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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 12

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΙΒ΄

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 12 opens the great legal core of Deuteronomy (chs. 12–26) and is the foundational charter of Israelite worship: the law of the central sanctuary.

Translation & textual notes

The Greek text of Deuteronomy 12 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 12 opens the great legal core of Deuteronomy (chs. 12–26) and is the foundational charter of Israelite worship: the law of the central sanctuary. The chapter has a clear architecture: a command to annihilate the Canaanite cult-places 'on the high mountains and under every leafy tree' with their altars, pillars, and Asherim, and a prohibition against worshipping the LORD in their manner (vv. 1–4); the positive principle of the single chosen place 'which the LORD your God will choose

... to put his name there to be called upon (ἐπονομάσαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐπικληθῆναι)', to which all sacrifices, tithes, vows, and firstfruits must be brought and where Israel is to rejoice before the LORD (vv. 5–14); the concession of profane (non-sacrificial) slaughter 'in all the desire of your soul' anywhere in the land, qualified by the absolute blood prohibition — the blood must be poured out on the ground like water (vv. 15–22); the rationale of the blood prohibition, ὅτι τὸ αἷμα αὐτοῦ ψυχὴ ('for the blood is its life'), with the command to bring holy things and vows to the chosen place (vv. 23–28); and a closing warning against being ensnared into imitating the abominable Canaanite cult, which even immolates sons and daughters in fire (vv. 29–31). The name-theology — the place where YHWH causes his name to dwell — is the seedbed of the temple ideology (cf. 1 Kgs 8:29; Jer 7:12) and stands behind Jesus' word at John 4:20–24 ('neither on this mountain nor in Jerusalem ... in spirit and truth'). The blood prohibition (vv. 16, 23–25) grounds Lev 17:11 ('the life of the flesh is in the blood') and is carried into the apostolic decree of Acts 15:20, 29. The recurring chosen-place formula (τὸν τόπον ὃν ἂν ἐκλέξηται κύριος, vv. 5, 11, 14, 18, 21, 26) functions as the structural refrain of the chapter. The LXX consistently renders the leitmotif with ἐκλέγομαι ('choose') and the divine name-dwelling with the infinitive ἐπικληθῆναι ('to be invoked / called upon there').

Discourse structure of the chapter

A · 12:1–4

Destroy the Canaanite cult-places; do not worship the LORD in their manner

The legal core opens with the statutes Israel must keep in the land (v. 1) and the command to utterly destroy (ἀπωλεία ἀπολεῖτε, a cognate-dative Hebraism) all the cult-sites of the dispossessed nations — on the high mountains, on the hills, and under every leafy tree (v. 2). Their altars, pillars, Asherim, and carved images are to be torn down, broken, cut down, and burned, so that their very name perishes from the place (v. 3). The section closes with the sharp negative principle: 'You shall not do so to the LORD your God' (v. 4) — Israel may not worship YHWH by the syncretistic, multi-site pattern of Canaan.

B · 12:5–14

The central sanctuary: the place where the LORD will put his name

Over against the many condemned sites stands the one chosen place: 'the place which the LORD your God will choose out of all your tribes to put his name there to be invoked' (v. 5). There — and the deictic ἐκεῖ hammers through the section — Israel is to bring burnt offerings, sacrifices, tithes, firstfruits, vows, freewill offerings, and firstborn (v. 6), and to eat and rejoice before the LORD (v. 7). They must not act as 'each does what is right in his own eyes' (v. 8), for they have not yet come to the rest and inheritance (v. 9); once across the Jordan and settled in safety (v. 10), the chosen place will be where YHWH causes his name to dwell and where all offerings are brought (v. 11), and there all Israel — sons, daughters, slaves, and the landless Levite — shall rejoice (v. 12). The principle is then restated negatively and positively: do not offer burnt offerings in any place you see (v. 13), but only in the place the LORD will choose (v. 14).

C · 12:15–22

Profane slaughter permitted in the land — but the blood must be poured out

Because cultic centralization would otherwise make meat-eating impossible for the distant, the law concedes non-sacrificial ('profane') slaughter: 'in all the desire of your soul' one may slaughter and eat meat in any town, clean and unclean alike, as one eats gazelle or deer (v. 15). The single inviolable limit: 'you shall not eat the blood; pour it out on the ground like water' (v. 16). The tithes, firstborn, vows, and firstfruits, however, may not be eaten in the towns (v. 17) but only before the LORD in the chosen place, with rejoicing (v. 18); and the Levite is not to be forsaken (v. 19). When the LORD enlarges the borders and the chosen place is far away (vv. 20–21), one may still slaughter and eat freely in the towns — but always under the gazelle-and-deer analogy, clean and unclean together (v. 22).

D · 12:23–28

The blood is the life; bring the holy things to the chosen place

The blood prohibition is now grounded in its rationale: 'be strong not to eat blood, for the blood is its life (τὸ αἷμα αὐτοῦ ψυχή); you shall not eat the life with the flesh' (v. 23). The blood is to be poured on the ground like water (v. 24); abstaining brings well-being to oneself and one's children, for it is doing what is right before the LORD (v. 25). The holy things and votive offerings, by contrast, must be carried to the chosen place (v. 26): there the burnt offering's flesh and blood are offered on the altar of the LORD, the blood poured against its base, the flesh eaten (v. 27). The section closes with an exhortation to obey all these words for perpetual well-being (v. 28).

E · 12:29–31

Warning against Canaanite worship: they burn their sons and daughters

When the LORD cuts off the nations Israel dispossesses (v. 29), Israel must take heed not to be ensnared into following them or inquiring 'how did these nations serve their gods? — I too will do likewise' (v. 30). 'You shall not do so to the LORD your God' (v. 31, echoing v. 4), for the nations practiced for their gods every abomination the LORD hates — even burning their sons and daughters in the fire to their gods. The chapter thus brackets the central-sanctuary law between two identical prohibitions (vv. 4, 31), framing right worship of YHWH against the horror of Canaanite cult.

1 καὶ ταῦτα τὰ προστάγματα καὶ αἱ κρίσεις ἃς φυλάξετε τοῦ ποιεῖν ἐπὶ τῆς γῆς ἧς κύριος ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν ἐν κλήρῳ πάσας τὰς ἡμέρας ἃς ὑμεῖς ζῆτε ἐπὶ τῆς γῆς.

And these are the ordinances and the judgments which you shall keep to do in the land which the LORD, the God of your fathers, gives you as an inheritance, all the days which you live upon the land.

Superscription introducing the legal core (chs. 12–26)

καὶ ταῦτα τὰ προστάγματα

v.1 is the heading of the whole law-code: the demonstrative ταῦτα plus the doublet προστάγματα καὶ κρίσεις ('statutes and judgments') signals the transition from the paraenetic frame (chs. 5–11) to the specific legislation. The relative clause ἃς φυλάξετε τοῦ ποιεῖν binds keeping and doing, and the land-clause grounds the law's validity in the gift of the land for the whole duration of Israel's life there.

καὶ

and

coordinate conjunction (connecting to the preceding paraenesis)

→ discourse linkage or contrast

καί: here a transitional connective linking the heading of the law-code to the foregoing exhortation of ch. 11; renders the Hebrew waw.

ταῦτα

these

Nominative

demonstrative pronoun (subject/predicate of nominal clause)

→ participant reference

οὗτος: the neuter plural ταῦτα heads the superscription; renders Hebrew הָאֵלֶּה; it points forward to the statutes that follow throughout chs. 12–26.

τὰ

the

Nominative

article

→ noun-phrase marking

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

προστάγματα

ordinances

Nominative

predicate nominative (in apposition to ταῦτα)

→ participant prominence

πρόσταγμα: 'ordinance / decree / commandment'; renders Hebrew דִּקְלוֹ ('statutes'); the doublet πρόσταγμα-κρίσις is the LXX's standard rendering of the Deuteronomic pair דְּבַר־הַשֵּׁפָט וְדִקְלוֹ, designating the engraved and the case-law strands of the covenant law.

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.

κρίσεις
judgments

Nominative

predicate nominative (coordinate with προστάγματα)

→ participant prominence

κρίσεις: 'judgment / legal decision / ordinance'; renders Hebrew דִּינֵי ; in Deuteronomic usage the κρίσεις are the case-law judgments adjudicated by Moses, paired with the apodictic προστάγματα.

ἧς
which

Accusative

relative pronoun (object of φυλάξετε)

→ participant reference

ἧς: feminine accusative plural agreeing with κρίσεις (and by extension προστάγματα); introduces the obligation-clause.

φυλάξετε
you shall keep

Fut Act Indic 2 Pl · φυλάσσω

main verb of relative clause (obligation)

→ imperative future (legal obligation)

φυλάσσω: 'guard / keep / observe'; renders Hebrew שָׁמַר ; the future has imperative force, a Semitic legal idiom; 'keeping' the commandments is the cardinal Deuteronomic verb of covenant fidelity (cf. 4:2; 6:2).

τοῦ
to

Genitive

article governing the articular infinitive (purpose)

→ noun-phrase marking

ὁ: the genitive article τοῦ + infinitive ποιεῖν forms a purpose/result construction ('so as to do'), a frequent LXX rendering of the Hebrew infinitive construct with $\text{לִּ$.

ποιεῖν
to do

Pres Act Inf · ποιέω

articular infinitive of purpose (with τοῦ)

→ durative present (ongoing observance)

ποιέω: 'do / perform'; renders Hebrew עָשָׂה ; the pairing φυλάσσω ... ποιεῖν ('keep ... to do') is the classic Deuteronomic formula uniting careful observance with active performance of the law.

ἐπὶ
upon / in

preposition + genitive (location)

→ spatial or relational framing

ἐπὶ + gen.: 'upon / in (the land)'; locates the validity of the law within the territory of the promise.

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 (location)

→ relational specification

γῆ: 'land / earth'; renders Hebrew אֶרֶץ ; here the promised land in which alone these statutes have their proper setting.

ἧς
which

Genitive

relative pronoun (object of δίδωσιν, attracted to genitive of γῆς)

→ relational specification

ἧς: the relative, properly accusative as object of δίδωσιν, is attracted into the genitive case of its antecedent γῆς — a common Greek attraction also frequent in the LXX.

κύριος
LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; subject of the land-gift, the foundational covenant act presupposed by all the legislation that follows.

ὁ

the

Nominative

article (with θεός in apposition)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; renders Hebrew יְהוָה; the appositional κύριος ὁ θεός renders יהוה יְהוָה, the Deuteronomic covenant-name formula.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive of relationship (with θεός: 'God of the fathers')

→ relational specification

πατήρ: 'father / ancestor'; renders Hebrew אָבִיךָ; 'the God of your fathers' anchors the present generation's law in the patriarchal promises to Abraham, Isaac, and Jacob (cf. 1:8).

ὑμῶν

your

Genitive

genitive of possession (with πατέρων)

→ relational specification

σύ (gen. pl.): possessive 'your'; the second-person plural addresses the whole assembled people of Israel.

δίδωσιν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause (the land-gift)

→ durative/futuristic present (the gift in process of fulfilment)

δίδωμι: 'give'; renders Hebrew נָתַן (participle); the present tense renders the Hebrew participle, presenting the gift of the land as a present, ongoing reality on the threshold of the conquest.

ὑμῖν

to you

Dative

indirect object (dative of recipient)

→ participant reference or interest

σύ (dat. pl.): 'to you'; the recipients of the land-gift.

ἐν

in / as

preposition + dative (manner/condition)

→ spatial or relational framing

ἐν + dat.: here 'as / by way of (an inheritance)', a Hebraizing use of ἐν rendering the bēth of manner/status.

κλήρω

inheritance / allotment

Dative

dative with ἐν (manner: 'as an allotment')

→ sphere or reference

κλήρος: 'lot / allotment / inheritance'; renders Hebrew נַחֲלָה / נַחֲשֶׁה; the land is given not as conquest-spoil but as a divinely apportioned inheritance, the κλήρος being the portion assigned by lot to each tribe.

πάσας

all

Accusative

attributive adjective (with ἡμέρας)

→ object specification

πᾶς: 'all / every'; the accusative πάσας τὰς ἡμέρας is an accusative of duration of time ('throughout all the days').

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 extent of time ('all the days')

→ object specification

ἡμέρα: 'day'; the phrase πάσας τὰς ἡμέρας renders לְכָל־יְמֵיךָ ('all the days'), an idiom for the entire duration of life in the land.

ἃς

which

Accusative

relative pronoun (accusative of duration in relative clause)

→ participant reference

ἃς; feminine accusative plural agreeing with ἡμέρας; the relative continues the temporal scope.

ὕμεῖς

you

Nominative

subject of ζῆτε (emphatic)

→ participant reference

σύ (nom. pl.): the expressed pronoun ὕμεῖς lends slight emphasis ('you yourselves').

ζῆτε

live

Pres Act Indic 2 Pl · ζάω

verb of relative clause (duration of life)

→ durative present (continuous living)

ζάω: 'live / be alive'; renders Hebrew יָחַ; bounds the obligation of the law to the entire span of Israel's life in the land.

ἐπὶ

upon

preposition + genitive (location)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land / earth

Genitive

genitive object of ἐπὶ (location)

→ relational specification

γῆ; the repetition of ἐπὶ τῆς γῆς forms an inclusio framing the verse, binding statute-keeping to dwelling in the land.

2 ἀπωλεία ἀπολεῖτε πάντας τοὺς τόπους ἐν οἷς ἐλάτρευσαν ἐκεῖ τοῖς θεοῖς αὐτῶν οὓς ὑμεῖς κληρονομεῖτε αὐτοὺς ἐπὶ τῶν ὀρέων τῶν ὑψηλῶν καὶ ἐπὶ τῶν θινῶν καὶ ὑποκάτω δένδρου δασέος.

With destruction you shall destroy all the places where the nations whom you are to dispossess served their gods, upon the high mountains and upon the hills and under every leafy tree.

Apodictic command (positive content of v.1's obligation)

ἀπωλεία ἀπολεῖτε

v.2 launches the legislation proper with an emphatic cognate-dative construction ἀπωλεία ἀπολεῖτε ('with destruction you shall destroy'), the LXX's standard rendering of the Hebrew infinitive absolute יִדְבַּחְתָּ דָבַח. The threefold topography — high mountains, hills, under every leafy tree — is the stereotyped Deuteronomistic catalogue of illicit cult-sites (cf. 1 Kgs 14:23; 2 Kgs 16:4; Jer 2:20).

ἀπωλεία

with destruction

Dative

cognate dative (Hebraism: rendering of infinitive absolute)

→ sphere or reference

ἀπώλεια: 'destruction / ruin'; cognate dative with ἀπολεῖτε; this dativus cognatus renders the Hebrew infinitive absolute **תִּבְחַל** before its finite verb, intensifying it ('you shall utterly destroy'); the same device appears in v.1 of Exod 11 (ἐκβαλεῖ ὑμᾶς ἐκβολῇ).

ἀπολεῖτε

you shall destroy

Fut Act Indic 2 Pl · ἀπόλλυμι

main verb (apodictic command)

→ imperatival future (legal command intensified by cognate dative)

ἀπόλλυμι: 'destroy / ruin / blot out'; renders Hebrew **תִּבְחַל** (Piel תִּבְחַלְתָּ); the future has imperatival force; the totalizing demand to obliterate every Canaanite cult-site is the negative counterpart to the single-sanctuary law that follows.

πάντας

all

Accusative

attributive adjective (with τόπους)

→ object specification

πᾶς: 'all / every'; the totality πάντας τοὺς τόπους leaves no Canaanite shrine standing.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

τόπους

places

Accusative

direct object of ἀπολεῖτε

→ object specification

τόπος: 'place / site'; renders Hebrew **מִקְדָּשׁ**; pointedly the same word used for the single chosen 'place' (τόπος) in v.5 — the many illicit τόποι are to be destroyed, the one chosen τόπος sought; the lexical contrast is deliberate.

ἐν

in / where

preposition + dative (location, with relative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (location, with relative).

οἷς

which

Dative

relative pronoun (locative: 'in which / where')

→ participant reference or interest

οἷς: masculine dative plural agreeing with τόπους; with ἐν forms the locative 'in which (places)'.

