

words

Accusative

direct object of γράψω

→ object specification

ῥῆμα: 'word / saying / matter'; renders רָצַף; the τὰ ῥήματα are the decalogue, called οἱ δέκα λόγοι at v. 4; ῥῆμα and λόγος are used interchangeably for the covenant words.

ἃ

which

Nominative

relative pronoun (subject of ἦν)

→ participant reference

ἃς: relative pronoun; neuter plural ἃ agrees with τὰ ῥήματα and serves as subject of the singular-form ἦν (constructio ad sensum with neuter plural subject).

ἦν

were

Impf Act Indic 3 Sg · εἰμί

verb of relative clause (existential/locative)

→ imperfect of past state (durative: 'were standing written')

εἰμί: 'be'; the singular ἦν with neuter plural subject ἃ follows the classical rule (τὰ ζῶα τρέχει); the imperfect denotes the abiding presence of the words on the first tablets.

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'on'; here it marks the relation signaled by preposition + dative (locative).

ταῖς

the

Dative

article

→ noun-phrase marking

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

πλαξίν

tablets

Dative

dative of place (on the first tablets)

→ sphere or reference

πλάξ (dat. pl. πλαξίν): 'tablets'; see v. 1.

ταῖς

the

Dative

article

→ noun-phrase marking

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

πρώταις

first

Dative

attributive adjective (modifying πλαξίν)

→ sphere or reference

πρῶτος: 'first'; identifies the original Sinai tablets, now broken.

ἃς

which

Accusative

relative pronoun (object of συνέτριψας)

→ participant reference

ἃς: relative; feminine accusative plural agreeing with πλάκας, object of συνέτριψας.

συνέτριψας

you broke

Aor Act Indic 2 Sg · συντρίβω

verb of relative clause (Moses' past act)

→ constative aorist (single completed act of breaking)

συντρίβω: 'shatter / break in pieces'; renders שִׁבַּשׁ; recalls Moses' shattering of the first tablets at the golden-calf apostasy (9:17; Exod 32:19); the candid mention frames the second tablets as covenant restoration.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐμβαλεῖς

you shall put

Fut Act Indic 2 Sg · ἐμβάλλω

main verb (imperative future)

→ imperative future (command expressed as future indicative)

ἐμβάλλω: 'throw in / put into / deposit'; renders יָשַׁב / יָשַׁב; the imperative future continues the command-chain; the depositing of the tablets in the ark is enacted at v. 5 (ἐνέβαλον).

αὐτάς

them

Accusative

direct object (the tablets)

→ participant reference

αὐτός: anaphoric pronoun; feminine accusative plural referring to πλάκας.

εἰς

into

preposition + accusative (goal/container)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (goal/container).

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

accusative object of εἰς (container)

→ object specification

κιβωτός: 'ark / chest'; see v. 1; the ark's defining function is to house the covenant tablets.

3 καὶ ἐποίησα κιβωτόν ἐκ ξύλων ἀσήπτων καὶ ἐλάξευσα τὰς δύο πλάκας τὰς λιθίνας ὡς αἱ πρῶται καὶ ἀνέβην εἰς τὸ ὄρος καὶ αἱ δύο πλάκες ἐπὶ ταῖς χερσίν μου

So I made an ark of imperishable wood, and I hewed the two stone tablets like the first, and I went up onto the mountain, with the two tablets in my hands.

Moses' compliance narrative (execution of the command of vv. 1–2) καὶ ἐποίησα

Moses reports his obedience in a string of first-person aorists (ἐποίησα, ἐλάξευσα, ἀνέβην), each answering a divine imperative of vv. 1–2 in order: ark-making, tablet-hewing, ascent. The closing verbless clause αἱ δύο πλάκες ἐπὶ ταῖς χερσίν μου ('the two tablets in my hands') is a vivid circumstantial tableau.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐποίησα

I made

Aor Act Indic 1 Sg · ποιέω

main verb (Moses' compliance)

→ constative aorist (completed act of making)

ποιέω: 'make'; answers the command ποιήσεις σεαυτῷ κιβωτόν (v. 1); the first-person aorist registers Moses' obedience.

κιβωτόν

ark

Accusative

direct object of ἐποίησα

→ object specification

κιβωτός: 'ark / chest'; see v. 1.

ἐκ

of / from

preposition + genitive (material)

→ spatial or relational framing

ἐκ + gen.: genitive of material, 'made out of'.

ξύλων

wood / timbers

Genitive

genitive of material

→ relational specification

ξύλον: 'wood / timber'; renders γύ; here the acacia timber of the ark (cf. Exod 25:10).

ἀσήπτων

imperishable / acacia

Genitive

attributive adjective (modifying ξύλων)

→ relational specification

ἄσηπτος: 'not liable to rot / incorruptible'; the LXX's standard rendering of אֲשֵׁרֶת ('acacia') in the Tabernacle texts (Exod 25:5 etc.); the term stresses the wood's durability, fitting for the covenant-chest.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐλάξευσα

I hewed

Aor Act Indic 1 Sg · λαξεύω

main verb (Moses' compliance)

→ constative aorist (completed act of hewing)

λαξεύω: 'hew (stone)'; answers the command λάξευσον (v. 1); see note there.

τὰς

the

Accusative

article

→ noun-phrase marking

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

δύο

two

Accusative

numeral (modifying πλάκας)

→ measure or count

δύο: 'two'; indeclinable numeral; see v. 1.

πλάκας

tablets

Accusative

direct object of ἐλάξευσα

→ object specification

πλάξ: 'tablet'; see v. 1.

τὰς

the

Accusative

article

→ noun-phrase marking

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

λιθίνας

of stone

Accusative

attributive adjective (material)

→ object specification

λίθινος: 'of stone'; see v. 1.

ὥς

as / like

comparative particle

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the comparison with the first tablets (cf. ὥσπερ, v. 1).

αἱ

the

Nominative

article

→ noun-phrase marking

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

πρῶται

first ones

Nominative

substantivized adjective (term of comparison; verbless 'as the first were')

→ participant prominence

πρῶτος: 'first'; substantival, 'the first (tablets)'; the comparison ὥς αἱ πρῶται is elliptical for 'as the first ones (were)'!

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνέβην

I went up

Aor Act Indic 1 Sg · ἀναβαίνω

main verb (Moses' compliance)

→ constative aorist (completed ascent)

ἀναβαίνω: 'go up'; answers the command ἀνάβηθι (v. 1); see note there.

εἰς
onto

preposition + accusative (direction)

→ spatial or relational framing

εἰς: meaning 'onto'; here it marks the relation signaled by preposition + accusative (direction).

τὸ
the

Accusative

article

→ noun-phrase marking

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

ὄρος

mountain

Accusative

accusative object of εἰς (goal)

→ object specification

ὄρος: 'mountain'; see v. 1.

καὶ
and

coordinate conjunction (introducing circumstantial clause)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αἱ
the

Nominative

article

→ noun-phrase marking

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

δύο

two

Nominative

numeral (modifying πλάκες)

→ measure or count

δύο: 'two'; indeclinable; see v. 1.

πλάκες

tablets

Nominative

subject of verbless circumstantial clause

→ participant prominence

πλάξ (nom. pl. πλάκες): 'tablets'; subject of the verbless clause 'the two tablets (were) on my hands.'

ἐπὶ

in / on

preposition + dative (location)

→ spatial or relational framing

ἐπὶ: meaning 'in'; here it marks the relation signaled by preposition + dative (location).

ταῖς

the

Dative

article

→ noun-phrase marking

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

χερσίν

hands

Dative

dative of place (on/in my hands)

→ sphere or reference

χείρ (dat. pl. χερσίν): 'hand'; renders Τ; the vivid image of the tablets in Moses' hands echoes Exod 32:15 and frames the descent of v. 5.

μου

my

Genitive

genitive of possession (modifying χερσίν)

→ relational specification

ἐγώ (gen. μου): possessive genitive, 'my hands.'

4 καὶ ἔγραψεν ἐπὶ τὰς πλάκας κατὰ τὴν γραφὴν τὴν πρώτην τοὺς δέκα λόγους οὓς ἐλάλησεν κύριος πρὸς ὑμᾶς ἐν τῷ ὄρει ἐκ μέσου τοῦ πυρός καὶ ἔδωκεν αὐτὰς κύριος ἐμοί

And he wrote upon the tablets, according to the first writing, the ten words that the LORD spoke to you on the mountain out of the midst of the fire; and the LORD gave them to me.

Fulfilment of the divine promise to write (v. 2) καὶ ἔγραψεν

The unexpressed subject of ἔγραψεν is the LORD, fulfilling γράψω of v. 2; the explicit subject κύριος appears only with ἔδωκεν at the clause's end, framing the verse with divine agency. The decalogue is named here τοὺς δέκα λόγους ('the ten words'), the LXX source of the term 'Decalogue'; the second-person πρὸς ὑμᾶς addresses the assembled Israel, drawing the hearers into the Horeb theophany.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔγραψεν

he wrote

Aor Act Indic 3 Sg · γράφω

main verb (subject = the LORD, unexpressed until ἔδωκεν)

→ constative aorist (completed act of inscription)

γράφω: 'write'; fulfils the LORD's promise γράψω (v. 2); the divine subject is implicit, made explicit only at the verse's close (κύριος ἐμοί), an inclusio of divine action.

ἐπὶ

upon

preposition + accusative (writing-surface)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (writing-surface).

τὰς

the

Accusative

article

→ noun-phrase marking

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

πλάκας

tablets

Accusative

accusative object of ἐπί

→ object specification

πλάξ: 'tablet'; see v. 1.

κατὰ

according to

preposition + accusative (norm/standard)

→ spatial or relational framing

κατά + acc.: 'according to / in conformity with'; signals that the second inscription exactly reproduces the first.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γραφὴν

writing

Accusative

accusative object of κατὰ (standard)

→ object specification

γραφή: 'writing / inscription'; renders בְּרִית; here the original inscription on the first tablets, the norm for the renewal.

τὴν

the

Accusative

article

→ noun-phrase marking

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

πρώτην

first

Accusative

attributive adjective (modifying γραφὴν)

→ object specification

πρῶτος: 'first'; the renewed text is identical to 'the first writing,' underscoring continuity of the covenant words.

τούς

the

Accusative

article

→ noun-phrase marking

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

δέκα

ten

Accusative

numeral (modifying λόγους)

→ measure or count

δέκα: 'ten'; indeclinable numeral; οἱ δέκα λόγοι ('the ten words') is the LXX phrase that yields the term 'Decalogue' (cf. Exod 34:28; Deut 4:13).

λόγους

words

Accusative

direct object of ἔγραψεν

→ object specification

λόγος: 'word / saying'; renders דְּבָרִים; here equivalent to τὰ ῥήματα of v. 2; the 'ten words' are the decalogue.

οὓς

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὅς: relative; masculine accusative plural agreeing with λόγους.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause (the original Horeb proclamation)

→ constative aorist (the theophanic speech-event)

λαλέω: 'speak'; renders דִּבֶּר; recalls the LORD's audible proclamation of the decalogue at Horeb 'out of the midst of the fire' (cf. Deut 4:12; 5:4, 22).

κύριος

LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: the Tetragrammaton; the LORD is the speaker of the decalogue at the mountain.

πρὸς

to

preposition + accusative (recipients of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (recipients of speech).

ὕμᾱς

you (pl.)

Accusative

accusative object of πρὸς (the assembled Israel)

→ participant reference

σύ (acc. pl. ὑμᾱς): the second-person plural draws the present hearers into the Horeb event — the same generational solidarity Deuteronomy assumes throughout (cf. 5:3).

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'on'; here it marks the relation signaled by preposition + dative (locative).

τῷ

the

Dative

article

→ noun-phrase marking

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

ὄρει

mountain

Dative

dative of place (on the mountain)

→ sphere or reference

ὄρος (dat. ὄρει): 'mountain'; see v. 1; the locus of the decalogue's proclamation.

ἐκ

out of

preposition + genitive (source)

→ spatial or relational framing

ἐκ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (source).

μέσου

midst

Genitive

substantivized adjective, object of ἐκ (source)

→ relational specification

μέσος: 'middle / midst'; ἐκ μέσου τοῦ πυρός ('out of the midst of the fire') is a fixed Deuteronomic phrase for the theophany (4:12, 15, 33, 36; 5:22ff.), stressing that Israel heard a voice but saw no form.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

πυρός

fire

Genitive

genitive (with μέσου: 'midst of the fire')

→ relational specification

πῦρ: 'fire'; renders $\psi\aleph$; the theophanic fire of Horeb, emblem of the LORD's holy presence (cf. Deut 4:24, 'a consuming fire').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (delivery of the tablets)

→ constative aorist (completed act of giving)

δίδωμι: 'give'; renders $\aleph\aleph$; the LORD hands the inscribed tablets to Moses, completing the renewal and setting up the deposit in the ark (v. 5).

αὐτάς

them

Accusative

direct object (the tablets)

→ participant reference

αὐτός: anaphoric pronoun; feminine accusative plural referring to πλάκας.

κύριος

LORD

Nominative

subject of ἔδωκεν (now explicit)

→ participant prominence

κύριος; the Tetragrammaton; the delayed explicit subject closes the verse's inclusion of divine agency (ἔγραψεν ... ἔδωκεν κύριος).

ἐμοί

to me

Dative

dative indirect object (Moses as recipient)

→ participant reference or interest

ἐγώ (dat. ἐμοί): emphatic dative; the tablets pass directly from the LORD's writing to Moses' keeping.

