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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 11

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΙΑ΄

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 11 is the rhetorical climax of Moses' first great parenesis (chs. 5–11): an extended exhortation to love (ἀγαπήσεις, v.

Translation & textual notes

The Greek text of Deuteronomy 11 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 11 is the rhetorical climax of Moses' first great parenesis (chs. 5–11): an extended exhortation to love (ἀγαπήσεις, v. 1) and obey YHWH grounded in what Israel's own eyes have seen — the παιδεία ('discipline / instruction') of the Exodus, the χεὶρ κραταιά and βραχίων ὑψηλός ('mighty hand and outstretched arm'), the drowning of the Egyptian host in the Red Sea, the wilderness, and the swallowing of Dathan and Abiram (vv. 2–7). The chapter then unfolds the theology of the

land in a striking contrast (vv. 10–12): unlike Egypt, irrigated 'by foot' (ποτίζωσιν τοῖς ποσίν) like a vegetable garden, the promised land is γῆ ὄρεινή καὶ πεδινή ('a land of mountains and plains') that drinks water ἐκ τοῦ ὕετοῦ τοῦ οὐρανοῦ ('from the rain of heaven'), a land which the LORD ἐπισκοπεῖται ('watches over'), his eyes upon it continually from the beginning of the year to its end. The conditional rain-theology follows: obedience brings the early and latter rain (ὕετὸν πρόιμον καὶ ὄψιμον, v. 14; cf. Jas 5:7) and abundant grain, wine, and oil; apostasy provokes YHWH to shut up heaven so there is no rain and the land yields no fruit (vv. 13–17). The second Shema-paragraph follows (vv. 18–21; cf. 6:6–9): lay up these words in heart and soul, bind them as a sign on the hand and immovable before the eyes, teach them to the children, write them on the doorposts and gates — 'that your days may be multiplied ... as the days of heaven upon the earth.' A renewed conditional promise of total conquest and borders from the wilderness to the Euphrates and the western sea follows (vv. 22–25), and the chapter closes with the great two-ways antithesis (vv. 26–32): 'Behold, I set before you today a blessing and a curse' (εὐλογίαν καὶ κατάραν) — the blessing to be pronounced on Mount Gerizim, the curse on Mount Ebal (Γαριζιν / Γαιβαλ; cf. chs. 27–28), as Israel crosses the Jordan to inherit the land.

Discourse structure of the chapter

A · 11:1–7

Love and obey: remember the great deeds your own eyes saw

The paragraph opens with the cardinal demand — love the LORD and keep his charge, his statutes and his judgments all the days (v. 1) — grounded in an appeal to experiential memory: it was not the children (who did not know or see) but the adult generation whose eyes beheld the παιδεία of YHWH, his mighty hand and outstretched arm (v. 2), his signs and wonders in Egypt against Pharaoh (v. 3), the destruction of the Egyptian army and chariotry when the Red Sea overwhelmed them (v. 4), what he did in the wilderness (v. 5), and the earth's opening to swallow Dathan and Abiram with all their substance (v. 6). The motive clause closes the unit: 'for your eyes have seen all the great works of the LORD' (v. 7).

B · 11:8–12

The land that drinks the rain of heaven, not Egypt watered by foot

Obedience to the commandments is the condition for entering, possessing, and long-living in the land that flows with milk and honey (vv. 8–9). The land is then contrasted with Egypt: not a land sown and irrigated 'by foot' like a vegetable garden (v. 10), but a land of mountains and plains that drinks water from the rain of heaven (ἐκ τοῦ ὕετοῦ τοῦ οὐρανοῦ, v. 11) — a land the LORD watches over (ἐπισκοπεῖται), his eyes upon it continually from the beginning of the year to its end (v. 12). The shift from human irrigation to divine rainfall makes obedience the very precondition of agricultural survival.

C · 11:13–17

The early and latter rain for obedience; drought and exile for apostasy

A conditional structure governs the land's fertility: if Israel will truly heed the commandments — to love and serve the LORD with all the heart and soul (v. 13) — he will give the land's rain in its season, early and latter (πρόιμον καὶ ὄψιμον, v. 14), so they gather grain, wine, and oil, and grass for the cattle, and eat and be filled (v. 15). The counter-warning follows: take heed lest the heart be deceived and they turn aside to serve other gods (v. 16), provoking YHWH to shut up heaven so there is no rain, the land yields no fruit, and they swiftly perish from the good land (v. 17).

D · 11:18–21

The second Shema-paragraph: bind, teach, and write these words

Echoing 6:6–9, Moses commands that these words be laid up in heart and soul, bound as a sign on the hand and made immovable before the eyes (v. 18), taught to the children in speaking at home, on the road, lying down, and rising (v. 19), and written on the doorposts of the houses and on the gates (v. 20) — all so that the days of Israel and their children may be multiplied on the land sworn to the fathers, 'as the days of heaven upon the earth' (v. 21).

E · 11:22–25

The conditional promise of total conquest and borders

A renewed conditional: if Israel diligently keeps all these commandments, loving the LORD, walking in all his ways, and cleaving to him (v. 22), then the LORD will drive out all these nations, greater and stronger than Israel, and Israel will dispossess them (v. 23). Every place the sole of their foot treads will be theirs, from the wilderness and Antilebanon and the river Euphrates to the western sea (v. 24); no one will stand against them, for the LORD will set their dread and fear upon the whole land (v. 25).

F · 11:26–32

The blessing and the curse: Gerizim and Ebal

The chapter culminates in the great two-ways antithesis: 'Behold, I set before you today a blessing and a curse' (εὐλογίαν καὶ κατάραν, v. 26) — the blessing if they heed the commandments (v. 27), the curse if they do not and turn aside to other gods (v. 28). When the LORD brings them into the land, the blessing is to be pronounced on Mount Gerizim and the curse on Mount Ebal (Γαριζὶν / Γαίβαλ, v. 29), mountains located across the Jordan toward the west, near the oak of Moreh (vv. 29–30). For Israel is crossing the Jordan to inherit and dwell in the land (v. 31), and must take care to do all the statutes and judgments set before them this day (v. 32).

1 καὶ ἀγαπήσεις κύριον τὸν θεόν σου καὶ φυλάξῃ τὰ φυλάγματα αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ πάσας τὰς ἡμέρας

And you shall love the LORD your God and keep his charge and his ordinances and his judgments all the days.

Hortatory opening: the cardinal covenant demand (new paragraph) καὶ ἀγαπήσεις

The chapter opens with the second-person singular ἀγαπήσεις, a directive future continuing the love-command of 6:5 and 10:12; the paratactic καὶ links it to the preceding exhortation. The piling of near-synonyms — φυλάγματα, δικαιώματα, κρίσεις — is a characteristic Deuteronomic comprehensiveness, and πάσας τὰς ἡμέρας ('all the days') frames covenant obedience as a lifelong, unbroken posture.

καὶ

and

coordinate conjunction (paratactic link to preceding exhortation)

→ discourse linkage or contrast

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

ἀγαπήσεις

you shall love

Fut Act Indic 2 Sg · ἀγαπάω

main verb (directive future: covenant command)

→ directive future (volitive: imperatival force)

ἀγαπάω: 'love'; renders בָּחַב; the second-person future used as a command is the standard LXX rendering of the Hebrew imperfect with imperatival force; the love-command continues the great Deuteronomic theme of 6:5 (ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου) — covenant love expressed concretely as obedience.

κύριον

the LORD

Accusative

direct object of ἀγαπήσεις

→ object specification

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; here the accusative object of covenant love — the personal God of Israel, not an abstract deity.

τὸν

the

Accusative

article (in apposition with κύριον)

→ 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: 'God'; renders **יְהוָה**; the appositional 'the LORD your God' (κύριον τὸν θεόν σου) is the recurrent Deuteronomic covenant designation binding the divine name to Israel's possessive relationship.

σου

your

Genitive

genitive of possession (2nd person singular)

→ relational specification

σύ (gen. σου): the singular 'your' addresses Israel collectively as one covenant partner; Deuteronomy oscillates between singular and plural address ('Numeruswechsel'), here the intimate singular of the love-command.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φυλάξῃ

you shall keep

Fut Mid Indic 2 Sg · φυλάσσω

main verb (directive future, coordinate with ἀγαπήσεις)

→ directive future (volitive; imperational force)

φυλάσσω: 'guard / keep / observe'; renders **רָחַץ**; the middle φυλάξῃ ('keep for yourself') joins love to obedience — for Deuteronomy, to love YHWH is precisely to keep his charge; the cognate noun φυλάγματα follows immediately (figura etymologica).

τὰ

the

Accusative

article

→ noun-phrase marking

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

φυλάγματα

charge / observances

Accusative

direct object of φυλάξῃ (cognate object)

→ object specification

φύλαγμα: 'thing to be kept / charge / observance'; renders **מִשְׁמֶרֶת**; the cognate pairing φυλάξῃ τὰ φυλάγματα ('keep the keepings') reproduces the Hebrew figura etymologica **שָׁמַר מִשְׁמֶרֶת** — the abiding obligations entrusted to Israel.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

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

Accusative

direct object (coordinate with φυλάγματα)

→ object specification

δικαίωμα: 'statute / ordinance / righteous decree'; renders טָבַעַ / תָּבַעַ; in Deuteronomy δικαιώματα are the codified covenant prescriptions; the triad φυλάγματα / δικαιώματα / κρίσεις is a comprehensive merism for the whole body of covenant law.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

κρίσεις

judgments

Accusative

direct object (third member of the legal triad)

→ object specification

κρίσις: 'judgment / legal decision / case-law'; renders טָבַעַ; the κρίσεις are the judicial rulings of the covenant; together with φυλάγματα and δικαιώματα they encompass the entirety of YHWH's revealed will.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

πάσας

all

Accusative

attributive adjective (modifying ἡμέρας: accusative of duration)

→ object specification

πᾶς: 'all / every'; the feminine accusative πᾶσας agrees with ἡμέρας; the phrase πᾶσας τὰς ἡμέρας ('all the days') is an accusative of temporal extent — covenant obedience is to be perpetual, unbroken.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration of time ('all the days')

→ object specification

ἡμέρα: 'day'; the accusative of extent πᾶσας τὰς ἡμέρας renders יְמֵי הַכָּל ('all the days / continually'), a Deuteronomic formula for lifelong, perpetual obligation.

2 καὶ γνώσεσθε σήμερον ὅτι οὐχὶ τὰ παιδιά ὑμῶν ὅσοι οὐκ οἶδασιν οὐδὲ εἶδосαν τὴν παιδείαν κυρίου τοῦ θεοῦ σου καὶ τὰ μεγαλεῖα αὐτοῦ καὶ τὴν χεῖρα τὴν κραταιὰν καὶ τὸν βραχίονα τὸν ὑψηλὸν

And you shall know today — for it is not your children who have not known nor seen the discipline of the LORD your God and his mighty acts and his strong hand and his uplifted arm,

Appeal to experiential memory: grounding the command in what the adults saw

καὶ γνώσεσθε σήμερον

The exhortation pivots to memory: γνώσεσθε σήμερον ('know today') introduces a contrast (οὐχὶ ... ὅσοι οὐκ ... οὐδὲ ...) between the adult generation, who personally witnessed YHWH's acts, and the children, who did not. The verse is grammatically incomplete on its own — it begins a long catalogue of objects (παιδείαν, μεγαλεῖα, χεῖρα, βραχίονα, σημεῖα ...) running through v. 6, all governed by what 'your eyes have seen' (v. 7). The χεῖρ κραταιά and βραχίων ὑψηλός are the classic Deuteronomic Exodus formula.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

γνώσεσθε
you shall know

Fut Mid Indic 2 Pl · γινώσκω

main verb (shift to plural address)

→ directive future (call to recognize / acknowledge)

γινώσκω: 'know / recognize / acknowledge'; renders γινώσκω; the shift from singular (v. 1) to plural γνώσεσθε is the Deuteronomic Numeruswechsel; the 'knowing' is not abstract but experiential recognition of YHWH's saving acts witnessed firsthand.

σήμερον
today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the Deuteronomic 'today' actualizes the covenant moment for each generation hearing the law — Moses' 'today' becomes every hearer's present.

ὅτι
that

conjunction introducing object clause of γνώσεσθε

→ discourse linkage or contrast

ὅτι: 'that / because'; here introduces the content of what is to be known; the syntax is anacoluthic — the ὅτι-clause sets up a contrast (it is not the children but you) that is completed only in v. 7.

οὐχὶ

not

emphatic negation (contrastive)

→ clausal contribution

οὐχὶ: emphatic form of οὐ; the strengthened negative marks the sharp contrast — it is emphatically NOT the children (who did not witness) but the adult addressees who saw these things.

τὰ

the

Nominative

article

→ noun-phrase marking

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

παιδία

children

Nominative

subject of the negated clause (the ones who did NOT see)

→ participant prominence

παίδιον: 'child / young one'; renders / םִי־נָךְ הָיָה; the παιδία are the younger generation who were not yet born or aware during the Exodus events; the wordplay with παιδεία ('discipline') in the same verse is notable — the children did not see the παιδεία.

ὑμῶν

your

Genitive

genitive of possession (plural)

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (plural).

ὅσοι

who / as many as

Nominative

relative pronoun (subject of οἶδασιν / εἶδосαν)

→ participant reference

ὅσος: 'as much/many as'; the relative ὅσοι ('who, as many as') introduces a clause qualifying the children — those who have neither known nor seen the events being recalled.

οὐκ

not

negation (with οἶδασιν)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

οἶδασιν

they know

Perf Act Indic 3 Pl · οἶδα

verb of relative clause

→ perfect with present force (settled state of not-knowing)

οἶδα: 'know' (perfect with present meaning); renders וְיָדְעוּ; the children's ignorance is not culpable but generational — they were not present; this sets up the urgency of the teaching commands later in the chapter (vv. 19–21).

οὐδέ

nor

negative coordinating conjunction

→ discourse linkage or contrast

οὐδέ: 'and not / nor'; coordinates the second negated verb εἶδосαν with οἶδασιν — neither knowing nor having seen.

εἶδοσαν

they saw

Aor Act Indic 3 Pl · ὁράω

verb of relative clause (coordinate with οἶδασιν)

→ constative aorist (the events as a whole not witnessed)

ὁράω (aor. εἶδοσαν): 'see'; the form εἶδοσαν is a Hellenistic-Koine third-plural aorist (with the -οσαν ending) frequent in the LXX; renders ἵδεν; physical eyewitnessing is the key motif — the adults saw, the children did not (contrast v. 7, 'your eyes have seen').

τὴν

the

Accusative

article

→ noun-phrase marking

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

παιδείαν

discipline / instruction

Accusative

direct object of οἶδασιν / εἶδοσαν (first in the catalogue)

→ object specification

παιδεία: 'discipline / training / instruction / chastening'; renders רִמְיָה; a rich Deuteronomic term — YHWH's dealings with Israel (and Egypt) are pedagogical, forming the people through experienced acts of power and judgment (cf. 8:5, 'the LORD disciplines you as a man disciplines his son'); the wordplay with παιδία ('children') is pointed.

κυρίου

of the LORD

Genitive

genitive of source/possession (the LORD's discipline)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the παιδεία belongs to YHWH — it is his sovereign formative action in history.

τοῦ

the

Genitive

article

→ 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: 'God'; the covenant formula 'the LORD your God' in the genitive.

σου

your

Genitive

genitive of possession (singular, despite plural context)

→ relational specification

σύ (gen. σου): the singular σου amid the plural verbs is part of the Deuteronomic Numeruswechsel; the covenant relationship is addressed to Israel both as a unity and as individuals.

καὶ

and

coordinate conjunction (extending the object catalogue)

→ 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.

μεγαλεῖα

mighty acts

Accusative

direct object (coordinate with παιδείαν)

→ object specification

μεγαλεῖον: 'great deed / mighty act / majesty'; the substantivized neuter plural of μεγαλεῖος; renders תִּלְדָּא / הִצִּילָא; YHWH's 'great things' are his saving and judging acts in history (cf. Acts 2:11, τὰ μεγαλεῖα τοῦ θεοῦ).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρα

hand

Accusative

direct object (Exodus formula, coordinate)

→ object specification

χεῖρ: 'hand'; renders תָּ; the 'mighty hand' (χεῖρ κραταιά) is one half of the classic Deuteronomic Exodus formula 'with a mighty hand and an outstretched arm' (cf. 4:34; 5:15; 7:19), an anthropomorphism for YHWH's overwhelming saving power.

τὴν

the

Accusative

article (attributive position with κραταιάν)

→ noun-phrase marking

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

κραταιάν

strong / mighty

Accusative

attributive adjective (modifying χεῖρα)

→ object specification

κραταιός: 'strong / mighty / powerful'; renders הִרְבִּהּ; the articulated attributive τὴν χεῖρα τὴν κραταιάν reproduces the Hebrew construction הִרְבִּהּ תָּ ('the strong hand').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

βραχίονα

arm

Accusative

direct object (second half of Exodus formula)

→ object specification

βραχίον: 'arm / forearm'; renders בְּרִיחַ; the 'outstretched/uplifted arm' completes the formula; βραχίων ὑψηλός renders בְּרִיחַ גָּבֹהַּ, the image of YHWH's arm raised to strike Egypt and deliver Israel.

τὸν

the

Accusative

article (attributive position with ὑψηλόν)

→ noun-phrase marking

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

ὑψηλὸν

uplifted / high

Accusative

attributive adjective (modifying βραχίονα)

→ object specification

ὑψηλός: 'high / lofty / uplifted'; renders *נָּתַן* ('stretched out') in this formula via the LXX's rendering 'high/uplifted arm'; the raised arm is the gesture of a warrior about to strike — divine might marshalled for salvation and judgment.

3 καὶ τὰ σημεῖα αὐτοῦ καὶ τὰ τέρατα αὐτοῦ ὅσα ἐποίησεν ἐν μέσῳ Αἰγύπτου Φαραῶ βασιλεῖ Αἰγύπτου καὶ πάσῃ τῇ γῇ αὐτοῦ

and his signs and his wonders which he did in the midst of Egypt to Pharaoh king of Egypt and to all his land,

Continuation of the object catalogue (the deeds the adults witnessed)

καὶ τὰ σημεῖα αὐτοῦ

The catalogue of remembered acts continues with the *σημεῖα καὶ τέρατα* ('signs and wonders'), the standard LXX word-pair for the plagues (cf. Exod 7:3; Deut 6:22; 7:19), directed against Pharaoh and all his land. The relative *ὅσα* ('all that') governs *ἐποίησεν*, gathering the whole plague-cycle into a single act of divine self-disclosure witnessed by the present generation.

καὶ

and

coordinate conjunction (continuing catalogue)

→ 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.

σημεῖα

signs

Accusative

direct object (coordinate with the v.2 catalogue)

→ object specification

σημεῖον: 'sign / token'; renders תִּיּוֹן; in the Exodus context the σημεῖα are the plagues understood as signficatory acts revealing YHWH's identity and power; paired with τέρατα as a fixed formula.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

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.

τέρατα

wonders / portents

Accusative

direct object (paired with σημεῖα)

→ object specification

τέρας: 'wonder / portent / marvel'; renders תִּיּוֹן; the pair σημεῖα καὶ τέρατα ('signs and wonders') is the canonical LXX designation of the Egyptian plagues and recurs in the NT for divine attestation (cf. Acts 2:22).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὅσα

which / all that

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὅσος: 'as many as / all that'; the relative ὅσα gathers the totality of the wonders into the single verb ἐποίησεν; the recurring ὅσα ἐποίησεν ('all that he did', vv. 3, 4, 5, 6) structures the whole catalogue.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist (the plague-acts viewed as a whole)

ποιέω: 'do / make'; renders תַּעֲשֶׂה; the refrain ὅσα ἐποίησεν ('all that he did') is the structuring formula of the memorial catalogue (vv. 3–6), each time recalling another sphere of YHWH's mighty acts.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

μέσῳ

midst

Dative

dative object of ἐν (idiomatic: 'in the midst of')

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ Αἰγύπτου renders מִצְרַיִם בְּתוֹךְ ('in the midst of Egypt'), stressing that the wonders were done within Egypt's own territory, before Egyptian eyes.

Αἴγυπτου

of Egypt

Genitive

genitive (with μέσση: 'the midst of Egypt')

→ relational specification

Αἴγυπτος: standard LXX form of Hebrew מִצְרַיִם; the land of bondage and the theatre of the signs and wonders.

Φαραω

Pharaoh

dative (indeclinable: indirect object 'to Pharaoh')

→ participant identification

Φαραω: transliteration of Hebrew פַּרְעֹה (Egyptian pr-ʿz, 'great house'); indeclinable in the LXX; here functioning as the dative recipient of the wonders ('which he did ... to Pharaoh').

βασιλεῖ

king

Dative

dative in apposition to Φαραω

→ sphere or reference

βασιλεῦς: 'king'; renders Ḳḥ; the appositional 'Pharaoh king of Egypt' is the full title-formula, here in the dative as the one against whom the wonders were directed.

Αἴγυπτου

of Egypt

Genitive

genitive (with βασιλεῖ: 'king of Egypt')

→ relational specification

Αἴγυπτου: meaning 'of Egypt'; it serves as genitive (with βασιλεῖ: 'king of Egypt').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάσῃ

all

Dative

attributive adjective (modifying γῇ)

→ sphere or reference

πᾶς: 'all / whole'; πάσῃ τῇ γῇ ('to all his land') extends the wonders beyond Pharaoh to the entire land — the whole Egyptian realm was the theatre of judgment.

τῇ

the

Dative

article

→ noun-phrase marking

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

γῇ

land

Dative

dative (parallel to Φαραω: 'to all his land')

→ sphere or reference

γῇ: 'land / earth'; renders Ḳḥ; here Egypt as Pharaoh's whole domain, against which the wonders were wrought.

αὐτοῦ

his

Genitive

genitive of possession (Pharaoh's land)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (Pharaoh's land).

4 καὶ ὅσα ἐποίησεν τὴν δύναμιν τῶν Αἰγυπτίων τὰ ἄρματα αὐτῶν καὶ τὴν ἵππον αὐτῶν ὡς ἐπέκλυσεν τὸ ὕδωρ τῆς θαλάσσης τῆς ἐρυθραῆς ἐπὶ προσώπου αὐτῶν καταδιωκόντων αὐτῶν ἐκ τῶν ὀπίσω ὑμῶν καὶ ἀπώλεσεν αὐτοὺς κύριος ἕως τῆς σήμερον ἡμέρας

and what he did to the army of the Egyptians, their chariots and their cavalry, how the water of the Red Sea overwhelmed them upon their face as they pursued after you, and the LORD destroyed them to this very day;

Continuation: the Red Sea deliverance (next item in the catalogue) καὶ ὅσα ἐποίησεν

The catalogue advances to the climactic act of Exodus deliverance: the destruction of Egypt's army, chariots, and cavalry in the Red Sea (cf. Exod 14). The vivid ὡς ἐπέκλυσεν τὸ ὕδωρ ('how the water overwhelmed') and the participle καταδιωκόντων ('as they pursued') paint the scene as a witnessed event; ἕως τῆς σήμερον ἡμέρας ('to this very day') stresses the permanence and ongoing significance of the deliverance.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὅσα

what / all that

Accusative

relative pronoun (object of ἐποίησεν, structuring refrain)

→ participant reference

ὅσος: 'as much/many as'; the refrain ὅσα ἐποίησεν again introduces a new sphere of remembered divine action — here the Red Sea event.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'do / make'; renders ἔψα; the action here is followed by an accusative of the thing acted upon (τὴν δύναμιν), an unusual construction ('what he did to the army') reflecting the Hebrew idiom.