ἐλάτρευσαν

they served / worshipped

Aor Act Indic 3 Pl · λατρεύω

verb of relative clause (the nations' cult)

→ constative aorist (the nations' habitual cult, summed up)

λατρεύω: 'serve / render cultic worship'; renders Hebrew **תָּבַח**; in the LXX λατρεύω is the technical term for religious service/worship (as opposed to δουλεύω for ordinary servitude); the subject is the dispossessed nations, the implied antecedent picked up by οὗς below.

ἐκεῖ

there

adverb of place (resumptive, Hebraizing)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive adverb after the relative ἐν οἷς is a Hebraism rendering the resumptive ὧς ('where ... there'); the same deictic ἐκεῖ will dominate the chosen-place section (vv. 5–14) in a pointed reversal.

τοῖς

the

Dative

article

→ noun-phrase marking

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

θεοῖς

gods

Dative

dative object of ἐλάτρευσαν (the object of cult)

→ sphere or reference

θεός: here plural 'gods'; renders Hebrew עֲלֵה־אֱלֹהִים (of pagan deities); λατρεύω + dative names the recipients of the illicit worship — the Canaanite pantheon.

αὐτῶν

their

Genitive

genitive of possession (with θεοῖς)

→ relational specification

αὐτός (gen. pl.): 'their'; refers to the dispossessed nations.

οὓς

whom

Accusative

relative pronoun (object of κληρονομεῖτε; antecedent = the nations)

→ participant reference

ὅς: masculine accusative plural; its antecedent is the implied 'nations' (ἔθνη) whose gods were just named; introduces the second relative clause.

ὕμεῖς

you

Nominative

subject of κληρονομεῖτε (emphatic)

→ participant reference

σύ (nom. pl.): the explicit ὕμεῖς contrasts Israel with the nations whose cult is to be destroyed.

κληρονομεῖτε

you dispossess / inherit

Pres Act Indic 2 Pl · κληρονομέω

verb of relative clause (act of dispossession)

→ futuristic present (the dispossession in process)

κληρονομέω: 'inherit / take possession of / dispossess'; renders Hebrew שָׁרַי, which carries both senses; here causative-transitive with personal object ('dispossess them'); the present renders the imminent conquest as underway.

αὐτούς

them

Accusative

resumptive object of κληρονομεῖτε (Hebraism, doubling the relative)

→ participant reference

αὐτός (acc. pl.): the redundant resumptive pronoun after the relative οὓς ('whom ... them') is a Hebraism calquing the Hebrew resumptive object-suffix.

ἐπὶ

upon

preposition + genitive (location of the cult-sites)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (location of the cult-sites).

τῶν

the

Genitive

article

→ noun-phrase marking

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

ὄρων

mountains

Genitive

genitive object of ἐπὶ (location)

→ relational specification

ὄρος: 'mountain'; renders Hebrew הַרְרֵי; 'on the high mountains' is the first member of the stereotyped Deuteronomistic triad of illicit high-place worship.

τῶν

the

Genitive

article (attributive with ὑψηλῶν)

→ noun-phrase marking

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

ὕψηλῶν

high

Genitive

attributive adjective (with ὀρέων)

→ relational specification

ὕψηλός: 'high / lofty'; renders Hebrew עִמְּךָ; the 'high mountains' are the classic locus of Canaanite open-air sanctuaries (bāmôt).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

upon

preposition + genitive (second member of the triad)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (second member of the triad).

τῶν

the

Genitive

article

→ noun-phrase marking

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

θινῶν

hills

Genitive

genitive object of ἐπί (location)

→ relational specification

θίς (gen. pl. θινῶν): properly 'heap / dune / sandbank', here used for 'hills'; renders Hebrew תְּלֵיכָל ('hills'); the second member of the high-place triad, the lower elevations paired with the high mountains.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὑποκάτω

under

improper preposition + genitive (location: 'beneath')

→ spatial or relational framing

ὑποκάτω: 'underneath / below'; renders Hebrew תַּחַת; governs the genitive δένδρου; the third member of the triad — the sacred trees of fertility cult.

δένδρου

tree

Genitive

genitive object of ὑποκάτω

→ relational specification

δένδρον: 'tree'; renders Hebrew עֵץ; the phrase 'under every leafy tree' (ὑποκάτω δένδρου δασέος = עֵץ יְעֹלָם תַּחַת) is the stock idiom for arboreal fertility shrines (cf. Jer 2:20; Ezek 6:13).

δασέος

leafy / luxuriant

Genitive

attributive adjective (with δένδρου)

→ relational specification

δασύς: 'leafy / bushy / luxuriant'; renders Hebrew יָעֹלָם ('green / luxuriant'); the dense, evergreen tree was associated with the vitality cults of Canaan and so a natural shrine-site to be destroyed.

3 καὶ κατασκάψετε τοὺς βωμοὺς αὐτῶν καὶ συντρίψετε τὰς στήλας αὐτῶν καὶ τὰ ἄλση αὐτῶν ἐκκόψετε καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε πυρί καὶ ἀπολεῖται τὸ ὄνομα αὐτῶν ἐκ τοῦ τόπου ἐκείνου.

And you shall tear down their altars and break their pillars, and their sacred groves you shall cut down, and the carved images of their gods you shall burn with fire, and their name shall perish from that place.

Continuation: itemized demolition (elaborating v.2's command)

καὶ κατασκάψετε

v.3 itemizes the demolition through a chain of four future-imperative verbs, each with its own cultic object: altars torn down, pillars broken, Asherim cut down, images burned. The climactic result-clause καὶ ἀπολεῖται τὸ ὄνομα αὐτῶν ('and their name shall perish') deliberately foreshadows — by sharp contrast — the chosen place where YHWH will set HIS name (v.5). The destruction of the gods' name is the negative foil to the name-theology of the sanctuary.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

κατασκάψετε
you shall tear down

Fut Act Indic 2 Pl · κατασκάπτω

main verb (first demolition command)

→ imperative future (legal command)

κατασκάπτω: 'demolish / dig down / raze'; renders Hebrew גָּזַל; the compound κατα- intensifies, 'tear down to the ground'; applied to the βωμοί (altars) of Canaanite worship.

τοὺς
the

Accusative

article

→ noun-phrase marking

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

βωμοὺς
altars

Accusative

direct object of κατασκάψετε

→ object specification

βωμός: 'altar (pagan)'; renders Hebrew מִזְבֵּחַ; significantly the LXX reserves βωμός for illegitimate/pagan altars and θυσιαστήριον (cf. v.27) for the legitimate altar of YHWH — a consistent lexical distinction maintaining the cultic boundary.

αὐτῶν

their

Genitive

genitive of possession (with βωμούς)

→ relational specification

αὐτός (gen. pl.): 'their', i.e. the nations'.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συντρίψετε

you shall break in pieces

Fut Act Indic 2 Pl · συντρίβω

main verb (second demolition command)

→ imperativ future (legal command)

συντρίβω: 'crush / shatter / break in pieces'; renders Hebrew שִׁבַּץ; the standing stones (στήλαι) of the cult are to be smashed.

τὰς

the

Accusative

article

→ noun-phrase marking

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

στήλας

pillars

Accusative

direct object of συντρίψετε

→ object specification

στήλη: 'pillar / standing stone'; renders Hebrew טֹבֵּלִים — the cultic massebot, sacred standing stones representing the deity, prohibited at 16:22 though once tolerated (Gen 28:18).

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.

τὰ

the

Accusative

article (object fronted before its verb)

→ noun-phrase marking

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

ἄλση

sacred groves / Asherim

Accusative

direct object of ἐκκόψετε (fronted)

→ object specification

ἄλσος: 'grove / sacred wood'; renders Hebrew אֲשֵׁרָה (the Asherah-poles/cult-objects of the goddess Asherah); the LXX interprets the wooden cult-symbols as 'groves', reflecting their arboreal character; their cutting down is a recurring reform-motif (cf. 2 Kgs 18:4; 23:14).

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.

ἐκκόψετε

you shall cut down

Fut Act Indic 2 Pl · ἐκκόπτω

main verb (third demolition command)

→ imperativ future (legal command)

ἐκκόπτω: 'cut down / cut off / fell'; renders Hebrew נָטַף; the verb appropriate to felling the wooden Asherim; the object-verb inversion (ἄλση ... ἐκκόψετε) gives the clause rhetorical variation within the demolition-chain.

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 (object fronted)

→ noun-phrase marking

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

γλυπτά

carved images

Accusative

direct object of κατακαύσετε (fronted)

→ object specification

γλυπτός: 'carved / graven (image)'; renders Hebrew מַלְאֲכָאִים; the carved idols of the gods, condemned by the second commandment (5:8); their burning is the climactic act of cult-eradication.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

θεῶν

gods

Genitive

genitive of relationship (with γλυπτά)

→ relational specification

θεός: 'gods'; the carved images 'of their gods' — the idols are not the gods themselves but their crafted representations.

αὐτῶν

their

Genitive

genitive of possession (with θεῶν)

→ relational specification

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

κατακαύσετε

you shall burn up

Fut Act Indic 2 Pl · κατακαίω

main verb (fourth demolition command)

→ imperatival future (legal command)

κατακαίω: 'burn up / consume with fire'; renders Hebrew הָרַג; the compound κατα- denotes complete consumption; burning is the definitive destruction of an idol, reducing it to nothing (cf. 7:5, 25).

πυρί

with fire

Dative

dative of instrument (with κατακαύσετε)

→ sphere or reference

πῦρ: 'fire'; renders Hebrew אֵשׁ; instrumental dative; the same fire of judgment that the nations use for their own children (v.31) is here turned against their idols.

καὶ

and

coordinate conjunction (introducing result)

→ discourse linkage or contrast

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

ἀπολεῖται

shall perish

Fut Mid Indic 3 Sg · ἀπόλλυμι

main verb (result clause)

→ predictive future (consequence of demolition)

ἀπόλλυμι (mid.): 'perish / be destroyed'; renders Hebrew מָחָה; the middle/intransitive 'shall perish'; the blotting-out of the gods' name from the place is the antithesis of YHWH causing his name to be invoked at the chosen place (v.5).

τὸ

the

Nominative

article

→ noun-phrase marking

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

ὄνομα

name

Nominative

subject of ἀπολεῖται

→ participant prominence

ὄνομα: 'name'; renders Hebrew שֵׁם; the 'name' of a deity is its presence, reputation, and cultic existence; its perishing from the place is its total eradication — directly contrasted with the name-dwelling theology of the central sanctuary (vv. 5, 11, 21).

αὐτῶν

their

Genitive

genitive of possession (with ὄνομα)

→ relational specification

αὐτός (gen. pl.): 'their', i.e. the gods'/the nations'.

ἐκ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

τόπου

place

Genitive

genitive object of ἐκ (separation)

→ relational specification

τόπος: 'place'; once more the keyword τόπος, here the doomed pagan site from which the gods' name is erased.

ἐκείνου

that

Genitive

demonstrative adjective (with τόπου)

→ relational specification

ἐκεῖνος: 'that'; the remote demonstrative distances the condemned pagan site, setting it apart from the chosen τόπος about to be commanded.

4 οὐ ποιήσετε οὕτως κυρίῳ τῷ θεῷ ὑμῶν.

You shall not do so to the LORD your God.

Negative principle (pivot from demolition to the sanctuary-law) οὐ ποιήσετε οὕτως

v.4 is the hinge of the whole chapter: a terse prohibition that closes the demolition unit and opens the sanctuary-law. Israel may not worship YHWH 'in this way' — i.e. by the multi-site, high-place pattern of Canaan just described. The identical sentence recurs verbatim at v.31, framing the central-sanctuary law as an inclusio between two prohibitions of Canaanite cultic method.

οὐ

not

negative particle (with future indicative = prohibition)

→ discourse linkage or contrast

οὐ: the negative with the future indicative ποιήσετε forms an emphatic prohibition (the 'apodictic' legal negation), stronger than μή + subjunctive; renders the Hebrew אֵל + imperfect.

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (prohibition)

→ imperatival future (apodictic prohibition)

ποιέω: 'do / make'; renders Hebrew עָשָׂה; οὐ ποιήσετε οὕτως ('you shall not do so') is the categorical legal negation that both ends the demolition section and is echoed at v.31.

οὕτως

so / thus

adverb of manner (referring back to the Canaanite cult)

→ adverbial qualification

οὕτως: 'thus / in this way'; renders Hebrew כֵּן; refers anaphorically to the manner of worship practiced by the nations at their cult-sites — Israel must not approach YHWH by that syncretistic method.

κυρίῳ

to the LORD

Dative

dative of relationship/disadvantage (object of worship)

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; dative 'to/for the LORD'; the worship in view is the worship directed to YHWH himself, which must not be conducted in the Canaanite manner.

τῷ the Dative <i>article (with θεῷ in apposition)</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	θεῷ God Dative <i>dative in apposition to κυρίῳ</i> → sphere or reference θεός: 'God'; κυρίῳ τῷ θεῷ ὑμῶν renders יְהוָה הוּא ה' אֱלֹהֵינוּ, the covenant formula; the appositional structure binds the Tetragrammaton to Israel's covenant God.	ὑμῶν your Genitive <i>genitive of possession (with θεῷ)</i> → relational specification σύ (gen. pl.): 'your'; the covenant relationship ('your God') heightens the impropriety of treating YHWH like the Canaanite deities.
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5 ἀλλ' ἢ εἰς τὸν τόπον ὃν ἂν ἐκλέξηται κύριος ὁ θεὸς ὑμῶν ἐν μιᾷ τῶν φυλῶν ὑμῶν ἐπονομάσαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐπικληθῆναι καὶ ἐκζητήσετε καὶ εἰσελεύσεσθε ἐκεῖ.

But rather to the place which the LORD your God will choose, in one of your tribes, to set his name there to be invoked — there you shall seek him out and there you shall come.

Adversative pivot: the central-sanctuary principle (counterpoint to vv.2–4) ἀλλ' ἢ εἰς τὸν τόπον

v.5 is the theological heart of the chapter and the charter of cultic centralization. The strong adversative ἀλλ' ἢ ('but rather') turns from the many destroyed sites to the one chosen place. The chosen-place formula τὸν τόπον ὃν ἂν ἐκλέξηται κύριος is the leitmotif recurring in vv. 11, 14, 18, 21, 26. The infinitives ἐπονομάσαι ... ἐπικληθῆναι articulate the name-theology: YHWH himself sets his name there so that it may be invoked — the seedbed of temple ideology (1 Kgs 8:29) and the backdrop of John 4:20–24.

ἀλλ

but

strong adversative conjunction (elided ἀλλά)

→ discourse linkage or contrast

ἀλλά: 'but / rather'; the strong adversative marks the decisive turn from the prohibited Canaanite sites to the one legitimate place; combined with ἥ it forms the emphatic 'but only / but rather'.

ἥ

rather / but only

particle (with ἀλλά forming exceptive 'but only')

→ discourse linkage or contrast

ἥ: 'than / rather'; the combination ἀλλ' ἥ is a fixed LXX idiom ('except / but only / but rather'), here rendering Hebrew דִּן יְכִי; it isolates the single chosen place as the sole legitimate cult-site.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

εἰς + acc.: 'to / toward'; directional, with an implied verb of motion ('but [you shall come] to the place').

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 (the chosen place)

→ object specification

τόπος: 'place'; the keyword of the chapter, now in its decisive sense: the single chosen sanctuary, set against the many condemned τόποι of v.2; renders Hebrew דִּןֶּךָ.

ὃν

which

Accusative

relative pronoun (object of ἐκλέξεται)

→ participant reference

ὃς: masculine accusative singular agreeing with τόπον; opens the chosen-place formula.

ἃν

(ever)

modal particle (with subjunctive in indefinite relative clause)

→ discourse linkage or contrast

ἃν: modal particle marking the relative clause as indefinite/prospective ('whichever place he will choose'); the choice lies wholly in the future divine election, here unnamed (later Jerusalem).

ἐκλέξεται

he will choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of indefinite relative clause (divine election of the place)

→ prospective aorist subjunctive (future divine choice)

ἐκλέγομαι: 'choose / select out'; renders Hebrew רִיבָה; the middle stresses YHWH choosing for himself; this verb is the technical term of the chosen-place formula throughout the chapter and a key Deuteronomic election-word (cf. the chosen people, 7:6).

κύριος

LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; YHWH alone is the agent of the choice — the sanctuary's legitimacy rests on divine election, not human convenience or ancestral tradition.