5 καὶ ἐπιστρέψας κατέβην ἐκ τοῦ ὄρους καὶ ἐνέβαλον τὰς πλάκας εἰς τὴν κιβωτόν ἣν ἐποίησα καὶ ἦσαν ἐκεῖ καθὰ ἐνετείλατό μοι κύριος

And turning, I went down from the mountain and put the tablets into the ark which I had made; and there they remained, just as the LORD commanded me.

Conclusion of the tablet-and-ark episode (compliance completed)

καὶ ἐπιστρέψας κατέβην

The aorist participle ἐπιστρέψας ('turning') + finite κατέβην is a Hebraizing serial-verb construction (cf. בּוּשׁ + verb). The deposit ἐνέβαλον fulfils the command ἐμβαλεῖς (v. 2); the closing καθὰ ἐνετείλατό μοι κύριος ('as the LORD commanded me') is the obedience-formula that seals the unit (cf. its echo at Exod 11:5 staging). The note καὶ ἦσαν ἐκεῖ ('and there they remained') quietly affirms the abiding presence of the covenant words in Israel's midst.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπιστρέψας

having turned

Aor Act Part Nom Sg Masc · ἐπιστρέφω

circumstantial participle (attendant circumstance, modifying the subject of κατέβην)

→ coincident aorist participle (Hebraizing serial verb: 'turned and went down')

ἐπιστρέφω: 'turn / turn back'; renders תָּשָׁב / תָּשָׁבָה; the participle ἐπιστρέψας + finite verb calques the Hebrew idiom of a leading verb of motion, here simply 'I turned and went down.'

κατέβην

I went down

Aor Act Indic 1 Sg · καταβαίνω

main verb (descent from the mountain)

→ constative aorist (completed descent)

καταβαίνω: 'go down / descend'; renders טָלַד; the descent answers the ascent of v. 3 (ἀνέβην), framing the mountain episode.

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ὄρους

mountain

Genitive

genitive object of ἐκ (source of descent)

→ relational specification

ὄρος (gen. ὄρους): 'mountain'; see v. 1.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐνέβαλον

I put

Aor Act Indic 1 Sg · ἐμβάλλω

main verb (depositing the tablets)

→ constative aorist (completed act of depositing)

ἐμβάλλω: 'put into / deposit'; fulfils the command ἐμβαλεῖς (v. 2); the tablets are laid in the ark, their permanent resting-place.

τὰς

the

Accusative

article

→ noun-phrase marking

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

πλάκας

tablets

Accusative

direct object of ἐνέβαλον

→ object specification

πλάξ: 'tablet'; see v. 1.

εἰς

into

preposition + accusative (container)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (container).

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτόν

ark

Accusative

accusative object of εἰς (container)

→ object specification

κιβωτός: 'ark'; see v. 1.

ἣν

which

Accusative

relative pronoun (object of ἐποίησα)

→ participant reference

ἥ: relative; feminine accusative singular agreeing with κιβωτόν.

ἐποίησα

I had made

Aor Act Indic 1 Sg · ποιέω

verb of relative clause (recalling v. 3)

→ constative aorist (anterior to the depositing)

ποιέω: 'make'; recalls ἐποίησα κιβωτόν of v. 3; the relative clause confirms that the ark Moses fashioned receives the tablets.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἦσαν

they were / remained

Impf Act Indic 3 Pl · εἰμί

main verb (abiding state)

→ imperfect of continuing state ('there they remained')

εἰμί: 'be'; the imperfect ἦσαν ἐκεῖ ('they were there') denotes the abiding presence of the tablets in the ark — the covenant document permanently lodged in Israel's sanctuary.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; locates the tablets permanently within the ark.

καθὰ

just as

comparative conjunction (introducing obedience-formula)

→ discourse linkage or contrast

καθὰ: 'just as / according as'; renders 𐤕𐤓𐤕𐤍; introduces the standard Deuteronomic obedience-formula 'as the LORD commanded.'

ἐνετείλατό

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of comparative clause

→ constative aorist (the prior divine command)

ἐντέλλομαι: 'command / charge'; renders 𐤍𐤕𐤕𐤍; deponent middle; the obedience-formula καθὰ ἐνετείλατό μοι κύριος recurs throughout the Pentateuch to mark exact compliance.

μοι

me

Dative

dative indirect object (Moses)

→ participant reference or interest

ἐγώ (dat. μοι): the one commanded.

κύριος

LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: the Tetragrammaton; the commanding authority behind Moses' actions.

6 καὶ οἱ υἱοὶ Ἰσραὴλ ἀπῆραν ἐκ Βηρωθ υἱῶν Ἰακὶμ Μισαδαὶ ἐκεῖ ἀπέθανεν Ἀαρὼν καὶ ἐτάφη ἐκεῖ καὶ ἱεράτευσεν Ἐλεάζαρ υἱὸς αὐτοῦ ἀντ' αὐτοῦ

And the sons of Israel set out from Beeroth of the sons of Jaakim to Misadai; there Aaron died and was buried there, and Eleazar his son served as priest in his place.

Itinerary-and-death notice (third-person narrative insertion) καὶ οἱ υἱοὶ Ἰσραὴλ ἀπῆραν

Verses 6–7 shift abruptly from Moses' first-person retrospect to a third-person itinerary-and-obituary, widely regarded as an editorial insertion drawing on the wilderness station-lists (cf. Num 33:30–33).

The LXX place-names (Βηρωθ, Μισαδαί, and in v. 7 Γαδγαδ, Ετεβαθα) transliterate the Hebrew toponyms with notable divergence from the MT. The notice of Aaron's death and Eleazar's priestly succession grounds the Levitical-priestly material of vv. 8–9.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οἱ
the

Nominative

article

→ noun-phrase marking

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

υἱοὶ
sons

Nominative

subject of ἀπῆραν

→ participant prominence

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ renders בְּנֵי יִשְׂרָאֵל ('the sons/children of Israel'), the standard designation of the people in their corporate, tribal identity.

Ἰσραὴλ
Israel

genitive of relationship (indeclinable proper noun: 'of Israel')

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the patriarch's name standing for the nation descended from him.

ἀπῆραν
set out / departed

set out / departed

Aor Act Indic 3 Pl · ἀπαίρω

main verb (itinerary movement)

→ constative aorist (a journey-stage)

ἀπαίρω: 'set out / break camp / depart'; renders אָפַק; the technical term of the wilderness itineraries for striking camp and moving to the next station (cf. Num 33 passim).

ἐκ
from

from

preposition + genitive (point of departure)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (point of departure).

Βηρωθ
Beeroth

Beeroth

genitive object of ἐκ (indeclinable place-name)

→ participant identification

Βηρωθ: transliteration of Hebrew בְּאֵרֹת ('wells'); indeclinable; a wilderness station; the LXX text diverges from MT Num 33:31 (Bene-jaakan).

υἱῶν
of (the) sons

of (the) sons

Genitive

genitive of relationship (qualifying Βηρωθ)

→ relational specification

υἱός (gen. pl. υἱῶν): 'sons'; Βηρωθ υἱῶν Ἰακὶμ ('Beeroth of the sons of Jaakim') renders the Hebrew toponym בְּאֵרֹת בְּנֵי יַעֲקֹב.

Ἰακίμ

Jaakim

genitive of relationship (indeclinable name)

→ participant identification

Ἰακίμ: transliteration of Hebrew יַעֲקֹב (Jaakan); indeclinable; the eponymous ancestor whose 'sons' name the well-site.

Μισαδαι

Misadai

accusative of destination (indeclinable place-name)

→ participant identification

Μισαδαι: transliteration of Hebrew מוֹסֶרָה / Moserah (cf. Num 33:30); indeclinable; the next station, where Aaron's death is located.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; locates Aaron's death and burial at Misadai.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (Aaron's death)

→ constative aorist (single completed event)

ἀποθνήσκω: 'die'; renders תָּמוּ; records the death of Aaron the high priest (cf. Num 20:28, where the locale is Mount Hor).

Ααρων

Aaron

subject of ἀπέθανεν (indeclinable name)

→ participant identification

Ααρων: transliteration of Hebrew אַהֲרֹן; indeclinable; Moses' brother and Israel's first high priest.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐτάφη

was buried

Aor Pass Indic 3 Sg · θάπτω

main verb (Aaron's burial)

→ constative aorist passive (completed act)

θάπτω: 'bury'; renders קָבַר; the passive ἐτάφη ('he was buried') with implicit communal agent records the people's interment of Aaron.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; the repeated ἐκεῖ binds death and burial to the single site.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἱεράτευσεν

served as priest

Aor Act Indic 3 Sg · ἱερατεύω

main verb (Eleazar's succession)

→ ingressive aorist (entered upon the priestly office)

ἱερατεύω: 'serve as priest / hold the priestly office'; renders כָּהֵן; the ingressive aorist marks Eleazar's assumption of the high-priesthood at Aaron's death (cf. Num 20:28).

Ελεαζαρ

Eleazar

subject of ἱεράτευσεν (indeclinable name)

→ participant identification

Ελεαζαρ: transliteration of Hebrew אֶלְעָזָר; indeclinable; Aaron's third son and priestly successor.

υἱός

son

Nominative

nominative in apposition to Ελεαζαρ

→ participant prominence

υἱός: 'son'; the apposition υἱὸς αὐτοῦ ('his son') identifies Eleazar's dynastic claim to the priesthood.

αὐτοῦ

his

Genitive

genitive of possession (Aaron's son)

→ relational specification

αὐτός (gen. αὐτοῦ): possessive, referring to Aaron.

ἀντ'

in place of

preposition + genitive (substitution)

→ spatial or relational framing

ἀντί + gen.: 'instead of / in place of'; renders תחת; marks the dynastic succession — Eleazar steps into Aaron's office.

αὐτοῦ

him

Genitive

genitive object of ἀντί (Aaron)

→ relational specification

αὐτός (gen. αὐτοῦ): refers to Aaron, whom Eleazar replaces.

7 ἐκεῖθεν ἀπῆραν εἰς Γαδγαδ καὶ ἀπὸ Γαδγαδ εἰς Ετεβαθα γῆ χεῖμαρροι ὑδάτων

From there they set out to Gadgad, and from Gadgad to Etebatha, a land of streams of waters.

Continuation of the itinerary insertion

ἐκεῖθεν ἀπῆραν

The itinerary continues with two further stations; the closing apposition γῆ χεῖμαρροι ὑδάτων ('a land of streams of waters') glosses the name Ετεβαθα (Hebrew תְּבַתְּחַי, Jotbathah, described at Num 33:33 as 'a land of brooks of water'), the LXX rendering its descriptive sense. The verse rounds off the geographical-obituary insertion before the narrative returns to the Levitical theme.

ἐκεῖθεν

from there

adverb of place (source)

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; renders ἐξ; the deictic adverb of departure-point, continuing the itinerary chain.

ἀπῆραν

set out

Aor Act Indic 3 Pl · ἀπαίρω

main verb (itinerary movement)

→ constative aorist (a journey-stage)

ἀπαίρω: 'set out / break camp'; see v. 6.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (destination).

Γαδγαδ

Gadgad

accusative of destination (indeclinable place-name)

→ participant identification

Γαδγαδ: transliteration of Hebrew גַּדגַּד / Hor-haggidgad (cf. Num 33:32); indeclinable; a wilderness station.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπὸ
from

preposition + genitive (point of departure)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (point of departure).

Γαδγαδ
Gadgad

genitive object of ἀπό (indeclinable place-name)

→ participant identification

Γαδγαδ: see above; repeated as departure-point for the next stage.

εἰς
to

preposition + accusative (destination)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (destination).

Ετεβαθα
Etebatha

accusative of destination (indeclinable place-name)

→ participant identification

Ετεβαθα: transliteration of Hebrew יִטְבַּחַה (Jotbathah, cf. Num 33:33); indeclinable; the following apposition glosses its meaning as a well-watered land.

γῆ
a land

Nominative

nominative in loose apposition (descriptive gloss of Etebatha)

→ participant prominence

γῆ: 'land / earth'; the appositional γῆ χεῖμαρροι ὑδάτων describes Jotbathah as a place of running water; the loose nominative apposition (rather than agreeing case) reflects the Hebrew descriptive construction אֶרֶץ נַחֲלֵי מַיִם.

χεῖμαρροι
streams / wadis

Nominative

nominative in apposition (modifying γῆ)

→ participant prominence

χεῖμαρρος: 'winter-torrent / wadi / stream'; renders נַחַל; a watercourse that runs in the rainy season; the plural evokes abundant water in the wilderness.

ὑδάτων
of waters

Genitive

genitive of content/material (modifying χεῖμαρροι)

→ relational specification

ὕδωρ (gen. pl. ὑδάτων): 'water'; renders מַיִם; the genitive completes the description 'streams of waters,' marking Jotbathah as an oasis-station.

8 ἐν ἐκείνῳ τῷ καιρῷ διέστειλεν κύριος τὴν φυλὴν τὴν Λευι αἶρειν τὴν κιβωτὸν τῆς διαθήκης κυρίου παρεστάναι ἔναντι κυρίου λειτουργεῖν καὶ ἐπεύχεσθαι ἐπὶ τῷ ὀνόματι αὐτοῦ ἕως τῆς ἡμέρας ταύτης

At that time the LORD set apart the tribe of Levi to bear the ark of the covenant of the LORD, to stand before the LORD, to minister to him and to invoke blessing in his name, to this day.