τὴν

the

Accusative

article

→ noun-phrase marking

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

δύναμιν

army / force

Accusative

accusative of the thing acted upon ('what he did to the army')

→ object specification

δύναμις: 'power / force / army'; renders לִּצְהָל; here the military 'host' of Egypt; the accusative after ἐποίησεν reflects the Hebrew construction לָּהֶם ('do to').

τῶν

of the

Genitive

article

→ noun-phrase marking

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

Αἰγυπτίων

Egyptians

Genitive

genitive of possession ('the army of the Egyptians')

→ relational specification

Αἰγύπιος: 'Egyptian'; gentilic adjective used substantively; the army of Egypt that pursued Israel to the sea.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἄρματα

chariots

Accusative

accusative in apposition to δύναμιν (specifying the army)

→ object specification

ἄρμα: 'chariot'; renders כִּרְכָב; the chariotry was Egypt's elite military force; its destruction in the sea (Exod 14:23–28) is the definitive demonstration of YHWH's supremacy over the world's mightiest army.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἵππον

cavalry / horse

Accusative

accusative in apposition to δύναμιν (collective: cavalry)

→ object specification

ἵππος: 'horse'; the feminine ἡ ἵππος is a collective ('the cavalry / horse-force'), rendering סוּד / יָם־שָׁרָף; together with the chariots it specifies the full Egyptian military might swallowed by the sea.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὥς

how

conjunction (introducing the manner/circumstance clause)

→ discourse linkage or contrast

ὥς: 'how / as / when'; here introduces the vivid recollection of the manner of destruction — 'how the water overwhelmed them.'

ἐπέκλυσεν

overwhelmed / flooded over

Aor Act Indic 3 Sg · ἐπικλύζω

verb of the ὥς-clause

→ constative aorist (the single act of inundation)

ἐπικλύζω: 'flood over / overwhelm / inundate'; a vivid compound (ἐπί + κλύζω, 'wash over'); renders the Hebrew גִּיָּח ('made to flow over'); the verb evokes the returning sea-waters engulfing the pursuing host.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὕδωρ

water

Nominative

subject of ἐπέκλυσεν

→ participant prominence

ὕδωρ: 'water'; renders םִיָּמָּ; the water of the Red Sea as the divine instrument of judgment; the same noun (ὕδωρ) recurs as the blessing-rain in vv. 11, 17 — water that destroys Egypt and water that sustains the land.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

θαλάσσης

sea

Genitive

genitive (with ὕδωρ: 'the water of the sea')

→ relational specification

θάλασσα: 'sea'; renders םִיָּ; with the following ἐρυθρᾶς, 'the Red Sea' (הַיָּם הָאֲדֹמִי, the Sea of Reeds), the site of Israel's definitive deliverance.

τῆς

the

Genitive

article (attributive with ἐρυθρᾶς)

→ noun-phrase marking

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

ἐρυθρᾶς

Red

Genitive

attributive adjective (modifying θαλάσσης)

→ relational specification

ἐρυθρός: 'red'; the LXX's standard rendering of הָאֲדֹמִי ('Sea of Reeds') as ἡ ἐρυθρὰ θάλασσα ('the Red Sea'), the fixed Greek name carried into the NT (Acts 7:36; Heb 11:29).

ἐπὶ

upon

preposition + genitive (position: 'upon their face')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (position: 'upon their face').

προσώπου

face

Genitive

genitive object of ἐπὶ (idiomatic: 'upon their face / presence')

→ relational specification

πρόσωπον: 'face / presence'; ἐπὶ προσώπου αὐτῶν renders םִיָּגִבֵּי-לֵוֹ ('over their face / in their presence'), a Hebraism — the waters closed over them as they faced/pursued Israel.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καταδιωκόντων

pursuing

Pres Act Ptcp Gen Pl Masc · καταδιώκω

genitive absolute participle ('as they pursued')

→ imperfective participle (action ongoing at the moment of destruction)

καταδιώκω: 'pursue closely / chase down'; the intensive compound κατα- marks relentless pursuit; the genitive-absolute construction καταδιωκόντων αὐτῶν ('while they were pursuing') sets the precise dramatic moment — the Egyptians perished in the very act of the chase.

αὐτῶν

they / them

Genitive

genitive subject of the genitive-absolute participle

→ relational specification

αὐτῶν: meaning 'they'; pronoun marking person, possession, or reference within the clause; here it functions as genitive subject of the genitive-absolute participle.

ἐκ

from

preposition + genitive (with ὀπίσω: 'from behind you')

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (with ὀπίσω: 'from behind you').

τῶν

the

Genitive

article (with adverbial ὀπίσω)

→ noun-phrase marking

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

ὀπίσω

behind / after

adverb / improper preposition ('from behind')

→ spatial or relational framing

ὀπίσω: 'behind / after'; ἐκ τῶν ὀπίσω ὑμῶν ('from behind you') renders מֵאַחֲרֵיכֶם — the Egyptians pursued Israel from the rear and were destroyed in the chase.

ὕμῶν

you / your

Genitive

genitive (with ὀπίσω: 'behind you', 2nd plural)

→ relational specification

σύ (gen. ὑμῶν): the second-person plural again addresses the present generation as participants in the Exodus — 'after you,' as though they themselves were pursued.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἠπόλεσεν

destroyed

Aor Act Indic 3 Sg · ἠπόλλυμι

main verb (the LORD as subject)

→ constative aorist (the decisive act of destruction)

ἠπόλλυμι: 'destroy / ruin / cause to perish'; renders **יָבֵן** / **יָבֵן**; YHWH himself (κύριος) is the explicit subject — the destruction of Egypt's host is his direct act; the same verb recurs in the warning of v. 17 (ἠπολεῖσθε, 'you shall perish'), a sobering echo: the God who destroyed Egypt can also remove a disobedient Israel.

αὐτοὺς

them

Accusative

direct object of ἠπόλεσεν

→ participant reference

αὐτοὺς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἠπόλεσεν.

κύριος

the LORD

Nominative

subject of ἠπόλεσεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; placed as the explicit agent of the destruction, underscoring that the Red Sea victory was no natural accident but a sovereign divine act.

ἕως

until

preposition + genitive (temporal extent)

→ spatial or relational framing

ἕως: meaning 'until'; here it marks the relation signaled by preposition + genitive (temporal extent).

τῆς

the

Genitive

article

→ noun-phrase marking

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

σήμερον

today / present

adverb used attributively (with ἡμέρας: 'this very day')

→ clausal contribution

σήμερον: 'today'; the phrase ἕως τῆς σήμερον ἡμέρας ('to this very day') renders **הַיּוֹם הַזֶּה**, a formula asserting the abiding, present-tense significance of the past deliverance.

ἡμέρας

day

Genitive

genitive object of ἕως (temporal limit)

→ relational specification

ἡμέρας: 'day'; the destruction of Egypt's army is portrayed as a permanent, irreversible reality whose effect endures 'to this very day.'

5 καὶ ὅσα ἐποίησεν ὑμῖν ἐν τῇ ἐρήμῳ ἕως ἥλθετε εἰς τὸν τόπον τοῦτον

and what he did for you in the wilderness until you came to this place;

Continuation: the wilderness provision and guidance

καὶ ὅσα ἐποίησεν ὑμῖν

The catalogue continues with the wilderness period — here the verb takes a dative of advantage (ὕμιν, 'for you'), shifting the nuance from judgment on Egypt to provision and guidance for Israel through the desert (the manna, water, protection of chs. 1–3; Exod 16–17). The clause ἕως ἥλθετε εἰς τὸν τόπον τοῦτον ('until you came to this place') anchors the recollection at the very moment of address, on the plains of Moab before the Jordan.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὅσα

what / all that

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὅσος: 'as much/many as'; the refrain ὅσα ἐποίησεν continues, now of the wilderness period.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'do / make'; renders פָּעַל ; here with the dative of advantage ὑμῖν ('for you'), framing the wilderness deeds as benefit and care, not judgment.

ὕμιν

for you

Dative

dative of advantage ('did for you')

→ participant reference or interest

σύ (dat. ὑμῖν): the second-person plural dative of advantage; what YHWH did 'for you' in the wilderness — the providential sustaining of Israel.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἐρήμῳ

wilderness

Dative

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

→ sphere or reference

ἐρημος: 'wilderness / desert'; renders מִדְבָּר ; the forty-year desert sojourn, the setting of YHWH's testing, provision, and discipline (cf. 8:2–4).

ἕως

until

temporal conjunction (with ἥλθετε)

→ discourse linkage or contrast

ἕως: 'until'; introduces the terminal point of the wilderness journey — the arrival at the present place of address.

ἦλθετε

you came

Aor Act Indic 2 Pl · ἔρχομαι

verb of temporal clause

→ constative aorist (the completed arrival)

ἔρχομαι (aor. ἦλθετε): 'come / go'; renders נִיב; the arrival 'to this place' (the plains of Moab) marks the present narrative standpoint of the whole book.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of εἰς (goal of journey)

→ object specification

τόπος: 'place / location'; renders מִקְוֵה; 'this place' is the present standpoint of the address — the plains of Moab on the threshold of the land.

τοῦτον

this

Accusative

demonstrative adjective (modifying τόπον)

→ participant reference

οὗτος: 'this'; the deictic τοῦτον points to the immediate setting of Moses' speech, lending the recollection its 'today' immediacy.

6 καὶ ὅσα ἐποίησεν τῷ Δαθαν καὶ Αβιρων υἱοῖς Ελιαβ υἱοῦ Ρουβην οὓς ἀνοίξασα ἡ γῆ τὸ στόμα αὐτῆς κατέπιεν αὐτοὺς καὶ τοὺς οἴκους αὐτῶν καὶ τὰς σκηναὶς αὐτῶν καὶ πᾶσαν αὐτῶν τὴν ὑπόστασιν τὴν μετ' αὐτῶν ἐν μέσῳ παντὸς Ἰσραὴλ

and what he did to Dathan and Abiram, the sons of Eliab son of Reuben, whom the earth, opening its mouth, swallowed up — them and their households and their tents and all their substance that was with them — in the midst of all Israel;

Continuation: the swallowing of Dathan and Abiram (judgment within Israel)

καὶ ὅσα ἐποίησεν τῷ Δαθαν

The final item in the catalogue turns from judgment on Egypt and provision in the wilderness to judgment within Israel itself: the rebellion of Dathan and Abiram (Num 16), swallowed alive by the opened earth. The placement is pointed — Israel's own eyes saw not only what YHWH did to enemies but what he did to rebels among them ἐν μέσῳ παντὸς Ἰσραὴλ ('in the midst of all Israel'); covenant obedience is no abstraction. The vivid ἀνοίξασα ... τὸ στόμα ... κατέπιεν ('opening its mouth ... swallowed') personifies the earth as the executor of divine judgment.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὅσα

what / all that

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὅσος: 'as much/many as'; the structuring refrain reaches its final and most sobering instance — judgment within the covenant community.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause (with dative τῷ Δαθαν)

→ constative aorist

ποιέω: 'do / make'; renders ΠΣΥ; here with the dative ('did to Dathan and Abiram'), the same construction as the judgment on Egypt's army — rebels in Israel are dealt with as YHWH's enemies.

τῷ

to

Dative

article (with Δαθαν)

→ noun-phrase marking

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

Δαθαν

Dathan

dative (indeclinable proper noun: object of ἐποίησεν)

→ participant identification

Δαθαν: transliteration of Hebrew דָּתָן; indeclinable in the LXX; one of the Reubenite rebels against Moses' authority (Num 16); the article τῷ supplies the dative case lacking in the indeclinable name.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Αβιρων

Abiram

dative (indeclinable proper noun, coordinate with Δαθαν)

→ participant identification

Αβιρων: transliteration of Hebrew אֲבִירֹן; indeclinable; the second Reubenite rebel, paired with Dathan throughout the Korah narrative (Num 16; 26:9).

υἱοῖς

sons

Dative

dative in apposition to Δαθαν and Αβιρων

→ sphere or reference

υἱός: 'son'; renders בן; the genealogical apposition 'sons of Eliab son of Reuben' situates the rebels within the tribe of Reuben, Jacob's firstborn — a tribe whose preeminence had already been forfeited (Gen 49:3–4).

Ελιαβ

of Eliab

genitive (indeclinable: 'sons of Eliab')

→ participant identification

Ελιαβ: transliteration of Hebrew אֵלִיָּאֵב; indeclinable; the father of Dathan and Abiram (Num 16:1; 26:8–9).

υἱοῦ

son

Genitive

genitive in apposition to Ελιαβ ('son of Reuben')

→ relational specification

υἱός: 'son'; here Eliab as descendant of Reuben, fixing the tribal lineage of the rebellion.

Ρουβην

of Reuben

genitive (indeclinable: 'son of Reuben')

→ participant identification

Ρουβην: transliteration of Hebrew רְאוּבֵן; indeclinable; Jacob's firstborn and tribal ancestor; the Reubenite involvement underscores the gravity of revolt against divinely-ordained leadership.

οὓς

whom

Accusative

relative pronoun (object of κατέπεν)

→ participant reference

ὅς: relative pronoun; οὓς ('whom') resumes Dathan and Abiram as the objects of the earth's swallowing.

ἀνοίξασα

having opened

Aor Act Ptcp Nom Sg Fem · ἀνοίγω

circumstantial participle (modifying ἡ γῆ)

→ antecedent aorist participle (the opening precedes the swallowing)

ἀνοίγω: 'open'; renders פָּחַ (‘open wide’); the participle ἀνοίξασα (‘having opened’) with τὸ στόμα (‘its mouth’) vividly personifies the earth as a devouring agent — the very ground becomes the instrument of divine judgment (Num 16:31–33).

ἡ

the

Nominative

article

→ noun-phrase marking

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

γῆ

earth

Nominative

subject of κατέπεν

→ participant prominence

γῆ: 'earth / ground'; renders אֶרֶץ / אֲרָץ; the earth itself, personified, opens its mouth and swallows the rebels — a reversal of the land-as-gift theme: the same ground that is Israel's inheritance becomes a grave for the disobedient.

τὸ

the

Accusative

article

→ noun-phrase marking

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

στόμα

mouth

Accusative

direct object of ἀνοίξασα

→ object specification

στόμα: 'mouth'; renders תַּבַּי; the earth's 'mouth' is the chasm that opens to engulf the rebels; the anthropomorphism makes the judgment terrifyingly concrete.

αὐτῆς

its

Genitive

genitive of possession (the earth's mouth)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (the earth's mouth).

κατέπιεν

swallowed up

Aor Act Indic 3 Sg · καταπίνω

main verb of the relative clause

→ constative aorist (the decisive act of swallowing)

καταπίνω: 'swallow down / gulp / engulf'; the intensive compound κατα- ('down') with πίνω ('drink') means to swallow whole; renders גָּלַעַ; the same verb describes the sea swallowing the Egyptians (Exod 15:12) — both Egypt and the rebels meet the same engulfing fate.

αὐτούς

them

Accusative

direct object of κατέπιεν (resuming οὓς)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κατέπιεν (resuming οὓς).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τούς

the

Accusative

article

→ noun-phrase marking

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

οἴκους

households

Accusative

direct object (coordinate with αὐτούς)

→ object specification

οἶκος: 'house / household'; renders תַּיָּבָי; here the families/households of the rebels, swallowed with them — the corporate solidarity of judgment.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τάς

the

Accusative

article

→ noun-phrase marking

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

σκηνάς

tents

Accusative

direct object (coordinate)

→ object specification

σκηνή: 'tent / dwelling'; renders תִּהָא; the tents of the rebels, swallowed along with their occupants — the totality of the judgment leaves no trace.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶσαν

all

Accusative

attributive adjective (modifying ὑπόστασιν)

→ object specification

πᾶς: 'all / whole'; πᾶσαν ... τὴν ὑπόστασιν ('all the substance') emphasizes the comprehensiveness of the engulfment — nothing belonging to them survived.

αὐτῶν

their

Genitive

genitive of possession (with ὑπόστασιν)

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with ὑπόστασιν).

τὴν

the

Accusative

article

→ noun-phrase marking

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

ὑπόστασιν

substance / property

Accusative

direct object (coordinate: 'all their substance')

→ object specification

ὑπόστασις: 'substance / standing / property / that which underlies'; here in the concrete sense of 'possessions / property / living substance' (rendering Hebrew דָּבָר, 'living thing / standing property'); the term famously carries weightier philosophical and theological senses elsewhere (Heb 1:3; 11:1), but in the LXX of this verse it denotes the rebels' material existence — everything they possessed.

τὴν

the

Accusative

article (attributive with μετ' αὐτῶν)

→ noun-phrase marking

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

μετ'

with

preposition + genitive (elided before vowel: 'that was with them')

→ spatial or relational framing

μετά + genitive: 'with'; the articular phrase τὴν μετ' αὐτῶν ('that which was with them') specifies the substance as everything in their immediate possession at the moment of judgment.

αὐτῶν

them

Genitive

genitive object of μετά

→ relational specification

αὐτῶν: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of μετά.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

μέσῳ

midst

Dative

dative object of ἐν ('in the midst of')

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ παντὸς Ἰσραὴλ ('in the midst of all Israel') stresses that the judgment was public and witnessed by the whole community — a deterrent warning seen by the very generation now addressed.

παντὸς

all

Genitive

attributive adjective (modifying Ἰσραὴλ)

→ relational specification

πᾶς: 'all / whole'; 'all Israel' as the witnessing assembly.

Ἰσραὴλ

Israel

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

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; the covenant people as a whole, before whose eyes the judgment on the rebels was enacted.

7 ὅτι οἱ ὀφθαλμοὶ ὑμῶν ἑώρακαν πάντα τὰ ἔργα κυρίου τὰ μεγάλα ὅσα ἐποίησεν ὑμῖν σήμερον

for your eyes have seen all the great works of the LORD which he did among you today.

Motive clause closing the unit: the eyewitness ground of obedience ὅτι οἱ ὀφθαλμοὶ ὑμῶν

v. 7 closes the long appeal begun in v. 2 with its grammatical and theological capstone: οἱ ὀφθαλμοὶ ὑμῶν ἑώρακαν ('your eyes have seen'). The perfect ἑώρακαν stresses abiding, present consequence — the seeing is not merely past but a possessed reality grounding present obligation. The whole catalogue (vv. 3–6) is gathered into πάντα τὰ ἔργα κυρίου τὰ μεγάλα ('all the great works of the LORD'); the contrast with the children who 'did not see' (v. 2) is now complete.

ὅτι

for / because

causal conjunction (grounding the exhortation)

→ discourse linkage or contrast

ὅτι: 'because / for'; here causal, supplying the motive for the whole exhortation — the basis of obedience is firsthand experience of YHWH's great works.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ὀφθαλμοὶ

eyes

Nominative

subject of ἐώρακαν

→ participant prominence

ὀφθαλμός: 'eye'; renders יָיִן; the emphasis on the physical eyes (cf. v. 2 'did not see') makes eyewitness experience the foundation of covenant accountability; the motif of YHWH's own eyes upon the land follows at v. 12 — Israel's eyes have seen, and YHWH's eyes watch over.

ὕμῶν

your

Genitive

genitive of possession (2nd plural)

→ relational specification

ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (2nd plural).

ἐώρακαν

have seen

Perf Act Indic 3 Pl · ὁράω

main verb (perfect of abiding result)

→ resultative perfect (past seeing with enduring present force)

ὁράω (perf. ἐώρακαν): 'see / perceive'; renders הִרְאָה; the perfect tense (rather than the aorist εἶδον of the children in v. 2) is deliberate — the adults' seeing is a present possession, a standing testimony that grounds their obligation; the Koine third-plural ending -αν (for classical -ασιν) is characteristic of the LXX.

πάντα

all

Accusative

attributive adjective (modifying ἔργα)

→ object specification

πᾶς: 'all'; gathers the whole preceding catalogue into a single comprehensive object — every one of YHWH's great works.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἔργα

works / deeds

Accusative

direct object of ἐώρακαν

→ object specification

ἔργον: 'work / deed'; renders הַעֲשִׂיָּה; YHWH's saving and judging acts in history summed up as his 'great works' — the visible evidence of his covenant power.

κυρίου

of the LORD

Genitive

genitive of source/possession (the works belong to YHWH)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the great works are emphatically YHWH's own deeds.

τὰ

the

Accusative

article (attributive with μεγάλα)

→ noun-phrase marking

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

μεγάλα

great

Accusative

attributive adjective (modifying ἔργα)

→ object specification

μέγας: 'great'; renders לִּידָג; the articulated attributive τὰ ἔργα ... τὰ μεγάλα ('the works, the great ones') reproduces the Hebrew construction; 'great' here is the consistent epithet of YHWH's redemptive acts.

ὅσα

which

Accusative

relative pronoun (object of ἐποίησεν)

→ participant reference

ὅσος: 'as much/many as'; the refrain ὅσα ἐποίησεν appears one final time, now summarizing the whole memorial.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist

ποιέω: 'do / make'; renders עָשָׂה; the summarizing repetition of the catalogue's refrain seals the appeal to memory.

ὕμῃν

among you / for you

Dative

dative (of advantage or sphere: 'did for/among you')

→ participant reference or interest

σύ (dat. ὑμῖν): the second-person plural dative; YHWH's great works were done 'for you' / 'in your sight' — the present generation as beneficiaries and witnesses.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the Deuteronomic 'today' collapses the temporal distance — the great works, though historically past, retain their force as a present, living testimony for this generation.

8 καὶ φυλάξεσθε πάσας τὰς ἐντολὰς αὐτοῦ ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον ἵνα ζῆτε καὶ πολυπλασιασθῆτε καὶ εἰσελθόντες κληρονομήσητε τὴν γῆν εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ἰορδάνην ἐκεῖ κληρονομήσαι αὐτήν

And you shall keep all his commandments which I command you today, that you may live and be multiplied and, having entered in, may inherit the land into which you are crossing the Jordan there to inherit it;

Resumed exhortation: obedience as the condition of life and inheritance καὶ φυλάξεσθε

Having grounded the appeal in memory (vv. 1–7), Moses resumes the imperatival φυλάξεσθε ('keep'), now linking obedience to a triad of purpose-clauses (ἵνα ζῆτε ... πολυπλασιασθῆτε ... κληρονομήσητε): life, multiplication, and inheritance of the land. The pleonastic εἰς ἣν ὑμεῖς διαβαίνετε ... ἐκεῖ κληρονομήσαι αὐτήν ('into which you are crossing ... there to inherit it') is a Hebraizing resumptive construction recurring throughout the chapter (cf. vv. 10, 11, 29, 31).

καὶ
and

coordinate conjunction (resuming the exhortation)

→ discourse linkage or contrast

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

φυλάξεσθε
you shall keep

Fut Mid Indic 2 Pl · φυλάσσω

main verb (directive future)

→ directive future (volitive: imperatival force)

φυλάσσω: 'guard / keep / observe'; renders ἡμῶν; the middle φυλάξεσθε ('keep for yourselves') resumes the keeping-command of v. 1 (φυλάξῃ), now in the plural and tied explicitly to the inheritance of the land.

πάσας
all

Accusative

attributive adjective (modifying ἐντολὰς)

→ object specification

πᾶς: 'all / every'; the totality of the commandments — Deuteronomy insists on comprehensive, not selective, obedience.