ὁ

the

Nominative

article

→ 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: covenant formula κύριος ὁ θεός ὑμῶν = יהוה אֱלֹהֵיכֶם.

ὑμῶν

your

Genitive

genitive of possession (with θεός)

→ relational specification

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

ἐν

in

preposition + dative (location among the tribes)

→ spatial or relational framing

ἐν + dat.: 'in / among'; locates the chosen place within the tribal allotments.

μὶς

one

Dative

substantival numeral (object of ἐν: 'in one [of the tribes]')

→ measure or count

εἷς, μία, ἓν: 'one'; the feminine dative μὶς agrees with the implied φυλῇ; 'in one of your tribes' stresses singularity — YHWH will choose precisely one location, in one tribal territory, not many.

τῶν

of the

Genitive

partitive article (with φυλῶν)

→ noun-phrase marking

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

φυλῶν

tribes

Genitive

partitive genitive (with μὶς)

→ relational specification

φυλή: 'tribe'; renders Hebrew יְהוּדָה; the partitive 'one of your tribes' anticipates the later choice of Judah/Jerusalem (cf. Ps 78:67–68).

ὕμῶν

your

Genitive

genitive of possession (with φυλῶν)

→ relational specification

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

ἐπονομάσαι

to set / name

Aor Act Inf · ἐπονομάζω

infinitive of purpose (with ἐκλέγεται: choose ... to set his name)

→ telic aorist infinitive (purpose of the choice)

ἐπονομάζω: 'name / put a name upon'; renders Hebrew שָׁם שֵׁם ('to put the name'); the infinitive of purpose states why YHWH chooses the place: to set his name there; the name-placing is the act by which YHWH claims and inhabits the sanctuary.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐπονομάσαι

→ object specification

ὄνομα: 'name'; renders Hebrew שֵׁם; the divine name set at the chosen place is the mode of YHWH's presence — the Deuteronomic 'Name-theology' that mediates between transcendence and localized worship; directly antithetical to the perishing name of the idols (v.3).

αὐτοῦ

his

Genitive

genitive of possession (with ὄνομα)

→ relational specification

αὐτός: 'his', i.e. YHWH's; the name belongs to YHWH alone, set by his own choice.

ἐκεῖ

there

adverb of place (locating the name)

→ adverbial qualification

ἐκεῖ: 'there'; the deictic adverb, repeated through the section, fixes worship at the one place; renders Hebrew שָׁם ; the very word that marked the pagan sites (v.2) is now claimed for YHWH's sanctuary.

ἐπικληθῆναι

to be invoked / called upon

Aor Pass Inf · ἐπικαλέω

epeexegetical infinitive (explaining the name-setting)

→ telic/epeexegetical aorist passive infinitive

ἐπικαλέω (pass.): 'be invoked / be called upon / have one's name called over'; renders Hebrew קָרָא ('to make dwell') / קָרָא לְקַרְא ; the passive 'to be invoked there' signals that the place becomes the locus where YHWH's name is called upon in worship; the LXX's rendering links the name-placing with cultic invocation.

καὶ

and

coordinate conjunction (introducing the main commands)

→ discourse linkage or contrast

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

ἐκζητήσετε

you shall seek out

Fut Act Indic 2 Pl · ἐκζητέω

main verb (command to seek the place)

→ imperatival future (legal command)

ἐκζητέω: 'seek out / search after'; renders Hebrew בָּחַן ; the intensive compound ἐκ- denotes diligent seeking; Israel is to 'seek' the chosen place — a verb later used both positively (seeking YHWH) and, ironically, negatively at v.30 (do not 'seek out' the gods of the nations).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσελεύσεσθε

you shall come / enter

Fut Mid Indic 2 Pl · εἰσερχομαι

main verb (command to go to the place)

→ imperatival future (legal command)

εἰσερχομαι: 'enter / go in / come'; renders Hebrew בָּרַח ; pilgrimage to the chosen place is enjoined — the act of 'coming there' is the practical outworking of centralization.

ἐκεῖ

there

adverb of place (goal of coming)

→ adverbial qualification

ἐκεῖ: the second ἐκεῖ in the verse hammers the locative emphasis — there, and only there, is the place of legitimate worship.

6 καὶ οἷσετε ἐκεῖ τὰ ὀλοκαυτώματα ὑμῶν καὶ τὰ θυσιάσματα ὑμῶν καὶ τὰς ἀπαρχὰς ὑμῶν καὶ τὰς εὐχὰς ὑμῶν καὶ τὰ ἐκούσια ὑμῶν καὶ τὰ πρωτότοκα τῶν βοῶν ὑμῶν καὶ τῶν προβάτων ὑμῶν.

And there you shall bring your burnt offerings and your sacrifices and your firstfruits and your vows and your freewill offerings and the firstborn of your oxen and of your sheep.

Continuation: the offerings brought to the chosen place (consequence of v.5) καὶ οἷσετε ἐκεῖ

v.6 catalogues, in a long καί-chain, the seven categories of offering to be brought to the chosen place: burnt offerings, sacrifices, firstfruits/tithes, vows, freewill offerings, and the firstborn of herd and flock. The fronted ἐκεῖ ('there') keeps the locative centralization in view: every form of worship-gift is funnelled to the single sanctuary.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἷσετε

you shall bring

Fut Act Indic 2 Pl · φέρω

main verb (command to bring offerings)

→ imperatival future (legal command)

φέρω (fut. οἷσω): 'bring / carry'; renders Hebrew נָחַב (Hiphil) / נָשַׁב; the suppletive future οἷσετε governs the entire catalogue of offerings; bringing them 'there' is the positive correlate of cultic centralization.

ἐκεῖ

there

adverb of place (fronted, locative emphasis)

→ adverbial qualification

ἐκεῖ: 'there'; the fronted adverb continues the relentless locative refrain of the section — all offerings to the one place.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὀλοκαυτώματα

burnt offerings

Accusative

direct object of οἴσετε (first item)

→ object specification

ὀλοκαύτωμα: 'whole burnt offering'; renders Hebrew טֹלֵעַ; from ὅλος + καίω ('wholly burned'), the sacrifice consumed entirely on the altar; the foremost of the offerings, expressing total devotion to YHWH.

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.

τὰ

the

Accusative

article

→ noun-phrase marking

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

θυσιάσματα

sacrifices

Accusative

direct object of οἴσετε (second item)

→ object specification

θυσίασμα: 'sacrifice / slaughtered offering'; renders Hebrew מִזְבֵּחַ; the shared/communion sacrifices (as opposed to the wholly-consumed ὀλοκαυτώματα), of which the worshipper partook in a sacred meal.

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.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἀπαρχὰς

firstfruits

Accusative

direct object of οἴσετε (third item)

→ object specification

ἀπαρχή: 'firstfruits / first portion'; here rendering Hebrew מַעֲשֵׂר ('tithes') and/or תְּרוּמָה; the first/best portion of produce dedicated to YHWH (cf. 18:4; 26:2).

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.

τὰς

the

Accusative

article

→ noun-phrase marking

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

εὐχὰς

vows / votive offerings

Accusative

direct object of οἴσετε (fourth item)

→ object specification

εὐχή: 'vow / prayer / votive offering'; renders Hebrew עִירָה; the offerings promised to YHWH in a vow, payable only at the chosen place (cf. v.26; 23:21–23).

ὕμῳ

your

Genitive

genitive of possession

→ relational specification

ὕμῳ: 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.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ἐκούσια

freewill offerings

Accusative

direct object of οἴσετε (fifth item)

→ object specification

ἐκούσιος: 'voluntary / freewill'; here substantival neuter plural 'freewill offerings'; renders Hebrew נְדָבֹת; spontaneous gifts beyond obligation, distinguished from the vowed εὐχαί.

ὕμῳ

your

Genitive

genitive of possession

→ relational specification

ὕμῳ: 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.

τὰ

the

Accusative

article

→ noun-phrase marking

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

πρωτότοκα

firstborn

Accusative

direct object of οἴσετε (sixth item)

→ object specification

πρωτότοκος: 'firstborn'; renders Hebrew בְּכֹרֶת; the firstborn of the herds and flocks belong to YHWH (Exod 13:2, 12) and are to be brought to the chosen place (cf. 15:19–20).

τῶν

of the

Genitive

article (partitive)

→ noun-phrase marking

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

βοῶν

oxen / cattle

Genitive

genitive of relationship (with πρωτότοκα)

→ relational specification

βοῶς: 'ox / head of cattle'; renders Hebrew רֶקֶב; the large livestock, the firstborn of which are dedicated.

ὕμῳ

your

Genitive

genitive of possession

→ relational specification

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

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τῶν of the Genitive <i>article (partitive)</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	προβάτων sheep / flock Genitive <i>genitive of relationship (with πρωτότοκα)</i> → relational specification πρόβατον: 'sheep / small cattle'; renders Hebrew יָכֵז; the small livestock, paired with βόες to denote all domestic herd-animals.	ὕμων your Genitive <i>genitive of possession</i> → relational specification ὕμων: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.
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7 καὶ φάγεσθε ἐκεῖ ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν καὶ εὐφρανθήσεσθε ἐπὶ πᾶσιν οὓς ἂν τὴν χεῖρα ἐπιβάλητε ὑμεῖς καὶ οἱ οἴκοι ὑμῶν καθότι εὐλόγησέν σε κύριος ὁ θεός σου.

And there you shall eat before the LORD your God, and you shall rejoice over everything to which you put your hand, you and your households, inasmuch as the LORD your God has blessed you.

Continuation: the sacred meal and rejoicing (climax of vv.5–7)

καὶ φάγεσθε ἐκεῖ

v.7 gives the affective climax of the centralization law: worship at the chosen place is not grim duty but a joyful sacred meal 'before the LORD'. The verbs φάγεσθε and εὐφρανθήσεσθε ('eat ... rejoice') define Deuteronomic worship as communal celebration. The causal clause καθότι εὐλόγησέν σε ('inasmuch as he has blessed you') grounds the joy in YHWH's prior blessing — worship is response to grace.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

φάγεσθε
you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (the sacred meal)

→ imperative/predictive future (the cultic meal enjoined)

ἐσθίω (fut. φάγομαι): 'eat'; renders Hebrew לֶחֶם; the communion-meal eaten 'before the LORD' from the shared sacrifices is the heart of Deuteronomic worship-joy; eating in the divine presence signifies covenant fellowship.

ἐκεῖ
there

adverb of place (locative refrain)

→ adverbial qualification

ἐκεῖ: 'there'; again the chosen place — even the festal meal is centralized.

ἐναντίον
before / in the presence of

improper preposition + genitive (before YHWH)

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; renders Hebrew לִפְנֵי; 'before the LORD' is the cultic formula for the sacred precinct where worship is enacted in YHWH's manifest presence (cf. vv. 12, 18).

κυρίου
LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; eating 'before the LORD' makes the meal an act of worship in his presence.

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: covenant formula κυρίου τοῦ θεοῦ ὑμῶν.

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.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εὐφρανθήσεσθε
you shall rejoice

Fut Pass Indic 2 Pl · εὐφραίνω

main verb (festal joy)

→ imperative/predictive future (cultic rejoicing enjoined)

εὐφραίνω (pass. 'rejoice / be glad'): renders Hebrew נִמְּשׁ; the passive/deponent 'you shall rejoice' is the signature verb of Deuteronomic worship (cf. vv. 12, 18; 16:11, 14); joy before YHWH is not optional but commanded.

ἐπὶ
over / in

preposition + dative (cause/sphere of rejoicing)

→ spatial or relational framing

ἐπί + dat.: 'over / in / on account of'; marks the ground or sphere of the rejoicing — all the fruit of one's labor.

πάντων
all things / everything

Dative

substantival adjective (object of ἐπὶ)

→ sphere or reference

πάντες: 'all'; substantival neuter plural dative 'over all things'; the totality of the worshipper's enterprises and produce.

οὗ

to which

Genitive

relative pronoun (adverbial genitive: 'whereon')

→ relational specification

ὅς: the genitive οὗ here functions almost adverbially ('whereunto / in respect of which') introducing the relative clause about laying the hand; renders Hebrew **רָשָׁא**.

ἄν

(ever)

modal particle (indefinite relative with subjunctive)

→ discourse linkage or contrast

ἄν: marks the relative clause as indefinite ('whatever you put your hand to').

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 of ἐπιβάλητε (idiom: 'put the hand to')

→ object specification

χεῖρ: 'hand'; the idiom ἐπιβάλλειν τὴν χεῖρα ('put/lay the hand to') renders Hebrew **תָּרַשָׁה** ('undertaking / enterprise'), denoting one's labor and ventures whose fruit is the occasion of rejoicing.

ἐπιβάλητε

you put / lay

Aor Act Subj 2 Pl · ἐπιβάλλω

verb of indefinite relative clause

→ aorist subjunctive (indefinite, with ἄν)

ἐπιβάλλω: 'put upon / lay to'; with τὴν χεῖρα forms the idiom for undertaking work; the aorist subjunctive with ἄν generalizes to every enterprise.

ὕμεῖς

you

Nominative

subject (emphatic, resuming the 2nd plural)

→ participant reference

σύ (nom. pl.): the explicit ὕμεῖς, joined with 'your households', makes the rejoicing a corporate family act.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

οἴκοι

households

Nominative

subject (coordinate with ὕμεῖς)

→ participant prominence

οἶκος: 'house / household / family'; renders Hebrew **בֵּית**; the inclusion of the whole household marks worship-joy as a family celebration, not an individual cult-act.

ὕμων

your

Genitive

genitive of possession

→ relational specification

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

καθότι

inasmuch as / according as

causal/comparative conjunction

→ discourse linkage or contrast

καθότι: 'inasmuch as / according as / because'; renders Hebrew **רָשָׁא**; introduces the causal ground of the rejoicing — the measure of joy corresponds to the measure of YHWH's blessing.

εὐλόγησέν

has blessed

Aor Act Indic 3 Sg · εὐλογέω

verb of causal clause

→ constative aorist (the accomplished blessing)

εὐλογέω: 'bless'; renders Hebrew **בָּרַךְ**; YHWH's blessing — fertility, harvest, prosperity — is the prior gift that both supplies the offerings and grounds the joy; worship is gratitude in act.

σε

you

Accusative

direct object of εὐλόγησεν (note shift to singular)

→ participant reference

σύ (acc. sg.): the shift from plural to singular σε (and σου below) is characteristic of Deuteronomy's fluid 'you' (Numeruswechsel), addressing Israel now as a corporate individual.

κύριος

LORD

Nominative

subject of εὐλόγησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

ὁ

the

Nominative

article

→ 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: covenant formula, here with singular σου.

σου

your

Genitive

genitive of possession (singular)

→ relational specification

σύ (gen. sg.): 'your'; the singular continues the Numeruswechsel.

8 οὐ ποιήσετε πάντα ἃ ἡμεῖς ποιούμεεν ὧδε σήμερον ἕκαστος τὸ ἀρεστὸν ἐνώπιον αὐτοῦ.

You shall not do all the things which we are doing here today, each one what is pleasing in his own sight.

Contrast: the present disorder versus the coming order

οὐ ποιήσετε πάντα

v.8 contrasts the present wilderness situation — where 'each does what is right in his own eyes' (ἕκαστος τὸ ἀρεστὸν ἐνώπιον αὐτοῦ) — with the settled, centralized worship that will obtain in the land. The phrase anticipates the refrain of Judges (17:6; 21:25) describing the chaos of pre-monarchic Israel; here it is precisely the disorder that the central-sanctuary law is meant to abolish.

οὐ

not

negative particle (with future = prohibition)

→ discourse linkage or contrast

οὐ: negation of the future indicative forming a prohibition; renders Hebrew אֵין.

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (prohibition)

→ imperatival future (prohibition of present disorder)

ποιέω: 'do / act'; the prohibition contrasts future ordered worship in the land with the present improvised practice of the wilderness.

πάντα

all things

Accusative

direct object of ποιήσετε

→ object specification

πᾶς: 'all'; 'all the things which we do here' — the sum of the current improvised, decentralized practices.

ἃ

which

Accusative

relative pronoun (object of ποιοῦμεν)

→ participant reference

ὅς: neuter accusative plural agreeing with πάντα.