Resumption of the structuring formula; institution of the Levitical ministry

ἐν ἐκείνῳ τῷ καιρῷ διέστειλεν κύριος

The formula ἐν ἐκείνῳ τῷ καιρῷ ('at that time', cf. v. 1) resumes the main retrospect after the itinerary insertion and introduces the setting apart of Levi. Four infinitives define the Levitical charge: αἶρειν (to bear the ark), παρεστάναι (to stand before the LORD), λειτουργεῖν (to minister), and ἐπεύχεσθαι (to bless in his name) — bearing, attending, serving, blessing. The phrase ἕως τῆς ἡμέρας ταύτης ('to this day') marks the institution as enduring into the narrator's present.

ἐν

in / at

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal).

ἐκείνῳ

that

Dative

demonstrative adjective (modifying καιρῷ)

→ sphere or reference

ἐκεῖνος: 'that'; the structuring formula ἐν ἐκείνῳ τῷ καιρῷ resumes the Horeb retrospect (cf. v. 1).

τῷ

the

Dative

article

→ noun-phrase marking

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

καιρῷ

time

Dative

dative of time

→ sphere or reference

καιρός: 'time / appointed moment'; see v. 1.

διέστειλεν

set apart

Aor Act Indic 3 Sg · διαστέλλω

main verb (institution of Levi)

→ constative aorist (the act of setting apart)

διαστέλλω: 'separate / set apart / distinguish'; renders לִיבְדִּיל; the verb marks the consecration of Levi as a tribe distinguished for sacral service (cf. Num 8:14).

κύριος

LORD

Nominative

subject of διέστειλεν

→ participant prominence

κύριος: the Tetragrammaton; the LORD himself is the agent of Levi's setting apart.

τὴν

the

Accusative

article

→ noun-phrase marking

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

φυλὴν

tribe

Accusative

direct object of διέστειλεν

→ object specification

φυλή: 'tribe / clan'; renders תִּבְלָה / טִבְלָה; the corporate unit of Levi set apart for sanctuary service.

τὴν

the

Accusative

article (in apposition: 'the tribe, the [one] of Levi')

→ noun-phrase marking

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

Λευι

of Levi

indeclinable proper noun (epexegetical: identifying the tribe)

→ participant identification

Λευι: transliteration of Hebrew לֵוִי; indeclinable; the article τὴν before it makes the phrase τὴν φυλὴν τὴν Λευι ('the tribe, the Levi-one') an epexegetical apposition naming the tribe.

αἶρειν

to bear

Pres Act Inf · αἶρω

infinitive of purpose (first Levitical charge)

→ present infinitive of purpose (ongoing function: bearing)

αἶρω: 'lift / carry / bear'; renders נָשָׂא; the first Levitical duty — bearing the ark in procession (cf. Num 4:15; 7:9), a function reserved to Levi alone.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

direct object of αἶρειν

→ object specification

κιβωτός: 'ark'; here the κιβωτὸς τῆς διαθήκης ('ark of the covenant'), the same ark made in vv. 1–5 to house the tablets.

τῆς

the

Genitive

article

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive of content (the ark contains/embodies the covenant)

→ relational specification

διαθήκη: 'covenant / testament'; renders תְּרִיבָה; the LXX's choice of διαθήκη (a unilateral disposition) over συνθήκη (a mutual pact) shapes the NT theology of covenant (cf. Heb 9:4, the ark containing the covenant).

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's covenant)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; the covenant is the LORD's own.

παρεστάναι

to stand before / attend

Perf Act Inf · παρίστημι

infinitive of purpose (second Levitical charge)

→ perfect infinitive (settled standing; to be in attendance)

παρίστημι (perf. inf. παρεστάναι): 'stand beside / be in attendance / serve'; renders יָבִיט לַיהוָה; the perfect infinitive denotes a settled posture of waiting upon the LORD — the courtier's stance before the divine King (cf. Luke 1:19, Gabriel 'who stands before God').

ἔναντι

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders יָבִיט; the cultic 'before the LORD' marks sanctuary service in the divine presence.

κυρίου

the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; the one in whose presence Levi attends.

λειτουργεῖν

to minister

Pres Act Inf · λειτουργέω

infinitive of purpose (third Levitical charge)

→ present infinitive of purpose (ongoing ministry)

λειτουργέω: 'minister / perform public/cultic service'; renders לָשֵׁת; the LXX's standard term for priestly-Levitical liturgy; the word yields English 'liturgy' and undergirds NT cultic language (cf. Heb 8:2; Rom 15:16).

καὶ

and

coordinate conjunction (linking fourth charge)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπεύχεσθαι

to invoke blessing / pray

Pres Mid Inf · ἐπεύχομαι

infinitive of purpose (fourth Levitical charge)

→ present infinitive of purpose (ongoing blessing-prayer)

ἐπεύχομαι: 'pray over / invoke (a blessing) upon'; renders בָּרַךְ (here, to pronounce blessing in the divine name); the priestly-Levitical blessing in the LORD's name (cf. the Aaronic blessing, Num 6:23–27).

ἐπὶ

in / upon

preposition + dative (instrumental-locative: 'in his name')

→ spatial or relational framing

ἐπὶ + dat.: here 'in / on the basis of (his name)'; the blessing is pronounced ἐπὶ τῷ ὀνόματι κυρίου — invoking the divine name over the people.

τῷ

the

Dative

article

→ noun-phrase marking

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

ὀνόματι

name

Dative

dative object of ἐπὶ (the name invoked)

→ sphere or reference

ὄνομα: 'name'; renders שֵׁם; the divine name is the authority and instrument of the Levitical blessing (cf. Num 6:27, 'they shall put my name on the sons of Israel').

αὐτοῦ

his

Genitive

genitive of possession (the LORD's name)

→ relational specification

αὐτός (gen. αὐτοῦ): refers to κύριος; 'his name' = the name of the LORD.

ἕως

until / to

preposition + genitive (temporal extent)

→ spatial or relational framing

ἕως: 'until / up to'; with the genitive of time marks the enduring extent of the Levitical institution.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive of time (with ἕως)

→ relational specification

ἡμέρα: 'day'; ἕως τῆς ἡμέρας ταύτης ('to this day') is a Deuteronomic formula affirming the continuing validity of the institution in the narrator's present.

ταύτης

this

Genitive

demonstrative adjective (modifying ἡμέρας)

→ relational specification

οὗτος (gen. ταύτης): 'this'; the near demonstrative anchors the formula in the present moment of the address.

9 διὰ τοῦτο οὐκ ἔστιν τοῖς Λευítais μερίς καὶ κληῖρος ἐν τοῖς ἀδελφοῖς αὐτῶν κύριος αὐτὸς κληῖρος αὐτοῦ καθὰ εἶπεν αὐτῷ

Therefore there is no portion or inheritance for the Levites among their brothers; the LORD himself is his inheritance, just as he told him.

Inferential consequence of the Levitical setting-apart (v. 8)

διὰ τοῦτο

διὰ τοῦτο ('therefore') draws the consequence of Levi's sacral vocation: because the tribe is set apart for the LORD's service, it receives no territorial allotment. The theological climax — κύριος αὐτὸς κληῖρος αὐτοῦ ('the LORD himself is his inheritance') — replaces land with God himself as Levi's portion (cf. Num 18:20; Ps 15[16]:5; the priestly self-understanding echoed at Lam 3:24). The shift from plural τοῖς Λευítais to singular αὐτοῦ treats the tribe collectively as a single heir.

διὰ

because of

preposition + accusative (causal)

→ spatial or relational framing

διὰ + acc.: 'on account of / therefore'; διὰ τοῦτο is the standard inferential connector ('for this reason').

τοῦτο

this

Accusative

demonstrative pronoun (object of διὰ)

→ participant reference

οὗτος (acc. τοῦτο): 'this'; refers back to the setting apart of Levi in v. 8 as the ground of the consequence.

οὐκ

not

negative particle (negating ἔστιν)

→ discourse linkage or contrast

οὐ: 'not'; objective negation of the indicative ἔστιν.

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential, 'there is no')

→ gnomic/stative present (abiding state of affairs)

εἰμί: 'be / exist'; the existential ἔστιν with dative of possession (τοῖς Λευítais) renders the Hebrew לֹא יִהְיֶה ('there is not to' = 'they have no').

τοῖς

the / to the

Dative

article

→ noun-phrase marking

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

Λευítais

Levites

Dative

dative of possession (the Levites as would-be possessors)

→ sphere or reference

Λευítais: 'Levite'; here a declined gentilic noun (dat. pl. Λευítais, contrast indeclinable Λευι in v. 8); the dative of possession in the existential idiom ('there is not to the Levites' = 'the Levites have no').

μερίς

portion

Nominative

subject of ἔστιν (the thing not possessed)

→ participant prominence

μερίς: 'portion / share'; renders מֶרֶץ; the allotted share in the land; its denial to Levi is the negative counterpart to the LORD as their portion.

καὶ

and / or

coordinate conjunction (joining μερίς and κληρος)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κληρος

inheritance / lot

Nominative

subject of ἔστιν (coordinate with μερίς)

→ participant prominence

κληρος: 'lot / allotted inheritance'; renders לֶךְ / לֶחֶץ; the territorial inheritance assigned by lot; its denial sets up the climactic reversal — the LORD himself becomes Levi's κληρος.

ἐν

among

preposition + dative (sphere)

→ spatial or relational framing

ἐν: meaning 'among'; here it marks the relation signaled by preposition + dative (sphere).

τοῖς

the

Dative

article

→ noun-phrase marking

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

ἀδελφοῖς

brothers

Dative

dative object of ἐν (the other tribes)

→ sphere or reference

ἀδελφός: 'brother'; renders אֶחָיו; here the other Israelite tribes who do receive land-allotments; Levi has no portion 'among his brothers.'

αὐτῶν

their

Genitive

genitive of relationship (the Levites' brothers)

→ relational specification

αὐτός (gen. pl. αὐτῶν): refers to the Levites collectively.

κύριος

LORD

Nominative

subject of the verbless predication ('the LORD is his inheritance')

→ participant prominence

κύριος: the Tetragrammaton; the emphatic theological climax — the LORD himself, not land, is Levi's portion.

αὐτὸς

himself

Nominative

intensive pronoun (in apposition to κύριος, emphatic)

→ participant reference

αὐτός: intensive 'himself'; κύριος αὐτός underscores that the LORD in person is Levi's inheritance — the most intimate form of the priestly vocation (cf. Num 18:20).

κληρος

inheritance

Nominative

predicate nominative (verbless: 'the LORD [is] his inheritance')

→ participant prominence

κληρος: 'inheritance / portion'; the same noun denied to Levi above is now affirmed of the LORD — a deliberate reversal: what Levi lacks in land is more than supplied in God.

αὐτοῦ

his

Genitive

genitive of possession (Levi's inheritance)

→ relational specification

αὐτός (gen. αὐτοῦ): singular, treating the tribe collectively as one heir whose κληρος is the LORD.

καθὰ

just as

comparative conjunction

→ discourse linkage or contrast

καθὰ: 'just as'; introduces the confirmation that this arrangement rests on a prior divine word.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

verb of comparative clause

→ constative aorist (the prior divine word)

λέγω: 'say'; the LORD's earlier word to Levi (cf. Num 18:20, 'I am your portion and your inheritance') is the warrant for the inheritance-arrangement.

αὐτῷ

to him

Dative

dative indirect object (Levi)

→ participant reference or interest

αὐτός (dat. αὐτῷ): refers to Levi, to whom the LORD spoke the inheritance-promise.

10 κἀγὼ εἰστήκειν ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας καὶ εἰσήκουσεν κύριος ἐμοῦ καὶ ἐν τῷ καιρῷ τούτῳ καὶ οὐκ ἠθέλησεν κύριος ἐξολεθρεῦσαι ὑμᾶς

And I stood on the mountain forty days and forty nights, and the LORD heard me at that time also, and the LORD was unwilling to destroy you.

Resumption of Moses' first-person intercession-retrospect κἀγὼ εἰστήκειν

The narrative returns to Moses' first person (κἀγὼ, crasis of καὶ ἐγώ), resuming the intercession of ch. 9. The pluperfect εἰστήκειν ('I had taken my stand / I stood') depicts Moses' prolonged mediatorial posture over the forty days and nights. The result — the LORD heard him and 'was unwilling to destroy you' (οὐκ ἠθέλησεν ... ἐξολεθρεῦσαι) — recalls the averted destruction after the golden calf (9:19, 25) and grounds Israel's continued existence in Moses' mediation.

κἀγὼ

and I

Nominative

subject (emphatic, by crasis καὶ ἐγώ)

→ participant prominence

κἀγὼ: crasis of καὶ + ἐγώ ('and I'); the emphatic first-person pronoun reasserts Moses as the mediating narrator; treated here as a pronominal subject (kind n) with the conjunctive force of καὶ fused in.

εἰστήκειν

I stood / had taken my stand

Plpf Act Indic 1 Sg · ἵστημι

main verb (Moses' mediatorial posture)

→ pluperfect with imperfect sense (durative standing throughout the forty days)

ἵστημι (plpf. εἰστήκειν): the intransitive perfect/pluperfect of ἵστημι means 'I stand / I stood (in a settled posture)'; here Moses' sustained intercessory stance on the mountain over forty days; the form functions as a past durative.

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'on'; here it marks the relation signaled by preposition + dative (locative).