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 φυλάξεσθε

→ object specification

ἐντολή: 'commandment / charge'; renders תְּחִלָּה; the comprehensive term for YHWH's covenant commands; πάσας τὰς ἐντολάς is a recurrent Deuteronomic formula (cf. v. 22; 8:1).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὅσας

which

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ὅσας: 'as many as'; the relative ὅσας ('all which') links the commandments to Moses' present act of commanding.

ἐγώ

I

Nominative

subject of ἐντέλλομαι (emphatic pronoun)

→ participant reference

ἐγώ: emphatic first-person pronoun; Moses as covenant mediator speaks the commandments in YHWH's name — the recurring ἐγώ ἐντέλλομαι ('I command', vv. 8, 13, 27, 28) frames the whole chapter as authoritative mediated instruction.

ἐντέλλομαι

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause

→ performative present (the act of commanding accomplished in the speaking)

ἐντέλλομαι: 'command / charge / enjoin'; renders תְּחַלּ; the performative present — in uttering these words Moses is, here and now, laying the charge; the deponent middle is the standard LXX form.

σοι

you

Dative

dative indirect object (singular, despite plural verb)

→ participant reference or interest

σύ (dat. σοι): the singular σοι amid plural verbs is the Deuteronomic Numeruswechsel — the command is addressed to Israel both corporately and individually.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the present moment of commandment-giving, the recurrent Deuteronomic 'today.'

ἵνα

that / in order that

conjunction introducing purpose clause

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the triple purpose clause (ζητε ... πολλαπλασιασῇτε ... κληρονομήσητε) — obedience leads to life, increase, and inheritance.

ζητε

you may live

Pres Act Subj 2 Pl · ζάω

verb of purpose clause (first member)

→ imperfective subjunctive (ongoing life as the goal)

ζάω: 'live'; renders חַיֶּה; 'life' in Deuteronomy is the comprehensive blessing of covenant flourishing in the land (cf. 30:15–20); the present subjunctive denotes continued living, not mere survival.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πολυπλασιασθῇτε

you may be multiplied

Aor Pass Subj 2 Pl · πολλαπλασιάζω

verb of purpose clause (second member)

→ ingressive aorist passive subjunctive (come to be multiplied)

πολλαπλασιάζω: 'multiply / increase manifold'; renders רַבַּרְבּ; the passive ('be multiplied') points to YHWH as the implicit agent of Israel's increase — the fulfilment of the patriarchal promise of numerous descendants (cf. Gen 22:17).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσελθόντες

having entered in

Aor Act Ptcp Nom Pl Masc · εἰσέρχομαι

circumstantial participle (antecedent to κληρονομήσητε)

→ antecedent aorist participle (entry precedes inheritance)

εἰσέρχομαι: 'enter / go in'; renders נִכְנָח; the participle marks the precondition — entry into the land precedes its inheritance; the entering/inheriting pair structures the land-promise throughout the chapter.

κληρονομήσητε

you may inherit

Aor Act Subj 2 Pl · κληρονομέω

verb of purpose clause (third member)

→ ingressive aorist subjunctive (take possession)

κληρονομέω: 'inherit / take possession of'; renders שָׁרָה; the verb denotes taking legal possession of the land as the divinely-allotted inheritance (κληρος); it recurs through vv. 8–11, 23, 31, the keyword of the land-theme.

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 κληρονομήσητε

→ object specification

γῆ: 'land'; renders אֶרֶץ; the promised land, the central concrete object of the covenant blessing in Deuteronomy.

εἰς

into

preposition + accusative (direction, relative clause)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction, relative clause).

ἣν

which

Accusative

relative pronoun (object of εἰς, antecedent γῆν)

→ participant reference

ὅς: relative pronoun; the resumptive construction εἰς ἣν ... ἐκεῖ ('into which ... there') is a Hebraism reflecting the Hebrew relative with resumptive adverb ... רַשָּׁמָה.

ὕμεῖς

you

Nominative

subject of διαβαίνετε (emphatic pronoun)

→ participant reference

σύ (nom. pl. ὕμεῖς): the emphatic 'you' stresses that this very generation is the one about to cross — the promise is on the verge of fulfilment.

διαβαίνετε

are crossing

Pres Act Indic 2 Pl · διαβαίνω

verb of relative clause (imminent action)

→ futuristic/progressive present (the crossing as imminent)

διαβαίνω: 'cross over / pass through'; renders עָבַר; the present tense renders the crossing of the Jordan as imminent and certain; διαβαίνω is the keyword for the entry into Canaan (cf. vv. 11, 31).

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ιορδάνην

Jordan

Accusative

accusative of the thing crossed (object of διαβαίνετε)

→ object specification

Ιορδάνης: transliteration of Hebrew יַרְדֵּן; declined as a first-declension noun in the LXX (here acc. Ιορδάνην); the Jordan is the boundary between wilderness wandering and inheritance, crossed under Joshua (Josh 3–4).

ἐκεῖ

there

adverb of place (resumptive, Hebraism)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive adverb completing the Hebraizing relative construction (εἰς ἣν ... ἐκεῖ, 'into which ... there'), rendering the Hebrew הַשָּׁמַיִם ... שָׁמָּה.

κληρονομήσαι

to inherit

Aor Act Infin · κληρονομέω

infinitive of purpose

→ purpose infinitive (the goal of the crossing)

κληρονομέω (aor. infin.): 'inherit / take possession'; the infinitive of purpose 'to inherit it' restates the goal of the crossing; the repetition (κληρονομήσητε ... κληρονομήσαι) is emphatic Deuteronomic insistence on the land as the destined inheritance.

αὐτήν

it

Accusative

direct object of κληρονομήσαι (resuming γῆν)

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κληρονομήσαι (resuming γῆν).

9 ἵνα μακροημερεύσητε ἐπὶ τῆς γῆς ἧς ὤμοσεν κύριος τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς καὶ τῷ σπέρματι αὐτῶν μετ' αὐτούς γῆν ῥέουσαν γάλα καὶ μέλι

that you may prolong your days upon the land which the LORD swore to your fathers to give to them and to their seed after them, a land flowing with milk and honey.

Further purpose clause: long life on the patriarchal land ἵνα μακροημερεύσητε

A fourth purpose clause caps the chain of v. 8: μακροημερεύσητε ('prolong your days'), the recurrent Deuteronomic blessing (cf. 4:40; 5:33; 6:2). The land is identified by the patriarchal oath (ἧς ὤμοσεν κύριος τοῖς πατράσιν) and the classic epithet γῆν ῥέουσαν γάλα καὶ μέλι ('flowing with milk and honey'), tying the present generation's prospects to the unbreakable promise sworn to Abraham, Isaac, and Jacob.

ἵνα
that

conjunction introducing purpose clause

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces a further purpose of obedience — longevity in the land.

μακροημερεύσητε
you may live long

Aor Act Subj 2 Pl · μακροημερεύω

verb of purpose clause

→ ingressive aorist subjunctive (attain length of days)

μακροημερεύω: 'live long / be long-lived' (μακρός + ἡμέρα, 'long of days'); a LXX coinage rendering Hebrew יִמְּךָ יִפְרֹאֵל ('prolong days'); the promise of long life in the land is the recurrent reward for obedience in Deuteronomy (cf. 4:40; 5:16; 6:2) — echoed in the fifth commandment cited at Eph 6:3.

ἐπὶ
upon

preposition + genitive (locative: 'upon the land')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (locative: 'upon the land').

τῆς
the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive object of ἐπὶ (place of long life)

→ relational specification

γῆ: 'land'; the land as the arena of covenant blessing; long life is enjoyed 'upon the land,' inseparable from the gift of the inheritance.

ἧς

which

Genitive

relative pronoun (object of ὤμοσεν, attracted to genitive)

→ relational specification

ὅς: relative pronoun; the genitive ἧς (by attraction to antecedent γῆς) introduces the oath-clause defining the land as the sworn patrimony.

ὤμοσεν

swore

Aor Act Indic 3 Sg · ὅμνυμι

verb of relative clause

→ constative aorist (the patriarchal oath as a settled act)

ὅμνυμι: 'swear / take an oath'; renders ሀገህ; the divine oath to the patriarchs is the bedrock guarantee of the land-promise in Deuteronomy; YHWH bound himself by oath, making the gift irrevocable (cf. Heb 6:13–18).

κύριος

the LORD

Nominative

subject of ὤμοσεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine oath-taker, whose sworn word is the foundation of Israel's claim to the land.

τοῖς

to 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 ὤμοσεν

→ sphere or reference

πατήρ: 'father'; renders אֲבִיךָ; 'your fathers' are the patriarchs Abraham, Isaac, and Jacob, the recipients of the original land-oath (Gen 12:7; 15:18; 26:3; 28:13).

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

δοῦναι

to give

Aor Act Infin · δίδωμι

infinitive (content of the oath)

→ complementary infinitive (the substance of what was sworn)

δίδωμι (aor. infin.): 'give'; renders תִּתֵּן; the infinitive expresses the content of the oath — to give the land; the land is always YHWH's gift, never Israel's achievement.

αὐτοῖς

to them

Dative

dative indirect object of δοῦναι

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object of δοῦναι.

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

→ noun-phrase marking

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

σπέρματι

seed

Dative

dative indirect object (coordinate with αὐτοῖς)

→ sphere or reference

σπέρμα: 'seed / offspring'; renders זרע; the promise extends beyond the patriarchs to their descendants 'after them' — the present generation is the σπέρμα now inheriting the sworn gift.

αὐτῶν

their

Genitive

genitive of possession

→ relational specification

αὐτῶν: meaning 'their'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

μετ'

after

preposition + accusative (elided: 'after them')

→ spatial or relational framing

μετά + accusative: 'after'; μετ' αὐτούς ('after them') marks the generational continuity of the promise from patriarchs to descendants.

αὐτούς

them

Accusative

accusative object of μετά

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of μετά.

γῆν

a land

Accusative

accusative in apposition to the land (object of δοῦναι)

→ object specification

γῆ: 'land'; the appositional restatement introduces the famous epithet describing the land's fertility.

ρέουσιν

flowing

Pres Act Ptcp Acc Sg Fem · ῥέω

attributive participle (modifying γῆν)

→ imperfective participle (continual flowing — abundance)

ῥέω: 'flow / run'; the participle ῥέουσιν renders ῥέουσα ('flowing'); γῆ ῥέουσα γάλα καὶ μέλι ('a land flowing with milk and honey') is the stock LXX epithet for the promised land's abundance (Exod 3:8; Lev 20:24; Deut 6:3), milk denoting pastoral wealth and honey the land's natural sweetness.

γάλα

milk

Accusative

accusative of content (with ῥέουσιν)

→ object specification

γάλα: 'milk'; renders בָּחֵל; symbol of pastoral abundance — flocks and herds thriving in the land.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μέλι

honey

Accusative

accusative of content (coordinate with γάλα)

→ object specification

μέλι: 'honey'; renders שְׁבִיבָה; symbol of the land's natural sweetness and fruitfulness; the milk-and-honey merism encapsulates the land as a place of effortless plenty — the antithesis of Egyptian toil (vv. 10–11).

10 ἔστιν γὰρ ἡ γῆ εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομήσαι αὐτήν οὐχ ὥσπερ ἡ γῆ Αἰγύπτου ἐστὶν ὅθεν ἐκπεόρευσθε ἐκεῖθεν ὅταν σπείρῳσιν τὸν σπόρον καὶ ποτίζῳσιν τοῖς ποσὶν ὥσεὶ κῆπον λαχανείας

For the land into which you are entering there to inherit it is not like the land of Egypt, from where you came out, where, when they sow the seed, they water it with the feet like a garden of vegetables;

Explanatory contrast (γάρ): the land unlike Egypt ἔστιν γὰρ ἡ γῆ

The γάρ introduces the theological heart of the chapter: a contrast between the promised land and Egypt. Egypt is the land Israel left (ὅθεν ἐκπεόρευσθε), watered by human labor — sown and irrigated 'by foot' (ποτίζῳσιν τοῖς ποσίν), the back-breaking work of channelling Nile-water by foot-operated devices, ὥσεὶ κῆπον λαχανείας ('like a vegetable garden'). The image of self-sufficient irrigation sets up the contrast in v. 11: the promised land depends not on human toil but on the rain of heaven, and thus on YHWH himself.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula, fronted for emphasis)

→ stative present (a defining characteristic)

εἰμί: 'be'; the fronted ἔστιν γάρ ('for ... is') sets up the defining contrast between the two lands; the verb governs the predicate οὐχ ὥσπερ ἡ γῆ Αἰγύπτου.

γάρ

for

explanatory conjunction (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; introduces the explanation of why the land is so desirable and why obedience matters — its fertility depends directly on YHWH's gift of rain.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γῆ

land

Nominative

subject of ἔστιν

→ participant prominence

γῆ: 'land'; the promised land, subject of the contrast with Egypt.

εἰς

into

preposition + accusative (direction, relative clause)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction, relative clause).

ἣν

which

Accusative

relative pronoun (object of εἰς)

→ participant reference

ἣς: relative pronoun; the resumptive εἰς ἣν ... ἐκεῖ construction again (cf. v. 8), a Hebraism.

εἰσπορεύη

you are entering

Pres Mid Indic 2 Sg · εἰσπορεύομαι

verb of relative clause (singular address)

→ futuristic present (imminent entry)

εἰσπορεύομαι: 'enter / go in'; renders נִכְנָס; the singular εἰσπορεύη (amid plural contexts) is the Deuteronomic Numeruswechsel; the present tense presents the entry as imminent and sure.

ἐκεῖ

there

adverb of place (resumptive, Hebraism)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive adverb completing the Hebraizing relative construction.

κληρονομήσαι

to inherit

Aor Act Infin · κληρονομέω

infinitive of purpose

→ purpose infinitive (goal of entry)

κληρονομέω: 'inherit / take possession'; the purpose infinitive 'to inherit it' restates the goal of the entry, the standard formula of the land-theme.

αὐτήν

it

Accusative

direct object of κληρονομήσαι

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κληρονομήσαι.

οὐχ

not

negation (with ὥσπερ)

→ clausal qualification or emphasis

οὐχ: form of οὐ before rough breathing; the negation governs the comparison — the promised land is emphatically NOT like Egypt.

ὥσπερ

as / like

comparative conjunction (introducing the contrast)

→ discourse linkage or contrast

ὥσπερ: 'just as / like'; οὐχ ὥσπερ ('not like') frames the central antithesis Egypt/Canaan, irrigation/rainfall, human toil/divine provision.

ἡ

the

Nominative

article

→ noun-phrase marking

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

γῆ

land

Nominative

subject of the comparative clause (ἐστίν)

→ participant prominence

γῆ: 'land'; Egypt as the foil — a land of human-managed irrigation, dependent on the Nile rather than on heaven.

Αἰγύπτου

of Egypt

Genitive

genitive (with γῆ: 'the land of Egypt')

→ relational specification

Αἴγυπτος: standard LXX form of מִצְרַיִם; the land of bondage, here also the land of self-reliant irrigation set against the rain-dependent land of promise.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula of the comparative clause

→ stative present

εἰμί: 'be'; completes the comparison 'as the land of Egypt is.'

ὅθεν

from where

relative adverb of place (source)

→ clausal contribution

ὅθεν: 'whence / from where'; introduces the relative clause recalling the Exodus departure from Egypt.

ἐκπεπόρευθε

you have come out

Perf Mid Indic 2 Pl · ἐκπορεύομαι

verb of relative clause

→ resultative perfect (the Exodus as accomplished, abiding fact)

ἐκπορεύομαι: 'go out / depart'; renders נָצַח; the perfect ἐκπεπόρευθε stresses the abiding reality of the Exodus — Israel has come out of Egypt and now stands as a free people on the threshold of a different kind of land.

ἐκεῖθεν

from there

adverb of place (resumptive with ὅθεν, Hebraism)

→ clausal contribution

ἐκεῖθεν: 'from there'; the pleonastic resumption of ὅθεν (ὅθεν ... ἐκεῖθεν, 'from where ... from there') is a Hebraism reflecting דָּשָׁן ... רָשָׁן.

ὅταν

whenever

temporal conjunction (with subjunctive: customary action)

→ discourse linkage or contrast

ὅταν: 'whenever'; with the subjunctive (σπείρωσιν, ποτίζωσιν) it describes the customary, repeated agricultural practice of Egypt — the routine of irrigation.

σπείρωσιν

they sow

Pres Act Subj 3 Pl · σπείρω

verb of temporal clause

→ customary present subjunctive (habitual agricultural practice)

σπείρω: 'sow / scatter seed'; renders שָׂרַע; the impersonal third plural ('whenever they sow') describes the ordinary Egyptian farming routine; sowing in Egypt is followed not by waiting for rain but by laborious irrigation.

τὸν

the

Accusative

article

→ noun-phrase marking

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

σπόρον

seed

Accusative

direct object of σπείρωσιν (cognate object)

→ object specification

σπόρος: 'seed / sowing'; cognate object with σπείρω ('sow the seed'); renders שָׂרַע; the figura etymologica heightens the picture of ordinary, toilsome cultivation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποτίζωσιν

they water / irrigate

Pres Act Subj 3 Pl · ποτίζω

verb of temporal clause (coordinate with σπείρωσιν)

→ customary present subjunctive (habitual irrigation)

ποτίζω: 'give to drink / water / irrigate'; renders תִּשְׁקוּ; in Egypt watering is human work — laborious foot-operated irrigation from the Nile; the verb stands in pointed contrast to the land that 'drinks' (πίεται, v. 11) the rain of heaven by divine gift.

τοῖς

with the

Dative

article

→ noun-phrase marking

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

ποσὶν

feet

Dative

dative of means ('with the feet')

→ sphere or reference

πούς (dat. pl. ποσὶν): 'foot'; renders לָךְ; ποτίζειν τοῖς ποσὶν ('water with the feet') refers to Egyptian irrigation methods — either foot-operated water-wheels/shadufs or the digging and treading-open of channels by foot; the phrase epitomizes self-reliant human labor, in contrast to dependence on heaven's rain.

ὥσει

as / like

comparative particle

→ discourse linkage or contrast

ὥσει: 'as / like / as it were'; introduces the simile of the vegetable garden — Egypt's agriculture is as labor-intensive as tending an irrigated kitchen-garden.

κῆπον

garden

Accusative

accusative of comparison (object of ὥσει)

→ object specification

κῆπος: 'garden'; renders תְּבִלָּה / תְּבִלָּה; a cultivated garden requiring constant manual watering — the image of human-dependent fertility, opposite to the heaven-watered land of promise.

λαχανείας

of vegetables

Genitive

genitive of description (with κῆπον: 'vegetable garden')

→ relational specification

λαχανεία: 'vegetable-growing / a bed of herbs'; from λάχανον ('garden herb / vegetable'); renders תְּבִלָּה ('green herbs'); 'a garden of vegetables' (κῆπος λαχανείας) denotes the small, intensively-irrigated plot — the most labor-dependent kind of agriculture, here the figure for Egypt's self-watered land.

11 ἡ δὲ γῆ εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομήσαι αὐτήν γῆ ὄρεινὴ καὶ πεδινὴ ἐκ τοῦ ὕετοῦ τοῦ οὐρανοῦ πίεται ὕδωρ

but the land into which you are entering there to inherit it is a land of mountains and plains; from the rain of heaven it shall drink water,

Adversative (δέ): the contrasting nature of the promised land ἡ δὲ γῆ

The δέ sharply contrasts the promised land with Egypt: γῆ ὄρεινὴ καὶ πεδινὴ ('a land of mountains and plains') — varied terrain unsuited to canal-irrigation and so wholly dependent on rainfall. The striking image ἐκ τοῦ ὕετοῦ τοῦ οὐρανοῦ πίεται ὕδωρ ('from the rain of heaven it shall drink water') personifies the land as drinking directly from heaven — the very opposite of Egypt's foot-watering. Survival in this land thus hangs on YHWH's gift of rain, which is in turn tied to covenant obedience (vv. 13–17). This is the rain-theology that undergirds the whole chapter (cf. Jas 5:7).

ἡ

the

Nominative

article

→ noun-phrase marking

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

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: 'but / and'; here strongly adversative, marking the contrast between Egypt (v. 10) and the promised land (v. 11).

γῆ

land

Nominative

subject (resumed by the predicate γῆ ὄρεινῇ)

→ participant prominence

γῆ: 'land'; the promised land, now characterized by its rain-fed topography.

εἰς

into

preposition + accusative (direction, relative clause)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction, relative clause).

ἣν

which

Accusative

relative pronoun (object of εἰς)

→ participant reference

ὅς: relative pronoun; the resumptive εἰς ἣν ... ἐκεῖ construction, here repeated verbatim from v. 10 for rhetorical parallelism between the two lands.

εἰσπορεύῃ

you are entering

Pres Mid Indic 2 Sg · εἰσπορεύομαι

verb of relative clause

→ futuristic present (imminent entry)

εἰσπορεύομαι: 'enter / go in'; the singular address again (Numeruswechsel); the verbatim repetition of the relative clause from v. 10 underscores that it is the same land, viewed now under its true, rain-dependent character.

ἐκεῖ

there

adverb of place (resumptive, Hebraism)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive adverb of the Hebraizing relative construction.

κληρονομήσαι

to inherit

Aor Act Infin · κληρονομέω

infinitive of purpose

→ purpose infinitive (goal of entry)

κληρονομέω: 'inherit / possess'; the purpose infinitive, repeated from v. 10.

αὐτήν

it

Accusative

direct object of κληρονομήσαι

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κληρονομήσαι.

γῇ

a land

Nominative

predicate nominative (defining the land)

→ participant prominence

γῇ: 'land'; the predicate restates the subject to attach its defining characterization — mountainous and level terrain.

ὄρεινῃ

mountainous

Nominative

predicate adjective (modifying γῇ)

→ participant prominence

ὄρεινός: 'mountainous / hilly'; from ὄρος ('mountain'); renders ἡ γῆ; the hill-country of Canaan, unsuited to the canal-irrigation of flat Egypt and so reliant on rainfall collected in its valleys.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πεδινή

level / plain

Nominative

predicate adjective (coordinate with ὄρεινή)

→ participant prominence

πεδινός: 'level / flat / of the plain'; from πεδῖον ('plain'); renders נָחַל ('valley / plain'); the merism 'mountains and plains' (ὄρεινή καὶ πεδινή) describes the whole varied terrain of the land — all of it, high and low, watered by rain rather than river.

ἐκ

from

preposition + genitive (source of the water)

→ spatial or relational framing

ἐκ: 'from / out of'; ἐκ τοῦ ὕετοῦ τοῦ οὐρανοῦ ('from the rain of heaven') names the divine source on which the land's fertility depends — heaven, not the Nile.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ὕετοῦ

rain

Genitive

genitive object of ἐκ (source)

→ relational specification

ὕετός: 'rain'; renders מָטָר / מְטָר; the keyword of the chapter's theology — the rain of heaven is YHWH's direct gift, withheld or given according to covenant faithfulness (vv. 14, 17); the rain-as-blessing motif resonates through Scripture (cf. Jas 5:7, the farmer awaiting the early and latter rain).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive of source/origin (with ὕετοῦ: 'rain of heaven')

→ relational specification

οὐρανός: 'heaven / sky'; renders שָׁמַיִם; 'the rain of heaven' locates the land's water-supply in the heavens — YHWH's domain; the same οὐρανός he can 'shut up' so there is no rain (v. 17), and whose 'days' measure Israel's longevity (v. 21).

πίεται

shall drink

Fut Mid Indic 3 Sg · πίνω

main verb (the land personified as drinking)

→ gnomic/predictive future (the land's characteristic dependence)

πίνω: 'drink'; renders הָתַשׁ; the land 'drinks' (πίεται) the rain — a vivid personification contrasting with Egypt's land being 'watered' (ποτίζωσιν) by human labor; the land receives its water as a gift from above, not as the product of toil.