ἡμεῖς

we

Nominative

subject of ποιοῦμεν (emphatic)

→ participant reference

ἐγώ (nom. pl.): the explicit ἡμεῖς ('we') sets the present generation's practice over against the future regulated worship — Moses speaks of the current, transitional situation.

ποιοῦμεν

we are doing

Pres Act Indic 1 Pl · ποιέω

verb of relative clause

→ descriptive present (current practice)

ποιέω: 'do'; the present describes what is happening now in the wilderness encampment, before the settled order of the land.

ᾧδε

here

adverb of place (the present location)

→ clausal contribution

ᾧδε: 'here'; renders Hebrew הֵן; 'here' in the wilderness/plains of Moab, contrasted with 'there' (ἐκεῖ) at the future chosen place.

σήμερον

today

adverb of time (the present day)

→ clausal contribution

σήμερον: 'today'; renders Hebrew הַיּוֹם; the Deuteronomic 'today' of the present generation standing before Moses, contrasted with the settled future in the land.

ἕκαστος

each one

Nominative

subject in apposition (distributive: 'each man')

→ participant prominence

ἕκαστος: 'each / every one'; distributive; 'each one [doing] what is pleasing in his own sight' describes the unregulated individualism of present worship that centralization will replace.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἀρεστὸν

pleasing thing

Accusative

substantival adjective (object of implied ποιεῖ)

→ object specification

ἀρεστός: 'pleasing / agreeable'; substantival neuter 'what is pleasing'; renders Hebrew רַשָּׁה ('what is right'); the phrase τὸ ἀρεστὸν ἐνώπιον αὐτοῦ ('what is pleasing in his own sight') matches the Judges refrain (Judg 17:6) for self-directed, subjective worship — the very disorder the law abolishes.

ἐνώπιον

before / in the sight of

improper preposition + genitive

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; renders Hebrew עַיְנֵי (in the eyes of); the contrast is pointed: now each acts by his own eyes, but the new order requires doing what is pleasing in YHWH's sight (cf. v.25, 28).

αὐτοῦ

his (own)

Genitive

genitive object of ἐνώπιον (reflexive sense)

→ relational specification

αὐτός: 'his own'; reflexive in force; each man's own subjective standard — to be replaced by the objective standard of YHWH's pleasure at the chosen place.

9 οὐ γὰρ ἤκατε ἕως τοῦ νῦν εἰς τὴν κατάπαυσιν καὶ εἰς τὴν κληρονομίαν ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν.

For you have not yet come up to now into the rest and into the inheritance which the LORD your God gives you.

Causal explanation (grounding the prohibition of v.8)

οὐ γὰρ ἤκατε

v.9 grounds v.8: the present improvised worship is tolerated only because Israel has 'not yet' (ἕως τοῦ νῦν) reached the rest and inheritance. The pairing κατάπαυσις ('rest') and κληρονομία ('inheritance') describes the settled life in the land, the precondition for centralized worship; 'rest' (Hebrew **הַנַּחֲמָה**) becomes a key theological term (cf. Ps 95:11; Heb 3–4).

οὐ

not

negative particle (with ἦκατε)

→ discourse linkage or contrast

οὐ: negation; renders Hebrew כֹּל.

γὰρ

for

causal conjunction (post-positive)

→ discourse linkage or contrast

γὰρ: 'for'; post-positive causal particle giving the reason the present disorder (v.8) is permitted — the land-rest has not yet been attained.

ἦκατε

you have come

Perf Act Indic 2 Pl · ἦκω

main verb (negated: 'you have not yet arrived')

→ perfect-stative (present state of having arrived, here negated)

ἦκω: 'have come / be present / have arrived'; the verb is present in form but perfect/stative in sense ('to be in a state of having arrived'); renders Hebrew נִיב; the negation 'you have not yet come into the rest' explains the provisional character of present worship.

ἕως

until

preposition + genitive (temporal: 'up to')

→ spatial or relational framing

ἕως + gen.: 'until / up to'; here temporal with τοῦ νῦν ('up to the present').

τοῦ

the

Genitive

article (substantivizing νῦν)

→ noun-phrase marking

ὁ: the article makes the adverb νῦν substantival ('the present').

νῦν

now

adverb of time (substantivized: 'the present')

→ adverbial qualification

νῦν: 'now'; with the article τοῦ νῦν = 'the present moment'; renders Hebrew עַדְכֵּן ('until now').

εἰς

into

preposition + accusative (goal)

→ spatial or relational framing

εἰς + acc.: 'into'; the goal not yet reached — the rest of the land.

τὴν

the

Accusative

article

→ noun-phrase marking

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

κατάπαυσιν

rest

Accusative

accusative object of εἰς (goal)

→ object specification

κατάπαυσις: 'rest / resting-place'; renders Hebrew מנוחה; the 'rest' is the settled, secure life in the land (cf. v.10); this term becomes the locus of a major theology of divine rest taken up at Ps 95:11 and Heb 3:11–4:11.

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 (goal, parallel)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

κληρονομίαν inheritance Accusative <i>accusative object of εἰς (parallel to κατάπαυσιν)</i> → object specification κληρονομία: 'inheritance / heritage'; renders Hebrew הַנַּחֲלָה; the allotted land-possession, paired with 'rest' to name the goal of the conquest; the worship-order of the chapter presupposes its attainment.	ἣν which Accusative <i>relative pronoun (object of δίδωσιν)</i> → participant reference ἥ: feminine accusative singular agreeing with κληρονομίαν.	κύριος LORD Nominative <i>subject of δίδωσιν</i> → participant prominence κύριος: rendering of the Tetragrammaton יהוה; the inheritance is YHWH's gift, as throughout the chapter (cf. v.1).	ὁ the Nominative <i>article</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.
θεὸς God Nominative <i>nominative in apposition to κύριος</i> → participant prominence θεός: covenant formula κύριος ὁ θεὸς ὑμῶν.	ὑμῶν your Genitive <i>genitive of possession</i> → relational specification ὑμῶν: 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 <i>verb of relative clause</i> → futuristic present (the gift on the verge of fulfilment) δίδωμι: 'give'; the present renders the Hebrew participle, presenting the land-gift as imminent and certain.	ὑμῖν to you Dative <i>indirect object (dative of recipient)</i> → participant reference or interest ὑμῖν: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (dative of recipient).

10 καὶ διαβήσεσθε τὸν Ιορδάνην καὶ κατοικήσετε ἐπὶ τῆς γῆς ἧς κύριος ὁ θεὸς ὑμῶν κατακληρονομεῖ ὑμῖν καὶ καταπαύσει ὑμᾶς ἀπὸ πάντων τῶν ἐχθρῶν ὑμῶν τῶν κύκλῳ καὶ κατοικήσετε μετὰ ἀσφαλείας.

And you shall cross over the Jordan and dwell in the land which the LORD your God gives you to inherit, and he will give you rest from all your enemies round about, and you shall dwell in safety.

Temporal-conditional projection (the future settlement) καὶ διαβήσεσθε τὸν Ιορδάνην

v.10 projects the future fulfilment that v.9 said had 'not yet' come: crossing the Jordan, dwelling in the land, rest from enemies, and secure habitation. The verb καταπαύσει ('he will give rest') picks up κατάπαυσις from v.9, and μετὰ ἀσφαλείας ('in safety') describes the secure dwelling that makes centralized worship possible.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

διαβήσεσθε
you shall cross over

Fut Mid Indic 2 Pl · διαβαίνω

main verb (the Jordan crossing)

→ predictive future (the imminent conquest)

διαβαίνω: 'cross over / pass through'; renders Hebrew בָּרַךְ; crossing the Jordan is the decisive threshold from wilderness wandering into the promised inheritance (cf. Josh 3–4).

τὸν
the

Accusative

article (with Ἰορδάνην)

→ noun-phrase marking

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

Ἰορδάνην
Jordan

Accusative

accusative object of διαβήσεσθε (declined proper noun)

→ object specification

Ἰορδάνης: the Jordan river; a Graecized, declinable transliteration of Hebrew יַרְדֵּן (gen. Ἰορδάνου, acc. Ἰορδάνην); the boundary between the plains of Moab and the land of promise.

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 (settlement in the land)

→ predictive future (settled habitation)

κατοικέω: 'dwell / settle / inhabit'; renders Hebrew בָּשָׁךְ; the compound κατα- denotes permanent settlement, as opposed to nomadic sojourning; this settled dwelling is the precondition for the central sanctuary.

ἐπὶ
in / upon

preposition + genitive (location)

→ spatial or relational framing

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

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 (location)

→ relational specification

γῆ: 'land'; the promised territory, the locus of both dwelling and worship.

ἧς
which

Genitive

relative pronoun (attracted to genitive of γῆς)

→ relational specification

ὅς: the relative, logically object of κατακληρονομεῖ, attracted into the genitive of its antecedent γῆς.

κύριος
LORD

Nominative

subject of κατακληρονομεῖ

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

ὁ
the

Nominative

article

→ 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: covenant formula.

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.

κατακληρονομεῖ

gives to inherit / apportions

Pres Act Indic 3 Sg · κατακληρονομέω

verb of relative clause (the land-apportionment)

→ futuristic present (the apportioning as good as accomplished)

κατακληρονομέω: 'give as an inheritance / cause to inherit / apportion'; renders Hebrew לָקַח (Hiphil); the causative compound means YHWH himself parcels out the inheritance to Israel — the land is a divine grant, not a human seizure.

ὁμῖν

to you

Dative

indirect object (dative of recipient)

→ participant reference or interest

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καταπαύσει

he will give rest

Fut Act Indic 3 Sg · καταπαύω

main verb (YHWH grants rest)

→ predictive future (divine gift of rest)

καταπαύω: 'cause to rest / give rest'; renders Hebrew נָחַם (Hiphil); cognate with κατάπαυσις (v.9); the transitive 'he will give you rest from your enemies' is the security that the centralizing law presupposes (cf. 25:19; 2 Sam 7:1).

ὁμᾶς

you

Accusative

direct object of καταπαύσει

→ participant reference

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

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπὸ: 'from'; marks the enemies from whom YHWH gives rest.

πάντων

all

Genitive

attributive adjective (with ἐχθρῶν)

→ relational specification

πᾶς: 'all'; the rest is comprehensive — from every surrounding foe.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἐχθρῶν

enemies

Genitive

genitive object of ἀπὸ

→ relational specification

ἐχθρός: 'enemy / hostile'; renders Hebrew עֲרִיבָה; the surrounding nations from whom YHWH's rest delivers Israel.

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.

τῶν

the

Genitive

article (with adverbial κύκλω, attributive)

→ noun-phrase marking

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

κύκλω

round about

adverb (attributive with article: 'the ones round about')

→ clausal contribution

κύκλω: 'round about / on every side'; renders Hebrew כִּי־בְּכָל־צָדָה; though formally the dative of κύκλος, it functions adverbially; with the article τῶν it modifies the enemies ('the ones all around').

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 (secure dwelling)

→ predictive future (settled, safe habitation)

κατοικέω: 'dwell'; the repetition (cf. earlier in the verse) frames the verse, now qualified by μετὰ ἀσφαλείας — secure settlement is the climactic precondition for the chosen sanctuary.

μετὰ

with / in

preposition + genitive (manner/accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; here of accompanying circumstance, 'in safety'.

ἀσφαλείας

safety / security

Genitive

genitive object of μετὰ (manner: 'in security')

→ relational specification

ἀσφάλεια: 'security / safety / firmness'; renders Hebrew בְּבִטְחוֹן ('securely'); the secure, unthreatened dwelling that the divine rest provides — the social condition under which the worship of the chosen place can be established.

11 καὶ ἔσται ὁ τόπος ὃν ἂν ἐκλέξηται κύριος ὁ θεὸς ὑμῶν ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐκεῖ οἴσετε πάντα ὅσα ἐγὼ ἐντέλλομαι ὑμῖν σήμερον τὰ ὀλοκαυτώματα ὑμῶν καὶ τὰ θυσιάσματα ὑμῶν καὶ τὰ ἐπιδέκατα ὑμῶν καὶ τὰς ἀπαρχὰς τῶν χειρῶν ὑμῶν καὶ τὰ δόματα ὑμῶν καὶ πᾶν ἐκλεκτὸν τῶν δώρων ὑμῶν ὅσα ἐὰν εὕξησθε τῷ θεῷ ὑμῶν.

And it shall be that the place which the LORD your God will choose for his name to be invoked there — there you shall bring all that I command you today: your burnt offerings and your sacrifices, your tithes and the firstfruits of your hands, and your gifts and every choice thing of your gifts, whatever you vow to your God.

Resumption of the chosen-place formula (restating vv.5–6 in the future-settled frame)

καὶ ἔσται ὁ τόπος

v.11 restates the chosen-place law of vv.5–6 now keyed explicitly to the future settlement of v.10. The emphatic double ἐκεῖ ἐκεῖ ('there ... there') — left as anacoluthon-like fronting — drives home the locative centralization. The catalogue of offerings expands that of v.6 (adding ἐπιδέκατα, δόματα, ἐκλεκτὸν τῶν δώρων), all converging on the one place where YHWH's name is invoked.

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 (presentative: 'and it shall come to pass')

→ predictive future (presentative formula)

εἰμί (fut. ἔσομαι): 'be'; καὶ ἔσται renders Hebrew וְיָבִי , the standard presentative formula introducing a future circumstance ('and it shall be that ...'); it sets up the apodosis about the chosen place.

ὁ

the

Nominative

article (with τόπος)

→ noun-phrase marking

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

τόπος

place

Nominative

subject (nominative absolute, resumed by ἐκεῖ)

→ participant prominence

τόπος: 'place'; the keyword, here as a nominative pendens ('as for the place ...') resumed by the locative ἐκεῖ — a Hebraizing construction (casus pendens).

ὃν

which

Accusative

relative pronoun (object of ἐκλέξεται)

→ participant reference

ὅς: masculine accusative singular agreeing with τόπος; the chosen-place formula resumes.

ἄν

(ever)

modal particle (indefinite relative)

→ discourse linkage or contrast

ἄν: marks the relative as prospective; the choice still lies in the future.

ἐκλέξεται

will choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of indefinite relative clause (divine election)

→ prospective aorist subjunctive

ἐκλέγομαι: 'choose for oneself'; the leitmotif-verb (cf. vv. 5, 14, 18, 21, 26); YHWH's sovereign election of the single sanctuary.

κύριος

LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

ὁ

the

Nominative

article

→ 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: covenant formula.

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.

ἐπικληθῆναι

to be invoked

Aor Pass Inf · ἐπικαλέω

infinitive of purpose (with ἐκλέξεται)

→ telic aorist passive infinitive (purpose of the choice)

ἐπικαλέω (pass.): 'be invoked / be called upon'; renders Hebrew יְשַׁכֵּל שְׁמִי ('to make his name dwell'); the purpose of the divine choice is that the name be invoked there; the name-theology of v.5 is restated.

τὸ

the

Accusative

article (with ὄνομα, accusative of respect)

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative of respect with ἐπικληθῆναι ('his name to be invoked')

→ object specification

ὄνομα: 'name'; the divine name set at the place; the accusative functions as the subject-matter of the passive infinitive (the name being what is invoked).

αὐτοῦ

his

Genitive

genitive of possession (with ὄνομα)

→ relational specification

αὐτός: 'his', i.e. YHWH's.

ἐκεῖ

there

adverb of place (locating the name)

→ adverbial qualification

ἐκεῖ: 'there'; the first of the doubled ἐκεῖ, locating the name at the place.

ἐκεῖ

there

adverb of place (resumptive, beginning the apodosis)

→ adverbial qualification

ἐκεῖ: the second ἐκεῖ resumes the casus-pendens 'the place' and opens the main clause ('there you shall bring ...'); the emphatic juxtaposition ἐκεῖ ἐκεῖ underscores the singularity of the cult-site.

οἷσετε

you shall bring

Fut Act Indic 2 Pl · φέρω

main verb (command to bring offerings)

→ imperatival future (legal command)

φέρω (fut. οἷσω): 'bring'; as in v.6, the offerings are funnelled to the one place.

πάντα

all

Accusative

direct object of οἷσετε (antecedent of ὅσα)

→ object specification

πᾶς: 'all'; the totality of what is commanded.

ὅσα

as many things as

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ὅσος: 'as many as / whatever'; neuter accusative plural; quantitative relative summing the commanded offerings.