τῷ

the

Dative

article

→ noun-phrase marking

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

ὄρει

mountain

Dative

dative of place

→ sphere or reference

ὄρος (dat. ὄρει): 'mountain'; see v. 1; Horeb, the site of the forty-day intercession.

τεσσαράκοντα

forty

Accusative

numeral (modifying ἡμέρας; accusative of extent of time)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable numeral; the forty days and nights echo the duration of Moses' two mountain-stays (Exod 24:18; 34:28; Deut 9:9, 18) and the wilderness generation's forty years.

ἡμέρας

days

Accusative

accusative of extent of time

→ object specification

ἡμέρα: 'day'; accusative of duration with τεσσαράκοντα.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τεσσαράκοντα

forty

Accusative

numeral (modifying νύκτας)

→ measure or count

τεσσαράκοντα: 'forty'; see above; the day-and-night pairing stresses unbroken intercession.

νύκτας

nights

Accusative

accusative of extent of time

→ object specification

νύξ (acc. pl. νύκτας): 'night'; accusative of duration.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσήκουσεν

heard / heeded

Aor Act Indic 3 Sg · εἰσακούω

main verb (the LORD's answer to intercession)

→ constative aorist (the granting of the prayer)

εἰσακούω: 'hear / heed / answer favorably'; renders ἰσῆ (in the sense of granting a request); the compound εἰς- intensifies to 'give ear, answer'; the LORD's heeding of Moses is the hinge on which Israel's survival turns.

κύριος

LORD

Nominative

subject of εἰσήκουσεν

→ participant prominence

κύριος: the Tetragrammaton; the one who answers Moses' intercession.

ἐμοῦ

me

Genitive

genitive object of εἰσήκουσεν (person heard)

→ relational specification

ἐγώ (gen. ἐμοῦ): the genitive of the person heard, standard with verbs of hearing (ἀκούω/εἰσακούω + gen. of person).

καὶ

also

adverbial/ascensive conjunction ('also at this time')

→ discourse linkage or contrast

καί: here ascensive, 'also / even'; καὶ ἐν τῷ καιρῷ τούτῳ ('at this time also') notes that the LORD heard Moses on this occasion as on others.

ἐν

at

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'at'; here it marks the relation signaled by preposition + dative (temporal).

τῷ

the

Dative

article

→ noun-phrase marking

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

καιρῷ

time

Dative

dative of time

→ sphere or reference

καιρός: 'time / occasion'; see v. 1.

τούτῳ

this

Dative

demonstrative adjective (modifying καιρῷ)

→ participant reference or interest

οὗτος (dat. τούτῳ): 'this'; the near demonstrative specifies the particular occasion of intercession.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ

not

negative particle (negating ἠθέλησεν)

→ discourse linkage or contrast

οὐ: 'not'; negates the LORD's willingness to destroy.

ἠθέλησεν

was willing / willed

Aor Act Indic 3 Sg · θέλω

main verb (the LORD's resolve)

→ constative aorist (settled disposition: 'he would not')

θέλω (ἐθέλω): 'will / wish / be willing'; οὐκ ἠθέλησεν ἐξολεθρεῦσαι ('he was unwilling to destroy') expresses the divine forbearance won through Moses' mediation (cf. 9:19).

κύριος

LORD

Nominative

subject of ἠθέλησεν

→ participant prominence

κύριος: the Tetragrammaton.

ἐξολεθρεῦσαι

to destroy utterly

Aor Act Inf · ἐξολεθρεύω

complementary infinitive (object of ἠθέλησεν)

→ aorist infinitive (the averted act of destruction)

ἐξολεθρεύω: 'destroy utterly / exterminate'; renders הָרַג / יָמַשׁ; the intensive compound denotes complete annihilation; the same verb recurs in the covenant-curse warnings; its averted threat here magnifies the LORD's mercy and Moses' mediation.

ὕμᾱς

you (pl.)

Accusative

direct object of ἐξολεθρεῦσαι (Israel)

→ participant reference

σύ (acc. pl. ὑμᾱς): the addressed Israel, whom the LORD chose not to destroy.

11 καὶ εἶπεν κύριος πρὸς με βάδιζε ἄπαρον ἐναντίον τοῦ λαοῦ τούτου καὶ εἰσπορευέσθωσαν καὶ κληρονομεύωσαν τὴν γῆν ἣν ὥμοσα τοῖς πατράσιν αὐτῶν δοῦναι αὐτοῖς

And the LORD said to me, 'Go, set out before this people, and let them go in and take possession of the land that I swore to their fathers to give to them.'

Renewed divine command closing the retrospect (transition to paraenesis)

καὶ εἶπεν κύριος πρὸς με

The speech-formula εἶπεν κύριος πρὸς με (cf. v. 1) frames the LORD's command to resume the march toward the land. Two imperatives to Moses (βάδιζε, ἄπαρον) are followed by two third-person imperatives for the people (εἰσπορευέσθωσαν, κληρονομεύωσαν: 'let them go in and inherit'). The relative clause ἣν ὥμοσα ... δοῦναι ('which I swore to give') invokes the patriarchal land-oath, the bedrock promise of Deuteronomy, closing the historical retrospect and opening onto the paraenesis of vv. 12ff.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing formula)

→ constative aorist (single speech-act)

λέγω: see v. 1; the renewed divine command to advance toward the land.

κύριος

LORD

Nominative

subject of εἶπεν

→ participant prominence

κύριος: the Tetragrammaton.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

με

me

Accusative

accusative object of πρὸς (Moses)

→ participant reference

ἐγώ (encl. με): Moses as recipient of the command.

βάδιζε

go

Pres Act Impv 2 Sg · βαδίζω

main verb (command to Moses)

→ present imperative (ongoing/initiatory: 'be on your way')

βαδίζω: 'go / walk / proceed'; renders / ָלֵךְ; the present imperative summons Moses to take up the march at the head of the people.

ἄπαρον

set out / break camp

Aor Act Impv 2 Sg · ἀπαίρω

main verb (command to Moses, leading the march)

→ ingressive aorist imperative (begin the journey)

ἀπαίρω: 'set out / break camp'; the same itinerary verb as vv. 6–7, here imperative — Moses is to lead the camp's departure toward the land (cf. נָסַח).

ἐναντίον

before / ahead of

preposition + genitive (in front of)

→ spatial or relational framing

ἐναντίον: 'before / in front of'; renders ִנְפָּנִי; here spatial — Moses goes at the head of the people, leading their advance.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive object of ἐναντίον

→ relational specification

λαός: 'people'; renders עַם; Israel as the covenant community whom Moses leads.

τούτου

this

Genitive

demonstrative adjective (modifying λαοῦ)

→ relational specification

οὗτος (gen. τούτου): 'this'; deictic, 'this people' present before Moses.

καὶ

and

coordinate conjunction (introducing third-person commands)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσπορεύεσθωσαν

let them go in

Pres Mid Impv 3 Pl · εἰσπορεύομαι

main verb (third-person command for the people)

→ present imperative (durative: let them proceed to enter)

εἰσπορεύομαι: 'go in / enter'; renders נָכַח; the third-person imperative commands the people's entry into the promised land — the goal of the whole wilderness journey.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κληρονομήτωσαν

let them inherit / take possession

Pres Act Impv 3 Pl · κληρονομέω

main verb (third-person command for the people)

→ present imperative (durative: let them possess)

κληρονομέω: 'inherit / take possession of'; renders שָׁרַח; the verb of land-possession central to Deuteronomy; the people are to take as inheritance the land sworn to the fathers.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of κληρονομήτωσαν

→ object specification

γῆ: 'land'; renders אֶרֶץ; the promised land, object of the patriarchal oath.

ἣν

which

Accusative

relative pronoun (object of ὥμοσα ... δοῦναι)

→ participant reference

ὃ: relative; feminine accusative singular agreeing with γῆν.

ὥμοσα

I swore

Aor Act Indic 1 Sg · ὅμνυμι

verb of relative clause (the patriarchal oath)

→ constative aorist (the past sworn promise)

ὅμνυμι: 'swear / take an oath'; renders נָשָׁבַע; the land-oath to the patriarchs (Abraham, Isaac, Jacob) is the foundational Deuteronomic promise (cf. 1:8; 6:10; 9:5).

τοῖς

the

Dative

article

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative indirect object of ὥμοσα (those to whom the oath was sworn)

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'father'; renders תִּבְרָךְ; the patriarchs to whom the land was sworn.

αὐτῶν

their

Genitive

genitive of relationship (the people's fathers)

→ relational specification

αὐτός (gen. pl. αὐτῶν): refers to the people; 'their fathers' = the patriarchs.

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive complementing ὥμοσα (content of the oath)

→ aorist infinitive (the sworn act of giving)

δίδωμι: 'give'; the infinitive specifies the content of the oath — 'swore ... to give'; the land is divine gift, not mere conquest.

αὐτοῖς

to them

Dative

dative indirect object of δοῦναι (the people, the patriarchs' descendants)

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): the recipients of the gift — the present generation as heirs of the patriarchal promise.

12 καὶ νῦν Ἰσραὴλ τί κύριος ὁ θεός σου αἰτεῖται παρὰ σοῦ ἀλλ' ἢ φοβεῖσθαι κύριον τὸν θεόν σου πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ καὶ ἀγαπᾶν αὐτὸν καὶ λατρεύειν κυρίῳ τῷ θεῷ σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου

And now, Israel, what does the LORD your God ask of you, but to fear the LORD your God, to walk in all his ways and to love him, and to serve the LORD your God with all your heart and with all your soul,

Hortatory turn: the paraenetic question that governs the rest of the chapter καὶ νῦν Ἰσραὴλ

καὶ νῦν ('and now') is the classic Deuteronomic transition from historical retrospect to present demand. The rhetorical question τί ... αἰτεῖται παρὰ σοῦ ἀλλ' ἢ ... ('what does he ask ... but ...?') frames the whole covenant requirement as both comprehensive and astonishingly simple. The answer unfolds in a series of infinitives — φοβεῖσθαι, πορεύεσθαι, ἀγαπᾶν, λατρεύειν — fear, walk, love, serve, climaxing in the Shema-formula ἐξ ὅλης τῆς καρδίας ... καὶ ... ψυχῆς ('with all your heart and soul', cf. 6:5). The verse is the LXX's parallel to Mic 6:8.

καὶ

and

coordinate conjunction (with νῦν: transitional)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

νῦν

now

temporal adverb (hortatory transition)

→ adverbial qualification

νῦν: 'now'; καὶ νῦν renders הַעַתָּה, the Deuteronomic hinge from recounted history to present exhortation (cf. 4:1; 10:12).

Ισραηλ

Israel

vocative of direct address (indeclinable name)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable; here a vocative address to the whole people, personalizing the demand.

τί

what

Accusative

interrogative pronoun (object of αἰτεῖται)

→ participant reference

τίς (n. τί): interrogative 'what?'; the accusative object of αἰτεῖται heads the rhetorical question that structures the paraenesis.

κύριος

LORD

Nominative

subject of αἰτεῖται

→ participant prominence

κύριος: the Tetragrammaton.

ὁ

the

Nominative

article (with θεός in apposition to κύριος)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; renders הָאֱלֹהִים; κύριος ὁ θεός σου ('the LORD your God') is the covenant-name formula pervading Deuteronomy.

σου

your

Genitive

genitive of relationship (modifying θεός)

→ relational specification

σύ (gen. σου): the singular 'your' addresses Israel as a single covenant partner — the characteristic Deuteronomic second-person singular.

αἰτεῖται

asks / requires

Pres Mid Indic 3 Sg · αἰτέω

main verb (the divine demand)

→ gnomic present (the abiding covenant requirement)

αἰτέω (mid. αἰτεῖται): 'ask / require / request for oneself'; renders אָבַשׁ; the middle voice suggests the LORD asks this for his own covenant relationship; the present tense states the standing requirement.

παρά

from

preposition + genitive (source of what is asked)

→ spatial or relational framing

παρά + gen.: 'from (the side of)'; the LORD asks 'from you' (παρά σοῦ) — the demand is laid upon Israel.

σοῦ

you

Genitive

genitive object of παρά

→ relational specification

σύ (gen. σοῦ): Israel, of whom the requirement is asked.

ἀλλ

but

adversative particle (part of the idiom ἀλλ' ἢ)

→ discourse linkage or contrast

ἀλλά: 'but'; with the following ἢ forms the idiom ἀλλ' ἢ ('except / but only'), rendering אֲנִי יָדָּ — 'what does he ask ... except ...?'

ἢ

than / except

particle (completing the idiom ἀλλ' ἢ)

→ discourse linkage or contrast

ἢ: 'than / except'; ἀλλ' ἢ is a fixed exceptive idiom ('but only / except'); the construction reduces the seemingly vast covenant demand to its essence.

φοβεῖσθαι

to fear

Pres Mid Inf · φοβέομαι

infinitive (first member of the answer: object of αἰτεῖται)

→ present infinitive (the abiding posture of reverence)

φοβέομαι: 'fear / reverence'; renders נִלָּץ; the 'fear of the LORD' in Deuteronomy is covenantal reverence and loyalty, not terror; the foundational demand from which the others flow (cf. 6:13; 10:20).

κύριον

the LORD

Accusative

direct object of φοβεῖσθαι

→ object specification

κύριος (acc. κύριον): the Tetragrammaton; object of reverent fear.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

accusative in apposition to κύριον

→ object specification

θεός (acc. θεόν): 'God'; the covenant-name formula in apposition.