ὕδωρ

water

Accusative

direct object of πίεται

→ object specification

ὕδωρ: 'water'; renders מַיִם; the water the land drinks comes from heaven's rain — the same noun used of the Red Sea waters that destroyed Egypt (v. 4); water both judges and sustains, always at YHWH's disposal.

12 γῆ ἥν κύριος ὁ θεός σου ἐπισκοπεῖται αὐτήν διὰ παντός οἱ ὀφθαλμοὶ κυρίου τοῦ θεοῦ σου ἐπ' αὐτῆς ἀπ' ἀρχῆς τοῦ ἔνιαυτοῦ καὶ ἕως συντελείας τοῦ ἔνιαυτοῦ

a land which the LORD your God watches over; continually the eyes of the LORD your God are upon it from the beginning of the year to the end of the year.

Climactic characterization: the land under YHWH's constant care γῆ ἥν κύριος ὁ θεός σου

The contrast reaches its theological peak: the rain-dependent land is precisely the land that YHWH himself ἐπισκοπεῖται ('watches over / cares for'), his eyes upon it διὰ παντός ('continually') from the year's beginning to its end. The motif of YHWH's eyes mirrors Israel's eyes that 'have seen' (v. 7): the God whose works Israel witnessed now keeps unceasing watch over the land's whole agricultural cycle. Dependence on rain is reframed as the privilege of living under God's perpetual personal attention.

γῆ

a land

Nominative

nominative in apposition to the land of v. 11

→ participant prominence

γῆ: 'land'; the appositional restatement introduces the climactic characterization — the land as the object of YHWH's constant oversight.

ἥν

which

Accusative

relative pronoun (object of ἐπισκοπεῖται)

→ participant reference

ὅς: relative pronoun; introduces the defining relative clause — the land which YHWH personally watches over.

κύριος

the LORD

Nominative

subject of ἐπισκοπεῖται

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine watcher over the land — the source both of its rain and of its security.

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 formula 'the LORD your God,' binding the universal Lord of the rain to Israel's particular God.

σου

your

Genitive

genitive of possession (singular address)

→ relational specification

σύ (gen. σου): the singular 'your,' the intimate covenant address.

ἐπισκοπεῖται

watches over / cares for

Pres Mid Indic 3 Sg · ἐπισκοπέω

verb of relative clause

→ customary/durative present (continual oversight)

ἐπισκοπέω: 'look upon / watch over / care for / visit'; from ἐπίσκοπος ('overseer'); renders שׁוּרַף ('seek / care for') here; the verb expresses YHWH's attentive, providential oversight of the land — not distant management but personal care; the cognate ἐπίσκοπος ('overseer / bishop') and ἐπισκοπή ('visitation') carry this same pastoral nuance into the NT (cf. 1 Pet 2:25).

αὐτήν

it

Accusative

resumptive direct object (Hebraistic pleonasm with ἥν)

→ participant reference

αὐτός: the resumptive pronoun αὐτήν after the relative ἥν ('which ... it') is a Hebraism reflecting the Hebrew relative with retrospective pronoun הַזֶּה ... רָאָה.

διὰ

through / continually

preposition + genitive (idiomatic: 'continually')

→ spatial or relational framing

διὰ + genitive: in the phrase διὰ παντός ('through all [time]') = 'continually / always'; a fixed adverbial idiom emphasizing the unceasing nature of YHWH's watch over the land.

παντός

all

Genitive

genitive object of διὰ (in the idiom διὰ παντός)

→ relational specification

πᾶς: 'all'; in διὰ παντός the neuter genitive completes the idiom 'continually / perpetually.'

οἱ

the

Nominative

article

→ noun-phrase marking

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

ὀφθαλμοί

eyes

Nominative

subject (of the implied copula: 'the eyes ... are upon it')

→ participant prominence

ὀφθαλμός: 'eye'; renders עֵינַי; 'the eyes of the LORD upon the land' is an anthropomorphism for unceasing attentive care; it deliberately echoes Israel's own eyes that 'have seen' YHWH's works (v. 7) — the seeing God watches over the land his people will inherit (cf. the eyes of the Lord, 1 Pet 3:12).

κυρίου

of the LORD

Genitive

genitive of possession (with ὀφθαλμοί)

→ relational specification

κύριος: rendering of the Tetragrammaton
יהוה; the eyes belong to YHWH himself.

τοῦ

the

Genitive

article

→ 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: 'God'; the covenant formula 'the LORD your God' in the genitive, repeated for solemn emphasis.

σου

your

Genitive

genitive of possession (singular)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (singular).

ἐπὶ

upon

preposition + genitive (elided: 'upon it')

→ spatial or relational framing

ἐπί + genitive: 'upon / over'; ἐπὶ αὐτῆς ('upon it') locates YHWH's watchful gaze directly on the land.

αὐτῆς

it

Genitive

genitive object of ἐπὶ (the land)

→ relational specification

αὐτῆς: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπὶ (the land).

ἀπὸ

from

preposition + genitive (elided: temporal starting point)

→ spatial or relational framing

ἀπό: 'from'; ἀπὸ ἀρχῆς ('from the beginning') marks the start of the temporal span of YHWH's care — the whole agricultural year.

ἀρχῆς

beginning

Genitive

genitive object of ἀπό (temporal start)

→ relational specification

ἀρχή: 'beginning'; renders תְּשִׁנָּה; 'from the beginning of the year' — YHWH's watch spans the complete annual cycle, governing the timely rains (early and latter, v. 14) that the agricultural year requires.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἐνιαυτοῦ

year

Genitive

genitive (with ἀρχῆς: 'beginning of the year')

→ relational specification

ἐνιαυτός: 'year'; renders הַשָּׁנָה; the agricultural year, whose whole span — beginning to end — falls under YHWH's continual oversight.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἕως

to / until

preposition + genitive (temporal endpoint)

→ spatial or relational framing

ἕως: 'until / to'; with συντελείας marks the end of the temporal span — the close of the year.

συντελείας

end / completion

Genitive

genitive object of ἕως (temporal endpoint)

→ relational specification

συντέλεια: 'completion / consummation / end'; from συντελέω ('bring to completion'); renders ὅλη / ὅλη; 'the end of the year' completes the merism 'from the beginning ... to the end of the year' — a Hebraic totality-formula for the entire annual cycle; the term gains eschatological weight elsewhere (συντέλεια τοῦ αἰῶνος, 'the end of the age,' Matt 24:3).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἐνιαυτοῦ

year

Genitive

genitive (with συντελείας: 'end of the year')

→ relational specification

ἐνιαυτός: 'year'; the repetition (ἀρχῆς τοῦ ἐνιαυτοῦ ... συντελείας τοῦ ἐνιαυτοῦ) frames the complete annual span over which YHWH's eyes never depart from the land.

13 ἐὰν δὲ ἀκοῇ εἰσακούσητε πάσας τὰς ἐντολὰς αὐτοῦ ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον ἀγαπᾶν κύριον τὸν θεόν σου καὶ λατρεύειν αὐτῷ ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου

And it shall be, if you truly hearken to all his commandments which I command you today — to love the LORD your God and to serve him with all your heart and with all your soul —

Protasis of the rain-blessing conditional (new section)

ἐὰν δὲ ἀκοῇ εἰσακούσητε

The chapter shifts to the great conditional governing the land's fertility. The Hebraizing cognate-dative ἀκοῇ εἰσακούσητε ('if hearing you hear' = 'if you truly hearken') renders the Hebrew emphatic infinitive absolute יִשְׁמְעוּ וְיִשְׁמְעוּ. The content of obedience is summarized in the two great verbs of covenant devotion — ἀγαπᾶν ('to love') and λατρεύειν ('to serve') — with the whole heart and soul (echoing the Shema, 6:5). The apodosis follows in v. 14.

ἐάν

if

conditional conjunction (introducing protasis + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the conditional protasis governing the blessing of rain; with the subjunctive it presents the condition as a real, open possibility set before Israel.

δὲ

and / now

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: 'and / now'; marks the transition from the description of the land (vv. 10–12) to the conditional promise attached to it.

ἀκοῇ

by hearing

Dative

cognate dative (Hebraism intensifying εἰσακούσητε)

→ sphere or reference

ἀκοή: 'hearing / report'; the cognate dative ἀκοῇ εἰσακούσητε ('with hearing you hear') renders the Hebrew infinitive absolute construction *וַיִּשְׁמָעְךָ וַיִּשְׁמָעְךָ* ('if you surely/diligently obey'); the dativus cognatus is the LXX's standard device for the emphatic infinitive absolute (cf. ἐκβαλεῖ, Exod 11:1), expressing the certainty/intensity of the required obedience.

εἰσακούσητε

you hearken / obey

Aor Act Subj 2 Pl · εἰσακούω

verb of the protasis

→ aorist subjunctive (the condition of obedience)

εἰσακούω: 'hear / listen to / obey'; the compound εἰς- intensifies ἀκούω toward 'heed / obey'; renders *וַיִּשְׁמָעְךָ*; 'hearkening' in Deuteronomy is not bare hearing but obedient response — to hear is to obey.

πάσας

all

Accusative

attributive adjective (modifying ἐντολάς)

→ object specification

πᾶς: 'all'; the comprehensiveness of obedience — every commandment, not a selection.

τάς

the

Accusative

article

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of εἰσακούσητε

→ object specification

ἐντολή: 'commandment'; renders *תְּצַו*; the object of obedient hearing — the whole body of covenant command.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὅσας

which

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ὅσος: 'as many as'; links the commandments to Moses' present commanding.

ἐγώ

I

Nominative

emphatic subject of ἐντέλλομαι

→ participant reference

ἐγώ: emphatic pronoun; the recurring ἐγώ ἐντέλλομαι formula (cf. vv. 8, 27, 28) marks Moses' authoritative mediation of the divine word.

ἐντέλλομαί

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause

→ performative present

ἐντέλλομαι: 'command / charge'; renders קִּיָּצְ; the performative present — Moses lays the charge in the very act of speaking.

σοι

you

Dative

dative indirect object (singular)

→ participant reference or interest

σύ (dat. σοι): singular amid plural verbs (Numeruswechsel).

σήμεραν

today

temporal adverb

→ clausal contribution

σήμεραν: 'today'; the Deuteronomic present moment of commandment.

ἀγαπᾶν

to love

Pres Act Infin · ἀγαπάω

exegetical infinitive (defining the commandments)

→ imperfective infinitive (ongoing love as the heart of the command)

ἀγαπάω: 'love'; renders אָהַבְתִּי; the exegetical infinitive defines the essence of all the commandments — to love YHWH; covenant love is the inner reality of which obedience is the expression (cf. v. 1; 6:5).

κύριον

the LORD

Accusative

direct object of ἀγαπᾶν

→ object specification

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

τὸν

the

Accusative

article

→ 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: 'God'; the covenant formula 'the LORD your God.'

σου

your

Genitive

genitive of possession (singular)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (singular).

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 Infin · λατρεύω

exegetical infinitive (coordinate with ἀγαπᾶν)

→ imperfective infinitive (ongoing cultic service)

λατρεύω: 'serve / worship (cultically)'; renders עָבַד; denotes the religious service due to God alone; the pairing love-and-serve (ἀγαπᾶν ... λατρεύειν) joins inward devotion to outward worship; the same verb recurs negatively at v. 16 (λατρεύσητε θεοῖς ἐτέροις, 'serve other gods').

αὐτῷ

him

Dative

dative object of λατρεύειν

→ participant reference or interest

αὐτός (dat. αὐτῷ): λατρεύω takes a dative object; service is rendered 'to him' alone — exclusive worship.

ἐξ

from / with

preposition + genitive (idiomatic: 'with all')

→ spatial or relational framing

ἐκ: 'from / out of'; in ἐξ ὅλης τῆς καρδίας ('with/from all the heart') the preposition renders the Hebrew לְכָל ('with all'); the construction is the Shema's totality formula (6:5).

ὅλης

all / whole

Genitive

attributive adjective (modifying καρδίας)

→ relational specification

ὅλος: 'whole / entire'; renders כָּל; 'the whole heart' — undivided, total devotion, the hallmark of the Shema.

τῆς

the

Genitive

article

→ noun-phrase marking

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

καρδίας

heart

Genitive

genitive object of ἐξ

→ relational specification

καρδία: 'heart'; renders לֵב; in Hebrew thought the seat of will, mind, and intention; loving and serving God 'with the whole heart' means with the entire inner self, undivided.

σου

your

Genitive

genitive of possession (singular)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (singular).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξ

from / with

preposition + genitive (parallel to first ἐξ)

→ spatial or relational framing

ἐκ: 'from / with'; the parallel phrase 'with all your soul' completes the Shema's totality formula.

ὅλης

all / whole

Genitive

attributive adjective (modifying ψυχῆς)

→ relational specification

ὅλος: 'whole / entire'; 'the whole soul' — the second term of the heart-and-soul pairing.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ψυχῆς

soul / life

Genitive

genitive object of ἐξ

→ relational specification

ψυχή: 'soul / life / self'; renders נַפְשִׁי; the whole living self; 'with all your heart and with all your soul' is the Shema-formula of total covenant devotion (6:5), the standard of love demanded throughout Deuteronomy.

σου

your

Genitive

genitive of possession (singular)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (singular).

14 καὶ δώσει τὸν ὑετὸν τῇ γῇ σου καθ' ὥραν πρόιμον καὶ ὄψιμον καὶ εἰσοίσεις τὸν σῖτόν σου καὶ τὸν οἶνόν σου καὶ τὸ ἔλαιόν σου

then he will give the rain to your land in its season, early and latter, and you will gather in your grain and your wine and your oil;

Apodosis: the blessing of seasonal rain and harvest

καὶ δώσει τὸν ὑετὸν

The apodosis of the conditional: obedience yields the seasonal rain — πρόιμον καὶ ὄψιμον ('early and latter'), the autumn rains that prepare the soil and the spring rains that ripen the crop (cf. Jas 5:7). The result is the agricultural triad σῖτος, οἶνος, ἔλαιον ('grain, wine, oil'), the standard Deuteronomic summary of the land's produce; YHWH gives the rain, and Israel gathers in the harvest.

καὶ

then / and

coordinate conjunction (apodotic καί, introducing the apodosis)

→ discourse linkage or contrast

καί: here apodotic ('then'), a Hebraism (rendering the waw of the apodosis) introducing the consequence of the condition in v. 13.

δώσει

he will give

Fut Act Indic 3 Sg · δίδωμι

main verb of apodosis (YHWH as subject)

→ predictive future (the promised reward)

δίδωμι: 'give'; renders יתן; YHWH himself is the implied subject — the rain is his gift, not a natural necessity; the same verb recurs in the warning (v. 17, ἡ γῆ οὐ δώσει τὸν καρπὸν, 'the land will not give its fruit'), pivoting the whole theology of reward and judgment on the giving and withholding of rain.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ὑετὸν

rain

Accusative

direct object of δώσει

→ object specification

ὑετός: 'rain'; renders ἡγχα; the central blessing of the chapter — the rain given in due season is the precondition of all the land's fruitfulness (cf. v. 11); its giving is tied directly to covenant obedience.

τῇ

to the

Dative

article

→ noun-phrase marking

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

γῇ

land

Dative

dative indirect object ('to your land')

→ sphere or reference

γῇ: 'land'; the rain is given to the land that drinks from heaven (v. 11).

σου

your

Genitive

genitive of possession (singular)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (singular).

καθ'

according to / in

preposition + accusative (elided: 'in its season')

→ spatial or relational framing

κατά + accusative: 'according to / at'; καθ' ὥραν ('in its season / at the right time') stresses the timeliness of the rain — not merely rain, but rain when the crops need it.

ὥραν

season / time

Accusative

accusative object of κατά (temporal: 'in season')

→ object specification

ὥρα: 'season / hour / proper time'; renders ἡ; 'in its season' — the timely rain at the appointed agricultural moments, the early and latter rains specified next.

πρόιμον

early

Accusative

attributive adjective (with ὑετόν: 'early rain')

→ object specification

πρόιμος: 'early'; renders מְלֶקֶחַ / יוֹרֵי- pair's first member (the autumn rain); the 'early rain' falls in autumn (Oct–Nov), softening the ground for sowing; the πρόιμος/ὄψιμος pair is the classic designation of the two rainy seasons of Canaan (cf. Jas 5:7, where the farmer awaits ὑετόν πρόιμον καὶ ὄψιμον).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὄψιμον

latter / late

Accusative

attributive adjective (with ὑετόν: 'latter rain')

→ object specification

ὄψιμος: 'late / latter'; renders מְלֶקֶחַ; the 'latter rain' falls in spring (Mar–Apr), swelling the grain before harvest; together with the early rain it represents the complete cycle of God-given precipitation on which the harvest depends.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσοίσεις

you will gather in

Fut Act Indic 2 Sg · εἰσφέρω

main verb (consequence: the harvest)

→ predictive future (the resulting ingathering)

εἰσφέρω: 'bring in / gather in'; renders ἡσά; the singular εἰσοίσεις (Numeruswechsel) describes the ingathering of the harvest — the human reception of the divinely-given fertility; rain comes from God, harvest is gathered by the obedient farmer.

τὸν

the

Accusative

article

→ noun-phrase marking

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

σῖτόν

grain / corn

Accusative

direct object of εἰσοίσεις

→ object specification

σῖτος: 'grain / wheat'; renders גֶּזֶר; first member of the produce-triad grain/wine/oil — the staple food of the land.

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

οἶνόν

wine

Accusative

direct object (coordinate with σῖτον)

→ object specification

οἶνος: 'wine'; renders תִּירָשׁ ('new wine'); second member of the produce-triad — the fruit of the vine, sign of joy and abundance.

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἔλαιον

oil

Accusative

direct object (coordinate, third of the triad)

→ object specification

ἔλαιον: 'olive oil'; renders יַיִן; third member of the produce-triad grain/wine/oil — the olive's yield, used for food, light, and anointing; the triad σίτος/οἶνος/ἔλαιον is the fixed Deuteronomic summary of the land's covenant bounty (cf. 7:13; 12:17).

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

15 καὶ δώσει χορτάσματα ἐν τοῖς ἀγροῖς σου τοῖς κτήνεσίν σου καὶ φαγὼν καὶ ἐμπλησθεῖς

and he will give grass in your fields for your cattle, and you will eat and be filled.

Continued apodosis: fodder for cattle and human satisfaction καὶ δώσει χορτάσματα

The blessing extends to pasturage: χορτάσματα ('fodder / grass') for the cattle, completing the picture of a fully provisioned land. The closing participles φαγὼν καὶ ἐμπλησθεῖς ('eating and being filled') echo the Deuteronomic warning-formula of 6:11 and 8:10–12, where satiety is precisely the moment of spiritual danger — which v. 16 immediately addresses.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

δώσει
he will give

Fut Act Indic 3 Sg · δίδωμι

main verb (YHWH as subject, continuing apodosis)

→ predictive future (continued blessing)

δίδωμι: 'give'; renders יתן; the repeated δώσει (cf. v. 14) keeps YHWH as the giver of every provision — rain, harvest, and now pasturage.

χορτάσματα
fodder / grass

Accusative

direct object of δώσει

→ object specification

χορτάσμα: 'fodder / pasturage / food (for animals)'; from χορτάζω ('feed / fill'); renders בשר ('herbage'); the grass of the fields for the livestock — the land's bounty embraces beasts as well as people (cf. χορτάσμα at Acts 7:11 for Egypt's grain-supply).

ἐν
in

preposition + dative (locative)

→ spatial or relational framing

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

τοῖς
the

Dative

article

→ noun-phrase marking

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

ἀγροῖς
fields

Dative

dative of place (locative: 'in your fields')

→ sphere or reference

ἀγρός: 'field / countryside'; renders תָּשֶׁה; the open fields where the cattle graze on the rain-given grass.

σου
your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

τοῖς
for the

Dative

article

→ noun-phrase marking

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

κτήνεσιν

cattle / livestock

Dative

dative of advantage ('for your cattle')

→ sphere or reference

κτήνος: 'beast / domestic animal / livestock'; renders כְּתָנִים; the dative of advantage — the grass is given for the benefit of the livestock; the same noun denoted the doomed Egyptian firstborn beasts (Exod 11:5), here it marks the blessed flocks of obedient Israel.

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φαγών

having eaten

Aor Act Ptcp Nom Sg Masc · ἐσθίω

circumstantial participle (singular, addressing Israel)

→ coincident/antecedent aorist participle (eating to fulness)

ἐσθίω (aor. ptcp. φαγών): 'eat'; renders לָכֵן; the participle 'having eaten' (here functioning loosely, the sentence trailing into the warning of v. 16) recalls the Deuteronomic satiety-formula 'you shall eat and be filled' (6:11; 8:10); abundance is real, but it is also the threshold of temptation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐμπλησθεῖς

having been filled

Aor Pass Ptcp Nom Sg Masc · ἐμπλήρημι

circumstantial participle (coordinate with φαγών)

→ resultative aorist passive participle (reaching satiety)

ἐμπλήρημι (aor. pass. ptcp. ἐμπλησθεῖς): 'fill up / satisfy'; renders שָׂבֵעַ; 'having been filled / satisfied'; the passive points to YHWH as the ultimate source of the satisfaction; the satiety-motif sets up the warning of v. 16 — full stomachs can breed forgetful, deceived hearts (cf. 8:12–14; 32:15).

16 πρόσεχε σεαυτῷ μὴ πλατυνθῇ ἡ καρδιά σου καὶ παραβῇτε καὶ λατρεύσητε θεοῖς ἑτέροις καὶ προσκυνήσητε αὐτοῖς

Take heed to yourself, lest your heart be enlarged and you transgress and serve other gods and bow down to them;

Counter-warning: the danger of apostasy in prosperity πρόσεχε σεαυτῷ

The blessing's flip-side: the imperative πρόσεχε σεαυτῷ ('take heed to yourself') introduces the danger that satiety breeds. The vivid πλατυνθῇ ἡ καρδιά ('lest your heart be widened/enlarged') figures pride and self-indulgence as a heart grown bloated, leading to a chain of apostasy: transgress, serve other gods, bow down to them. The verb λατρεύσητε deliberately echoes the positive λατρεύειν of v. 13 — the very service owed to YHWH alone, now perverted toward idols.

πρόσεχε

take heed

Pres Act Impv 2 Sg · προσέχω

main verb (warning imperative)

→ durative present imperative (continual vigilance)

προσέχω: 'attend to / take heed / beware'; renders נִשְׁמַר (Niphal, נִשְׁמָרָה); the idiom πρόσεχε σεαυτῷ ('watch yourself') is a Deuteronomic warning-formula (cf. 4:9; 6:12; 12:13, 19); the present imperative calls for ongoing self-watchfulness against the subtle drift into apostasy.

σεαυτῷ

to yourself

Dative

reflexive dative (object of προσέχω)

→ sphere or reference

σεαυτοῦ: reflexive pronoun, 'yourself'; the dative with προσέχω directs the vigilance inward — the danger is not external assault but internal corruption of the heart.

μὴ

lest / not

negative conjunction introducing the feared outcome (with subjunctive)

→ discourse linkage or contrast

μὴ: 'lest / not'; with the subjunctive introduces the apprehensive clause — the feared possibility against which Israel must guard.