ἐγώ

I

Nominative

subject of ἐντέλλομαι (emphatic)

→ participant reference

ἐγώ: the emphatic 'I' is Moses, the covenant mediator delivering YHWH's commands.

ἐντέλλομαι

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause

→ performative present (the act of commanding now)

ἐντέλλομαι: 'command / enjoin'; renders Hebrew נִצַּח; the deponent present is performative — Moses commands in the very act of speaking; cf. the same verb at vv. 14, 21, 28.

ὕμῖν

you

Dative

indirect object (dative)

→ participant reference or interest

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

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; the Deuteronomic 'today' of the covenant address (cf. v.8); renders Hebrew הַיּוֹם.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὅλοκαυτώματα

burnt offerings

Accusative

appositional object (specifying πάντα ὅσα)

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; the first specified category, as in v.6.

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.

τὰ

the

Accusative

article

→ noun-phrase marking

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

θυσιάσματα

sacrifices

Accusative

appositional object

→ object specification

θυσίασμα: 'sacrifice'; the communion offerings, as in v.6.

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.

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.

ἐπιδέκατα

tithes

Accusative

appositional object

→ object specification

ἐπιδέκατον: 'tithe / tenth-part'; renders Hebrew תְּעֻמָּה; the tenth of produce dedicated to YHWH, brought to the chosen place (cf. v.17; 14:22-26).

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.

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.

ἀπαρχὰς

firstfruits

Accusative

appositional object

→ object specification

ἀπαρχή: 'firstfruits / heave-offering'; here 'the firstfruits of your hands' = the contributions/offerings of one's labor; renders Hebrew תְּרוּמַת יָדָיִם.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

χειρῶν

hands

Genitive

genitive of source (with ἀπαρχὰς)

→ relational specification

χείρ: 'hand'; 'firstfruits of the hands' denotes the offerings produced by one's own labor; renders Hebrew יְדָיִם.

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.

τὰ

the

Accusative

article

→ noun-phrase marking

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

δώρατα

gifts

Accusative

appositional object

→ object specification

δώρα: 'gift / offering'; renders Hebrew תְּנִיחָה; general term for dedicated gifts, distinct from the vowed and freewill categories.

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.

πᾶν

every

Accusative

attributive adjective (with ἐκλεκτόν)

→ object specification

πᾶς: 'every'; 'every choice thing of your gifts' — the best of the votive offerings.

ἐκλεκτόν

choice thing

Accusative

substantival adjective (object: 'choice/select [gift]')

→ object specification

ἐκλεκτός: 'choice / select / excellent'; from the same root as ἐκλέγομαι; renders Hebrew רַבְּבָה; the best/select portion of the vowed gifts; the lexical echo of the 'chosen' (ἐκλεκτός) gift at the 'chosen' (ἐκλέχεται) place is striking.

τῶν

of the

Genitive

article (partitive)

→ noun-phrase marking

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

δῶρων

gifts

Genitive

partitive genitive (with ἐκλεκτόν)

→ relational specification

δῶρον: 'gift / present / offering'; renders Hebrew מִנְחָה / מִנְחָה; the votive gifts, of which the choicest is brought.

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.

ὅσα

whatever

Accusative

relative pronoun (object of εὕξησθε)

→ participant reference

ὅσος: 'whatever / as much as'; neuter accusative plural; introduces the vow-clause covering all the votive gifts.

ἐάν

if / whatever

conditional particle (with subjunctive, indefinite)

→ discourse linkage or contrast

ἐάν: 'if (ever)'; with ὅσα and the subjunctive forms an indefinite relative ('whatever you may vow').

εὐξήσθε

you may vow

Aor Mid Subj 2 Pl · εὐχομαι

verb of indefinite relative clause

→ aorist subjunctive (indefinite, prospective vow)

εὐχομαι: 'vow / pray'; renders Hebrew נִדַּב; cognate with εὐχή (v.6); any vow made to YHWH must be discharged at the chosen place.

τῷ

to the

Dative

article (with θεῷ)

→ noun-phrase marking

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

θεῷ

God

Dative

dative (indirect object of εὐξήσθε: 'vow to God')

→ sphere or reference

θεός: 'God'; the recipient of the vow is YHWH; renders Hebrew לַיהוָה.

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.

12 καὶ εὐφρανθήσεσθε ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν ὑμεῖς καὶ οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν οἱ παῖδες ὑμῶν καὶ αἱ παιδίσκαι ὑμῶν καὶ ὁ Λευίτης ὁ ἐπὶ τῶν πυλῶν ὑμῶν ὅτι οὐκ ἔστιν αὐτῷ μερὶς οὐδὲ κλῆρος μεθ' ὑμῶν.

And you shall rejoice before the LORD your God, you and your sons and your daughters, your menservants and your maidservants, and the Levite who is at your gates, because he has no portion nor inheritance with you.

Climactic rejoicing with the whole household and the Levite καὶ εὐφρανθήσεσθε ἐναντίον κυρίου

v.12 climaxes the centralization law with communal rejoicing 'before the LORD', now expanding the household-list of v.7 to include sons, daughters, slaves of both sexes, and — pointedly — the landless Levite 'at your gates'. The causal clause (ὅτι ... οὐκ ἔστιν αὐτῷ μερὶς οὐδὲ κλῆρος) grounds the Levite's inclusion: having no tribal allotment, he depends on Israel's worship-generosity (cf. 18:1–2). Joy at the sanctuary is to be socially inclusive.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εὐφρανθήσεσθε
you shall rejoice

Fut Pass Indic 2 Pl · εὐφραίνω

main verb (cultic rejoicing)

→ imperativ/predictive future (commanded joy)

εὐφραίνω (pass.): 'rejoice / be glad'; the signature Deuteronomic worship-verb (cf. v.7); here the joy is shared by the entire household and the Levite.

ἐναντίον
before

improper preposition + genitive

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; renders Hebrew עֲנֹכֶל; the cultic 'before the LORD' at the chosen place.

κυρίου
LORD

Genitive

genitive object of ἐναντίον

→ 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: covenant formula.

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.

ὕμεῖς

you

Nominative

subject (emphatic, heading the inclusive list)

→ participant reference

σύ (nom. pl.): the explicit ὕμεῖς heads the catalogue of rejoicers.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article

→ noun-phrase marking

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

υἱοὶ

sons

Nominative

subject (coordinate)

→ participant prominence

υἱός: 'son'; renders Hebrew בְּנֵי; the next generation included in worship-joy.

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.

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.

θυγατέρες

daughters

Nominative

subject (coordinate)

→ participant prominence

θυγάτηρ: 'daughter'; renders Hebrew בָּנוֹת; daughters share equally in the festal joy.

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.

οἱ

the

Nominative

article

→ noun-phrase marking

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

παῖδες

menservants

Nominative

subject (coordinate)

→ participant prominence

παῖς: 'servant / male slave / child'; here 'menservants'; renders Hebrew עֲבָדִים; even bondservants are included in the worship-celebration, a mark of Deuteronomic social inclusivity.

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.

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.

παιδίσκαι

maidservants

Nominative

subject (coordinate)

→ participant prominence

παιδίσκη: 'maidservant / female slave'; renders Hebrew נְתָנוֹת / נְתָנוֹת; female slaves too share the joy of the sanctuary.

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.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with Λευίτης)

→ noun-phrase marking

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

Λευίτης

Levite

Nominative

subject (coordinate; the landless cult-servant)

→ participant prominence

Λευίτης: 'Levite'; a Graecized declinable gentilic from Hebrew לֵוִי; the member of the priestly tribe without territorial inheritance (cf. v.19; 18:1–2), dependent on Israel's offerings and so included in the festal joy.

ὁ

the (one)

Nominative

article (substantivizing the prepositional phrase)

→ noun-phrase marking

ὁ: the article + prepositional phrase ('the one at your gates') functions as an attributive participle-equivalent describing the Levite's dwelling among the townships.

ἐπὶ

at / in

preposition + genitive (location: 'at the gates')

→ spatial or relational framing

ἐπὶ + gen.: 'at / in'; 'the Levite at your gates' = dwelling within your towns; the 'gates' stand by metonymy for the settlements.

τῶν

the

Genitive

article

→ noun-phrase marking

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

πυλῶν

gates

Genitive

genitive object of ἐπὶ (location)

→ relational specification

πύλη: 'gate'; renders Hebrew **בִּשְׁעֵי**; 'within your gates' is a Deuteronomic idiom (metonymy) for 'in your towns/settlements'; the Levite resides scattered among the towns, not in a tribal land of his own.

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.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; renders Hebrew **כִּי**; introduces the reason for including the Levite — his landlessness.

οὐκ

not

negative particle (with ἔστιν)

→ discourse linkage or contrast

οὐ: negation.

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

verb of existence (with dative of possession)

→ stative present (existential)

εἰμί: 'be / there is'; with the dative αὐτῷ forms the possessive construction 'he has no ...!' (dative of possession), rendering Hebrew **יֹלָדִי**.

αὐτῷ

to him / he (has)

Dative

dative of possession (with ἔστιν: 'he has')

→ participant reference or interest

αὐτός: 'to him'; dative of possession — the Levite has no land-portion.

μερίς

portion

Nominative

subject of ἔστιν (the lacking possession)

→ participant prominence

μερίς: 'portion / share / part'; renders Hebrew **חֵלֶק**; the Levite has no allotted share of land; instead, as Deut 18:2 declares, 'the LORD is his portion' (κύριος αὐτός κληρος αὐτοῦ).

οὐδὲ

nor

negative coordinating conjunction

→ discourse linkage or contrast

οὐδέ: 'nor / and not!'; couples μερίς and κληρος in negation.

κληρος

inheritance / lot

Nominative

subject of ἔστιν (coordinate with μερίς)

→ participant prominence

κληρος: 'lot / allotted inheritance'; renders Hebrew **חֵלֶק**; the tribal land-allotment which the Levites alone do not receive; the pairing μερίς ... κληρος is a fixed idiom for one's landed inheritance.

μεθ

with

preposition + genitive (association, elided μετά)

→ spatial or relational framing

μετά + gen.: 'with / among'; 'with you' = among the rest of the tribes who do receive land.

ὑμῶν

you

Genitive

genitive object of μετά (association)

→ relational specification

σύ (gen. pl.): 'with you'; among the landholding tribes.

13 πρόσεχε σεαυτῷ μὴ ἀνενέγκης τὰ ὀλοκαυτώματά σου ἐν παντὶ τόπῳ οὗ ἔαν ἴδῃς.

Take heed to yourself that you do not offer up your burnt offerings in any place that you may see,

Restatement of the principle (negative warning, vv.13–14)

πρόσεχε σεαυτῷ

v.13 restates the centralization law in personal, singular form: the warning-formula πρόσεχε σεαυτῷ ('take heed to yourself') — frequent in the chapter (cf. vv. 19, 30) — guards against offering burnt offerings 'in any place you see', i.e. at any self-chosen site. The prohibition is the negative counterpart to the positive command of v.14.

πρόσεχε

take heed

Pres Act Impv 2 Sg · προσέχω

main verb (imperative of warning)

→ durative present imperative (continual vigilance)

προσέχω: 'attend to / take heed / beware'; with the reflexive σεαυτῷ ('to yourself') renders Hebrew לְךָ שָׂמְרָה ('guard yourself'); the present imperative enjoins continual self-watchfulness; a recurrent admonitory formula in Deuteronomy (cf. 4:9; vv. 19, 30 here).

σεαυτῷ

to yourself

Dative

reflexive pronoun (dative with πρόσεχε)

→ participant reference or interest

σεαυτοῦ: reflexive 'yourself'; the dative σεαυτῷ with προσέχω is a Hebraism rendering the ethical dative of לְךָ שָׂמְרָה , intensifying the personal responsibility of the hearer.

μὴ

lest / not

negative particle (introducing prohibitive/object clause)

→ discourse linkage or contrast

μὴ: 'lest / that not'; with the aorist subjunctive ἀνενέγκης it forms a negative purpose/object clause after the warning verb ('take heed ... that you do not offer').

ἀνενέγκης

you offer up

Aor Act Subj 2 Sg · ἀναφέρω

verb of negative object clause (with μὴ)

→ ingressive aorist subjunctive (prohibited act of offering)

ἀναφέρω: 'bring up / offer up'; renders Hebrew הֵעֲלֵה ('cause to go up', the technical verb for offering the זֶבַח); the prohibition forbids offering burnt sacrifices at any place of one's own choosing — only the chosen place is licit.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὀλοκαυτώματά

burnt offerings

Accusative

direct object of ἀνενέγκης

→ object specification

ὀλοκαύτωμα: 'whole burnt offering'; the sacrifice that may be offered only at the chosen place; profane slaughter for meat (v.15) is distinguished precisely from this sacral offering.

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.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

παντί

every

Dative

attributive adjective (with τόπω)

→ sphere or reference

παῖς: 'every'; 'in every place' — i.e. any and every self-chosen site, the disorder the law forbids.

τόπω

place

Dative

dative of place (with ἐν)

→ sphere or reference

τόπος: 'place'; the keyword again — here the forbidden 'any place', set against the single chosen τόπος of v.14.

οὔ

which / where

Genitive

relative pronoun (adverbial: 'wherever')

→ relational specification

ὅς: the genitive οὔ here is adverbial-locative ('where / wherever'); renders Hebrew רַשְׁמִי ; with ἐάν and the subjunctive it generalizes ('any place that you may chance to see').

ἐάν

(ever)

conditional particle (indefinite relative)

→ discourse linkage or contrast

ἐάν: with the subjunctive marks the relative as indefinite — 'whatever place you happen to see'.

ἴδης

you may see

Aor Act Subj 2 Sg · ὁράω

verb of indefinite relative clause

→ aorist subjunctive (indefinite)

ὁράω (aor. εἶδον): 'see'; 'any place you may see' — i.e. any site that strikes your eye as suitable; the subjective, eye-led choice (echoing 'what is right in his own eyes', v.8) is precisely what is prohibited.

14 ἀλλ' ἢ εἰς τὸν τόπον ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου αὐτὸν ἐν μιᾷ τῶν φυλῶν σου ἐκεῖ ἀνοίσεις τὰ ὀλοκαυτώματά σου καὶ ἐκεῖ ποιήσεις πάντα ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον.

but only in the place which the LORD your God will choose, it, in one of your tribes — there you shall offer up your burnt offerings, and there you shall do all that I command you today.

Positive counterpart (the chosen place, restating v.5 in the singular) ἀλλ' ἢ εἰς τὸν τόπον

v.14 supplies the positive command answering v.13's prohibition, restating the chosen-place formula in the second singular: only at YHWH's chosen place, in one tribe, may burnt offerings be made and all commands performed. The redundant resumptive αὐτόν ('it') after the relative is a Hebraism; the double ἐκεῖ again marks the locative exclusivity.

ἀλλ

but

strong adversative conjunction

→ discourse linkage or contrast

ἀλλά: 'but'; with ἢ the exceptive idiom 'but only', as in v.5.

ἢ

rather / but only

particle (with ἀλλά: 'but only')

→ discourse linkage or contrast

ἢ: the fixed ἀλλ' ἢ ('but only / except'), rendering Hebrew וְיָבִי; restricts offering to the single chosen place.

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 (the chosen place)

→ object specification

τόπος: 'place'; the keyword, the single chosen sanctuary.

ὃν

which

Accusative

relative pronoun (object of ἐκλέγεται)

→ participant reference

ὃς: masculine accusative singular agreeing with τόπον.

ἄν

(ever)

modal particle (indefinite relative)

→ discourse linkage or contrast

ἄν: marks the prospective choice.

ἐκλέγεται

will choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of indefinite relative clause (divine election)

→ prospective aorist subjunctive

ἐκλέγομαι: 'choose'; the leitmotif-verb of the chosen-place formula.

κύριος

LORD

Nominative

subject of ἐκλέγεται

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

ὁ

the

Nominative

article

→ 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: covenant formula, here with singular σου.

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).

αὐτόν

it

Accusative

resumptive pronoun (redundant object, Hebraism)

→ participant reference

αὐτός: the resumptive αὐτόν after the relative ὅν ('the place which ... it') redundantly repeats the object, calquing the Hebrew resumptive pronoun within the relative clause.