σου

your

Genitive

genitive of relationship (modifying θεόν)

→ relational specification

σύ (gen. σου): 'your'; see above.

πορεύεσθαι

to walk

Pres Mid Inf · πορεύομαι

infinitive (second member of the answer)

→ present infinitive (continuous manner of life)

πορεύομαι: 'go / walk / conduct oneself'; renders הִלְכָּהּ; 'walking in his ways' is the Deuteronomic metaphor for the whole obedient life-conduct (cf. 8:6; 26:17).

ἐν

in

preposition + dative (manner/sphere)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (manner/sphere).

πάσαις

all

Dative

attributive adjective (modifying ὁδοῖς)

→ sphere or reference

πᾶς (dat. pl. f. πάσαις): 'all'; the totality 'all his ways' allows no partial obedience.

ταῖς

the

Dative

article

→ noun-phrase marking

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

ὁδοῖς

ways

Dative

dative of sphere (the paths in which one walks)

→ sphere or reference

ὁδός: 'way / road / path'; renders הַדֶּרֶךְ; the 'ways of the LORD' are his commanded paths of conduct; the metaphor underlies the early Christian self-designation 'the Way' (Acts 9:2).

αὐτοῦ

his

Genitive

genitive of possession (modifying ὁδοῖς)

→ relational specification

αὐτός (gen. αὐτοῦ): refers to the LORD; 'his ways.'

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀγαπᾶν
to love

Pres Act Inf · ἀγαπάω

infinitive (third member of the answer)

→ present infinitive (continuous covenant love)

ἀγαπάω: 'love'; renders אָהַב; the command to love God is the heart of the Shema (6:5); in Deuteronomy ἀγάπη is covenant loyalty and affection together, the inner spring of obedience.

αὐτόν
him

Accusative

direct object of ἀγαπᾶν

→ participant reference

αὐτός (acc. αὐτόν): the LORD, object of love.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

λατρεύειν
to serve

Pres Act Inf · λατρεύω

infinitive (fourth member of the answer)

→ present infinitive (continuous worshipful service)

λατρεύω: 'serve / worship (a deity)'; renders לָבַד; cultic-religious service of the LORD; the term denotes exclusive worship-service owed to God alone (cf. 6:13; Matt 4:10 quoting it).

κυρίῳ
the LORD

Dative

dative object of λατρεύειν (the deity served)

→ sphere or reference

κύριος (dat. κυρίῳ): the Tetragrammaton; λατρεύω takes the dative of the one served.

τῷ
the

Dative

article (with θεῷ)

→ noun-phrase marking

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

θεῷ
God

Dative

dative in apposition to κυρίῳ

→ sphere or reference

θεός (dat. θεῷ): the covenant-name formula in apposition.

σου
your

Genitive

genitive of relationship (modifying θεῷ)

→ relational specification

σύ (gen. σου): 'your!'

ἐξ
from / with

preposition + genitive (source/extent: 'out of the whole')

→ spatial or relational framing

ἐκ + gen.: here marking the source/totality from which service flows; ἐξ ὅλης τῆς καρδίας renders לְכָל־לֵב ('with all the heart'), the Shema-idiom of wholehearted devotion.

ὅλης
whole / all

Genitive

attributive adjective (modifying καρδίας)

→ relational specification

ὅλος: 'whole / entire'; the totality-language of the Shema demands undivided allegiance.

τῆς
the

Genitive

article

→ noun-phrase marking

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

καρδίας heart Genitive <i>genitive (with ἐξ ὅλης: 'with all your heart')</i> → relational specification καρδία: 'heart'; renders לֵב; the seat of will, intellect, and devotion; the same καρδία that must be circumsised in v. 16 — the inner organ of covenant loyalty.	σου your Genitive <i>genitive of possession (modifying καρδίας)</i> → relational specification σύ (gen. σου): 'your.'	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐξ from / with <i>preposition + genitive (source/extent)</i> → spatial or relational framing ἐκ + gen.: parallel to the first ἐξ ὅλης, completing the Shema-pair heart-and-soul.
ὅλης whole / all Genitive <i>attributive adjective (modifying ψυχῆς)</i> → relational specification ὅλος: 'whole'; see above.	τῆς the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	ψυχῆς soul Genitive <i>genitive (with ἐξ ὅλης: 'with all your soul')</i> → relational specification ψυχή: 'soul / life / self'; renders נֶפֶשׁ; the whole living self; the heart-and-soul pair (καρδία/ψυχή) is the Deuteronomic idiom of total self-giving (6:5; 30:6).	σου your Genitive <i>genitive of possession (modifying ψυχῆς)</i> → relational specification σύ (gen. σου): 'your.'

13 φυλάσσεσθαι τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου καὶ τὰ δικαιώματα αὐτοῦ ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον ἵνα εὖ σοι ᾦ

to keep the commandments of the LORD your God and his ordinances, all that I command you today, that it may be well with you.

Final infinitive completing the answer of v. 12; purpose clause appended

φυλάσσεσθαι τὰς ἐντολὰς

The fifth and summarizing infinitive φυλάσσεσθαι ('to keep') gathers the inward demands of v. 12 into concrete obedience to the commandments and ordinances. The relative ὅσα ('all that') stresses comprehensiveness, σήμερον ('today') the present urgency. The closing purpose clause ἵνα εὖ σοι ᾦ ('that it may be well with you') frames obedience not as burden but as the path to Israel's flourishing — the characteristic Deuteronomic motivation (cf. 4:40; 5:16, 33; 6:18).

φυλάσσεσθαι

to keep / observe

Pres Mid Inf · φυλάσσω

infinitive (fifth member of the answer, summarizing)

→ present infinitive (ongoing observance)

φυλάσσω (mid. φυλάσσεσθαι): 'guard / keep / observe'; renders **רָחַץ**; the standard Deuteronomic verb for keeping the commandments; the middle voice stresses Israel's own vigilant self-keeping of the covenant stipulations.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of φυλάσσεσθαι

→ object specification

ἐντολή: 'commandment / precept'; renders **רַחֲמָנּוּ**; the divine commands that constitute the covenant obligation.

κυρίου

of the LORD

Genitive

genitive of source/possession (whose commandments)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; the commandments are the LORD's own.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός (gen. θεοῦ): the covenant-name formula.

σου

your

Genitive

genitive of relationship (modifying θεοῦ)

→ relational specification

σύ (gen. σου): 'your.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὰ

the

Accusative

article

→ noun-phrase marking

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

δικαιώματα

ordinances / statutes

Accusative

direct object of φυλάσσεσθαι (coordinate with ἐντολάς)

→ object specification

δικαίωμα: 'ordinance / statute / righteous requirement'; renders **בְּחֻמֵּי** / **חֻמֵּי**; the LXX's term for the covenant's legal stipulations; Paul takes up δικαίωμα for the law's 'righteous decree' (Rom 1:32; 8:4).

αὐτοῦ

his

Genitive

genitive of possession (modifying δικαιώματα)

→ relational specification

αὐτός (gen. αὐτοῦ): refers to the LORD; 'his ordinances.'

ὅσα

all that / as many as

Accusative

relative pronoun (correlative, summarizing the commandments)

→ participant reference

ὅσος: 'as much/many as'; the correlative ὅσα ('all that') embraces the totality of what Moses commands, leaving nothing optional.

ἐγώ

I

Nominative

subject of ἐντέλλομαι (emphatic)

→ participant reference

ἐγώ: emphatic first-person pronoun; Moses as the mediator who delivers the LORD's commands — his 'I command' is the LORD's command relayed.

ἐντέλλομαί

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause (Moses' present commanding)

→ present indicative (the act of commanding now, in the address)

ἐντέλλομαι: 'command / charge'; renders תִּצַּח; deponent middle; the present tense locates the commanding in the very moment of Moses' valedictory address (σήμερον).

σοι

you

Dative

dative indirect object of ἐντέλλομαι

→ participant reference or interest

σύ (dat. σοι): the one commanded — Israel addressed in the singular.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the Deuteronomic 'today' actualizes the covenant for each generation of hearers — the law is commanded now (cf. 5:3; 6:6; 30:15).

ἵνα

that / so that

conjunction (introducing purpose/result clause)

→ discourse linkage or contrast

ἵνα: 'that / in order that'; introduces the purpose-clause expressing the beneficial outcome of obedience.

εὖ

well

adverb (predicate with ἥ: 'that it may be well')

→ clausal contribution

εὖ: 'well / rightly'; the idiom εὖ σοι ἥ ('that it may be well with you') renders בְּטוֹב לָּךְ, the Deuteronomic promise of well-being attendant on obedience (cf. 5:16; Eph 6:3 quoting it).

σοι

with you / for you

Dative

dative of advantage (the one benefited)

→ participant reference or interest

σύ (dat. σοι): 'for you'; the dative of advantage in the well-being formula.

ἥ

it may be

Pres Act Subj 3 Sg · εἰμί

verb of purpose clause (subjunctive after ἵνα)

→ present subjunctive (the intended state of well-being)

εἰμί (subj. ἥ): 'be'; the subjunctive after ἵνα expresses the purposed/resultant blessing — that obedience may issue in Israel's flourishing.

14 ἰδοὺ κυρίου τοῦ θεοῦ σου ὁ οὐρανὸς καὶ ὁ οὐρανὸς τοῦ οὐρανοῦ ἡ γῆ καὶ πάντα ὅσα ἐστὶν ἐν αὐτῇ

Behold, to the LORD your God belong the heaven and the heaven of heaven, the earth and all that is in it.

Doxological ground of the demand (motive clause)

ἰδοὺ κυρίου τοῦ θεοῦ σου

The interjection ἰδοὺ ('behold') heightens the doxological assertion of total divine ownership. The fronted possessive genitive κυρίου τοῦ θεοῦ σου ('to the LORD your God [belong] ...') governs a verbless clause whose subjects pile up cosmically: heaven, the heaven of heaven (ὁ οὐρανὸς τοῦ οὐρανοῦ, a Semitic superlative for the highest heaven), the earth, and all in it. The point grounds the paraenesis: the LORD who asks everything (v. 12) is the One to whom everything already belongs — making his choice of the fathers (v. 15) sheer grace.

ἰδοὺ

behold

presentative interjection

→ clausal contribution

ἰδοὺ: 'behold / look'; fixed presentative particle (originally aor. mid. impv. of εἶδον), renders הִנֵּה; arrests attention before the cosmic assertion of divine ownership.

κυρίου

to the LORD / the LORD's

Genitive

possessive genitive (fronted: 'to the LORD belong ...')

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; the fronted genitive of possession governs the whole verbless clause — heaven and earth are the LORD's.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός (gen. θεοῦ): the covenant-name formula.

σου

your

Genitive

genitive of relationship (modifying θεοῦ)

→ relational specification

σύ (gen. σου): 'your'

ὁ

the

Nominative

article (with οὐρανός)

→ noun-phrase marking

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

οὐρανός

heaven

Nominative

subject of the verbless possession-clause

→ participant prominence

οὐρανός: 'heaven / sky'; renders הַשָּׁמַיִם; the first of the cosmic subjects belonging to the LORD.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὁ

the

Nominative

article (with οὐρανός)

→ noun-phrase marking

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

οὐρανός

heaven

Nominative

subject (in the superlative phrase 'heaven of heaven')

→ participant prominence

οὐρανός: 'heaven'; the phrase ὁ οὐρανός τοῦ οὐρανοῦ ('the heaven of heaven') renders עֲלֵי שָׁמַיִם, a Semitic superlative for the highest heaven — the utmost extent of the created order, also the LORD's.

τοῦ

of the

Genitive

article (with οὐρανοῦ)

→ noun-phrase marking

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

οὐρανοῦ

of heaven

Genitive

genitive (Semitic superlative: 'heaven of heaven')

→ relational specification

οὐρανός (gen. οὐρανοῦ): 'heaven'; the genitive forms the superlative idiom for the highest heaven (cf. 1 Kgs 8:27; Ps 148:4).

ἡ

the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ

earth

Nominative

subject of the verbless possession-clause

→ participant prominence

γῆ: 'earth / land'; renders γῆ; the heaven-and-earth merism asserts total cosmic ownership by the LORD.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πάντα

all things

Nominative

substantivized adjective (subject: 'all things')

→ participant prominence

πᾶς (n. pl. πάντα): 'all / everything'; extends the LORD's ownership to the entire contents of the earth, leaving nothing outside his dominion.

ὅσα

as much as / that

Nominative

relative pronoun (subject of ἐστίν)

→ participant reference

ὅσος: 'as much/many as'; the correlative caps the totality — 'all that is in it.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (existential)

→ gnomic present (what exists)

εἰμί: 'be / exist'; the singular agrees with the neuter plural ὅσα by the classical rule.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

αὐτῇ

it

Dative

dative object of ἐν (referring to γῆ)

→ participant reference or interest

αὐτός (dat. f. αὐτῇ): refers to ἡ γῆ; 'all that is in it (the earth).'

15 πλὴν τοὺς πατέρας ὑμῶν προεῖλατο κύριος ἀγαπᾶν αὐτοὺς καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν μετ' αὐτοὺς ὑμᾶς παρὰ πάντα τὰ ἔθνη κατὰ τὴν ἡμέραν ταύτην

Yet the LORD set his preference on your fathers, to love them, and he chose their seed after them — you — out of all the nations, as it is this day.