πλατυνθῇ

be enlarged / widened

Aor Pass Subj 3 Sg · πλατύνω

verb of the apprehensive clause

→ ingressive aorist passive subjunctive (the heart coming to be swollen)

πλατύνω: 'make broad / widen / enlarge'; from πλατύς ('broad'); renders בָּהִיז ('be wide / proud'); 'lest your heart be enlarged' is an idiom for becoming proud, self-satisfied, or wanton in prosperity — the swollen heart that forgets its Giver (cf. 8:14, 'your heart be lifted up'); the same verb is used positively by Paul (2 Cor 6:11, 'our heart is enlarged' in affection) — context determines whether enlargement is generosity or pride.

ὁ

the

Nominative

article

→ noun-phrase marking

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

καρδιά

heart

Nominative

subject of πλατυνθῇ

→ participant prominence

καρδιά: 'heart'; renders לֵב; the heart that was to love God wholly (v. 13) is the very organ in danger of being 'enlarged' with pride; apostasy begins in the heart before it manifests in idolatry.

σου

your

Genitive

genitive of possession

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction (continuing the feared chain)

→ discourse linkage or contrast

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

παραβῆτε

you transgress / turn aside

Aor Act Subj 2 Pl · παραβαίνω

verb of the apprehensive clause (coordinate)

→ ingressive aorist subjunctive (the act of transgressing)

παραβαίνω: 'step aside / transgress / turn away'; renders סוּר ('turn aside'); the literal 'step across/aside' pictures apostasy as deviation from the covenant path (cf. v. 28, 'turn aside from the way'); the shift to plural παραβῆτε (Numeruswechsel) broadens the warning to the whole community.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λατρεύετε

you serve

Aor Act Subj 2 Pl · λατρεύω

verb of the apprehensive clause (coordinate)

→ ingressive aorist subjunctive (the act of idolatrous service)

λατρεύω: 'serve / worship'; renders תַּבִּעַ; the deliberate echo of v. 13 (λατρεύειν αὐτῷ, 'serve him') is pointed — the very service due to YHWH alone is here perverted toward 'other gods'; covenant infidelity is misdirected worship.

θεοῖς

gods

Dative

dative object of λατρεύετε

→ sphere or reference

θεός: 'god'; here the dative plural θεοῖς ἑτέροις ('other gods'), the idols of the nations; λατρεύω takes a dative object — service rendered to false deities, the cardinal covenant sin.

ἑτέροις

other

Dative

attributive adjective (modifying θεοῖς)

→ sphere or reference

ἕτερος: 'other / another (of a different kind)'; renders דִּי־אַחֵר ; θεοὶ ἕτεροι ('other gods') is the fixed Deuteronomic designation for the idols whose worship breaks the first commandment (cf. 5:7; 6:14; 7:4).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσκυνήσητε

you bow down / worship

Aor Act Subj 2 Pl · προσκυνέω

verb of the apprehensive clause (final member of the chain)

→ ingressive aorist subjunctive (the act of prostration)

προσκυνέω: 'bow down / do obeisance / worship'; renders הִשָּׁתַּחֲוֶה ; the act of physical prostration before an idol — the visible culmination of apostasy (heart-pride → transgression → service → prostration); the verb denotes the homage owed to God alone, here scandalously offered to other gods.

αὐτοῖς

them

Dative

dative object of προσκυνήσητε (the other gods)

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): προσκυνέω takes a dative object; prostration 'to them' — the idols — completes the catalogue of the forbidden apostasy.

17 καὶ θυμωθεὶς ὀργῇ κύριος ἐφ' ὑμῖν καὶ συσχῇ τὸν οὐρανὸν καὶ οὐκ ἔσται ὑετός καὶ ἡ γῆ οὐ δώσει τὸν καρπὸν αὐτῆς καὶ ἀπολεῖσθε ἐν τάχει ἀπὸ τῆς γῆς τῆς ἀγαθῆς ἣς ἔδωκεν ὁ κύριος ὑμῖν

and the LORD, being kindled with anger against you, shut up heaven, and there be no rain, and the land not give its fruit, and you swiftly perish from the good land which the LORD has given you.

Consequence of apostasy: drought, barrenness, and exile

καὶ θυμωθεὶς ὀργῇ κύριος

The dreadful consequence of apostasy: YHWH's kindled wrath (θυμωθεὶς ὀργῇ, a cognate intensification) shuts up heaven (συσχῇ τὸν οὐρανόν) so there is no rain, the land yields no fruit, and Israel swiftly perishes from the good land. The reversal is exact — the land that drinks heaven's rain (v. 11) becomes barren when heaven is closed; the God who gives rain (v. 14, δώσει) withholds it, and the land that 'gives' fruit (δώσει) gives none. ἀπολεῖσθε ('you shall perish') echoes the destruction of Egypt's army (v. 4, ἀπώλεσεν) — covenant Israel can meet Egypt's fate.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

θυμωθείς
being angered

Aor Pass Ptcp Nom Sg Masc · θυμώω

circumstantial participle (modifying κύριος)

→ ingressive aorist passive participle (wrath flaring up)

θυμώω: 'make angry'; passive 'become angry / be enraged'; renders אַרְהַרְה ('the nose/anger burns'); the participle θυμωθείς ('being kindled with wrath') with the cognate dative ὀργῇ heaps up the language of divine anger — apostasy provokes not mild displeasure but burning wrath.

ὀργῇ
with anger

Dative

cognate/instrumental dative (intensifying θυμωθείς)

→ sphere or reference

ὀργή: 'anger / wrath'; the dative ὀργῇ with θυμωθείς ('angered with anger') is a Hebraizing cognate construction intensifying the wrath; ὀργῇ and θυμός together render the burning divine anger (הַמַּד / אַר) against covenant betrayal.

κύριος
the LORD

Nominative

subject of συσχη

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the same LORD whose eyes watch over the land in care (v. 12) here turns in wrath against the apostate people.

ἐφ'
against

preposition + dative (elided: hostile direction)

→ spatial or relational framing

ἐπί + dative: 'against / upon'; ἐφ' ὑμῖν ('against you') marks the people as the object of the divine wrath.

ὕμῖν
you

Dative

dative object of ἐπί

→ participant reference or interest

ὕμῖν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐπί.

καὶ
and

coordinate conjunction (continuing the consequence)

→ discourse linkage or contrast

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

συσχη
he shut up / close

Aor Act Subj 3 Sg · συνέχω

verb of the consequence clause

→ ingressive aorist subjunctive (the act of closing heaven)

συνέχω: 'hold together / shut up / close'; renders רָצַח ('restrain / shut'); 'shut up heaven' (συσχη τὸν οὐρανόν) is the precise reversal of the rain-blessing — heaven, the source of the land's water (v. 11), is sealed; the same image recurs at 1 Kgs 8:35 and James 5:17–18 (Elijah's prayer that shut and opened heaven).

τὸν

the

Accusative

article

→ noun-phrase marking

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

οὐρανόν

heaven

Accusative

direct object of συσχῆ

→ object specification

οὐρανός: 'heaven / sky'; renders סָמַיִם ; the heaven from which the rain comes (v. 11, ὑετός τοῦ οὐρανοῦ) is here 'shut up' — the withholding of rain is figured as the closing of the sky's storehouses (cf. 28:23–24).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negation (with ἔσται)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

ἔσται

there shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential: 'there will be no rain')

→ predictive future (the resulting drought)

εἰμί (fut. ἔσται): 'be / exist'; the existential 'there shall be no rain' (οὐκ ἔσται ὑετός) states the bare, devastating fact of drought — the direct negation of the v. 14 promise (δώσει τὸν ὑετόν).

ὑετός

rain

Nominative

subject of ἔσται

→ participant prominence

ὑετός: 'rain'; renders רֶגֶד ; the keyword of the chapter — its absence is the curse, as its presence is the blessing; the whole rain-theology (vv. 11, 14, 17) pivots on this single word.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

γῆ

land

Nominative

subject of δώσει

→ participant prominence

γῆ: 'land'; the land that 'drinks' rain (v. 11) and whose fruit is YHWH's gift now gives nothing — barrenness follows the closed heaven.

οὐ

not

negation (with δώσει)

→ participant reference

οὐ: meaning 'not'; pronoun marking person, possession, or reference within the clause; here it functions as negation (with δώσει).

δώσει

will give

Fut Act Indic 3 Sg · δίδωμι

main verb (the land as subject)

→ predictive future (failure of produce)

δίδωμι: 'give'; renders נָתַן ; 'the land will not give its fruit' ($\text{ἡ γῆ οὐ δώσει τὸν καρπὸν}$) is the exact negative of YHWH's giving in v. 14 (δώσει τὸν ὑετόν) — when heaven gives no rain, the land gives no fruit; the repeated δίδωμι binds blessing and curse to a single divine prerogative.

τὸν

the

Accusative

article

→ noun-phrase marking

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

καρπὸν

fruit / produce

Accusative

direct object of δώσει

→ object specification

καρπός: 'fruit / produce / yield'; renders לְבֹלַי / לְרִי; the land's agricultural yield (grain, wine, oil of v. 14), withheld in the drought of judgment.

αὐτῆς

its

Genitive

genitive of possession

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπολεῖσθε

you shall perish

Fut Mid Indic 2 Pl · ἀπόλλυμι

main verb (final consequence: exile/destruction)

→ predictive future (the threatened ruin)

ἀπόλλυμι (mid. ἀπολοῦμαι): 'perish / be destroyed'; renders תִּבָּח; the middle 'you shall perish' is the climactic threat — removal from the good land; the verb deliberately echoes ἀπώλεσεν of v. 4 (YHWH 'destroyed' the Egyptians): the God who destroyed Egypt can also destroy a faithless Israel; this foreshadows the exile (cf. 4:26; 28:63–64).

ἐν

in

preposition + dative (manner/speed)

→ spatial or relational framing

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

τάχει

quickly / swiftly

Dative

dative of manner (in the idiom ἐν τάχει: 'swiftly')

→ sphere or reference

τάχος: 'speed / swiftness'; the idiom ἐν τάχει ('quickly / soon') renders רַחֲמָה; the perishing will be swift — judgment, once provoked, is not slow; cf. the same phrase at 7:4.

ἀπὸ

from

preposition + genitive (separation: removal from the land)

→ spatial or relational framing

ἀπό: 'from'; ἀπὸ τῆς γῆς ('from the land') marks the separation — perishing means being torn away from the very inheritance that was promised.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive object of ἀπό

→ relational specification

γῆ: 'land'; the good land, gift of YHWH, from which apostasy brings expulsion — the bitterest reversal of the covenant blessing.

τῆς

the

Genitive

article (attributive with ἀγαθῆς)

→ noun-phrase marking

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

ἀγαθῆς

good

Genitive

attributive adjective (modifying γῆς)

→ relational specification

ἀγαθός: 'good'; renders גַּט; 'the good land' (ἡ γῆ ἡ ἀγαθή) is a Deuteronomic epithet (cf. 1:35; 3:25; 8:7) — the goodness of the gift heightens the tragedy of its forfeiture.

ἣς

which

Genitive

relative pronoun (object of ἔδωκεν, attracted to genitive)

→ relational specification

ἣς: relative pronoun; the genitive ἣς (by attraction to γῆς) introduces the reminder that the land is YHWH's gift — making its loss the more grievous.

ἔδωκεν

has given

Aor Act Indic 3 Sg · δίδωμι

verb of relative clause

→ constative aorist (the settled gift of the land)

δίδωμι: 'give'; renders יָתַן; the land is YHWH's gift (ἔδωκεν) — the third use of δίδωμι in the verse's orbit (cf. δώσει vv. 14, 17), underscoring that the same God who gives rain, fruit, and land can withhold all three.

ὁ

the

Nominative

article (with κύριος)

→ noun-phrase marking

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

κύριος

LORD

Nominative

subject of ἔδωκεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the giver of the good land, whose gift is conditional on covenant faithfulness.

ὕμῖν

to you

Dative

dative indirect object of ἔδωκεν

→ participant reference or interest

ὕμῖν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object of ἔδωκεν.

18 καὶ ἐμβαλεῖτε τὰ ῥήματα ταῦτα εἰς τὴν καρδίαν ὑμῶν καὶ εἰς τὴν ψυχὴν ὑμῶν καὶ ἀφάψετε αὐτὰ εἰς σημεῖον ἐπὶ τῆς χειρὸς ὑμῶν καὶ ἔσται ἀσάλευτον πρὸ ὀφθαλμῶν ὑμῶν

And you shall lay up these words in your heart and in your soul, and you shall bind them as a sign upon your hand, and it shall be immovable before your eyes.

The second Shema-paragraph: internalize and bind the words (new section)

καὶ ἐμβαλεῖτε τὰ ῥήματα ταῦτα

Echoing 6:6–9, the chapter turns to the means of perpetual covenant memory. The remedy against the apostasy just warned of (vv. 16–17) is the inward and outward fixing of 'these words': lay them up (ἐμβαλεῖτε) in heart and soul, bind them (ἀφάψετε) as a sign on the hand, keep them immovable (ἀσάλευτον) before the eyes. The language grounds the later Jewish practice of tefillin (phylacteries); the heart-soul-hand-eyes sequence binds the whole person — inner and outer — to the word.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐμβαλεῖτε

you shall lay up / put

Fut Act Indic 2 Pl · ἐμβάλλω

main verb (directive future)

→ directive future (imperative force)

ἐμβάλλω: 'throw in / put in / lay up'; renders בָּשַׁלַּח ('place / set'); 'cast/lay these words into your heart' images the word as a treasure deliberately deposited in the inmost self; the directive future has the force of a command.

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 ἐμβαλεῖτε

→ object specification

ῥῆμα: 'word / saying / thing spoken'; renders דְּבָרִים ; 'these words' are the commandments just rehearsed; the same ῥήματα are the antecedent of all the suffixes (αὐτά) through vv. 18–20 — internalized, bound, taught, and written.

ταῦτα

these

Accusative

demonstrative adjective (modifying ῥήματα)

→ object specification

οὗτος: 'this / these'; the deictic 'these words' points to the immediate covenant instruction Moses is delivering — the words to be fixed in heart and on body.

εἰς

into

preposition + accusative (direction of deposit)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

καρδίαν

heart

Accusative

accusative object of εἰς (place of deposit)

→ object specification

καρδία: 'heart'; renders לב; the heart that was warned against being 'enlarged' with pride (v. 16) is here to be filled instead with God's words — the antidote to apostasy is an interior saturated with the commandment.

ὕμῶν

your

Genitive

genitive of possession (plural)

→ relational specification

ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (plural).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰς

into

preposition + accusative (parallel)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

ψυχὴν

soul

Accusative

accusative object of εἰς (parallel to καρδίαν)

→ object specification

ψυχή: 'soul / life / self'; renders נפש; 'heart and soul' together (cf. v. 13) denote the whole inner person — the words are to permeate the entire self.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀφάψετε

you shall bind / fasten

Fut Act Indic 2 Pl · ἀφάπτω

main verb (directive future)

→ directive future (imperative force)

ἀφάπτω: 'fasten / bind on / attach'; renders קשר ('bind'); 'you shall bind them as a sign on your hand' is the textual basis (with 6:8) for the practice of tefillin/phylacteries (cf. Matt 23:5); the word is to be not only internalized but physically attached to the body.

αὐτά

them

Accusative

direct object of ἀφάψετε (resuming τὰ ῥήματα)

→ participant reference

αὐτός: the neuter plural αὐτά refers back to τὰ ῥήματα ('these words'), the constant object through vv. 18–20.

εἰς

as / for

preposition + accusative (Hebraistic εἰς of result/purpose: 'as a sign')

→ spatial or relational framing

εἰς: 'into / as'; the εἰς σημεῖον ('as a sign') is the Hebraizing 'εἰς of predication' (rendering ָ), denoting the function the bound words serve — a sign/token.

σημεῖον

a sign

Accusative

accusative of result/predication (with εἰς)

→ object specification

σημεῖον: 'sign / token'; renders טֹאָ; the bound words serve as a perpetual reminder-sign on the hand; the same word denoted the 'signs' YHWH worked in Egypt (v. 3) — the covenant word itself becomes a sign upon the obedient.

ἐπὶ

upon

preposition + genitive (position: 'on the hand')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (position: 'on the hand').

τῆς

the

Genitive

article

→ noun-phrase marking

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

χειρὸς

hand

Genitive

genitive object of ἐπὶ (location of the sign)

→ relational specification

χείρ: 'hand'; renders טָ; the hand bears the sign of the word — the same word χεῖρ denoted YHWH's 'mighty hand' in the Exodus (v. 2); now Israel's hand is to bear his commandments.

ὁμῶν

your

Genitive

genitive of possession

→ relational specification

ὁμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (predicate with ἀσάλευτον)

→ predictive future (the abiding state of the sign)

εἰμί (fut. ἔσται): 'be'; the singular subject is the collective σημεῖον/the bound word — it 'shall be immovable before your eyes,' an ever-present visual reminder.

ἀσάλευτον

immovable / unshaken

Nominative

predicate adjective (with ἔσται)

→ participant prominence

ἀσάλευτος: 'unshaken / immovable / unmoving'; from ἀ- (privative) + σαλεύω ('shake'); the LXX renders the Hebrew תַּבְרִיט ('frontlets / bands between the eyes') with the notion of something fixed/immovable before the eyes; the word reappears in the NT for what cannot be shaken (Acts 27:41; Heb 12:28, βασιλείαν ἀσάλευτον, 'a kingdom that cannot be shaken').

πρὸ

before

preposition + genitive (position: 'before the eyes')

→ spatial or relational framing

πρὸ: 'before / in front of'; πρὸ ὀφθαλμῶν ('before the eyes') locates the sign in constant view — corresponding to the frontlets between the eyes (6:8); the word is to be perpetually in sight.

ὀφθαλμῶν

eyes

Genitive

genitive object of πρὸ

→ relational specification

ὀφθαλμός: 'eye'; renders עֵינַי; the eyes that 'have seen' YHWH's works (v. 7) and over which YHWH's own eyes watch (v. 12) are now to have his words fixed immovably before them.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

19 καὶ διδάξετε αὐτὰ τὰ τέκνα ὑμῶν λαλεῖν αὐτὰ καθημένους ἐν οἴκῳ καὶ πορευομένους ἐν ὁδῷ καὶ κοιταζομένους καὶ διανισταμένους

And you shall teach them to your children, to speak of them when sitting at home and when going on the road and when lying down and when rising up.

The Shema-paragraph continued: teaching the children καὶ διδάξετε αὐτὰ τὰ τέκνα ὑμῶν

The transmission to the next generation — the very children who 'did not see' (v. 2) — is the heart of the command: teach them, speak of them constantly. The four participles (καθημένους ... πορευομένους ... κοιταζομένους ... διανισταμένους) describe the whole round of daily life — sitting, walking, lying down, rising — a merism for 'always,' echoing 6:7. Covenant memory is sustained not by occasional ritual but by ceaseless domestic instruction.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

διδάξετε

you shall teach

Fut Act Indic 2 Pl · διδάσκω

main verb (directive future)

→ directive future (imperative force)

διδάσκω: 'teach'; renders Πᾶς; the active teaching of the children is the means of generational continuity; the verb governs a double accusative (αὐτὰ ... τὰ τέκνα, 'teach them to your children').

αὐτὰ

them

Accusative

direct object (the words taught)

→ participant reference

αὐτός: neuter plural referring to τὰ ῥήματα ('these words', v. 18) — the constant object of internalizing, binding, teaching, and writing.

τὰ

the

Accusative

article

→ noun-phrase marking

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

τέκνα

children

Accusative

accusative (second object of διδάξετε: the persons taught)

→ object specification

τέκνον: 'child'; renders תַּיָּד; the children are the ones who 'did not see' the great works (v. 2) and so must be taught — instruction replaces eyewitness as the means of covenant transmission across generations.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

λαλεῖν

to speak

Pres Act Infin · λαλέω

exegetical/purpose infinitive (specifying the teaching)

→ imperfective infinitive (continual speaking)

λαλέω: 'speak / talk'; renders דַּבַּר; the infinitive specifies the mode of teaching — constant conversation about the words; the present tense underscores ongoing, habitual speech, not a single lesson.

αὐτὰ

of them

Accusative

direct object of λαλεῖν

→ participant reference

αὐτός: again the words — the constant subject of conversation in the household.

καθημένους

sitting

Pres Mid Ptcp Acc Pl Masc · κάθημαι

circumstantial participle (temporal: 'when sitting')

→ imperfective participle (ongoing state)

κάθημαι: 'sit / be seated'; renders יָשַׁב; 'sitting at home' is the first of four life-situations (sitting, walking, lying, rising) that together form a merism for 'at all times' (cf. 6:7); the accusative participles agree with the implied subject of λαλεῖν ('you' / 'them').

ἐν

in / at

preposition + dative (locative)

→ spatial or relational framing

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

οἴκῳ

house / home

Dative

dative of place (locative: 'at home')

→ sphere or reference

οἶκος: 'house / home'; renders בֵּית; the domestic setting of covenant instruction — the home as the primary school of the word.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πορευομένους

going / walking

Pres Mid Ptcp Acc Pl Masc · πορεύομαι

circumstantial participle (temporal: 'when going')

→ imperfective participle (ongoing action)

πορεύομαι: 'go / walk / journey'; renders תָּלַךְ; 'walking on the road' — the second life-situation; instruction accompanies Israel's movements as well as its rest.

ἐν

on / in

preposition + dative (locative)

→ spatial or relational framing

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

ὁδῶ

road / way

Dative

dative of place (locative: 'on the road')

→ sphere or reference

ὁδός: 'road / way / journey'; renders דֶּרֶךְ; 'on the road' — instruction in travel; the same word ὁδός denotes the covenant 'way' from which one must not turn aside (v. 28).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κοιταζομένους

lying down

Pres Mid Ptcp Acc Pl Masc · κοιτάζομαι

circumstantial participle (temporal: 'when lying down')

→ imperfective participle (ongoing action)

κοιτάζομαι: 'lie down / go to bed / rest'; from κοίτη ('bed'); renders בָּכַשׁ; 'lying down' — the third life-situation, the close of the day; covenant words frame even the moment of sleep.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διανισταμένους

rising up

Pres Mid Ptcp Acc Pl Masc · διανίστημι

circumstantial participle (temporal: 'when rising up')

→ imperfective participle (ongoing action)

διανίστημι (mid. 'rise up'): 'get up / arise'; the compound δια- intensifies ἵστημι; renders דָּקַם; 'rising up' — the fourth life-situation, the start of the day; the lying-down/rising-up pair brackets the whole day, completing the merism: the words are to be spoken at every moment of life (cf. 6:7).

20 καὶ γράψετε αὐτὰ ἐπὶ τὰς φλιάς τῶν οἰκιῶν ὑμῶν καὶ τῶν πυλῶν ὑμῶν

And you shall write them on the doorposts of your houses and of your gates,

The Shema-paragraph concluded: writing on doorposts and gates καὶ γράψετε αὐτὰ

The final mode of fixing the word: writing it on the doorposts (φλιάς) of houses and gates — the textual basis (with 6:9) for the mezuzah. The word thus pervades the whole environment of life: the inner self (heart/soul, v. 18), the body (hand/eyes, v. 18), the family (children, v. 19), and now the dwelling and the public space (houses/gates). Nothing is left untouched by the covenant word.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

γράψετε
you shall write

Fut Act Indic 2 Pl · γράφω

main verb (directive future)

→ directive future (imperative force)

γράφω: 'write'; renders כָּתַבְּ; 'you shall write them on the doorposts' is the textual basis (with 6:9) for the Jewish mezuzah — the word inscribed at the threshold of every home; the directive future completes the series of commands (lay up, bind, teach, write).