ἐν

in

preposition + dative (location among tribes)

→ spatial or relational framing

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

μιά

one

Dative

substantival numeral (object of ἐν)

→ measure or count

εἷς, μία, ἓν: 'one'; feminine dative agreeing with implied φυλῇ; the singularity of the place — 'in one of your tribes', as in v.5.

τῶν

of the

Genitive

partitive article

→ noun-phrase marking

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

φυλῶν

tribes

Genitive

partitive genitive (with μιά)

→ relational specification

φυλή: 'tribe'; 'one of your tribes' — the future location (Judah/Jerusalem).

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).

ἐκεῖ

there

adverb of place (locative emphasis)

→ adverbial qualification

ἐκεῖ: 'there'; the first of the doubled ἐκεῖ, fronted for emphasis.

ἀνοίσεις

you shall offer up

Fut Act Indic 2 Sg · ἀναφέρω

main verb (command to offer)

→ imperatival future (legal command, singular)

ἀναφέρω: 'offer up'; the same verb as v.13 (ἀνεέγκης) but now positive — the burnt offerings forbidden 'anywhere' are commanded 'there', at the chosen place.

τὰ

the

Accusative

article

→ noun-phrase marking

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

όλοκαυτώματά

burnt offerings

Accusative

direct object of ἀνοίσεις

→ object specification

όλοκαύτωμα: 'whole burnt offering'; offered only at the chosen place.

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.

ἐκεῖ there <i>adverb of place (second occurrence, emphatic)</i> → adverbial qualification ἐκεῖ: the second 'there' — all cultic acts are to be performed at the one place.	ποιήσεις you shall do Fut Act Indic 2 Sg · ποιέω <i>main verb (command to perform all)</i> → imperatival future (legal command) ποιέω: 'do / perform'; all the commanded cultic acts are to be carried out only at the chosen place.	πάντα all Accusative <i>direct object of ποιήσεις (antecedent of ὅσα)</i> → object specification πᾶς: 'all'; the totality of commanded acts.	ὅσα whatever Accusative <i>relative pronoun (object of ἐντέλλομαι)</i> → participant reference ὅσος: 'as many as / whatever'; quantitative relative.
ἐγώ I Nominative <i>subject of ἐντέλλομαι (emphatic)</i> → participant reference ἐγώ: Moses the covenant mediator.	ἐντέλλομαί command Pres Mid Indic 1 Sg · ἐντέλλομαι <i>verb of relative clause</i> → performative present (commanding in the act of speaking) ἐντέλλομαι: 'command / enjoin'; the performative present; cf. vv. 11, 21, 28.	σοι you Dative <i>indirect object (dative, singular)</i> → participant reference or interest σοι: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (dative, singular).	σήμερον today <i>adverb of time</i> → clausal contribution σήμερον: 'today'; the Deuteronomic 'today' of the covenant address.

15 ἀλλ' ἢ ἐν πάσῃ ἐπιθυμίᾳ σου θύσεις καὶ φάγη κρέα κατὰ τὴν εὐλογίαν κυρίου τοῦ θεοῦ σου ἣν ἔδωκέν σοι ἐν πάσῃ πόλει ὁ ἀκάθαρτος ἐν σοὶ καὶ ὁ καθαρὸς ἐπὶ τὸ αὐτὸ φάγεται αὐτὸ ὡς δορκάδα ἢ ἔλαφον.

But in all the desire of your soul you may slaughter and eat meat, according to the blessing of the LORD your God which he has given you, in every city; the unclean among you and the clean shall eat it together, as one eats the gazelle or the deer.

Concession: profane (non-sacrificial) slaughter permitted in the towns ἀλλ' ἢ ἐν πάσῃ ἐπιθυμίᾳ σου

v.15 introduces the great concession that centralization makes necessary: since not every slaughter can be brought to a distant sanctuary, ordinary 'profane' (non-sacrificial) slaughter for meat is permitted 'in all the desire of your soul' in any town. The gazelle-and-deer analogy (ὡς δορκάδα ἢ ἔλαφον) — game animals never offered in sacrifice — marks this as common food, not cult; hence clean and unclean alike may eat it. The single restriction (v.16) is the blood.

ἀλλ

but

adversative conjunction

→ discourse linkage or contrast

ἀλλά: 'but'; with ἤ marks the turn to the concession — over against the sacral restriction, ordinary slaughter is now freely allowed.

ἤ

rather

particle (with ἀλλά)

→ discourse linkage or contrast

ἤ: the idiom ἀλλ ἤ here shifts from restriction to permission ('but rather / yet').

ἐν

in

preposition + dative (manner/measure)

→ spatial or relational framing

ἐν + dat.: 'in / according to'; 'in all the desire of your soul' = as much as you wish.

πάση

all

Dative

attributive adjective (with ἐπιθυμία)

→ sphere or reference

πᾶς: 'all'; the measure of the concession is one's full appetite.

ἐπιθυμία

desire / appetite

Dative

dative of measure (with ἐν)

→ sphere or reference

ἐπιθυμία: 'desire / longing / appetite'; renders Hebrew נַפְשִׁי תִּשְׁׁ (the desire of your soul'); here a neutral term for legitimate appetite for meat, not the negative 'lust' of later usage.

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.

θύσεις

you may slaughter

Fut Act Indic 2 Sg · θύω

main verb (permission to slaughter)

→ permissive future (concession, not command)

θύω: 'slaughter / sacrifice / kill (for food)'; renders Hebrew תִּזְבֹּחַ; here the future is permissive ('you may slaughter'); notably θύω, normally cultic, is here used of profane (non-sacrificial) butchering — a deliberate desacralizing of ordinary slaughter that centralization required.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φάγη

you may eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (permission to eat)

→ permissive future (concession)

ἐσθίω (fut. φάγομαι): 'eat'; the permission to eat meat freely in the towns, distinct from the sacral meal 'before the LORD' (v.7).

κρέα

meat / flesh

Accusative

direct object of φάγη

→ object specification

κρέας (pl. κρέα): 'flesh / meat'; renders Hebrew בָּשָׂר; ordinary meat for the table, the object of the concession; the same word is central to the blood-rationale (v.23, 'the life with the flesh').

κατὰ

according to

preposition + accusative (measure/proportion)

→ spatial or relational framing

κατὰ + acc.: 'according to / in proportion to'; the meat-eating is proportioned to YHWH's blessing — abundance permits abundance.

τήν

the

Accusative

article

→ noun-phrase marking

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

εὐλογίαν

blessing

Accusative

accusative object of κατά

→ object specification

εὐλογία: 'blessing / benefit'; renders Hebrew בִּרְכָה; the prosperity YHWH grants (cf. v.7); the enjoyment of meat is a gift of, and measured by, divine blessing.

κυρίου

LORD

Genitive

genitive of source (with εὐλογίαν)

→ relational specification

κύριος; rendering of the Tetragrammaton יהוה; the source of the blessing.

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; covenant formula.

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.

ἣν

which

Accusative

relative pronoun (object of ἔδωκεν)

→ participant reference

ὃς; feminine accusative singular agreeing with εὐλογίαν.

ἔδωκέν

he has given

Aor Act Indic 3 Sg · δίδωμι

verb of relative clause

→ constative aorist (the granted blessing)

δίδωμι: 'give'; the blessing is YHWH's gift; renders Hebrew יָתַן.

σοι

you

Dative

indirect object (dative)

→ participant reference or interest

σοι: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (dative).

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

πάσῃ

every

Dative

attributive adjective (with πόλει)

→ sphere or reference

πᾶς: 'every'; 'in every city' — the profane slaughter is allowed throughout the towns, in deliberate contrast to the single sanctuary.

πόλει

city

Dative

dative of place (with ἐν)

→ sphere or reference

πόλις: 'city / town'; renders Hebrew שַׁעַר ('gate' = town); the locus of permitted profane slaughter, opposed to the one chosen place.

ὁ

the

Nominative

article (substantivizing ἀκάθαρτος)

→ noun-phrase marking

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

ἄκαθαρτος

unclean (person)

Nominative

subject (substantival adjective)

→ participant prominence

ἄκαθαρτος: 'unclean / impure'; renders Hebrew *קֹדֶשׁ*; the ritually unclean person, ordinarily barred from sacral meals, may freely partake of profane meat — proof that this eating is non-cultic.

ἐν

among

preposition + dative (sphere: 'among you')

→ spatial or relational framing

ἐν + dat.: 'among / in'; 'the unclean among you' — within the community.

σοὶ

you

Dative

object of ἐν (sphere)

→ participant reference or interest

σοὶ (dat. sg.): 'among you'; the community as the sphere of reference.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (substantivizing καθαρός)

→ noun-phrase marking

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

καθαρός

clean (person)

Nominative

subject (substantival adjective, coordinate)

→ participant prominence

καθαρός: 'clean / pure'; renders Hebrew *קֹדֶשׁ*; the clean and unclean eating 'together' (ἐπὶ τὸ αὐτό) shows the meat is non-sacral; in the sanctuary the unclean would be excluded.

ἐπὶ

to / at

preposition + accusative (idiom: 'together')

→ spatial or relational framing

ἐπὶ + acc.: in the phrase ἐπὶ τὸ αὐτό, 'at the same place / together'; a fixed idiom for joint action (cf. Acts 2:1); renders Hebrew *יחד*.

τὸ

the

Accusative

article (in idiom ἐπὶ τὸ αὐτό)

→ noun-phrase marking

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

αὐτό

same

Accusative

intensive/identity pronoun (in idiom: 'the same place')

→ participant reference

αὐτός: in ἐπὶ τὸ αὐτό, 'the same'; the whole phrase = 'together / in common'; clean and unclean share the meal indiscriminately.

φάγεται

shall eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (the shared eating)

→ permissive future (concession)

ἐσθίω (fut. φάγομαι): 'eat'; the singular collects both subjects (clean and unclean) eating together.

αὐτό

it

Accusative

direct object of φάγεται (the meat)

→ participant reference

αὐτός: 'it', i.e. the κρέα (meat).

ὥς

as

comparative particle (introducing the game-animal analogy)

→ discourse linkage or contrast

ὥς: 'as / like'; introduces the comparison with game animals that are never sacrificed — clinching the non-cultic character of the slaughter.

δορκάδα

gazelle

Accusative

accusative of comparison (with ὥς)

→ object specification

δορκάς: 'gazelle / roe'; renders Hebrew דָּקָדָק; a clean but non-sacrificial game animal; one eats domestic meat in the town just as one eats hunted gazelle — without any cultic act.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; couples the two game animals.

ἔλαφον

deer / hart

Accusative

accusative of comparison (with ὥς, coordinate)

→ object specification

ἔλαφος: 'deer / hart / stag'; renders Hebrew דָּקָדָק; like the gazelle, a clean game animal not used in sacrifice; the pair gazelle-and-deer is the standard biblical exemplar of edible-but-non-sacrificial meat (cf. v.22; 14:5; 15:22).

16 πλὴν τὸ αἷμα οὐ φάγεσθε ἐπὶ τὴν γῆν ἐκχεεῖτε αὐτὸ ὡς ὕδωρ.

Only the blood you shall not eat; you shall pour it out on the ground like water.

Exceptive limit: the blood prohibition (the single restriction on profane slaughter) πλὴν τὸ αἷμα

v.16 states the one inviolable limit on the broad concession of v.15: the adversative πλὴν ('only / except') isolates the blood as the absolute exception. The fronted τὸ αἷμα and the curt οὐ φάγεσθε give the prohibition apodictic weight; the blood is to be 'poured out on the ground like water' (ἐπὶ τὴν γῆν ἐκχεεῖτε αὐτὸ ὡς ὕδωρ) — returned to the earth, not consumed. The rationale follows at v.23; the prohibition grounds Lev 17:11 and Acts 15:20, 29.

πλὴν

only / except

adversative/exceptive particle

→ discourse linkage or contrast

πλὴν: 'only / except / nevertheless'; renders Hebrew אֲבָרְכָה; isolates the single exception to the generous permission of v.15 — everything is allowed, only the blood is forbidden.

τὸ

the

Accusative

article (with αἷμα, fronted object)

→ noun-phrase marking

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

αἷμα

blood

Accusative

direct object of φάγεσθε (fronted for emphasis)

→ object specification

αἷμα: 'blood'; renders Hebrew דָּם; the fronting underscores the singular focus; the blood is forbidden because it is the seat of life (v.23); the prohibition is foundational for Lev 17:11 and the apostolic decree of Acts 15:20, 29.

οὐ

not

negative particle (with future = prohibition)

→ discourse linkage or contrast

οὐ: emphatic negation of the future, the apodictic prohibition; renders Hebrew אֵין.

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (prohibition)

→ **imperative future (apodictic prohibition)**

ἐσθίω (fut. φάγομαι): 'eat'; the absolute prohibition of eating blood, the one universal restriction binding alongside the meat-concession; cf. Gen 9:4; Lev 7:26–27; 17:10–14.

ἐπὶ

upon / on

preposition + accusative (direction onto)

→ **spatial or relational framing**

ἐπὶ + acc.: 'onto / upon'; the blood is poured down onto the ground.

τὴν

the

Accusative

article

→ **noun-phrase marking**

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

γῆν

ground / earth

Accusative

accusative object of ἐπὶ (goal of pouring)

→ **object specification**

γῆ: 'ground / earth'; renders Hebrew **אֶרֶץ**; pouring the blood onto the ground returns the life to its source and disposes of it reverently, not as an offering but as a renunciation of consuming it.

ἐκχεείτε

you shall pour out

Fut Act Indic 2 Pl · ἐκχέω

main verb (positive command attached to the prohibition)

→ **imperative future (legal command)**

ἐκχέω: 'pour out / spill'; renders Hebrew **יָצַק**; the blood must be poured out on the ground 'like water' — i.e. ordinarily, not collected or ritually manipulated as at the altar (contrast v.27, where sacrificial blood is poured against the altar's base).

αὐτό

it

Accusative

direct object of ἐκχεείτε (the blood)

→ **participant reference**

αὐτός: 'it', i.e. the αἷμα (blood).

ὥς

as / like

comparative particle

→ **discourse linkage or contrast**

ὥς: 'as / like'; introduces the simile 'like water' — the blood is to be disposed of as commonly as water poured on the ground.

ὕδωρ

water

Accusative

accusative of comparison (with ὥς)

→ **object specification**

ὕδωρ: 'water'; renders Hebrew **מַיִם**; the comparison 'like water' stresses the unceremonious return of the blood to the earth — not a sacral act but a disposal that respects the life-principle without ingesting it.

17 οὐ δυνήσῃ φαγεῖν ἐν ταῖς πόλεσίν σου τὸ ἐπιδέκατον τοῦ σίτου σου καὶ τοῦ οἴνου σου καὶ τοῦ ἐλαίου σου τὰ πρωτότοκα τῶν βοῶν σου καὶ τῶν προβάτων σου καὶ πάσας εὐχὰς ὅσας ἂν εὔξησθε καὶ τὰς ὁμολογίας ὑμῶν καὶ τὰς ἀπαρχὰς τῶν χειρῶν ὑμῶν.

You will not be able to eat within your towns the tithe of your grain and your wine and your oil, the firstborn of your oxen and of your sheep, nor any of your vows which you may vow, nor your votive offerings, nor the firstfruits of your hands.

Counter-limit: the sacral dues may NOT be eaten in the towns οὐ δυνήσῃ φαγεῖν

v.17 sets the necessary boundary of the v.15 concession: while ordinary meat may be eaten anywhere, the sacred dues — tithe, firstborn, vows, votive and firstfruit offerings — may not (οὐ δυνήσῃ, 'you are not permitted') be eaten in the towns. These holy things belong to the chosen place alone (v.18). The list distinguishes sacral from profane consumption, the structural key of vv. 15–19.

οὐ

not

negative particle (with δυνήσῃ)

→ discourse linkage or contrast

οὐ: negation; renders Hebrew **לֹא**.

δυνήσῃ

you will be able / are permitted

Fut Mid Indic 2 Sg · δύναμαι

main verb (negated permission/possibility)

→ imperatival future (denial of permission)

δύναμαι: 'be able / be permitted'; renders Hebrew **לֹא תֵכֵל** ('you may not / you are not allowed'); here the modal sense is deontic — not physical inability but ritual prohibition; the sacred dues are simply not licit for ordinary consumption in the towns.