Adversative counter-movement: election out of cosmic sovereignty

πλὴν τοὺς πατέρας ὑμῶν προεῖλατο κύριος

πλὴν ('yet / nevertheless') marks the surprising particularity within the cosmic universality of v. 14: the LORD who owns all heaven and earth fixed his love on the fathers specifically. The double verb προεῖλατο ... ἀγαπᾶν ('chose/preferred ... to love') and ἐξελέξατο ('chose') express gracious election; τὸ σπέρμα αὐτῶν ... ὑμᾶς ('their seed ... you') identifies the present hearers as the elect line, chosen παρὰ πάντα τὰ ἔθνη ('above all the nations') — the doctrine of election by sheer favor, grounding the call to heart-circumcision in v. 16.

πλὴν

yet / nevertheless

adversative particle (marking the counter-movement)

→ discourse linkage or contrast

πλὴν: 'except / yet / nevertheless'; renders ἤ / ἤ; here adversative, contrasting the LORD's cosmic ownership (v. 14) with his particular choice of the fathers.

τοὺς

the

Accusative

article (with πατέρας)

→ noun-phrase marking

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

πατέρας

fathers

Accusative

direct object of προεῖλατο (fronted for emphasis)

→ object specification

πατήρ (acc. pl. πατέρας): 'father'; the patriarchs (Abraham, Isaac, Jacob) on whom the LORD set his elective love.

ὑμῶν

your

Genitive

genitive of relationship (modifying πατέρας)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; the shift to plural draws the whole people into the patriarchal line.

προείλατο

set his preference / chose beforehand

Aor Mid Indic 3 Sg · προαιρέω

main verb (elective love)

→ constative aorist (the decisive act of election)

προαιρέω (mid. προείλατο): 'choose deliberately / prefer / set one's choice on'; renders $\rho\psi\tau$ ('be attached to / set love upon'); the middle voice and προ- prefix stress the LORD's prior, deliberate preference for the fathers — gracious election, not merit.

κύριος

LORD

Nominative

subject of προείλατο and ἐξελέξατο

→ participant prominence

κύριος: the Tetragrammaton; the sovereign elector.

ἀγαπᾶν

to love

Pres Act Inf · ἀγαπάω

epexegetical infinitive (specifying the content of προείλατο)

→ present infinitive (the loving as the substance of the choice)

ἀγαπάω: 'love'; the infinitive explains the LORD's preference — he chose the fathers 'to love them'; election and covenant love are inseparable (cf. 7:7–8).

αὐτούς

them

Accusative

direct object of ἀγαπᾶν (the fathers)

→ participant reference

αὐτός (acc. pl. αὐτούς): refers to the fathers, objects of the LORD's love.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐξελέξατο

chose

Aor Mid Indic 3 Sg · ἐκλέγομαι

main verb (election of the seed)

→ constative aorist (the decisive act of choosing)

ἐκλέγομαι: 'choose / select / elect'; renders $\epsilon\kappa\lambda\epsilon\gamma\omicron\mu\alpha\iota$; the standard LXX term for divine election; the middle voice marks the LORD's choosing the patriarchs' offspring for himself (cf. 7:6; 14:2).

τὸ

the

Accusative

article (with σπέρμα)

→ noun-phrase marking

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

σπέρμα

seed / offspring

Accusative

direct object of ἐξελέξατο

→ object specification

σπέρμα: 'seed / offspring / descendants'; renders $\sigma\pi\epsilon\rho\mu\alpha$; the patriarchs' descendants as the elect line; Paul's argument in Rom 9 and Gal 3 turns on the meaning of σπέρμα.

αὐτῶν

their

Genitive

genitive of relationship (the fathers' seed)

→ relational specification

αὐτῶν (gen. pl. αὐτῶν): refers to the fathers; 'their seed.'

μετ'

after

preposition + accusative (sequence: 'after them')

→ spatial or relational framing

μετά + acc.: 'after'; μετ' αὐτούς ('after them') marks the descendants as the successors of the patriarchs in the line of election.

αὐτούς

them

Accusative

accusative object of μετὰ (the fathers)

→ participant reference

αὐτούς (acc. pl. αὐτούς): the fathers, after whom the seed comes.

ὕμᾱς

you (pl.)

Accusative

accusative in apposition to τὸ σπέρμα (identifying the elect as the present hearers)

→ participant reference

σύ (acc. pl. ὑμᾶς): the emphatic apposition identifies 'the seed after them' as the present generation — 'you'; the election reaches its hearers directly.

παρά

above / beyond

preposition + accusative (comparison: 'in preference to')

→ spatial or relational framing

παρά + acc.: here comparative, 'beyond / above / in preference to'; παρά πάντα τὰ ἔθνη ('above all the nations') marks the singularity of Israel's election.

πάντα

all

Accusative

attributive adjective (modifying ἔθνη)

→ object specification

πᾶς (n. pl. πάντα): 'all'; the choice of Israel is set against the backdrop of every other nation.

τὰ

the

Accusative

article (with ἔθνη)

→ noun-phrase marking

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

ἔθνη

nations

Accusative

accusative object of παρά (the nations surpassed)

→ object specification

ἔθνος (n. pl. ἔθνη): 'nation / people / Gentiles'; renders Ἰλ; the nations among whom Israel is chosen; the term becomes the NT 'Gentiles.'

κατά

according to / as at

preposition + accusative (temporal: 'as it is this day')

→ spatial or relational framing

κατά + acc.: here temporal, 'as at / according to'; κατά τὴν ἡμέραν ταύτην ('as it is this day') affirms that the election remains in force at the moment of address.

τὴν

the

Accusative

article (with ἡμέραν)

→ noun-phrase marking

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

ἡμέραν

day

Accusative

accusative object of κατά (temporal)

→ object specification

ἡμέρα: 'day'; the present 'day' of the covenant address.

ταύτην

this

Accusative

demonstrative adjective (modifying ἡμέραν)

→ participant reference

οὗτος (acc. f. ταύτην): 'this'; anchors the election's continuing force in the present moment (cf. ἕως τῆς ἡμέρας ταύτης, v. 8).

16 καὶ περιτεμεῖσθε τὴν σκληροκαρδίαν ὑμῶν καὶ τὸν τράχηλον ὑμῶν οὐ σκληρυνεῖτε ἔτι

And you shall circumcise the hardness of your heart, and your neck you shall stiffen no longer.

Imperative climax: the response demanded by election (vv. 14–15) καὶ περιτεμεῖσθε

The chapter's headline imperative draws the consequence of divine ownership and election: circumcise the heart. The imperative future περιτεμεῖσθε ('you shall circumcise') joins the physical sign of the covenant to the inner organ of devotion — σκληροκαρδία ('hardness of heart') is the object to be cut away. The parallel οὐ σκληρυνεῖτε ἔτι ('stiffen no longer') with τράχηλος ('neck') invokes the 'stiff-necked' charge of ch. 9. This is the seed of the heart-circumcision theology radicalized at Deut 30:6 (the LORD will circumcise your heart) and taken up by Jer 4:4, Acts 7:51, and decisively Rom 2:28–29; Col 2:11; Phil 3:3.

καὶ
and

coordinate conjunction (drawing the consequence)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

περιτεμεῖσθε
you shall circumcise

Fut Mid Indic 2 Pl · περιτέμνω

main verb (imperative future: command)

→ imperative future (covenant command expressed as future indicative)

περιτέμνω (mid. περιτεμεῖσθε): 'circumcise / cut around'; renders לָמַד; here transferred from the flesh to the heart — 'circumcise the foreskin/hardness of your heart'; the metaphor demands the removal of inner resistance to the LORD; the imperative future renders the Hebrew weqatal command (cf. מִלֵּלְמִי, Deut 10:16 MT). This is the headline crux of the chapter, the source of Paul's 'circumcision of the heart, in the Spirit' (Rom 2:29) and 'the circumcision made without hands' (Col 2:11).

τὴν
the

Accusative

article (with σκληροκαρδίαν)

→ noun-phrase marking

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

σκληροκαρδίαν
hardness of heart

Accusative

direct object of περιτεμεῖσθε (what is cut away)

→ object specification

σκληροκαρδία: 'hardness of heart / stubbornness' (σκληρός 'hard' + καρδία 'heart'); a LXX compound rendering the Hebrew בָּרֶזֶק לֵב ('foreskin of the heart'); the object of circumcision is the heart's hardened, uncircumcised resistance; the term and image recur at Jer 4:4 and lie behind Jesus' σκληροκαρδία (Mark 10:5; Matt 19:8) and the 'uncircumcised in heart' charge of Acts 7:51.

ὑμῶν
your

Genitive

genitive of possession (modifying σκληροκαρδίαν)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; the hardness belongs to the people, who must themselves cut it away (contrast 30:6, where the LORD performs the circumcision).

καὶ
and

coordinate conjunction (introducing parallel imperative)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν
the

Accusative

article (with τράχηλον; fronted object)

→ noun-phrase marking

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

τράχηλον
neck

Accusative

direct object of σκληρυνεῖτε (fronted for emphasis)

→ object specification

τράχηλος: 'neck'; renders ἔλξ; the 'neck' of the stubborn ox that refuses the yoke; the image of the 'stiff-necked people' (σκληροτράχηλος) recurs in the golden-calf narrative (9:6, 13) and at Acts 7:51.

ὕμῶν

your

Genitive

genitive of possession (modifying τράχηλον)

→ relational specification

οὐ (gen. pl. ὑμῶν): 'your'

οὐ

not / no longer

negative particle (with ἔτι: 'no longer')

→ discourse linkage or contrast

οὐ: 'not'; with ἔτι forms 'no longer';
negates the future σκληρυνεῖτε — the
stiffening must cease.

σκληρυνεῖτε

you shall stiffen / harden

Fut Act Indic 2 Pl · σκληρύνω

main verb (imperative future, negated)

→ imperative future (prohibition: 'do not
stiffen any more')

σκληρύνω: 'harden / make stiff'; renders
נָפַח (Hiphil, 'stiffen the neck'); the same
verb of the Exodus hardening-formula
(Exod 11:10, ἐσκήρυνεν ... τὴν καρδίαν
Φαραώ); here turned to exhortation —
Israel must not do to itself what Pharaoh
did; the prohibition pairs with the heart-
circumcision as its negative counterpart.

ἔτι

still / any longer

temporal adverb (with οὐ: 'no longer')

→ clausal contribution

ἔτι: 'still / yet / any longer'; with the
negative οὐ marks the cessation demanded
— the stubbornness of the past (ch. 9) must
end now.

17 ὁ γὰρ κύριος ὁ θεὸς ὑμῶν οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων ὁ θεὸς ὁ μέγας καὶ ἰσχυρὸς καὶ ὁ φοβερὸς ὅστις οὐ θαυμάζει πρόσωπον οὐδ' οὐ μὴ λάβῃ δῶρον

For the LORD your God, he is God of gods and Lord of lords, the great and mighty and awesome God,
who shows no partiality and will not take a bribe,

Causal ground (γάρ) of the demand for heart-circumcision

ὁ γὰρ κύριος ὁ θεὸς ὑμῶν

γάρ grounds the imperatives of v. 16 in the LORD's incomparable majesty and justice. The superlative titles θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων ('God of gods and Lord of lords', a Semitic superlative of supremacy, cf. Ps 135[136]:2–3; 1 Tim 6:15; Rev 17:14; 19:16) lead into the threefold μέγας / ἰσχυρὸς / φοβερὸς ('great, mighty, awesome'). The relative clause then states the divine impartiality: οὐ θαυμάζει πρόσωπον ('does not lift up the face / is not partial') and takes no bribe — the seedbed of the NT doctrine of God's impartiality (Acts 10:34; Rom 2:11; cf. Eph 6:9; Col 3:25).

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

γάρ

for

causal conjunction (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; post-positive causal particle grounding the call to circumcise the heart (v. 16) in the LORD's majesty and justice.

κύριος

LORD

Nominative

subject (resumed by οὗτος)

→ participant prominence

κύριος: the Tetragrammaton.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; the covenant-name formula κύριος ὁ θεός ὑμῶν, here in the plural 'your (pl.) God.'

ὑμῶν

your

Genitive

genitive of relationship (modifying θεός)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your.'

οὗτος

he / this one

Nominative

demonstrative pronoun (resumptive subject: 'he [is] ...')

→ participant reference

οὗτος: 'this one / he'; the resumptive demonstrative gathers up the subject 'the LORD your God' for emphatic predication — 'he is God of gods ...'

θεός

God

Nominative

predicate nominative (verbless: 'he [is] God of gods')

→ participant prominence

θεός: 'God'; θεός τῶν θεῶν ('God of gods') is a Semitic superlative of supremacy — the supreme God over all so-called gods (cf. Ps 135[136]:2).

τῶν

of the

Genitive

article (with θεῶν)

→ noun-phrase marking

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

θεῶν

gods

Genitive

genitive (superlative idiom: 'of gods')

→ relational specification

θεός (gen. pl. θεῶν): 'gods'; the genitive of comparison in the superlative title; the LORD's supremacy over every other claimed divinity.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κύριος

Lord

Nominative

predicate nominative (verbless: 'and Lord of lords')

→ participant prominence

κύριος: 'Lord'; here in the superlative title κύριος τῶν κυρίων ('Lord of lords'), rendering the Tetragrammaton's supremacy over all earthly and heavenly lords; taken up at 1 Tim 6:15; Rev 17:14; 19:16 (of God and of the Lamb).