αὐτὰ
them

Accusative

direct object of γράψετε (the words)

→ participant reference

αὐτός; the neuter plural again refers to τὰ ῥήματα ('these words'), now to be inscribed on the doorposts.

ἐπὶ
on

preposition + accusative (surface written upon)

→ spatial or relational framing

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

τὰς

the

Accusative

article

→ noun-phrase marking

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

φλιάς

doorposts

Accusative

accusative object of ἐπί (surface inscribed)

→ object specification

φλιά: 'doorpost / jamb'; renders דִּבְרֵי; the doorpost is the threshold-marker of the home; inscribing the word there (the mezuzah) consecrates the household's comings and goings under the covenant — the same φλιά on which the Passover blood was applied (Exod 12:7).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

οἰκιῶν

houses

Genitive

genitive of possession (doorposts of the houses)

→ relational specification

οἰκία: 'house / dwelling'; renders תִּבְנִי; the private dwellings whose doorposts bear the word — the home sanctified by the inscribed commandment.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῶν

of the

Genitive

article

→ noun-phrase marking

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

πυλῶν

gates

Genitive

genitive of possession (doorposts of the gates)

→ relational specification

πύλη: 'gate'; renders שַׁעַר; the city/town gates — the public spaces of communal life and justice; inscribing the word on the gates extends covenant consecration from the private home to the public square.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

21 ἵνα πολυημερεύσητε καὶ αἱ ἡμέραι τῶν υἱῶν ὑμῶν ἐπὶ τῆς γῆς ἥς ὤμοσεν κύριος τοῖς πατράσιν ὑμῶν δοῦναι αὐτοῖς καθὼς αἱ ἡμέραι τοῦ οὐρανοῦ ἐπὶ τῆς γῆς

that your days may be multiplied, and the days of your children, upon the land which the LORD swore to your fathers to give to them, as the days of heaven upon the earth.

Purpose clause: long life as the fruit of remembering the word ἵνα πολυημερεύσητε

The purpose of all the preceding commands (vv. 18–20): the multiplication of days for Israel and its children on the sworn land. The clause caps the Shema-paragraph as v. 9 capped the first exhortation, again grounding longevity in the patriarchal oath. The striking simile καθὼς αἱ ἡμέραι τοῦ οὐρανοῦ ἐπὶ τῆς γῆς ('as the days of heaven upon the earth') likens covenant longevity to the permanence of the heavens — as long as heaven endures over the earth, so long may the faithful dwell in the land.

ἵνα
that

conjunction introducing purpose clause

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the purpose of internalizing, binding, teaching, and writing the words — the multiplication of days in the land.

πολυημερεύσητε
you may have many days

Aor Act Subj 2 Pl · πολυημερεύω

verb of purpose clause

→ ingressive aorist subjunctive (attaining length of days)

πολυημερεύω: 'have many days / be long-lived' (πολύς + ἡμέρα); a LXX coinage parallel to μακροημερεύω (v. 9), rendering Hebrew יָמֵי חַיֵּי / יָמֵי חַיֵּי; the multiplication of days is the covenant reward — life extended in the land for those who keep the word.

καὶ
and

coordinate conjunction

→ 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.

ἡμέραι

days

Nominative

subject (implied 'may be multiplied': the days of the children)

→ participant prominence

ἡμέρα: 'day'; 'the days of your children' extends the blessing to the next generation — the very children to be taught (v. 19); covenant fidelity secures not only one's own longevity but the future of one's descendants.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

υἱῶν

sons / children

Genitive

genitive of possession (the children's days)

→ relational specification

υἱός: 'son / child'; renders בְּנֵי; the descendants whose days are bound up with the parents' covenant faithfulness.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἐπὶ

upon

preposition + genitive (locative: 'upon the land')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (locative: 'upon the land').

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive object of ἐπὶ

→ relational specification

γῆ: 'land'; the land of promise, the place where long life is enjoyed.

ἣς

which

Genitive

relative pronoun (object of ὤμοσεν, attracted to genitive)

→ relational specification

ἣς: relative pronoun; the genitive ἣς (by attraction to γῆς) recalls the land as the sworn patrimony — the oath-clause repeated almost verbatim from v. 9.

ὤμοσεν

swore

Aor Act Indic 3 Sg · ὤμνημι

verb of relative clause

→ constative aorist (the patriarchal oath)

ὤμνημι: 'swear'; renders שָׁבַע; the divine land-oath to the patriarchs, the unchanging guarantee underlying the promise of long life.

κύριος

the LORD

Nominative

subject of ὤμοσεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the oath-taker whose sworn word secures the land.

τοῖς

to 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 ὤμοσεν

→ sphere or reference

πατήρ: 'father'; renders אֲבוֹת; the patriarchs, recipients of the land-oath (cf. v. 9).

ὁμῶν

your

Genitive

genitive of possession

→ relational specification

ὁμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

δοῦναι

to give

Aor Act Infin · δίδωμι

infinitive (content of the oath)

→ complementary infinitive (the substance of the oath)

δίδωμι (aor. infin.): 'give'; renders יתן; the content of the sworn promise — to give the land; the land is always YHWH's gift.

αὐτοῖς

to them

Dative

dative indirect object of δοῦναι

→ participant reference or interest

αὐτοῖς: meaning 'to them'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object of δοῦναι.

καθώς

as / just as

comparative conjunction (introducing the simile)

→ discourse linkage or contrast

καθώς: 'just as / according as'; introduces the striking comparison of covenant longevity to the permanence of the heavens — 'as the days of heaven upon the earth.'

αἱ

the

Nominative

article

→ noun-phrase marking

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

ἡμέραι

days

Nominative

subject of the comparative clause (implied 'are/endure')

→ participant prominence

ἡμέραι: 'day'; 'the days of heaven upon the earth' — a proverbial image of permanence (cf. Ps 89:29); covenant longevity is likened to the enduring of the sky over the land, as long as the world stands.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive of possession (days of heaven)

→ relational specification

οὐρανός: 'heaven / sky'; renders שָׁמַיִם; 'the days of heaven' — the enduring heavens, the measure of unending time; the same οὐρανός that gives rain (v. 11) and can be shut up (v. 17) here stands as the image of perpetuity.

ἐπὶ

upon

preposition + genitive (locative)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (locative).

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

earth

Genitive

genitive object of ἐπὶ (the earth over which heaven endures)

→ relational specification

γῆ: 'earth / land'; here in the cosmic sense 'the earth' over which the heavens endure — the simile of permanence completing the promise of long life in the land.

22 καὶ ἔσται ἐὰν ἀκοῇ ἀκούσητε πάσας τὰς ἐντολὰς ταύτας ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον ποιεῖν ἀγαπᾶν κύριον τὸν θεὸν ἡμῶν καὶ πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ καὶ προσκολλᾶσθαι αὐτῷ

For it shall be, if you truly hear all these commandments which I command you today to do — to love the LORD our God and to walk in all his ways and to cleave to him —

Protasis of the conquest-promise conditional (new section) καὶ ἔσται ἐὰν ἀκοῇ ἀκούσητε

A renewed conditional, parallel to v. 13, now governing the promise of conquest. The Hebraizing cognate-dative ἀκοῇ ἀκούσητε ('if hearing you hear') again renders the emphatic infinitive absolute. The covenant ideal is expanded into a triad: ἀγαπᾶν ('love'), πορεύεσθαι ἐν ταῖς ὁδοῖς ('walk in his ways'), and προσκολλᾶσθαι ('cleave / be glued to him') — the language of intimate, exclusive attachment (cf. Gen 2:24). The apodosis follows in v. 23.

καὶ

and / for

coordinate conjunction (introducing new conditional)

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (impersonal: introducing the condition, Hebraism)

→ predictive future (the apodotic 'it shall come to pass')

εἰμί (fut. ἔσται): 'be'; the formula καὶ ἔσται ἐὰν ('and it shall be, if') renders the Hebrew וְהָיָה אִם , a standard introduction to a conditional promise (cf. v. 13 for the parallel construction).

ἐὰν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the conditional protasis governing the conquest-promise of vv. 23–25.

ἀκοῇ

by hearing

Dative

cognate dative (Hebraism intensifying ἀκούσητε)

→ sphere or reference

ἀκοή: 'hearing'; the cognate dative ἀκοῇ ἀκούσητε ('with hearing you hear') again renders the Hebrew infinitive absolute $\text{וְשָׁמַעְתָּ בְּקוֹל}$ (cf. v. 13), expressing the diligence/certainty of the required obedience.

ἀκούσῃτε

you hear / obey

Aor Act Subj 2 Pl · ἀκούω

verb of the protasis

→ aorist subjunctive (the condition of obedience)

ἀκούω: 'hear / listen / obey'; renders ὕπακούω; 'hearing' in the obedient sense — to truly hear the commandments is to do them, as the following ποιεῖν ('to do') makes explicit.

πάσας

all

Accusative

attributive adjective (modifying ἐντολάς)

→ object specification

πάς: 'all'; the comprehensiveness of obedience — every one of these commandments.

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 ἀκούσῃτε

→ object specification

ἐντολή: 'commandment'; renders ἐντολή; the body of covenant command, the object of obedient hearing.

ταύτας

these

Accusative

demonstrative adjective (modifying ἐντολάς)

→ object specification

οὗτος: 'this / these'; the deictic 'these commandments' points to the immediate body of instruction Moses is delivering.

ὅσας

which

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ὅσος: 'as many as'; links the commandments to Moses' present commanding.

ἐγώ

I

Nominative

emphatic subject of ἐντέλλομαι

→ participant reference

ἐγώ: emphatic pronoun; the recurring ἐγὼ ἐντέλλομαι formula (cf. vv. 8, 13, 27, 28).

ἐντέλλομαι

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause

→ performative present

ἐντέλλομαι: 'command / charge'; renders ἐντέλλομαι; the performative present — Moses commands in the act of speaking.

σοι

you

Dative

dative indirect object (singular)

→ participant reference or interest

σύ (dat. σοι): singular amid plural verbs (Numeruswechsel).

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; the Deuteronomic present moment of commandment.

ποιεῖν

to do / to keep

Pres Act Infin · ποιεῖω

infinitive of purpose/epexegetis (specifying obedience as doing)

→ imperfective infinitive (ongoing performance)

ποιεῖω: 'do / make / perform'; renders ποιέω; 'to do them' makes explicit that hearing the commandments means performing them — covenant obedience is not assent but action.

ἀγαπᾶν

to love

Pres Act Infin · ἀγαπάω

epexegetical infinitive (first member of the covenant triad)

→ imperfective infinitive (ongoing love)

ἀγαπάω: 'love'; renders ἀγαπάω; the first of the triad love/walk/cleave; covenant love is again the inner principle of all obedience (cf. vv. 1, 13).

κύριον

the LORD

Accusative

direct object of ἀγαπᾶν

→ object specification

κύριος: rendering of the Tetragrammaton יהוה.

τὸν

the

Accusative

article

→ noun-phrase marking

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

θεὸν

God

Accusative

accusative in apposition to κύριον

→ object specification

θεός: 'God'; the covenant formula 'the LORD our God.'

ἡμῶν

our

Genitive

genitive of possession (1st person plural)

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; the shift to first-person 'our God' (where MT has 'your') draws Moses himself into the covenant community he addresses.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πορεύεσθαι

to walk

Pres Mid Infin · πορεύομαι

exegetical infinitive (second member of the triad)

→ imperfective infinitive (ongoing walking)

πορεύομαι: 'go / walk / proceed'; renders הלך; 'to walk in all his ways' is the standard Deuteronomic metaphor for a manner of life conformed to YHWH's will (cf. 5:33; 8:6); the 'way' (ὁδός) recurs at v. 28 as the path from which one must not turn aside.

ἐν

in

preposition + dative (locative/sphere)

→ spatial or relational framing

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

πάσαις

all

Dative

attributive adjective (modifying ὁδοῖς)

→ sphere or reference

παῖς: 'all'; 'all his ways' — the totality of YHWH's revealed manner of life, not a selective path.

ταῖς

the

Dative

article

→ noun-phrase marking

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

ὁδοῖς

ways

Dative

dative object of ἐν (sphere of walking)

→ sphere or reference

ὁδός: 'way / road / manner of life'; renders הלך; YHWH's 'ways' are his commandments understood as a path to be walked — a comprehensive way of living.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσκολλᾶσθαι

to cleave / cling

Pres Mid Infin · προσκολλάω

epexegetical infinitive (third member of the triad)

→ imperfective infinitive (ongoing attachment)

προσκολλάω (mid. 'cleave to'): 'glue to / join closely / cling'; renders רָצַף ('cleave'); the most intimate verb of covenant attachment — the same word used of a man cleaving to his wife (Gen 2:24, προσκολληθήσεται; cf. Matt 19:5); to 'cleave to YHWH' (cf. 10:20; 13:4) denotes loyal, exclusive, unbreakable devotion.

αὐτῷ

to him

Dative

dative object of προσκολλᾶσθαι

→ participant reference or interest

αὐτός (dat. αὐτῷ): προσκολλάομαι takes a dative — cleaving 'to him' alone, the heart of exclusive covenant loyalty.

23 καὶ ἐκβαλεῖ κύριος πάντα τὰ ἔθνη ταῦτα ἀπὸ προσώπου ὑμῶν καὶ κληρονομήσετε ἔθνη μεγάλα καὶ ἰσχυρότερα μᾶλλον ἢ ὑμεῖς

then the LORD will drive out all these nations from before you, and you will dispossess nations greater and mightier than you.

Apodosis: the LORD's dispossession of the nations

καὶ ἐκβαλεῖ κύριος

The apodosis: YHWH himself (ἐκβαλεῖ κύριος) will drive out the nations from before Israel, and Israel will dispossess (κληρονομήσετε) nations greater and stronger than itself. The conquest is YHWH's act, not Israel's military prowess — the same God who 'destroyed' Egypt (v. 4) and 'drives out' the nations gives the land as inheritance. The acknowledgment that the nations are 'greater and mightier' (μεγάλα καὶ ἰσχυρότερα) underscores that victory rests on divine power, not numerical strength (cf. 7:1, 7).

καὶ

then / and

apodotic καί (introducing the apodosis, Hebraism)

→ discourse linkage or contrast

καί: here apodotic ('then'), introducing the consequence of the condition in v. 22.

ἐκβαλεῖ

will drive out

Fut Act Indic 3 Sg · ἐκβάλλω

main verb of apodosis (YHWH as subject)

→ predictive future (the promised dispossession)

ἐκβάλλω: 'throw out / drive out / expel'; renders שׁלַח (Hiphil) / שׁלַח; YHWH 'drives out' the nations before Israel — the same verb used of Pharaoh driving out Israel (Exod 11:1); now YHWH reverses the dynamic, expelling the Canaanite nations to make room for his people.

κύριος

the LORD

Nominative

subject of ἐκβαλεῖ

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine warrior who dispossesses the nations — the conquest is his work.

πάντα

all

Accusative

attributive adjective (modifying ἔθνη)

→ object specification

πᾶς: 'all'; the totality of the nations to be dispossessed — no remnant left to corrupt Israel (cf. 7:2).

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἔθνη

nations

Accusative

direct object of ἐκβαλεῖ

→ object specification

ἔθνος: 'nation / people / gentiles'; renders יְגִי; the Canaanite nations occupying the land; their dispossession is the precondition of Israel's inheritance.

ταῦτα

these

Accusative

demonstrative adjective (modifying ἔθνη)

→ object specification

οὗτος: 'this / these'; the specific nations of Canaan known to the hearers (cf. the list at 7:1).

ἀπὸ

from

preposition + genitive (separation, in idiom 'from before')

→ spatial or relational framing

ἀπό: 'from'; in ἀπὸ προσώπου ('from the face/presence of') a Hebraism (יְנַחֵם) meaning 'from before you' — the nations are expelled from Israel's path.

προσώπου

face / presence

Genitive

genitive object of ἀπό (idiomatic: 'from before')

→ relational specification

πρόσωπον: 'face / presence'; ἀπὸ προσώπου ὑμῶν ('from before you') renders מִפְנֵי — the nations flee/are driven from Israel's advancing presence.

ὕμῶν

your

Genitive

genitive of possession (plural)

→ relational specification

ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (plural).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κληρονομήσετε

you will dispossess / inherit

Fut Act Indic 2 Pl · κληρονομέω

main verb (Israel as subject)

→ predictive future (the resulting possession)

κληρονομέω: 'inherit / take possession / dispossess'; renders שָׁרַץ ; here in the sense of 'dispossess / take over the inheritance of' — Israel inherits the land by taking the place of the nations YHWH drives out; the keyword of the land-theme (cf. vv. 8, 11, 31).

ἔθνη

nations

Accusative

direct object of κληρονομήσετε

→ object specification

ἔθνος: 'nation'; the nations whose land and place Israel takes over.

μεγάλα

great

Accusative

attributive adjective (modifying ἔθνη)

→ object specification

μέγας: 'great / large'; renders לִידָבָר ; the nations are 'great' — larger and more populous than Israel; their conquest demonstrates YHWH's power, not Israel's might.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἰσχυρότερα

mightier / stronger

Accusative

comparative adjective (modifying ἔθνη)

→ object specification

ἰσχυρός (compar. ἰσχυρότερος): 'strong / mighty'; renders מִצָּלַח ; the comparative 'mightier' stresses the disproportion — Israel, the lesser people (cf. 7:7), dispossesses the stronger only by divine enablement.

μᾶλλον

more / rather

adverb (intensifying the comparison)

→ clausal contribution

μᾶλλον: 'more / rather'; reinforces the comparative ἰσχυρότερα ('mightier ... than you'); the pleonastic μᾶλλον ἢ ('more than') is a Koine intensification of the comparison.

ἢ

than

comparative particle ('than')

→ discourse linkage or contrast

ἢ: 'than'; the particle of comparison introducing the standard (ὅμις, 'you') against which the nations are measured.

ὅμις

you

Nominative

nominative of comparison (subject of implied 'are')

→ participant reference

ὅμις (nom. pl. ὅμις): the emphatic 'you' — Israel, the smaller and weaker, set against the great nations; the contrast magnifies the divine grace and power in the conquest.

24 πάντα τὸν τόπον οὗ ἔαν πατήσῃ τὸ ἵχνος τοῦ ποδὸς ὁμῶν ὁμῖν ἔσται ἀπὸ τῆς ἐρήμου καὶ Ἀντιλιβάνου καὶ ἀπὸ τοῦ ποταμοῦ τοῦ μεγάλου ποταμοῦ Εὐφράτου καὶ ἕως τῆς θαλάσσης τῆς ἐπὶ δυσμῶν ἔσται τὰ ὅριά σου

Every place on which the print of the sole of your foot shall tread will be yours; from the wilderness and Antilebanon and from the river, the great river Euphrates, even to the sea on the west, shall be your borders.

The extent of the promised inheritance: the borders of the land πάντα τὸν τόπον

The promise of conquest is given vast territorial scope: every place the foot treads (οὗ ἔαν πατήσῃ τὸ ἵχνος τοῦ ποδός) will belong to Israel. The idealized borders span from the southern wilderness and Antilebanon in the north, from the Euphrates ('the great river') in the east to the Mediterranean ('the sea on the west') — the maximal extent of the promise first given to Abraham (Gen 15:18), realized at its fullest under Solomon (1 Kgs 4:21).

πάντα

every

Accusative

attributive adjective (modifying τόπον)

→ object specification

παῖς: 'every / all'; 'every place' — the comprehensiveness of the territorial promise; wherever Israel treads becomes its possession.

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative (fronted, resumed by ὑμῖν ἔσται)

→ object specification

τόπος: 'place / location'; renders מִקוֹמָהּ ; every spot trodden by Israel's foot — the measure of the inheritance is the reach of the people's advance.

οὗ

where / on which

relative adverb of place

→ participant reference

οὗ: 'where'; the relative adverb of place introducing the condition — 'wherever' the foot treads.

ἐάν

if / -ever

conditional particle (with subjunctive: generalizing 'wherever')

→ discourse linkage or contrast

ἐάν: with the relative οὗ forms οὗ ἐάν ('wherever'), a generalizing construction with the subjunctive — any and every place trodden.

πατήση

may tread

Aor Act Subj 3 Sg · πατέω

verb of the generalizing relative clause

→ aorist subjunctive (generalizing condition)

πατέω: 'tread / walk on / trample'; renders לַחֹמֶת ; 'wherever the sole treads' — the act of treading symbolically claims the land; the same gesture of taking possession underlies Josh 1:3 (every place the sole of your foot treads I have given you).

τὸ

the

Nominative

article

→ noun-phrase marking

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

ἵχνος

print / track / sole

Nominative

subject of πατήση

→ participant prominence

ἵχνος: 'footprint / track / sole'; renders בְּחֵקְלֶךָ ('sole'); 'the print of the sole of your foot' — the most concrete measure of possession; Paul uses ἵχνος metaphorically for 'footsteps' to follow (Rom 4:12).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ποδός

foot

Genitive

genitive (with ἵχνος: 'print of the foot')

→ relational specification

πούς: 'foot'; renders בְּרֶגְלֶיךָ ; the foot whose tread claims the land — a pointed contrast to Egypt watered 'by foot' (τοῖς ποσίν, v. 10); there the foot labored at irrigation, here it strides in conquest.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὑμῖν

yours

Dative

dative of possession (shall be yours')

→ participant reference or interest

σύ (dat. ὑμῖν): the dative of possession with ἔσται — 'shall be to/for you' = 'shall be yours'; the trodden ground becomes Israel's by divine grant.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (possession: 'shall be yours')

→ predictive future (the promised possession)

εἰμί (fut. ἔσται): 'be'; with the dative of possession 'shall be yours' — the promise that the trodden land becomes Israel's inheritance.

ἀπὸ

from

preposition + genitive (boundary marker: southern/starting limit)

→ spatial or relational framing

ἀπὸ: 'from'; the boundary-formula ἀπὸ ... καὶ ... καὶ ἕως ('from ... and ... to') delineates the idealized extent of the land.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἐρήμου

wilderness

Genitive

genitive object of ἀπὸ (southern boundary)

→ relational specification

ἐρημος: 'wilderness / desert'; renders רָבֶדֶד; the southern desert boundary of the promised territory.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ἀντιλιβάνου

Antilebanon

Genitive

genitive (boundary: the northern mountain range)

→ relational specification

Ἀντιλίβανος: 'Antilebanon'; the LXX's rendering of רֶבֶדֶד ('the Lebanon'); the Antilebanon range marks the northern boundary of the promised land; declined as a regular second-declension noun (gen. Ἀντιλιβάνου).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπὸ

from

preposition + genitive (eastern boundary marker)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (eastern boundary marker).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ποταμοῦ

river

Genitive

genitive object of ἀπὸ (eastern boundary)

→ relational specification

ποταμός: 'river'; renders נָחַר; 'the river' par excellence — identified next as the Euphrates, the eastern boundary of the idealized land.

τοῦ

the

Genitive

article (attributive with μεγάλου)

→ noun-phrase marking

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

μεγάλου

great

Genitive

attributive adjective (modifying ποταμοῦ)

→ relational specification

μέγας: 'great'; 'the great river' is the stock epithet of the Euphrates (cf. Gen 15:18; Deut 1:7), the major waterway marking the northeastern limit of the promise.

ποταμοῦ

river

Genitive

genitive in apposition (restating before the name)

→ relational specification

ποταμός: 'river'; the appositional repetition 'the great river, the river Euphrates' is a Hebraism (תַּרְגְּמוֹת הַגְּדוֹל הַנָּהָר הַגָּדוֹל) giving the formal identification of the boundary-river.