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

complementary infinitive (with δυνήσῃ)

→ aorist infinitive (the prohibited act)

ἐσθίω (aor. inf. φαγεῖν): 'to eat'; the act forbidden in the towns for the holy dues, which belong to the sacral meal at the chosen place.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

πόλεσιν

towns

Dative

dative of place (with ἐν)

→ sphere or reference

πόλις: 'city / town'; renders Hebrew יְרֵמֶשֶׁת ('your gates / towns'); the local settlements, where profane meat may be eaten but the holy dues may not.

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.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ἐπιδέκατον

tithe

Accusative

direct object of φαγεῖν (first item)

→ object specification

ἐπιδέκατον: 'tithe / tenth'; renders Hebrew תְּשֻׁמַּת ('tithe of agricultural produce, sacred to YHWH and eaten only at the chosen place (cf. 14:22–26).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

σίτου

grain

Genitive

genitive of content (with ἐπιδέκατον)

→ relational specification

σίτος: 'grain / wheat'; renders Hebrew תִּירָשׁ ('the first of the triad grain-wine-oil, the staple produce of the land subject to tithe.

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.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

οἴνου

wine

Genitive

genitive of content (coordinate)

→ relational specification

οἶνος: 'wine'; renders Hebrew תִּירָשׁ ('new wine'); the second of the grain-wine-oil triad.

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.

τοῦ
of the

Genitive

article

→ noun-phrase marking

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

ἐλαίου
oil

Genitive

genitive of content (coordinate)

→ relational specification

ἐλαίον: 'olive oil'; renders Hebrew יֶצֶק; the third of the triad grain-wine-oil, the classic summary of the land's agricultural bounty (cf. 7:13; 11:14).

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.

τὰ
the

Accusative

article

→ noun-phrase marking

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

πρωτότοκα
firstborn

Accusative

direct object of φαγεῖν (further item)

→ object specification

πρωτότοκος: 'firstborn'; the firstborn of herd and flock belonging to YHWH (cf. v.6), eaten only at the chosen place.

τῶν
of the

Genitive

article

→ noun-phrase marking

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

βοῶν
oxen

Genitive

genitive of relationship

→ relational specification

βοῦς: 'ox / cattle'; the large livestock.

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.

τῶν
of the

Genitive

article

→ noun-phrase marking

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

προβάτων
sheep

Genitive

genitive of relationship

→ relational specification

πρόβατον: 'sheep / flock'; the small livestock.

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.

πάσας

all

Accusative

attributive adjective (with εὐχάς)

→ object specification

πᾶς: 'all'; 'all your vows', none of which may be discharged by eating in the towns.

εὐχάς

vows

Accusative

direct object of φαγεῖν (further item)

→ object specification

εὐχή: 'vow / votive offering'; renders Hebrew עִירָה; vowed offerings discharged only at the chosen place (cf. v.6, 26).

ὅσας

whatever

Accusative

relative pronoun (object of εὔξησθε)

→ participant reference

ὅσος: 'as many as / whatever'; feminine accusative plural agreeing with εὐχάς.

ἅν

(ever)

modal particle (indefinite relative)

→ discourse linkage or contrast

ἅν: marks the relative as indefinite ('whatever vows you make').

εὔξησθε

you may vow

Aor Mid Subj 2 Pl · εὔχομαι

verb of indefinite relative clause

→ aorist subjunctive (indefinite vow)

εὔχομαι: 'vow'; renders Hebrew עִירָה; note the shift to plural (εὔξησθε, ὑμῶν) within the singular address — Deuteronomy's characteristic Numeruswechsel.

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.

ὁμολογίας

votive professions / freewill confessions

Accusative

direct object of φαγεῖν (further item)

→ object specification

ὁμολογία: 'confession / acknowledgment / votive declaration'; here a freewill/votive offering made by solemn declaration; renders Hebrew עִירָה / עִירָה; the offering professed and pledged before YHWH.

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).

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.

ἀπαρχὰς

firstfruits

Accusative

direct object of φαγεῖν (final item)

→ object specification

ἀπαρχή: 'firstfruits / contribution'; renders Hebrew תְּרוּמַת יָדָיִם; the offerings of one's hands, as at v.6, 11 — reserved for the chosen place.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

χειρῶν

hands

Genitive

genitive of source (with ἀπαρχὰς)

→ relational specification

χείρ: 'hand'; 'firstfruits of the hands' = the offerings of one's labor.

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).

18 ἀλλ' ἢ ἐναντίον κυρίου τοῦ θεοῦ σου φάγη αὐτὰ ἐν τῷ τόπῳ ᾧ ἂν ἐκλέξηται κύριος ὁ θεός σου αὐτῷ σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ προσήλυτος ὁ ἐν ταῖς πόλεσιν ὑμῶν καὶ εὐφρανθήσῃ ἐναντίον κυρίου τοῦ θεοῦ σου ἐπὶ πάντα οὗ ἂν ἐπιβάλῃς τὴν χειρὰ σου.

but before the LORD your God you shall eat them, in the place which the LORD your God will choose, you and your son and your daughter, your manservant and your maidservant, and the sojourner who is in your towns; and you shall rejoice before the LORD your God over everything to which you put your hand.

Positive counterpart: the holy dues eaten at the chosen place with rejoicing

ἀλλ' ἢ ἐναντίον κυρίου

v.18 answers v.17 positively: the holy dues are to be eaten 'before the LORD' at the chosen place, in inclusive company (son, daughter, slaves, and the resident sojourner). The verse echoes v.7 and v.12 (eating and rejoicing before YHWH) and adds the προσήλυτος, the resident alien, extending the joy beyond Israel proper — a notable inclusivity. The blessing-formula closes the unit on enterprise and joy.

ἀλλ'

but

adversative conjunction

→ discourse linkage or contrast

ἀλλά: 'but'; with ἢ the exceptive 'but only', turning from prohibition (v.17) to the proper place of consumption.

ἢ

rather

particle (with ἀλλά)

→ discourse linkage or contrast

ἢ: the fixed ἀλλ' ἢ ('but only').

ἐναντίον

before

improper preposition + genitive

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; the cultic 'before the LORD' (cf. v.7); the holy dues are eaten in YHWH's presence at the sanctuary.

κυρίου

LORD

Genitive

genitive object of ἐναντίον

→ 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: covenant formula.

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.

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (command to eat at the place)

→ imperativ future (legal command)

ἐσθίω (fut. φάγομαι): 'eat'; the sacral meal of the holy dues, eaten only before YHWH at the chosen place.

αὐτά

them

Accusative

direct object of φάγη (the holy dues of v.17)

→ participant reference

αὐτός: 'them', i.e. the tithes, firstborn, vows, and firstfruits of v.17.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τόπῳ

place

Dative

dative of place (with ἐν)

→ sphere or reference

τόπος: 'place'; the chosen sanctuary, the sole locus for eating the holy things.

ὧ

which

Dative

relative pronoun (dative, agreeing with τόπῳ)

→ participant reference or interest

ὧς: masculine dative singular agreeing with τόπῳ; opens the chosen-place formula.

ᾧ

(ever)

modal particle (indefinite relative)

→ discourse linkage or contrast

ᾧ: marks the prospective divine choice.

ἐκλέξεται

will choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of indefinite relative clause

→ prospective aorist subjunctive

ἐκλέγομαι: 'choose'; the leitmotif-verb.

κύριος

LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

ὁ

the

Nominative

article

→ 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: covenant formula.

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.

αὐτῷ

it / for himself

Dative

resumptive/ethical dative (Hebraism)

→ participant reference or interest

αὐτός: the dative αὐτῷ resumes the relative ὃ ('the place which ... it') as a Hebraizing resumptive, or functions as an ethical/reflexive dative ('which he will choose for himself'); either way it calques the Hebrew resumptive construction.

σύ

you

Nominative

subject (emphatic, heading the household list)

→ participant reference

σύ (nom. sg.): the explicit 'you' heads the inclusive catalogue of participants in the sacral meal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

υἱός

son

Nominative

subject (coordinate)

→ participant prominence

υἱός: 'son'; the household member; as in v.12 the family shares the worship.

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.

ἡ

the

Nominative

article

→ noun-phrase marking

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

θυγάτηρ

daughter

Nominative

subject (coordinate)

→ participant prominence

θυγάτηρ: 'daughter'.

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.

ὁ

the

Nominative

article

→ noun-phrase marking

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

παῖς

manservant

Nominative

subject (coordinate)

→ participant prominence

παῖς: 'servant / male slave'; the bondservant included in the meal.

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.

ἡ

the

Nominative

article

→ noun-phrase marking

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

παιδίσκη

maidservant

Nominative

subject (coordinate)

→ participant prominence

παιδίσκη: 'maidservant / female slave'.

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.

ὁ

the

Nominative

article

→ noun-phrase marking

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

προσήλυτος

sojourner / resident alien

Nominative

subject (coordinate; the resident alien)

→ participant prominence

προσήλυτος: 'sojourner / resident alien / proselyte'; renders Hebrew רֵאֵן; the LXX's standard rendering of the resident non-Israelite; his inclusion in the sacral joy extends the worship-community beyond ethnic Israel — a striking inclusivity (cf. 16:11, 14).

ὁ

the (one)

Nominative

article (substantivizing the prepositional phrase)

→ noun-phrase marking

ὁ: article + phrase ('the one in your towns') describing the sojourner's residence.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

πόλεσιν

towns

Dative

dative of place (with ἐν)

→ sphere or reference

πόλις: 'town'; the sojourner dwells within Israel's settlements; renders Hebrew גִּיּוֹנִי.

ὕμῳ

your

Genitive

genitive of possession (plural)

→ relational specification

ὕμῳ: 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.

εὐφρανθήση

you shall rejoice

Fut Pass Indic 2 Sg · εὐφραίνω

main verb (festal joy, singular)

→ imperatival/predictive future (commanded joy)

εὐφραίνω (pass.): 'rejoice'; the Deuteronomic worship-joy (cf. vv. 7, 12), here in the singular; the sacral meal of the holy dues is a joyful celebration before YHWH.

ἐναντίον

before

improper preposition + genitive

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; the rejoicing too is 'before the LORD'.

κυρίου

LORD

Genitive

genitive object of ἐναντίον

→ 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: covenant formula.

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.

ἐπὶ

over

preposition + accusative (ground/sphere of joy)

→ spatial or relational framing

ἐπὶ + acc.: 'over / concerning'; the sphere of the rejoicing — all one's labors and their fruit.

πάντα

everything

Accusative

substantival adjective (object of ἐπί)

→ object specification

παῖς: 'all / everything'; the totality of one's enterprises (cf. v.7).

οὔ

to which

Genitive

relative pronoun (adverbial: 'whereto')

→ relational specification

ὅς: genitive οὔ functioning adverbially ('whereunto'), as in v.7.

ἄν

(ever)

modal particle (indefinite relative)

→ discourse linkage or contrast

ἄν: indefinite ('whatever you undertake').

ἐπιβάλης

you put / lay

Aor Act Subj 2 Sg · ἐπιβάλλω

verb of indefinite relative clause

→ aorist subjunctive (indefinite)

ἐπιβάλλω: 'put / lay to'; with τὴν χεῖρα the idiom for undertaking work (cf. v.7); the singular here matches the address.

τὴν

the

Accusative

article

→ noun-phrase marking

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

χεῖρά

hand

Accusative

direct object of ἐπιβάλλης (idiom: 'put the hand to')

→ object specification

χείρ: 'hand'; the idiom ἐπιβάλλειν τὴν χεῖρα for one's labor/enterprise, as in v.7; renders Hebrew תָּ עָלָהּ.

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.

19 πρόσεχε σεαυτῷ μὴ ἐγκαταλίπης τὸν Λευίτην πάντα τὸν χρόνον ὅσον ἐὰν ζῇς ἐπὶ τῆς γῆς.

Take heed to yourself that you do not forsake the Levite all the time, as long as you live upon the land.

Parenthetical admonition: do not forsake the Levite

πρόσεχε σεαυτῷ

v.19 is a brief admonition repeating the warning-formula πρόσεχε σεαυτῷ (cf. v.13) and protecting the landless Levite (cf. v.12); because he has no inheritance, Israel must never abandon him to want. The temporal phrase 'all the time, as long as you live in the land' makes the obligation perpetual, binding for the whole duration of life in the land (echoing v.1).

πρόσεχε

take heed

Pres Act Impv 2 Sg · προσέχω

main verb (imperative of warning)

→ durative present imperative (continual vigilance)

προσέχω: 'take heed / beware'; the admonitory formula with σεαυτῷ (cf. v.13); here guarding the welfare of the Levite.

σεαυτῷ

to yourself

Dative

reflexive pronoun (dative with πρόσεχε)

→ participant reference or interest

σεαυτοῦ: reflexive 'yourself'; the Hebraizing ethical dative of לְךָ רָמַשׁ.

μὴ

lest

negative particle (negative object clause)

→ discourse linkage or contrast

μὴ: 'lest / that not'; with the subjunctive after the warning verb.

ἐγκαταλίπης

you forsake

Aor Act Subj 2 Sg · ἐγκαταλείπω

verb of negative object clause (with μὴ)

→ ingressive aorist subjunctive (prohibited act)

ἐγκαταλείπω: 'forsake / abandon / leave behind'; renders Hebrew בָּרַח; the strong double-compound ('leave utterly behind') heightens the prohibition — the Levite is never to be neglected; the same verb voices abandonment-language in the Psalms (Ps 22:1, ἐγκατέλιπες).

τὸν

the

Accusative

article

→ noun-phrase marking

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

Λευίτην

Levite

Accusative

direct object of ἐγκαταλίπης

→ object specification

Λευίτης: 'Levite'; the landless cult-servant (cf. v.12); his perpetual support is a recurring Deuteronomic concern (14:27; 18:1–8; 26:11–13).

πάντα

all

Accusative

attributive adjective (with χρόνον, accusative of duration)

→ object specification

πᾶς: 'all'; 'all the time' = perpetually; accusative of extent of time.

τὸν

the

Accusative

article

→ noun-phrase marking

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

χρόνον

time

Accusative

accusative of extent of time

→ object specification

χρόνος: 'time / period'; πάντα τὸν χρόνον = 'the whole time / always'; renders Hebrew כָּל־יְמֵי.

ὅσον

as long as

Accusative

relative adjective (temporal: 'for as long as')

→ object specification

ὅσος: 'as much/long as'; accusative of duration agreeing with χρόνον; introduces the temporal clause bounding the obligation to Israel's life in the land.

ἐάν

(ever)

conditional particle (indefinite, with subjunctive)

→ discourse linkage or contrast

ἐάν: with ζῆς generalizes ('however long you may live').

ζῆς

you live

Pres Act Subj 2 Sg · ζάω

verb of indefinite temporal clause

→ durative present subjunctive (ongoing life)

ζάω: 'live'; the obligation extends throughout the whole span of life in the land (cf. v.1, ζῆτε).

ἐπὶ

upon

preposition + genitive (location)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land / earth

Genitive

genitive object of ἐπὶ (location)

→ relational specification

γῆ: 'land'; 'upon the land', echoing v.1; the care for the Levite is part of the perpetual life of obedience in the promised land.

20 ἔὰν δὲ ἐμπλατύνῃ κύριος ὁ θεός σου τὰ ὅριά σου καθάπερ ἐλάλησέν σοι καὶ ἐρεῖς φάγομαι κρέα ἔὰν ἐπιθυμήσῃ ἡ ψυχὴ σου ὥστε φαγεῖν κρέα ἐν πάσῃ ἐπιθυμίᾳ τῆς ψυχῆς σου φάγη κρέα.

But when the LORD your God enlarges your borders, just as he has spoken to you, and you say, 'I will eat meat,' because your soul desires to eat meat, in all the desire of your soul you may eat meat.

New conditional case: meat-eating when the borders are enlarged ἔὰν δὲ ἐμπλατύνῃ κύριος

v.20 opens a fresh conditional case (ἔὰν δέ) extending the meat-concession of v.15 to the future situation when YHWH 'enlarges the borders' so that the chosen place becomes distant. The desire-language (ἐπιθυμήσῃ ... ἐπιθυμία τῆς ψυχῆς) repeats v.15's ἐπιθυμία, and the permission 'you may eat meat' (φάγη κρέα) reaffirms profane slaughter — now explicitly for those far from the sanctuary (v.21).