τῶν

of the

Genitive

article (with κυρίων)

→ noun-phrase marking

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

κυρίων

lords

Genitive

genitive (superlative idiom: 'of lords')

→ relational specification

κύριος (gen. pl. κυρίων): 'lords / masters'; here the ordinary plural 'lords' over whom the LORD is supreme — the genitive of comparison.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition (heading the threefold description)

→ participant prominence

θεός: 'God'; ὁ θεός ὁ μέγας ... heads the threefold epithet-string celebrating the LORD's greatness.

ὁ

the

Nominative

article (with μέγας)

→ noun-phrase marking

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

μέγας

great

Nominative

attributive adjective (first epithet)

→ participant prominence

μέγας: 'great'; renders לַיְדָבָה; the first of the threefold epithet ὁ μέγας καὶ ἰσχυρὸς καὶ ὁ φοβερός (cf. Neh 9:32; Dan 9:4; the formula underlies the synagogue title for God).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἰσχυρὸς

mighty

Nominative

attributive adjective (second epithet)

→ participant prominence

ἰσχυρὸς: 'strong / mighty'; renders רַב־כֹּחַ; the LORD's irresistible power, second of the three epithets.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὁ

the

Nominative

article (with φοβερός)

→ noun-phrase marking

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

φοβερός

awesome / fearful

Nominative

attributive adjective (third epithet)

→ participant prominence

φοβερός: 'fearful / awe-inspiring / dreadful'; renders מְרַאֲרֵי; the LORD who evokes reverent awe; completes the threefold majesty-formula and motivates the 'fear of the LORD' of v. 12.

ὅστις

who

Nominative

indefinite relative pronoun (introducing the justice-clause)

→ participant reference

ὅστις: 'who / the kind of one who'; the indefinite relative introduces a characterizing clause — 'of the sort who shows no partiality'; it grounds the LORD's majesty in his moral character.

οὐ

not

negative particle (negating θαυμάζει)

→ discourse linkage or contrast

οὐ: 'not'; negates the partiality.

θαυμάζει

is partial / lifts up the face

Pres Act Indic 3 Sg · θαυμάζω

verb of relative clause (the LORD's impartiality)

→ gnomic present (abiding characteristic of God)

θαυμάζω: 'admire / marvel at / show regard for'; in the idiom θαυμάζω πρόσωπον it renders ⲓⲛⲟⲩ ⲛⲥⲱⲛ ('lift up the face / show partiality'); 'God shows no partiality' — the foundational text for the NT doctrine of divine impartiality (Acts 10:34, οὐ ... προσωπολήπτης; Rom 2:11, οὐ ... προσωποληψία).

πρόσωπον

face / person

Accusative

direct object of θαυμάζει (in the idiom 'show partiality')

→ object specification

πρόσωπον: 'face / countenance / person'; renders ⲓⲛⲟⲩ ; in the idiom 'to admire/lift the face' it means to show favoritism; the LORD does not judge by status or appearance.

οὐδ

nor

negative conjunction (coordinating the second negation)

→ discourse linkage or contrast

οὐδέ (elided οὐδ): 'nor / and not'; links the second clause of divine justice — neither partial nor bribable.

οὐ

not

negative particle (part of emphatic οὐ μή)

→ discourse linkage or contrast

οὐ: 'not'; first element of the emphatic double negation οὐ μή.

μή

not

negative particle (with οὐ + subjunctive: emphatic denial)

→ discourse linkage or contrast

μή: 'not'; οὐ μή + aorist subjunctive (λάβῃ) is the strongest form of negation in Greek — 'he will certainly not take'; emphatically denies that the LORD can be bribed.

λάβῃ

would take / accept

Aor Act Subj 3 Sg · λαμβάνω

verb in emphatic negation (οὐ μή + aorist subjunctive)

→ aorist subjunctive of emphatic denial ('will by no means take')

λαμβάνω: 'take / receive / accept'; renders ⲛⲁⲃⲁⲛⲱ ; with οὐ μή the subjunctive expresses absolute denial — the LORD will never accept a bribe (δῶρον) to pervert justice; his judgments cannot be bought (cf. 2 Chr 19:7).

δῶρον

bribe / gift

Accusative

direct object of λάβῃ

→ object specification

δῶρον: 'gift / present'; here in the forensic sense 'bribe', rendering ⲧⲓⲛⲥ ; the LORD's incorruptibility models the impartial justice Israel's judges must imitate (cf. 16:19).

18 ποιῶν κρίσιν προσήλυτῳ καὶ ὀρφανῷ καὶ χήρᾳ καὶ ἀγαπᾷ τὸν προσήλυτον δοῦναι αὐτῷ ἄρτον καὶ ἱμάτιον

executing justice for the sojourner and orphan and widow, and he loves the sojourner, to give him bread and clothing.

Continuation of the relative description: God's justice in action ποιῶν κρίσιν

The participle ποιῶν ('doing / executing') extends the characterization of v. 17: the impartial God actively secures justice (κρίσιν) for the most vulnerable triad of biblical social ethics — the sojourner, orphan, and widow (cf. 24:17–21; 27:19; Jas 1:27). The finite ἀγαπᾷ ('he loves') then singles out the προσήλυτος ('sojourner / resident alien / proselyte'): God's love issues in tangible provision — bread and clothing — grounding the love-command of v. 19.

ποιῶν

doing / executing

Pres Act Part Nom Sg Masc · ποιέω

substantival/attributive participle (continuing the description of the LORD)

→ present participle (characteristic, ongoing action)

ποιέω: 'do / make / execute'; the idiom ποιέω κρίσιν renders $\text{וַיַּשְׁפֹּט הַיְיָ}$ ('do/execute justice'); the participle continues the relative clause of v. 17, describing the LORD's habitual defense of the vulnerable.

κρίσιν

justice / judgment

Accusative

direct object of ποιῶν

→ object specification

κρίσις: 'judgment / justice / vindication'; renders וַיַּשְׁפֹּט ; here positive — securing the legal rights of those who cannot defend themselves.

προσήλυτῳ

for the sojourner

Dative

dative of advantage (the beneficiary of justice)

→ sphere or reference

προσήλυτος: 'sojourner / resident alien / proselyte'; renders גֵּר ; the LXX's standard term, later acquiring the technical sense 'proselyte' (convert); first of the vulnerable triad whom God defends.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὀρφανῷ

for the orphan

Dative

dative of advantage (coordinate beneficiary)

→ sphere or reference

ὀρφανός: 'orphan / fatherless'; renders ὀϊτῆς; second of the triad; the fatherless lack legal protection in a patriarchal society (cf. Jas 1:27).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

χήρα

for the widow

Dative

dative of advantage (coordinate beneficiary)

→ sphere or reference

χήρα: 'widow'; renders χηρῆς; third of the triad; the widow, orphan, and sojourner form the classic biblical figure of the legally defenseless under God's special care.

καὶ

and

coordinate conjunction (introducing finite verb)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀγαπᾷ

he loves

Pres Act Indic 3 Sg · ἀγαπάω

main verb (God's love for the sojourner)

→ gnomic present (the LORD's abiding disposition)

ἀγαπάω: 'love'; renders ἀγαπᾷ; God's love for the προσήλυτος is the model and ground for Israel's required love (v. 19); divine ἀγάπη issues in concrete provision.

τὸν

the

Accusative

article (with προσήλυτον)

→ noun-phrase marking

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

προσέλυτον

sojourner

Accusative

direct object of ἀγαπᾷ

→ object specification

προσέλυτος: 'sojourner / resident alien'; see v. 18a; singled out as the special object of God's love — a striking emphasis given Israel's own sojourning past (v. 19).

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive of result/purpose (the outworking of God's love)

→ aorist infinitive (the concrete act of provision)

δίδωμι: 'give'; the infinitive expresses how God's love takes effect — in giving the sojourner bread and clothing; love is shown in material care.

αὐτῷ

to him

Dative

dative indirect object of δοῦναι (the sojourner)

→ participant reference or interest

αὐτός (dat. αὐτῷ): refers to the προσήλυτος, recipient of God's provision.

ἄρτον

bread

Accusative

direct object of δοῦναι

→ object specification

ἄρτος: 'bread / food'; renders ἄρτος; the basic sustenance God provides — food, the first necessity of life.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἱμάτιον

clothing / garment

Accusative

direct object of δοῦναι (coordinate with ἄρτον)

→ object specification

ἱμάτιον: 'garment / cloak / clothing'; renders ἱμάτιον; the second basic necessity — covering; 'bread and clothing' (food and raiment) is the biblical minimum of provision (cf. Gen 28:20; 1 Tim 6:8).

19 καὶ ἀγαπήσετε τὸν προσήλυτον προσήλυτοι γὰρ ἦτε ἐν γῇ Αἰγύπτῳ

And you shall love the sojourner, for you were sojourners in the land of Egypt.

Imperative application of God's character to Israel's ethic

καὶ ἀγαπήσετε τὸν προσήλυτον

The imperative future ἀγαπήσετε ('you shall love') applies God's own love for the sojourner (v. 18) to Israel: imitatio Dei in the social sphere. The γάρ-clause grounds the command in memory — προσήλυτοι ... ἦτε ἐν γῇ Αἰγύπτῳ ('you were sojourners in the land of Egypt') — the recurrent Deuteronomic motive that turns Israel's past vulnerability into present compassion (cf. Exod 22:21; 23:9; Lev 19:34; Deut 24:18).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀγαπήσετε
you shall love

Fut Act Indic 2 Pl · ἀγαπάω

main verb (imperative future: command)

→ imperative future (covenant command modeled on God's own love)

ἀγαπάω: 'love'; the imperative future commands Israel to love the sojourner as God does (v. 18); the love-command extended to the alien anticipates the neighbor-love of Lev 19:18, 34 and the NT's universalizing of love (cf. Luke 10:25–37).

τὸν
the

Accusative

article (with προσήλυτον)

→ noun-phrase marking

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

προσήλυτον
sojourner

Accusative

direct object of ἀγαπήσετε

→ object specification

προσήλυτος: 'sojourner / resident alien'; see v. 18; the object of the commanded love.

προσήλυτοι
sojourners

Nominative

predicate nominative (with ἦτε: 'you were sojourners')

→ participant prominence

προσήλυτος (nom. pl. προσήλυτοι): 'sojourners'; the predicate of the motive clause — Israel's own past status as aliens in Egypt grounds the command.

γὰρ
for

causal conjunction (post-positive)

→ discourse linkage or contrast

γὰρ: 'for'; grounds the love-command in Israel's remembered experience of being aliens.

ἦτε
you were

Impf Act Indic 2 Pl · εἰμί

main verb of the motive clause

→ imperfect of past state (the enduring condition of sojourning)

εἰμί (impf. ἦτε): 'be'; the imperfect denotes Israel's protracted state of alien-residence in Egypt — the memory that must shape its treatment of aliens now.

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

γῆ

land

Dative

dative of place (locative)

→ sphere or reference

γῆ (dat. γῆ): 'land'; ἐν γῇ Αἰγύπτῳ ('in the land of Egypt'), the place of Israel's sojourning and bondage.

Αἰγύπτῳ

Egypt

Dative

dative in apposition to γῆ (place-name, declined)

→ sphere or reference

Αἴγυπτος (dat. Αἰγύπτῳ): 'Egypt'; here declined (contrast indeclinable Φαραώ); the land of Israel's former alien-residence, the memory undergirding the love-command.

20 κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις καὶ πρὸς αὐτὸν κολληθήσῃ καὶ τῷ ὀνόματι αὐτοῦ ὀμῇ

You shall fear the LORD your God, and you shall serve him, and you shall cleave to him, and by his name you shall swear.

Summative covenant summons (recapitulating vv. 12–13)

κύριον τὸν θεόν σου φοβηθήσῃ

The closing summons gathers four covenant verbs in imperatival futures, recapitulating the demands of vv. 12–13: φοβηθήσῃ (fear), λατρεύσεις (serve), κολληθήσῃ (cleave), ὀμῇ (swear by his name). The fronted object κύριον τὸν θεόν σου emphasizes the exclusive recipient of all four. κολλάομαι ('cleave / be glued to') is the strongest LXX verb for covenant attachment (cf. the marital 'cleave' of Gen 2:24, quoted at Matt 19:5; Paul applies κολλάομαι to union with the Lord at 1 Cor 6:17).

κύριον

the LORD

Accusative

direct object of φοβηθήση (fronted, governing all four verbs)

→ object specification

κύριος (acc. κύριον): the Tetragrammaton; the fronted object of reverent fear, exclusive recipient of the four covenant acts.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

accusative in apposition to κύριον

→ object specification

θεός (acc. θεόν): the covenant-name formula.

σου

your

Genitive

genitive of relationship (modifying θεόν)

→ relational specification

σύ (gen. σου): 'your.'

φοβηθήση

you shall fear

Fut Pass Indic 2 Sg · φοβέομαι

main verb (imperative future: first covenant act)

→ imperative future (command of reverent fear)

φοβέομαι (fut. pass. φοβηθήση): 'fear / reverence'; renders נִלְךְ; recapitulates φοβεῖσθαι of v. 12; the deponent future passive form with active sense; covenantal reverence as the first and governing demand.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

αὐτῷ

him

Dative

dative object of λατρεύσεις (the one served)

→ participant reference or interest

αὐτός (dat. αὐτῷ): the LORD; λατρεύω takes the dative of the deity served.