Εὐφράτου

Euphrates

Genitive

genitive in apposition to ποταμοῦ (naming the river)

→ relational specification

Εὐφράτης; transliteration of Hebrew תַּרְגְּמוֹת (Akkadian Purattu); declined as a first-declension noun (gen. Εὐφράτου); the Euphrates is the ideal eastern/northeastern boundary of the promised land, reached at its fullest in Solomon's empire (1 Kgs 4:21).

καὶ

and / even

coordinate conjunction

→ discourse linkage or contrast

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

ἕως

to / as far as

preposition + genitive (western boundary endpoint)

→ spatial or relational framing

ἕως: 'until / as far as'; marks the western limit — the sea; the formula spans the full breadth of the idealized land from desert to Lebanon, Euphrates to sea.

τῆς

the

Genitive

article

→ noun-phrase marking

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

θαλάσσης

sea

Genitive

genitive object of ἕως (western boundary)

→ relational specification

θάλασσα: 'sea'; renders יָם; the Mediterranean, 'the sea on the west,' marking the western boundary of the land.

τῆς

the

Genitive

article (attributive: 'the one toward the west')

→ noun-phrase marking

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

ἐπὶ

toward / at

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

→ spatial or relational framing

ἐπὶ + genitive: 'on / toward'; ἐπὶ δυσμῶν ('toward the west / westward') specifies the seaward, western direction of the boundary.

δυσμῶν

west / setting (of the sun)

Genitive

genitive object of ἐπὶ (cardinal direction)

→ relational specification

δυσμή (usu. pl. δυσμαί): 'setting (of the sun) / west'; from δύω ('set / sink'); renders יָם ('sea / west') or תַּרְגְּמוֹת הַשֶּׁמֶשׁ הַנִּכְלָדִים ('the going-down of the sun'); 'the sea toward the west' (i.e., the Mediterranean) is the western limit.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (predicate: 'shall be your borders')

→ predictive future (the established borders)

εἰμί (fut. ἔσται): 'be'; 'shall be your borders' — the divinely-fixed extent of the inheritance.

τὰ

the

Nominative

article

→ noun-phrase marking

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

ὄρια

borders / boundaries

Nominative

subject of ἔσται (predicate of the territorial span)

→ participant prominence

ὄριον (usu. pl. ὄρια): 'boundary / border / territory'; renders תְּחִימוֹת; the fixed limits of the promised land; the same word denotes 'territory / region' in the NT (e.g., Matt 2:16).

σου

your

Genitive

genitive of possession (singular)

→ relational specification

σύ (gen. σου): singular amid plural context (Numeruswechsel); 'your borders' — Israel's God-given territorial limits.

25 οὐκ ἀντιστήσεται οὐδεὶς κατὰ πρόσωπον ὑμῶν τὸν τρόπον ὑμῶν καὶ τὸν φόβον ὑμῶν ἐπιθήσει κύριος ὁ θεὸς ὑμῶν ἐπὶ πρόσωπον πάσης τῆς γῆς ἐφ' ἧς ἐὰν ἐπιβῇτε ἐπ' αὐτῆς ὃν τρόπον ἐλάλησεν κύριος πρὸς ὑμᾶς

No one shall stand against you; the LORD your God will put the dread of you and the fear of you upon the face of all the land on which you set foot, as the LORD spoke to you.

Assurance of invincibility: the dread of Israel upon the nations

οὐκ ἀντιστήσεται οὐδεὶς

The conquest-promise closes with a guarantee of invincibility: no one will withstand Israel, because YHWH will lay 'the dread and fear of you' upon all the land. The doubled negation οὐκ ... οὐδεὶς ('not ... no one') is emphatic. The motif of divine terror sent ahead of Israel (τρόμος καὶ φόβος) recurs in the conquest narratives (cf. Exod 23:27; Josh 2:9–11); the victory is psychological as well as military, and wholly YHWH's doing, 'as he spoke.'

οὐκ

not

negation (with ἀντιστήσεται)

→ clausal qualification or emphasis

οὐ: 'not'; with the following οὐδεῖς forms an emphatic double negative ('no one at all shall stand').

ἀντιστήσεται

shall stand against / withstand

Fut Mid Indic 3 Sg · ἀνθίστημι

main verb (assurance of invincibility)

→ predictive future (the guaranteed outcome)

ἀνθίστημι (mid. 'set oneself against'): 'withstand / resist / oppose'; renders / בַּצֵּרְךָ (Hithpael); 'no one shall withstand you' guarantees Israel's invincibility — not by its own strength but by the divinely-sent dread; the verb is used of resisting God's will in Rom 9:19; here no one can resist God's people.

οὐδεῖς

no one

Nominative

subject of ἀντιστήσεται (emphatic with οὐκ)

→ participant prominence

οὐδεῖς: 'no one / none'; the emphatic double negative (οὐκ ... οὐδεῖς) reinforces the absolute assurance — not a single foe will stand.

κατὰ

against / before

preposition + accusative (idiomatic: 'before your face')

→ spatial or relational framing

κατὰ + accusative: 'against / before'; κατὰ πρόσωπον ('before the face of / in the presence of') is a Hebraism (יָפְצֵךְ) — no one will stand 'in your face,' i.e., confront you successfully.

πρόσωπον

face / presence

Accusative

accusative object of κατὰ (idiomatic)

→ object specification

πρόσωπον: 'face / presence'; in the idiom κατὰ πρόσωπον ('before / in the face of'), denoting direct confrontation.

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

τὸν

the

Accusative

article

→ noun-phrase marking

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

τρόμος

trembling / dread

Accusative

direct object of ἐπιθήσει

→ object specification

τρόμος: 'trembling / dread / quaking'; from τρέμω ('tremble'); renders תַּיִתָּה / דַּחֲךָ; the 'dread of you' is the supernatural terror YHWH instills in the nations (cf. Exod 15:16, τρόμος; Josh 2:9); paired with φόβος as a hendiadys for overwhelming fear.

ὕμῶν

of you

Genitive

objective genitive (the dread directed at Israel)

→ relational specification

σύ (gen. ὑμῶν): objective genitive — 'the dread of you,' i.e., the dread which the nations feel toward Israel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

φόβον

fear

Accusative

direct object of ἐπιθήσει (coordinate with τρόμον)

→ object specification

φόβος: 'fear / terror'; renders הַיִּרָאָה / אִירָאָה; paired with τρόμος as a doublet for the overwhelming terror sent upon the nations; the phrase τρόμος καὶ φόβος intensifies the picture of paralyzing dread (cf. the same pairing at 2:25).

ὕμῶν

of you

Genitive

objective genitive

→ relational specification

ὕμῶν: meaning 'of you'; pronoun marking person, possession, or reference within the clause; here it functions as objective genitive.

ἐπιθήσει

will put / lay upon

Fut Act Indic 3 Sg· ἐπιτίθημι

main verb (YHWH as subject)

→ predictive future (the divine sending of terror)

ἐπιτίθημι: 'place upon / lay on / impose'; renders יָשַׁב ('put / set'); YHWH 'lays upon' the nations the dread of Israel — the terror is a divine imposition, the unseen weapon of the conquest.

κύριος

the LORD

Nominative

subject of ἐπιθήσει

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the one who sends the dread — the conquest is his act.

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 formula 'the LORD your God.'

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἐπὶ

upon

preposition + accusative (extent: 'upon the face of')

→ spatial or relational framing

ἐπὶ + accusative: 'upon / over'; ἐπὶ πρόσωπον πάσης τῆς γῆς ('upon the face of all the land') marks the universal extent of the dread — over the whole territory to be conquered.

πρόσωπον

face / surface

Accusative

accusative object of ἐπὶ (idiomatic: 'the face/surface of')

→ object specification

πρόσωπον: 'face / surface'; ἐπὶ πρόσωπον τῆς γῆς ('upon the face of the land') is a Hebraism (עַל־פְּנֵי הָאָרֶץ) for the whole surface/extent of the territory.

πάσης

all

Genitive

attributive adjective (modifying γῆς)

→ relational specification

παῖς: 'all / whole'; the dread covers the entire land Israel will tread.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive (with πρόσωπον: 'face of the land')

→ relational specification

γῆ: 'land'; the whole territory whose inhabitants will be gripped by dread of Israel.

ἐφ'

on / upon

preposition + genitive (elided: relative clause)

→ spatial or relational framing

ἐπί + genitive: 'on / upon'; ἐφ' ἧς ('on which') introduces the relative clause defining the land trodden.

ἧς

which

Genitive

relative pronoun (object of ἐπί)

→ relational specification

ὅς: relative pronoun; the resumptive ἐφ' ἧς ... ἐπ' αὐτῆς ('on which ... on it') is a Hebraism with retrospective pronoun.

ἐάν

if / -ever

conditional particle (generalizing with subjunctive)

→ discourse linkage or contrast

ἐάν: with the relative forms a generalizing construction ('wherever you set foot') with the subjunctive ἐπιβῆτε.

ἐπιβῆτε

you set foot / step

Aor Act Subj 2 Pl · ἐπιβαίνω

verb of the generalizing relative clause

→ aorist subjunctive (generalizing condition)

ἐπιβαίνω: 'step upon / set foot on / mount'; renders תַּדְּכּ; 'wherever you set foot' echoes the treading-motif of v. 24 — the dread extends as far as Israel advances.

ἐπ'

on

preposition + genitive (elided: resumptive 'on it')

→ spatial or relational framing

ἐπί + genitive: 'on'; ἐπ' αὐτῆς ('on it') is the resumptive pronoun completing the Hebraizing relative.

αὐτῆς

it

Genitive

genitive object of ἐπί (resumptive, the land)

→ relational specification

αὐτῆς: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐπί (resumptive, the land).

ὧν

which

Accusative

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

→ participant reference

ὧς: relative pronoun; in the idiom ὧν τρόπον ('in the way/manner that') = 'as / just as,' introducing the appeal to YHWH's prior word.

τρόπον

manner / way

Accusative

accusative of manner (in the idiom ὧν τρόπον: 'as')

→ object specification

τρόπος: 'manner / way'; the idiom ὧν τρόπον ('in which manner') = 'as / just as,' a fixed adverbial construction; the promise is fulfilled 'as the LORD spoke.'

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of the comparative clause

→ constative aorist (the prior divine word)

λαλέω: 'speak'; renders דִּבֶּר; the appeal to YHWH's prior promise (cf. Exod 23:27) grounds the assurance — what is promised will surely come to pass because YHWH has spoken it.

κύριος

the LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the speaker whose word guarantees the conquest.

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).

ὕμᾱς

you

Accusative

accusative object of πρὸς (recipients of the word)

→ participant reference

σύ (acc. pl. ὑμᾱς): the recipients of YHWH's prior promise — the assurance is grounded in a word already spoken to Israel.

26 ἰδοὺ ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον εὐλογίαν καὶ κατάραν

Behold, I set before you today a blessing and a curse:

The two-ways antithesis: blessing and curse set before Israel (climactic section)

ἰδοὺ ἐγὼ δίδωμι

The chapter's climax: the great two-ways choice. The presentative ἰδοὺ ('behold') and the emphatic ἐγὼ δίδωμι ('I set/give') solemnly lay before Israel the fundamental covenant alternative — εὐλογία καὶ κατάρα ('blessing and curse'). This antithesis structures the whole Deuteronomic covenant (cf. chs. 27–28; 30:15–20, 'I have set before you life and death, blessing and curse') and reduces all the preceding exhortation to a single decisive choice.

ἰδοὺ

behold

presentative particle (drawing attention)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; an interjection (fossilized aor. impv. of ὁράω) rendering יִדְּוּ; the solemn presentative marks the climactic moment — the decisive choice now set before Israel.

ἐγὼ

I

Nominative

emphatic subject of δίδωμι

→ participant reference

ἐγὼ: emphatic pronoun; Moses, the covenant mediator, personally and authoritatively sets the choice before the people.

δίδωμι

I set / give

Pres Act Indic 1 Sg · δίδωμι

main verb (performative: the act of setting-before)

→ performative present (the choice enacted in the speaking)

δίδωμι: 'give / set / place'; renders יָתַן; 'I set before you' (δίδωμι ἐνώπιον ὑμῶν) — the performative present by which Moses, in the act of speaking, places the alternatives before Israel; the same verb recurs at v. 32 (δίδωμι ἐνώπιον ὑμῶν), framing the closing section.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of / in the sight of'; an improper preposition (from ἐν + ὤψ, 'in the eye') rendering יִלְפֶּנּוּ; the blessing and curse are set openly 'before' the whole assembly — a public, visible choice.

ὤμων

you

Genitive

genitive object of ἐνώπιον

→ relational specification

ὤμων: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐνώπιον.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the Deuteronomic 'today' makes the choice contemporaneous for every generation — the decision is always set 'today.'

εὐλογίαν

a blessing

Accusative

direct object of δίδωμι (first member of the antithesis)

→ object specification

εὐλογία: 'blessing / good word'; from εὖ ('well') + λόγος ('word'); renders הַבְרָכָה; the covenant blessing — life, fruitfulness, rain, victory, long life (the whole positive content of the chapter); the first pole of the great two-ways antithesis.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατάραν

a curse

Accusative

direct object of δίδωμι (second member of the antithesis)

→ object specification

κατάραν: 'curse / imprecation'; from κατά ('against') + ἄρα ('prayer / imprecation'); renders הַלְלָה; the covenant curse — drought, barrenness, exile (the negative content of vv. 16–17); the second pole of the antithesis; Paul takes up εὐλογία/κατάραν language in Gal 3:10–14.

27 τὴν εὐλογίαν ἐὰν ἀκούσητε τὰς ἐντολὰς κυρίου τοῦ θεοῦ ὑμῶν ἃς ἐγὼ ἐντέλλομαι ὑμῖν σήμερον

the blessing, if you hear the commandments of the LORD your God which I command you today;

Definition of the blessing: contingent on obedience

τὴν εὐλογίαν ἐὰν ἀκούσητε

The blessing is now defined by its condition: it is given 'if you hear (obey) the commandments.' The fronted accusative τὴν εὐλογίαν (resuming v. 26) followed by the conditional protasis is a compressed, almost lapidary statement of the covenant logic — blessing belongs to obedience. The parallel definition of the curse follows in v. 28.

τὴν

the

Accusative

article

→ noun-phrase marking

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

εὐλογίαν

blessing

Accusative

accusative (fronted, resuming v. 26: 'the blessing [you will receive]')

→ object specification

εὐλογία: 'blessing'; renders בְּרָכָה; the fronted accusative resumes the blessing of v. 26, now to be defined by its condition; the construction is elliptical ('the blessing [is yours] if ...').

ἐὰν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the condition of the blessing — obedient hearing.

ἀκούσητε

you hear / obey

Aor Act Subj 2 Pl · ἀκούω

verb of the protasis

→ aorist subjunctive (the condition of obedience)

ἀκούω: 'hear / obey'; renders שָׁמַע; 'hearing' in the full covenant sense of obeying; the blessing is contingent on heeding the commandments.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἐντολὰς

commandments

Accusative

direct object of ἀκούσητε

→ object specification

ἐντολή: 'commandment'; renders צִוְיָה; the object of obedient hearing — the body of covenant command.

κυρίου

of the LORD

Genitive

genitive of source (the LORD's commandments)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the commandments are YHWH's, mediated through Moses.

τοῦ

the

Genitive

article

→ 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: 'God'; the covenant formula 'the LORD your God.'

ὁμων

your

Genitive

genitive of possession

→ relational specification

ὁμων: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ἃς

which

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ἃς: relative pronoun; links the commandments to Moses' present commanding.

ἐγώ

I

Nominative

emphatic subject of ἐντέλλομαι

→ participant reference

ἐγώ: emphatic pronoun; the recurring ἐγώ ἐντέλλομαι formula (cf. vv. 8, 13, 22, 28).

ἐντέλλομαι

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause

→ performative present

ἐντέλλομαι: 'command / charge'; renders תְּצַו; the performative present — Moses commands in the act of speaking.

ὁμῖν

you

Dative

dative indirect object (plural)

→ participant reference or interest

ὁμῖν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object (plural).

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; the Deuteronomic present moment of commandment.

28 καὶ τὰς κατάρας ἐὰν μὴ ἀκούσητε τὰς ἐντολὰς κυρίου τοῦ θεοῦ ὑμῶν ὅσας ἐγὼ ἐντέλλομαι ὑμῖν
σήμερον καὶ πλανηθῆτε ἀπὸ τῆς ὁδοῦ ἧς ἐνετειλάμην ὑμῖν πορευθέντες λατρεύειν θεοῖς ἑτέροις οὓς
οὐκ οἶδατε

and the curse, if you do not hear the commandments of the LORD your God which I command you today, and you turn aside from the way which I commanded you, going to serve other gods which you have not known.

Definition of the curse: contingent on disobedience and apostasy

καὶ τὰς κατάρας ἐὰν μὴ ἀκούσητε

The curse is defined as the mirror of the blessing: 'if you do NOT hear!' Disobedience is then specified as apostasy — turning aside (πλανηθῆτε) from the commanded way to serve 'other gods which you have not known.' The image of straying from the ὁδός ('way') picks up the 'walk in his ways' of v. 22; covenant infidelity is a wandering off the path into the service of unknown gods — the very danger warned of in v. 16.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς
the

Accusative

article

→ noun-phrase marking

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

κατάρας
curse / curses

Accusative

accusative (fronted, resuming v. 26, parallel to τὴν εὐλογίαν)

→ object specification

κατάρα: 'curse'; renders כִּלְכִּלָּה; the accusative plural τὰς κατάρας ('the curses') resumes the curse of v. 26; the construction parallels v. 27 ('the curse [is yours] if you do not ...').

ἐὰν
if

conditional conjunction (with μὴ + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; with the negative μὴ introduces the condition of the curse — failure to obey.

μή

not

negation (with ἀκούσητε)

→ clausal qualification or emphasis

μή: 'not'; the negative of the conditional clause — 'if you do not hear,' the inverse of v. 27.

ἀκούσητε

you hear / obey

Aor Act Subj 2 Pl · ἀκούω

verb of the protasis

→ aorist subjunctive (the condition of disobedience)

ἀκούω: 'hear / obey'; renders ὃψ; the negated hearing — disobedience — is the condition that brings the curse.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἐντολὰς

commandments

Accusative

direct object of ἀκούσητε

→ object specification

ἐντολή: 'commandment'; renders ἡτολμή; the commandments whose neglect brings the curse.

κυρίου

of the LORD

Genitive

genitive of source

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

τοῦ

the

Genitive

article

→ 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: 'God'; the covenant formula 'the LORD your God.'

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

ὑμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

ὅσας

which

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ὅσος: 'as many as'; links the commandments to Moses' present commanding.

ἐγώ

I

Nominative

emphatic subject of ἐντέλλομαι

→ participant reference

ἐγώ: emphatic pronoun; the recurring ἐγώ ἐντέλλομαι formula.

ἐντέλλομαι

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause

→ performative present

ἐντέλλομαι: 'command / charge'; renders ἡτολμή; the performative present.

ὑμῖν

you

Dative

dative indirect object

→ participant reference or interest

ὑμῖν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object.

σήμερα

today

temporal adverb

→ clausal contribution

σήμερα: 'today'; the Deuteronomic present moment of commandment.

καί

and

coordinate conjunction (extending the condition to apostasy)

→ discourse linkage or contrast

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

πλανηθῆτε

you go astray / turn aside

Aor Pass Subj 2 Pl · πλανάω

verb of the protasis (coordinate with ἀκούσητε)

→ ingressive aorist passive subjunctive (the act of straying)

πλανάω (pass. 'wander / go astray'): 'lead astray / deceive'; passive 'be led astray / wander'; renders πλῆθι ('wander') / ῥοι; 'go astray from the way' images apostasy as wandering off the covenant path; the verb carries strong moral-religious force (cf. the πλάνη, 'deception,' of false worship; Jas 5:19–20).

ἀπὸ

from

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

→ spatial or relational framing

ἀπό: 'from'; ἀπὸ τῆς ὁδοῦ ('from the way') marks the departure — straying away from the commanded path.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ὁδοῦ

way

Genitive

genitive object of ἀπό (the covenant path)

→ relational specification

ὁδός: 'way / road / path of life'; renders ὁδός; 'the way which I commanded you' is the covenant path of obedience (cf. 'walk in all his ways,' v. 22); apostasy is straying off this single appointed road — the two-ways imagery underlying the whole antithesis.

ἧς

which

Genitive

relative pronoun (object of ἐνετείλαμην, attracted to genitive)

→ relational specification

ἧς: relative pronoun; the genitive ἧς (by attraction to ὁδοῦ) introduces the relative clause — the way which Moses commanded.

ἐνετείλαμην

I commanded

Aor Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause

→ constative aorist (the prior commanding of the way)

ἐντέλλομαι (aor. ἐνετείλαμην): 'command / charge'; renders ἐντέλλομαι; the aorist 'which I commanded' refers to the covenant way already laid down — the path from which apostasy strays.

ὕμῃν

you

Dative

dative indirect object

→ participant reference or interest

ὕμῃν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object.

πορευθέντες

going / having gone

Aor Pass Ptcp Nom Pl Masc · πορεύομαι

circumstantial participle (manner/means of straying)

→ coincident aorist participle (the going that constitutes the straying)

πορεύομαι (aor. pass. dep. πορευθέντες): 'go / proceed'; renders הָלַךְ; the participle specifies the manner of the straying — 'going to serve other gods'; to walk off the covenant way is to walk toward idolatry; the same verb that meant 'walk in his ways' (v. 22) is here perverted into walking after false gods.

λατρεύειν

to serve / worship

Pres Act Infin · λατρεύω

infinitive of purpose (the goal of the straying)

→ imperfective infinitive (ongoing idolatrous service)

λατρεύω: 'serve / worship'; renders שָׁמַע; the infinitive of purpose — straying off the way in order 'to serve other gods'; the same verb that named the service due to YHWH (v. 13, λατρεύειν αὐτῷ) is here directed to idols, the essence of apostasy (cf. v. 16).

θεοῖς

gods

Dative

dative object of λατρεύειν

→ sphere or reference

θεός: 'god'; the dative plural θεοῖς ἑτέροις ('other gods'), the idols whose worship breaks the covenant.

ἐτέροις

other

Dative

attributive adjective (modifying θεοῖς)

→ sphere or reference

ἕτερος: 'other / of a different kind'; renders אֲחֵרִים; θεοὶ ἕτεροι ('other gods') is the fixed Deuteronomic phrase for the forbidden idols (cf. v. 16; 5:7).

οὓς

which / whom

Accusative

relative pronoun (object of οἶδατε)

→ participant reference

ὅς: relative pronoun; 'which you have not known' — these gods are unknown to Israel, having no part in its history of redemption; to serve them is doubly irrational.

οὐκ

not

negation (with οἶδατε)

→ clausal qualification or emphasis

οὐκ: meaning 'not'; it negates or qualifies the assertion of the clause.

οἶδατε

you have known

Perf Act Indic 2 Pl · οἶδα

verb of relative clause

→ perfect with present force (settled non-acquaintance)

οἶδα: 'know' (perfect with present meaning); renders יָדַע; 'gods you have not known' — deities with no claim on Israel, unknown in its covenant history; the contrast is pointed: Israel knows YHWH by his great works (v. 2, the children 'did not know'), yet is tempted to serve gods it does not know at all.

29 καὶ ἔσται ὅταν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν εἰς ἣν διαβαίνεις ἐκεῖ κληρονομήσαι αὐτήν
καὶ δώσεις τὴν εὐλογίαν ἐπ' ὄρος Γαριζιν καὶ τὴν κατάραν ἐπ' ὄρος Γαιβαλ

And it shall be, when the LORD your God brings you into the land into which you are crossing there to inherit it, then you shall set the blessing upon Mount Gerizim and the curse upon Mount Ebal.

The blessing and curse localized: Gerizim and Ebal

καὶ ἔσται ὅταν εἰσαγάγῃ σε κύριος

The blessing and curse are given a concrete liturgical-geographical enactment: upon entering the land, Israel is to 'set' the blessing on Mount Gerizim and the curse on Mount Ebal (Γαριζιν / Γαιβαλ), the two mountains flanking Shechem. This anticipates the covenant ceremony of chs. 27–28 (cf. Josh 8:33–35), where the tribes are divided between the two peaks to pronounce the blessings and curses antiphonally — the two-ways antithesis literally inscribed on the land's geography.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (impersonal: introducing the temporal condition, Hebraism)

→ predictive future (the apodotic 'it shall come to pass')

εἰμί (fut. ἔσται): 'be'; the formula καὶ ἔσται ὅταν ('and it shall be, when') renders the Hebrew כִּי הִנֵּה, introducing a temporal-conditional prediction about the entry into the land.

ὅταν

when

temporal conjunction (with subjunctive)

→ discourse linkage or contrast

ὅταν: 'when(ever)'; with the subjunctive εἰσαγάγῃ, presenting the entry into the land as the certain occasion for the ceremony.

εἰσαγάγῃ

may bring in

Aor Act Subj 3 Sg · εἰσάγω

verb of temporal clause (YHWH as subject)

→ ingressive aorist subjunctive (the act of bringing in)

εἰσάγω: 'bring in / lead in'; renders אֵיכָבֶד; YHWH 'brings in' Israel to the land — the entry, like the conquest, is his act; the verb stresses divine agency in the gift of the land.

σε

you

Accusative

direct object of εἰσαγάγῃ (singular)

→ participant reference

σύ (acc. σε); singular address (Numeruswechsel).

κύριος

the LORD

Nominative

subject of εἰσαγάγῃ

→ participant prominence

κύριος; rendering of the Tetragrammaton יהוה; the one who brings Israel into the land.

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 formula 'the LORD your God.'

σου

your

Genitive

genitive of possession (singular)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (singular).

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς (goal of entry)

→ object specification

γῆ: 'land'; the promised land into which YHWH brings Israel.

εἰς

into

preposition + accusative (relative clause)

→ spatial or relational framing

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

ἣν

which

Accusative

relative pronoun (object of εἰς)

→ participant reference

ὅς; relative pronoun; the resumptive εἰς ἣν ... ἔκεῖ construction, the recurring Hebraism (cf. vv. 8, 10, 11).

διαβαίνεις

you are crossing

Pres Act Indic 2 Sg · διαβαίνω

verb of relative clause (singular, imminent action)

→ futuristic present (imminent crossing)

διαβαίνω: 'cross over'; renders עָבַר; the imminent crossing of the Jordan; the singular διαβαίνεις (Numeruswechsel) amid the second-person plural context.

ἐκεῖ

there

adverb of place (resumptive, Hebraism)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive adverb of the Hebraizing relative construction.

κληρονομήσαι

to inherit

Aor Act Infin · κληρονομέω

infinitive of purpose

→ purpose infinitive (goal of crossing)

κληρονομέω: 'inherit / possess'; the purpose infinitive 'to inherit it,' the standard land-formula.

αὐτήν

it

Accusative

direct object of κληρονομήσαι

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κληρονομήσαι.

καὶ

then / and

apodotic καὶ (introducing the apodosis)

→ discourse linkage or contrast

καί: here apodotic ('then'), introducing the consequence — the placing of blessing and curse on the two mountains.

δώσεις

you shall set / put

Fut Act Indic 2 Sg · δίδωμι

main verb of apodosis (directive future)

→ directive future (imperative force: the commanded ceremony)

δίδωμι: 'give / set / place'; renders יָנַן ('set / put'); 'you shall set the blessing upon Mount Gerizim' — δίδωμι here in the sense of placing/assigning the blessing and curse to the two mountains; the same verb framed the setting-before of v. 26 (δίδωμι ἐνώπιον ὑμῶν).

τὴν

the

Accusative

article

→ noun-phrase marking

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

εὐλογίαν

blessing

Accusative

direct object of δώσεις

→ object specification

εὐλογία: 'blessing'; renders בְּרָכָה; the blessing assigned to Mount Gerizim — the southern, fertile mount, fittingly associated with the positive word.

ἐπὶ

upon

preposition + accusative (elided: 'upon the mountain')

→ spatial or relational framing

ἐπὶ + accusative: 'upon / on'; ἐπὶ ὄρος ('upon the mountain') locates the blessing on Gerizim.

ὄρος

mountain / mount

Accusative

accusative object of ἐπὶ (location of the blessing)

→ object specification

ὄρος: 'mountain / mount'; renders גִּבְעָה; Mount Gerizim, one of the two peaks flanking Shechem (modern Nablus), the site of the covenant ceremony of ch. 27.

Γαριζιν

Gerizim

indeclinable proper noun (in apposition to ὄρος)

→ participant identification

Γαριζιν: transliteration of Hebrew גִּרְזִין; indeclinable in the LXX; Mount Gerizim, the mount of blessing (cf. 27:12); later the sacred mountain of the Samaritans (cf. John 4:20).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

κατάραν

curse

Accusative

direct object (coordinate with εὐλογίαν)

→ object specification

κατάρα: 'curse'; renders מָלָא; the curse assigned to Mount Ebal — the northern, barren mount, fittingly associated with the negative word.

ἐπὶ

upon

preposition + accusative (elided: 'upon the mountain')

→ spatial or relational framing

ἐπί + accusative: 'upon'; ἐπὶ ὄρος ('upon the mountain') locates the curse on Ebal.

ὄρος

mountain / mount

Accusative

accusative object of ἐπὶ (location of the curse)

→ object specification

ὄρος: 'mountain'; renders גִּבְרָא; Mount Ebal, the second peak flanking Shechem, the mount of cursing (cf. 27:13); the site where Joshua later built the altar and inscribed the law (Josh 8:30–35).

Γαιβαλ

Ebal

indeclinable proper noun (in apposition to ὄρος)

→ participant identification

Γαιβαλ: transliteration of Hebrew גִּבְרָא ('Ebal'); indeclinable in the LXX; Mount Ebal, the mount of curse, opposite Gerizim across the Shechem valley — the geography itself embodies the two-ways antithesis of blessing and curse.

30 οὐκ ἰδὸν ταῦτα πέραν τοῦ Ιορδάνου ὀπίσω ὁδὸν δυσμῶν ἡλίου ἐν γῇ Χανααν τὸ κατοικοῦν ἐπὶ δυσμῶν ἐχόμενον τοῦ Γολγολ πλησίον τῆς δρυὸς τῆς ὑψηλῆς

Are these not beyond the Jordan, behind, toward the way of the sunset, in the land of Canaan, the dwelling toward the west, near Gilgal, beside the high oak?

Geographical identification of the two mountains (parenthetical)

οὐκ ἰδὸν ταῦτα

A geographical aside locating the two mountains: 'are these not beyond the Jordan...?' The piling of locating phrases — beyond the Jordan, westward, in the land of Canaan, near Gilgal, beside the high oak (the oak of Moreh, cf. Gen 12:6) — situates Gerizim and Ebal in the central hill-country near Shechem. The rhetorical question (οὐκ ...;) presumes the hearers' familiarity with the route, lending vividness to the anticipated ceremony.

οὐκ

not

negation (introducing rhetorical question)

→ clausal qualification or emphasis

οὐ: 'not'; the οὐκ ... ; introduces a rhetorical question expecting the answer 'yes' — 'are these not...?' — presuming the hearers know the location.

ἰδοὺ

behold

presentative particle

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; rendering הִנֵּה; here within the rhetorical question, pointing to the well-known location of the mountains.

ταῦτα

these

Nominative

subject (the two mountains)

→ participant prominence

οὗτος: 'these'; refers to the two mountains, Gerizim and Ebal, whose location is now specified.

πέραν

beyond / across

improper preposition + genitive ('beyond the Jordan')

→ spatial or relational framing

πέραν: 'beyond / on the other side'; renders עַבְרַ; πέραν τοῦ Ιορδάνου ('beyond the Jordan') here means west of the Jordan — viewed from the plains of Moab, the mountains lie across the river in Canaan proper.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

Ιορδάνου

Jordan

Genitive

genitive object of πέραν

→ relational specification

Ιορδάνης: transliteration of Hebrew יַרְדֵּן; declined as a first-declension noun (gen. Ιορδάνου); the river marking the boundary of the land; the mountains lie on its western (Canaan) side.

ὀπίσω

behind / westward

adverb of place (orientation)

→ clausal contribution

ὀπίσω: 'behind / after'; renders אַחֲרַי; in geographical orientation 'behind' (with the rising sun before, one faces east, so 'behind' = west); part of the locating phrase 'toward the way of the sunset.'

ὁδόν

way / direction

Accusative

accusative of direction (adverbial: 'toward the way of')

→ object specification

ὁδός: 'way / road / direction'; the accusative ὁδόν used adverbially ('in the direction of'), rendering דֶּרֶךְ used as 'toward'; 'the way of the sunset' = the western direction.

δυσμῶν

of setting / west

Genitive

genitive (with ὁδόν and ἡλίου: 'the way of the sun's setting')

→ relational specification

δυσμή (pl. δυσμαί): 'setting (of the sun) / west'; from δύω ('set'); δυσμῶν ἡλίου ('of the sunset') = westward; renders נִבְחַד ('the going-in of the sun').

ἡλίου

of the sun

Genitive

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

→ relational specification

ἥλιος: 'sun'; renders שֶׁמֶשׁ; 'the sun's setting' specifies the western direction — the mountains lie westward across the Jordan.

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: 'in the land')

→ sphere or reference

γῆ: 'land'; the land of Canaan, where the two mountains stand.

Χανααν

of Canaan

indeclinable proper noun (with γῆ: 'land of Canaan')

→ participant identification

Χανααν: transliteration of Hebrew כנען; indeclinable in the LXX; the land of Canaan proper, west of the Jordan — the heartland of the promised inheritance.

τὸ

the

Accusative

article (with substantivized participle κατοικοῦν)

→ noun-phrase marking

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

κατοικοῦν

dwelling / inhabiting

Pres Act Ptcp Acc Sg Neut · κατοικέω

substantivized participle (further locating phrase)

→ imperfective participle (the inhabited region)

κατοικέω: 'dwell / inhabit / settle'; the substantivized neuter participle τὸ κατοικοῦν ('the dwelling / inhabited place') renders a Hebrew geographical term (בִּשְׂכֵן, 'the [people/place] dwelling'); the phrase is somewhat obscure, locating the Canaanites/region dwelling toward the west — part of the chain of geographical markers.

ἐπὶ

toward

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

→ spatial or relational framing

ἐπὶ + genitive: 'toward'; ἐπὶ δυσμῶν ('toward the west') again marks the western orientation (cf. v. 24).

δυσμῶν

west

Genitive

genitive object of ἐπὶ (cardinal direction)

→ relational specification

δυσμή (pl.): 'west / sunset'; the western region, where the Canaanite dwelling lies.

ἐχόμενον

adjoining / near

Pres Mid Ptcp Acc Sg Neut · ἔχω

participle (idiomatic: 'bordering / next to')

→ imperfective participle (the bordering/adjacent position)

ἔχω (mid. ἔχομαι + gen. 'border on / be next to'): the middle participle ἐχόμενον with the genitive (τοῦ Γολγολ) is an idiom for 'adjoining / close to / in the vicinity of'; renders the Hebrew לְצֶדֶק ('beside'); 'near Gilgal.'

τοῦ

the

Genitive

article (with Γολγολ)

→ noun-phrase marking

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

Γολγολ

Gilgal

indeclinable proper noun (genitive with ἐχόμενον)

→ participant identification

Γολγολ: transliteration of Hebrew גִּלְגָּל ('Gilgal'); indeclinable in the LXX (the article τοῦ supplies the genitive); a location near Shechem (distinct from the Gilgal near Jericho), used here as a landmark to fix the two mountains' position.

πλησίον

near / beside

improper preposition + genitive ('near the oak')

→ spatial or relational framing

πλησίον: 'near / close to'; as an improper preposition with the genitive, 'beside / near'; renders מִן / לְ; the final landmark — 'near the high oak.'

τῆς

the

Genitive

article

→ noun-phrase marking

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

δρυός

oak

Genitive

genitive object of πλησίον (landmark)

→ relational specification

δρυς: 'oak / tree'; renders יָדֵיבִּינִי ('terebinth / oak'); 'the high oak' is the oak/terebinth of Moreh near Shechem (cf. Gen 12:6, where Abraham first received the land-promise; 35:4) — a sacred landmark of patriarchal memory, fittingly the site of the covenant-renewal ceremony.

τῆς

the

Genitive

article (attributive with ὑψηλῆς)

→ noun-phrase marking

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

ὑψηλῆς

high / tall

Genitive

attributive adjective (modifying δρυός)

→ relational specification

ὑψηλός: 'high / tall / lofty'; renders the descriptor of the prominent oak/terebinth (cf. יָדֵיבִּינִי, taken as a landmark tree); 'the high oak' is a conspicuous, well-known tree marking the sacred site near Shechem; the same adjective described the 'uplifted arm' of YHWH in v. 2.

31 ὑμεῖς γὰρ διαβαίνετε τὸν Ιορδάνην εἰσελθόντες κληρονομήσαι τὴν γῆν ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ πάσας τὰς ἡμέρας καὶ κληρονομήσετε αὐτὴν καὶ κατοικήσετε ἐν αὐτῇ

For you are crossing the Jordan to enter in to inherit the land which the LORD your God gives you for an inheritance all the days, and you shall inherit it and dwell in it.

Explanatory ground (γάρ): the imminent crossing and possession ὑμεῖς γὰρ διαβαίνετε τὸν Ιορδάνην

The γάρ grounds the foregoing geography in the present reality: 'for you ARE crossing the Jordan' to inherit and dwell in the land YHWH gives ἐν κλήρῳ ('as an allotted inheritance'). The triad διαβαίνετε ... κληρονομήσετε ... κατοικήσετε ('cross ... inherit ... dwell') recapitulates the whole land-theme of the chapter; the emphatic ὑμεῖς underscores that this generation is the one to realize the promise.

ὑμεῖς

you

Nominative

emphatic subject of διαβαίνετε

→ participant reference

σύ (nom. pl. ὑμεῖς): the emphatic 'you' — this very generation, poised to cross the Jordan and realize the long-deferred promise.

γάρ

for

explanatory conjunction (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; grounds the geographical aside (v. 30) in the present fact of the imminent crossing — the ceremony of vv. 29–30 will occur because Israel is about to enter the land.

διαβαίνετε

are crossing

Pres Act Indic 2 Pl · διαβαίνω

main verb (imminent action)

→ futuristic/progressive present (the crossing as imminent and sure)

διαβαίνω: 'cross over'; renders עָבַר; the present tense renders the Jordan-crossing as imminent and certain; the keyword of entry into Canaan (cf. vv. 8, 11, 29).

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ιορδάνην

Jordan

Accusative

accusative of the thing crossed

→ object specification

Ιορδάνης; transliteration of Hebrew יַרְדֵּן;
declined (acc. Ιορδάνην); the river
boundary, crossed under Joshua (Josh 3–4).

εἰσελθόντες

having entered

Aor Act Ptcp Nom Pl Masc · εἰσέρχομαι

circumstantial participle (antecedent to κληρονομήσαι)

→ antecedent aorist participle (entry precedes inheritance)

εἰσέρχομαι: 'enter / go in'; renders נִכַּח; the participle marks the entry as preceding the inheritance — cross, enter, then inherit; the same structure as v. 8 (εἰσελθόντες κληρονομήσητε).

κληρονομήσαι

to inherit

Aor Act Infin · κληρονομέω

infinitive of purpose

→ purpose infinitive (goal of crossing)

κληρονομέω: 'inherit / take possession'; the purpose infinitive — the goal of the crossing is to possess the land.

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 κληρονομήσαι

→ object specification

γῆ: 'land'; the promised inheritance.

ἣν

which

Accusative

relative pronoun (object of δίδωσιν)

→ participant reference

ὅς: relative pronoun; introduces the relative clause defining the land as YHWH's gift.

κύριος

the LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the giver of the land.

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 formula 'the LORD your God.'

ὕμῶν

your

Genitive

genitive of possession

→ relational specification

ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

δίδωσιν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause

→ progressive/futuristic present (the imminent gift)

δίδωμι: 'give'; renders יָתַן; the present 'gives' presents the land as YHWH's gift being granted now — the land is always received, never earned; the recurring δίδωμι binds the whole chapter (rain v. 14, fruit v. 17, blessing/curse v. 26, statutes v. 32).

ὕμῃν

to you

Dative

dative indirect object of δίδωσιν

→ participant reference or interest

ὕμῃν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object of δίδωσιν.

ἐν

as / for

preposition + dative (Hebraistic 'as an inheritance')

→ spatial or relational framing

ἐν: 'in / as'; ἐν κλήρῳ ('as/for an inheritance / by lot') renders the Hebrew idiom — the land is granted as an allotted possession.

κλήρῳ

inheritance / allotment

Dative

dative (in the idiom ἐν κλήρῳ: 'as an allotted inheritance')

→ sphere or reference

κλήρος: 'lot / allotment / inheritance'; renders לָגֵן / הַזֶּה; the land given 'by lot / as an allotted inheritance' — each tribe receiving its κλήρος; the root underlies κληρονομέω ('inherit') throughout the chapter, binding the land-theme to the language of allotted patrimony.

πάσας

all

Accusative

attributive adjective (modifying ἡμέρας: accusative of duration)

→ object specification

πᾶς: 'all'; πάσας τὰς ἡμέρας ('all the days') — the inheritance is perpetual, possessed continually; the phrase frames the chapter (cf. v. 1).

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration ('all the days')

→ object specification

ἡμέρα: 'day'; the accusative of extent — the land is a perpetual inheritance, possessed 'all the days,' echoing the perpetual obedience of v. 1.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κληρονομήσετε

you shall inherit

Fut Act Indic 2 Pl · κληρονομέω

main verb (predictive future)

→ predictive future (the assured possession)

κληρονομέω: 'inherit / possess'; renders שָׁרָה; the assured future possession — the climactic keyword of the land-theme; Israel will take and hold the inheritance.

αὐτήν

it

Accusative

direct object of κληρονομήσετε

→ participant reference

αὐτήν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κληρονομήσετε.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατοικήσετε

you shall dwell

Fut Act Indic 2 Pl · κατοικέω

main verb (predictive future)

→ predictive future (settled dwelling)

κατοικέω: 'dwell / settle / inhabit'; renders בָּשָׁרָה; the settled dwelling in the land is the goal beyond mere conquest — to inherit and then to dwell securely; the triad cross/inherit/dwell completes the land-theology of the chapter.

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 (locative: 'in it')

→ participant reference or interest

αὐτός (dat. αὐτῇ): 'in it' — the land of settled dwelling, the realized inheritance.

32 καὶ φυλάξεσθε τοῦ ποιεῖν πάντα τὰ προστάγματα αὐτοῦ καὶ τὰς κρίσεις ταύτας ὅσας ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον

And you shall take care to do all his statutes and these judgments which I set before you today.

Concluding exhortation: keep and do all the statutes and judgments

καὶ φυλάξεσθε τοῦ ποιεῖν

The chapter closes by returning to its opening note (φυλάξεσθε, cf. v. 1): the inheritance of the land is bound to careful obedience — 'take care to do all his statutes and these judgments.' The closing formula ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον ('which I set before you today') deliberately echoes v. 26 (the setting-before of blessing and curse), framing the whole two-ways section and pointing forward to the detailed statutes of chs. 12ff., which begin immediately.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

φυλάξεσθε

you shall take care / keep

Fut Mid Indic 2 Pl · φυλάσσω

main verb (directive future)

→ directive future (imperative force)

φυλάσσω: 'guard / keep / take care'; renders גִּבַּר ; the closing φυλάξεσθε returns to the keeping-command that opened the chapter (vv. 1, 8) — covenant obedience frames the whole; the middle 'take care for yourselves to do.'

τοῦ

to

Genitive

article (with articular infinitive of purpose/result)

→ noun-phrase marking

ὁ (gen. τοῦ): the article forming the articular infinitive τοῦ ποιεῖν ('to do / so as to do'), a Hebraizing construction (rendering לְעוֹשׂוֹת) expressing purpose — keep 'in order to do.'

ποιεῖν

to do

Pres Act Infin · ποιέω

articular infinitive of purpose (τοῦ ποιεῖν)

→ imperfective infinitive (ongoing performance)

ποιέω: 'do / perform'; renders עָשָׂה ; the articular infinitive τοῦ ποιεῖν ('to do / so as to do') stresses that keeping the commandments means actively performing them — obedience is action, the recurrent Deuteronomic emphasis (cf. v. 22).

πάντα

all

Accusative

attributive adjective (modifying προστάγματα)

→ object specification

παῖς: 'all'; the comprehensiveness of obedience — all the statutes, not a selection (cf. v. 8).

τὰ

the

Accusative

article

→ noun-phrase marking

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

προστάγματα

statutes / ordinances

Accusative

direct object of ποιεῖν

→ object specification

πρόσταγμα: 'ordinance / statute / decree'; from προστάσσω ('command / order'); renders וְצִוְּיָהּ / צִוִּי; the authoritative covenant prescriptions; together with κρίσεις it forms a comprehensive designation of the law to be obeyed, echoing the legal triad of v. 1.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τάς

the

Accusative

article

→ noun-phrase marking

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

κρίσεις

judgments

Accusative

direct object (coordinate with προστάγματα)

→ object specification

κρίσις: 'judgment / legal decision'; renders וְצִוְּיָהּ; the judicial rulings of the covenant; the pairing προστάγματα/κρίσεις closes the chapter as φυλάγματα/δικαιώματα/κρίσεις opened it (v. 1) — an inclusio of comprehensive law.

ταύτας

these

Accusative

demonstrative adjective (modifying κρίσεις)

→ object specification

οὗτος: 'these'; 'these judgments' points forward to the detailed legal code beginning in ch. 12 — the chapter ends on the threshold of the statutes it has been commending.

ὅσας

which

Accusative

relative pronoun (object of δίδωμι)

→ participant reference

ὅσος: 'as many as'; links the judgments to Moses' present setting-before.

ἐγὼ

I

Nominative

emphatic subject of δίδωμι

→ participant reference

ἐγὼ: emphatic pronoun; Moses, the covenant mediator; in the closing formula.

δίδωμι

I set / give

Pres Act Indic 1 Sg · δίδωμι

verb of relative clause (performative)

→ performative present (the setting-before enacted in speech)

δίδωμι: 'give / set before'; renders יָתַן; the closing δίδωμι ἐνώπιον ὑμῶν σήμερον ('I set before you today') deliberately echoes v. 26 (the setting-before of blessing and curse), forming an inclusio around the two-ways section and presenting the statutes themselves as the content of the choice.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; renders יָפָנִי; the statutes are set openly before the assembly, as the blessing and curse were (v. 26).

ὑμῶν

you

Genitive

genitive object of ἐνώπιον

→ relational specification

ὑμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐνώπιον.

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the final Deuteronomic 'today' of the chapter — the law, the choice, and the inheritance are all set before Israel in the ever-present 'today' of covenant decision.

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.