λατρεύσεις

you shall serve

Fut Act Indic 2 Sg · λατρεύω

main verb (imperative future: second covenant act)

→ imperative future (command of worship-service)

λατρεύω: 'serve / worship'; renders לָבַדְךָ; recapitulates λατρεύειν of v. 12; the exclusive worship-service owed to the LORD alone (cf. Matt 4:10, quoting Deut 6:13).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πρὸς
to

preposition + accusative (with κολληθήση: 'cleave to')

→ spatial or relational framing

πρὸς + acc.: 'to / toward'; with κολλάομαι denotes attachment 'to' the LORD.

αὐτόν
him

Accusative

accusative object of πρὸς (the one cleaved to)

→ participant reference

αὐτός (acc. αὐτόν): the LORD, object of covenant attachment.

κολληθήση
you shall cleave / cling

Fut Pass Indic 2 Sg · κολλάω

main verb (imperative future: third covenant act)

→ imperative future (command of clinging devotion)

κολλάω (fut. pass. κολληθήση): 'glue / join / cleave to'; renders קָדַשׁ; the strongest verb of covenant attachment — to be 'glued' to the LORD (cf. 11:22; 13:4); the same קָדַשׁ/κολλάομαι used of marital union (Gen 2:24) and applied by Paul to union with the Lord (1 Cor 6:17, ὁ κολλώμενος τῷ κυρίῳ).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τῷ
the

Dative

article (with ὀνόματι)

→ noun-phrase marking

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

ὀνόματι
name

Dative

dative of means/reference (the name sworn by)

→ sphere or reference

ὄνομα: 'name'; renders נָשָׂא; to swear 'by his name' is to invoke the LORD alone as witness and guarantor of oaths — an act of exclusive allegiance (cf. 6:13).

αὐτοῦ
his

Genitive

genitive of possession (modifying ὀνόματι)

→ relational specification

αὐτός (gen. αὐτοῦ): refers to the LORD; 'his name.'

ὁμῆ

you shall swear

Fut Mid Indic 2 Sg · ὁμνυμι

main verb (imperative future: fourth covenant act)

→ imperative future (command of swearing by the LORD's name)

ὁμνυμι (fut. mid. ὁμῆ): 'swear / take an oath'; renders לִשְׁבַּע ; swearing by the LORD's name (rather than by other gods) is a confession of exclusive loyalty; the fourth and climactic covenant act of the summons.

21 οὗτος καύχημά σου καὶ οὗτος θεός σου ὅστις ἐποίησεν ἐν σοὶ τὰ μεγάλα καὶ τὰ ἔνδοξα ταῦτα ἃ εἶδον οἱ ὀφθαλμοί σου

He is your boast, and he is your God, who did among you these great and glorious things which your eyes have seen.

Confessional ground of the summons (why the LORD alone)

οὗτος καύχημά σου

Twin demonstrative predications (οὗτος ... καὶ οὗτος, 'he [is] ... and he [is] ...') confess the LORD as Israel's καύχημα ('boast / object of praise') and God. The relative ὅστις ἐποίησεν ... τὰ μεγάλα καὶ τὰ ἔνδοξα ('who did the great and glorious things') grounds the confession in saving history witnessed firsthand (ἃ εἶδον οἱ ὀφθαλμοί σου). καύχημα is the very word Paul transvalues — boasting not in flesh or law but in the Lord (cf. 1 Cor 1:31; Jer 9:23–24 LXX).

οὗτος

he / this one

Nominative

demonstrative pronoun (subject of verbless predication)

→ participant reference

οὗτος: 'this one / he'; emphatic demonstrative confessing the LORD just named — 'he is your boast.'

καύχημά

boast / praise

Nominative

predicate nominative (verbless: 'he [is] your boast')

→ participant prominence

καύχημα: 'object of boasting / ground of pride / praise'; renders הַלְלִיחַ ('praise'); the LORD is the one in whom Israel may rightly boast; Paul radicalizes καύχημα/καυχάομαι — 'let the one who boasts boast in the Lord' (1 Cor 1:31, echoing Jer 9:23–24 LXX).

σου

your

Genitive

genitive of relationship (modifying καύχημα)

→ relational specification

σύ (gen. σου): 'your.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὗτος

he / this one

Nominative

demonstrative pronoun (subject of second predication)

→ participant reference

οὗτος: 'he'; the repeated demonstrative reinforces the confession — 'and he is your God.'

θεός

God

Nominative

predicate nominative (verbless: 'he [is] your God')

→ participant prominence

θεός: 'God'; the LORD confessed as Israel's own God, the covenant relationship affirmed.

σου

your

Genitive

genitive of relationship (modifying θεός)

→ relational specification

σύ (gen. σου): 'your.'

ὅστις

who

Nominative

indefinite relative pronoun (introducing the saving-deeds clause)

→ participant reference

ὅστις: 'who / the one who'; introduces the characterizing relative clause grounding the confession in the LORD's mighty acts.

ἐποίησεν

did / performed

Aor Act Indic 3 Sg · ποιέω

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

→ constative aorist (the accomplished saving acts)

ποιέω: 'do / make / perform'; renders ἡΨΥ; the LORD's 'doing' of the great and glorious things — the Exodus deliverance and wilderness provision witnessed by Israel.

ἐν

among / for

preposition + dative (locative/benefactive: 'among/with you')

→ spatial or relational framing

ἐν + dat.: 'in / among / for'; ἐν σοί ('among you / for you') marks Israel as the sphere and beneficiary of the LORD's deeds.

σοὶ

you

Dative

dative object of ἐν (Israel)

→ participant reference or interest

σύ (dat. σοί): Israel, in whose midst and for whose sake the great deeds were done.

τὰ

the

Accusative

article (with μεγάλα)

→ noun-phrase marking

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

μεγάλα

great things

Accusative

substantivized adjective (direct object of ἐποίησεν)

→ object specification

μέγας (n. pl. μεγάλα): 'great things'; renders תִּלְוֵךְ; the LORD's mighty acts in Israel's history (cf. Ps 105[106]:21, 'who did great things in Egypt').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὰ

the

Accusative

article (with ἔνδοξα)

→ noun-phrase marking

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

ἔνδοξα

glorious things

Accusative

substantivized adjective (coordinate object of ἐποίησεν)

→ object specification

ἔνδοξος (n. pl. ἔνδοξα): 'glorious / splendid things'; renders תִּלְוֵךְ ('awesome deeds'); the LORD's wondrous acts that display his glory (δόξα).

ταῦτα

these

Accusative

demonstrative adjective (modifying μεγάλα/ ἔνδοξα)

→ object specification

οὗτος (n. pl. ταῦτα): 'these'; the near demonstrative points to the deeds Israel itself witnessed, making them present and undeniable.

ἃ

which

Accusative

relative pronoun (object of εἶδосαν)

→ participant reference

ἃ (n. pl. ἃ): relative; agrees with the neuter plural deeds, object of 'your eyes have seen.'

εἶδосαν

saw / have seen

Aor Act Indic 3 Pl · ὁράω

verb of relative clause (eyewitness testimony)

→ constative aorist (the act of eyewitnessing)

ὁράω (aor. εἶδосαν): 'see'; εἶδосαν is the Hellenistic/Koine third-plural aorist (for classical εἶδον) common in the LXX; the appeal to eyewitness sight (οἱ ὁφθαλμοί σου) is a Deuteronomic refrain grounding faith in remembered experience (cf. 4:9; 7:19; 29:2).

οἱ

the

Nominative

article (with ὁφθαλμοί)

→ noun-phrase marking

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

ὁφθαλμοί

eyes

Nominative

subject of εἶδосαν

→ participant prominence

ὁφθαλμός: 'eye'; renders יָי; 'your eyes have seen' personalizes the testimony — Israel is an eyewitness, not a hearsay-witness, of the LORD's deeds.

σου

your

Genitive

genitive of possession (modifying ὁφθαλμοί)

→ relational specification

σύ (gen. σου): 'your.'

22 ἐν ἑβδομήκοντα ψυχαῖς κατέβησαν οἱ πατέρες σου εἰς Αἴγυπτον νυνὶ δὲ ἐποίησέν σε κύριος ὁ θεός σου ὥσπερ τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει

With seventy souls your fathers went down into Egypt, but now the LORD your God has made you like the stars of heaven in multitude.

Concluding proof of the LORD's great deeds (then/now contrast) ἐν ἑβδομήκοντα ψυχαῖς κατέβησαν

The chapter closes on a then/now contrast that proves the 'great things' of v. 21: the seventy souls who descended to Egypt (ἐν ἑβδομήκοντα ψυχαῖς, cf. Gen 46:27; Exod 1:5) have become as the stars of heaven in multitude (ὥσπερ τὰ ἄστρα τοῦ οὐρανοῦ). νυνὶ δέ ('but now') marks the realized fulfillment of the patriarchal promise of innumerable seed (Gen 15:5; 22:17), sealing the paraenesis with a doxological demonstration of covenant faithfulness.

ἐν

with / in

preposition + dative (numerical state: 'with seventy')

→ spatial or relational framing

ἐν + dat.: here 'in the number of / with'; ἐν ἑβδομήκοντα ψυχαῖς ('with seventy souls') renders שְׁנַיִם עָבְדָּוָה, the count of Jacob's household that went to Egypt.

ἑβδομήκοντα

seventy

Dative

numeral (modifying ψυχαῖς)

→ measure or count

ἑβδομήκοντα: 'seventy'; indeclinable numeral; the seventy persons of Jacob's household (Gen 46:27 LXX; Exod 1:5); a symbolically complete number contrasting with the present multitude.

ψυχαῖς

souls / persons

Dative

dative (with ἐν: 'with seventy souls')

→ sphere or reference

ψυχή (dat. pl. ψυχῶν): 'soul / person / life'; renders שִׁנְיָה; here in the enumerative sense 'persons' — the headcount of those who went down to Egypt.

κατέβησαν

went down

Aor Act Indic 3 Pl · καταβαίνω

main verb (the descent into Egypt)

→ constative aorist (the historical descent)

καταβαίνω: 'go down / descend'; renders טָלַע; 'going down to Egypt' is the fixed idiom for the migration of Jacob's family (Gen 46), Egypt being lower than Canaan both geographically and in the narrative's symbolic topography.

οἱ

the

Nominative

article (with πατέρες)

→ noun-phrase marking

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

πατέρες

fathers

Nominative

subject of κατέβησαν

→ participant prominence

πατήρ (nom. pl. πατέρες): 'father'; here the ancestors of the Exodus generation — Jacob and his sons' households who went down to Egypt.

σου

your

Genitive

genitive of relationship (modifying πατέρες)

→ relational specification

σύ (gen. σου): 'your'; binds the present hearer to the ancestral seventy.

εἰς

into

preposition + accusative (goal of descent)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (goal of descent).

Αἴγυπτον

Egypt

Accusative

accusative object of εἰς (destination)

→ object specification

Αἴγυπτος (acc. Αἴγυπτον): 'Egypt'; declined; the destination of the patriarchal descent, where the seventy multiplied into a nation.

νυνὶ

now

temporal adverb (emphatic 'now', marking the contrast)

→ clausal contribution

νυνὶ: emphatic form of νῦν, 'now' / at this very time'; with δέ marks the then/now contrast — from seventy to a starry multitude.

δὲ

but / and

adversative particle (post-positive; marking contrast)

→ discourse linkage or contrast

δέ: post-positive; here adversative, contrasting the tiny ancestral number with the present innumerable multitude.

ἐποίησέν

has made

Aor Act Indic 3 Sg · ποιέω

main verb (the LORD's making Israel numerous)

→ constative aorist (the accomplished multiplication)

ποιέω: 'make'; renders עָשָׂה / יָשָׁה; the LORD 'has made you as the stars' — the fulfillment of the patriarchal promise of innumerable descendants (Gen 15:5).

σε

you

Accusative

direct object of ἐποίησεν (Israel)

→ participant reference

σύ (acc. σε): Israel, made into a starry multitude.

κύριος

LORD

Nominative

subject of ἐποίησεν

→ participant prominence

κύριος: the Tetragrammaton; the agent of Israel's multiplication.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; the covenant-name formula.

σου your Genitive <i>genitive of relationship (modifying θεός)</i> → relational specification σύ (gen. σου): 'your.'	ὥσεϊ like / as <i>comparative particle (introducing the simile)</i> → discourse linkage or contrast ὥσεϊ: 'like / as / about'; renders ֶּ; introduces the simile of the stars, evoking the patriarchal promise (Gen 15:5; 22:17; 26:4).	τὰ the Accusative <i>article (with ἄστρα)</i> → noun-phrase marking τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἄστρα stars Accusative <i>accusative of comparison (object of ὥσεϊ)</i> → object specification ἄστρον (n. pl. ἄστρα): 'star / constellation'; renders ִכּוֹכָבִים; the stars of heaven as the image of innumerable multitude, fulfilling the Abrahamic promise.
τοῦ of the Genitive <i>article (with οὐρανοῦ)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	οὐρανοῦ of heaven Genitive <i>genitive of place/source (modifying ἄστρα)</i> → relational specification οὐρανός (gen. οὐρανοῦ): 'heaven / sky'; 'the stars of heaven' — the standard biblical figure for countless multitude.	τῷ in the Dative <i>article (with πλήθει)</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	πλήθει in multitude Dative <i>dative of respect (specifying the point of comparison: 'in multitude')</i> → sphere or reference πλήθος (dat. πλήθει): 'multitude / great number'; renders ִבְרֵי; the dative of respect specifies the respect in which Israel is 'like the stars' — namely, in sheer number; the closing word seals the doxology of covenant fulfillment.

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.