ἐάν

if / when

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: 'if / when'; with the subjunctive introduces the protasis of a future-more-vivid condition; renders Hebrew עֵי.

δὲ

but / and

transitional particle (post-positive)

→ discourse linkage or contrast

δὲ: 'but / and'; marks the transition to a new legal case.

ἐμπλατύνη

enlarges / widens

Pres Act Subj 3 Sg · ἐμπλατύνω

verb of protasis (with ἐάν)

→ present subjunctive (condition viewed as process)

ἐμπλατύνω: 'enlarge / widen / make broad'; renders Hebrew בִּיָּרְחַב ('enlarge the border'); the enlargement of territory (cf. 19:8) increases the distance to the sanctuary and so makes the meat-concession necessary.

κύριος

LORD

Nominative

subject of ἐμπλατύνη

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; YHWH is the giver of the enlarged territory.

ὁ

the

Nominative

article

→ 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: covenant formula.

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.

τὰ

the

Accusative

article

→ noun-phrase marking

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

ὅρια

borders

Accusative

direct object of ἐμπλατύνη

→ object specification

ὅριον: 'boundary / border / territory'; renders Hebrew גְּבוּל; the enlarged borders of the promised land (cf. the Abrahamic promise, Gen 15:18).

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.

καθάπερ

just as

comparative conjunction

→ discourse linkage or contrast

καθάπερ: 'just as / exactly as'; renders Hebrew כַּדְּמָר; the enlargement fulfils YHWH's prior promise.

ἐλάλησέν

he has spoken

Aor Act Indic 3 Sg · λαλέω

verb of comparative clause

→ constative aorist (the prior promise)

λαλέω: 'speak'; renders Hebrew דִּבֶּר; refers to YHWH's earlier promise to enlarge Israel's territory (cf. Gen 15:18; Exod 23:31; Deut 19:8).

σοι

to you

Dative

indirect object (dative)

→ participant reference or interest

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

καὶ

and

coordinate conjunction (continuing protasis)

→ discourse linkage or contrast

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

ἐρεῖς

you say

Fut Act Indic 2 Sg · λέγω

verb continuing the protasis (future in conditional sense)

→ futuristic indicative (anticipated speech)

λέγω (fut. ἐρῶ): 'say'; the anticipated speech of the Israelite ('I will eat meat'); renders Hebrew עָרַבְתִּי; future indicative functioning within the conditional frame.

φάγομαι

I will eat

Fut Mid Indic 1 Sg · ἐσθίω

main verb of quoted speech (the desire stated)

→ volitive future (expressed wish)

ἐσθίω (fut. φάγομαι): 'eat'; the quoted resolve 'I will eat meat' expresses the legitimate appetite the law accommodates.

κρέα

meat

Accusative

direct object of φάγομαι

→ object specification

κρέας (pl. κρέα): 'flesh / meat'; the object of legitimate desire.

ἐάν

if / because

conditional conjunction (causal-conditional)

→ discourse linkage or contrast

ἐάν: 'if / when'; here giving the occasion of the desire ('if/because your soul longs').

ἐπιθυμία

desires

Aor Act Subj 3 Sg · ἐπιθυμέω

verb of conditional clause

→ ingressive aorist subjunctive (the arising of desire)

ἐπιθυμέω: 'desire / long for'; renders Hebrew רָצָה; cognate with ἐπιθυμία; the natural craving for meat, here treated as legitimate, not sinful.

ἡ

the

Nominative

article

→ noun-phrase marking

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

ψυχή

soul / appetite

Nominative

subject of ἐπιθυμία

→ participant prominence

ψυχή: 'soul / self / appetite'; renders Hebrew נֶפֶשׁ; here in the sense of the seat of appetite/desire; the same word will denote 'life' in the blood-rationale (v.23) — a key lexical link within the chapter.

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.

ὥστε

so as

conjunction introducing result/purpose infinitive

→ discourse linkage or contrast

ὥστε: 'so as to / so that'; here with the infinitive φαγεῖν expressing the object of the desire ('to eat meat').

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

infinitive (with ὥστε, object of desire)

→ aorist infinitive (the desired act)

ἐσθίω (aor. inf. φαγεῖν): 'to eat'; the content of the appetite.

κρέα

meat

Accusative

direct object of φαγεῖν

→ object specification

κρέας; 'meat'; repeated for emphasis through the verse — the desired food.

ἐν

in

preposition + dative (measure)

→ spatial or relational framing

ἐν + dat.: 'in / according to'; 'in all the desire of your soul' = to your full appetite (cf. v.15).

πάση

all

Dative

attributive adjective (with ἐπιθυμία)

→ sphere or reference

πᾶς; 'all'; the full measure of appetite.

ἐπιθυμία

desire

Dative

dative of measure (with ἐν)

→ sphere or reference

ἐπιθυμία: 'desire / appetite'; the phrase ἐν πάσῃ ἐπιθυμίᾳ τῆς ψυχῆς σου repeats v.15 verbatim in substance, framing the meat-concession; renders Hebrew תַּהֲרִיב־לִפְנֵי.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ψυχῆς

soul

Genitive

genitive (subjective: the soul's desire)

→ relational specification

ψυχῆ; 'soul / appetite'; the seat of the craving; cf. its sense as 'life' at v.23.

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.

φάγη

you may eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (apodosis: permission granted)

→ permissive future (the granted concession)

ἐσθίω (fut. φάγομαι): 'eat'; the apodosis grants the permission — 'you may eat meat' — reaffirming the profane-slaughter concession for those far from the sanctuary.

κρέα

meat

Accusative

direct object of φάγη

→ object specification

κρέας; 'meat'; the fourfold repetition of κρέα in the verse emphatically secures the meat-concession.

21 ἔὰν δὲ μακρότερον ἀπέχη σου ὁ τόπος ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ καὶ θύσεις ἀπὸ τῶν βοῶν σου καὶ ἀπὸ τῶν προβάτων σου ὧν ἂν δῷ ὁ θεός σοι ὃν τρόπον ἐνετειλάμην σοι καὶ φάγη ἐν ταῖς πόλεσίν σου κατὰ τὴν ἐπιθυμίαν τῆς ψυχῆς σου.

But if the place which the LORD your God will choose for his name to be invoked there is too far from you, then you shall slaughter from your oxen and from your sheep which God gives you, in the manner I commanded you, and you shall eat in your towns according to the desire of your soul.

Conditional case: distance from the sanctuary licenses local slaughter

ἔὰν δὲ μακρότερον ἀπέχη

v.21 makes explicit the practical rationale of the meat-concession: when the chosen place is 'too far' (μακρότερον ἀπέχη), local slaughter and eating in the towns are permitted 'according to the desire of your soul'. The chosen-place formula recurs (ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ); the phrase ὃν τρόπον ἐνετειλάμην σοι ('in the manner I commanded') points back to v.15 — the same regulated profane slaughter.

ἔὰν

if

conditional conjunction (protasis)

→ discourse linkage or contrast

ἔάν: 'if'; with the subjunctive forms the protasis of the case; renders Hebrew **י**.

δὲ

but

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: 'but / and'; continues the case-law of v.20.

μακρότερον

too far / farther

comparative adverb (with ἀπέχη)

→ clausal contribution

μακρότερον: comparative adverb of μακράν ('far'), 'too far / at a greater distance'; renders Hebrew **רָחֵק** ('be far'); the distance from the sanctuary is the practical ground of the concession.

ἀπέχη

is distant

Pres Act Subj 3 Sg · ἀπέχω

verb of protasis (with ἔάν)

→ stative present subjunctive (the condition of distance)

ἀπέχω: 'be distant / be far off'; the intransitive 'be away from'; with σου ('from you') describes the sanctuary being too remote for frequent pilgrimage-slaughter.

σου

from you

Genitive

genitive of separation (with ἀπέχῃ)

→ relational specification

σύ (gen. sg.): 'from you'; genitive of separation marking the distance from the worshipper.

ὁ

the

Nominative

article

→ noun-phrase marking

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

τόπος

place

Nominative

subject of ἀπέχῃ

→ participant prominence

τόπος: 'place'; the chosen sanctuary, here potentially distant.

ὃν

which

Accusative

relative pronoun (object of ἐκλέξεται)

→ participant reference

ὃς: masculine accusative singular agreeing with τόπος.

ἄν

(ever)

modal particle (indefinite relative)

→ discourse linkage or contrast

ἄν: marks the prospective choice.

ἐκλέξεται

will choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of indefinite relative clause

→ prospective aorist subjunctive

ἐκλέγομαι: 'choose'; the leitmotif-verb of the chosen-place formula.

κύριος

LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

ὁ

the

Nominative

article

→ 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: covenant formula.

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.

ἐπικληθῆναι

to be invoked

Aor Pass Inf · ἐπικαλέω

infinitive of purpose (with ἐκλέξεται)

→ telic aorist passive infinitive

ἐπικαλέω (pass.): 'be invoked / called upon'; the name-theology formula (cf. vv. 5, 11); renders Hebrew יְהוָה שָׁמַע.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative of respect with ἐπικληθῆναι

→ object specification

ὄνομα: 'name'; the divine name invoked at the place.

αὐτοῦ

his

Genitive

genitive of possession (with ὄνομα)

→ relational specification

αὐτός: 'his', i.e. YHWH's.

ἐκεῖ

there

adverb of place (locating the name)

→ adverbial qualification

ἐκεῖ: 'there'; the locative marker of the name-theology.

καὶ

then / and

apodosis-marker (Hebraizing waw of apodosis)

→ discourse linkage or contrast

καί: here introduces the apodosis after the conditional protasis ('if ... then'), a Hebraism rendering the waw apodoseos.

θύσεις

you shall slaughter

Fut Act Indic 2 Sg · θύω

main verb of apodosis (permission to slaughter)

→ permissive future (concession)

θύω: 'slaughter / kill (for food)'; the profane slaughter permitted in the towns when the sanctuary is distant, as in v.15.

ἀπὸ

from

preposition + genitive (partitive source)

→ spatial or relational framing

ἀπό: 'from'; partitive, 'some of your oxen'.

τῶν

the

Genitive

article

→ noun-phrase marking

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

βοῶν

oxen

Genitive

partitive genitive (with ἀπό)

→ relational specification

βοῦς: 'ox / cattle'; the large livestock from which profane meat is taken.

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

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

ἀπὸ

from

preposition + genitive (partitive source)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

προβάτων

sheep

Genitive

partitive genitive (with ἀπό)

→ relational specification

| πρόβατον: 'sheep / flock'; the small livestock; the herd-and-flock pair denotes all domestic meat-animals.

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.

ᾧ

which

Genitive

relative pronoun (object of δῶ, attracted to genitive)

→ relational specification

| ᾧ: the relative, logically accusative object of δῶ, attracted into the genitive of its antecedents (βοῶν, προβάτων).

ᾧ

(ever)

modal particle (indefinite relative)

→ discourse linkage or contrast

| ᾧ: marks the relative as indefinite.

δῶ

gives

Aor Act Subj 3 Sg · δίδωμι

verb of indefinite relative clause

→ aorist subjunctive (indefinite)

| δίδωμι: 'give'; the livestock too is YHWH's gift; the meat enjoyed is from herds divinely granted.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

subject of δῶ

→ participant prominence

| θεός: 'God'; here without κύριος, the giver of the herds.

σοι

to you

Dative

indirect object (dative)

→ participant reference or interest

| σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (dative).

ὧν

which

Accusative

relative pronoun (in the idiom ὧν τρόπον)

→ participant reference

| ὧς: in the fixed phrase ὧν τρόπον ('in the manner which'), an adverbial accusative.

τρόπον

manner / way

Accusative

adverbial accusative (in the idiom ὧν τρόπον: 'in the way that')

→ object specification

| τρόπος: 'manner / way'; ὧν τρόπον = 'just as / in the manner that'; renders Hebrew רָצוֹן; refers to the regulated profane slaughter of v.15.

ἐνετειλάμην

I commanded

Aor Mid Indic 1 Sg · ἐντέλλομαι

verb of comparative clause

→ constative aorist (the prior command)

| ἐντέλλομαι: 'command'; the aorist points back to the earlier instruction (v.15) about how the slaughter is to be done; Moses cites his own prior command.

σοι

you

Dative

indirect object (dative)

→ participant reference or interest

| σοι: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (dative).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

φάγη
you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (permission to eat in the towns)

→ permissive future (concession)

ἐσθίω (fut. φάγομαι): 'eat'; eating profane meat in the towns, distinct from the sanctuary-meal.

ἐν
in

preposition + dative (location)

→ spatial or relational framing

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

ταῖς
the

Dative

article

→ noun-phrase marking

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

πόλειςιν
towns

Dative

dative of place (with ἐν)

→ sphere or reference

πόλις: 'town'; the local settlements where profane meat may be eaten.

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.

κατὰ
according to

preposition + accusative (measure)

→ spatial or relational framing

κατά + acc.: 'according to'; the eating is proportioned to one's appetite.

τήν
the

Accusative

article

→ noun-phrase marking

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

ἐπιθυμίαν
desire

Accusative

accusative object of κατὰ (measure)

→ object specification

ἐπιθυμία: 'desire / appetite'; the legitimate craving for meat, the measure of the concession (cf. vv. 15, 20).

τῆς
of the

Genitive

article

→ noun-phrase marking

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

ψυχῆς
soul

Genitive

subjective genitive (the soul's desire)

→ relational specification

ψυχή: 'soul / appetite'; the seat of desire — soon to reappear as 'life' in the blood-rationale (v.23).

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.

22 ὥς ἔσθεται ἡ δορκὰς καὶ ἡ ἔλαφος οὕτως φάγη αὐτό ὁ ἀκάθαρτος ἐν σοὶ καὶ ὁ καθαρὸς ὡσαύτως ἔδεται.

As the gazelle and the deer are eaten, so you shall eat it; the unclean among you and the clean alike shall eat it.

Renewed gazelle-and-deer analogy (clinching the non-cultic character)

ὥς ἔσθεται ἡ δορκὰς

v.22 reiterates the gazelle-and-deer analogy of v.15 to confirm that this slaughter is wholly profane: domestic meat is to be eaten exactly as game is eaten, with no cultic constraint, so that clean and unclean alike (ὁ ἀκάθαρτος ... καὶ ὁ καθαρὸς) may partake. The comparison clinches the desacralized status of ordinary butchery, setting up the one limit that remains — the blood (v.23).

ὥς

as

comparative particle

→ discourse linkage or contrast

ὥς: 'as / just as'; introduces the gazelle-and-deer comparison, as in v.15.

ἔσθεται

is eaten

Pres Pass Indic 3 Sg · ἐσθίω

verb of comparative clause (passive)

→ gnomic present (customary truth)

ἐσθίω (alt. ἔσθω, pass. ἔσθεται): 'be eaten'; the gnomic present states the customary way game-meat is consumed; the passive with nominative subjects (δορκὰς, ἔλαφος) = 'as gazelle and deer are eaten'.

ἡ

the

Nominative

article

→ noun-phrase marking

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

δορκὰς

gazelle

Nominative

subject of ἔσθεται

→ participant prominence

δορκὰς: 'gazelle / roe'; the clean but non-sacrificial game animal (cf. v.15); the paradigm of meat eaten without cult.

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.

ἔλαφος

deer / hart

Nominative

subject of ἔσθεται (coordinate)

→ participant prominence

ἔλαφος: 'deer / hart'; the second game animal; gazelle-and-deer together are the standard example of edible-but-non-sacrificial meat.

οὕτως

so

adverb of manner (correlative with ὥς)

→ adverbial qualification

οὕτως: 'so / thus'; the correlative 'as ... so', completing the comparison.

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (permission to eat)

→ permissive future (concession)

ἐσθίω (fut. φάγομαι): 'eat'; the domestic meat is eaten exactly as game — without cultic restriction.

αὐτό

it

Accusative

direct object of φάγη (the meat)

→ participant reference

αὐτός: 'it', i.e. the meat.

ὁ

the

Nominative

article (substantivizing ἀκάθαρτος)

→ noun-phrase marking

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

ἀκάθαρτος

unclean (person)

Nominative

subject (substantival adjective)

→ participant prominence

ἀκάθαρτος: 'unclean'; the ritually impure may eat profane meat, proof of its non-sacral character (cf. v.15).

ἐν

among

preposition + dative (sphere)

→ spatial or relational framing

ἐν + dat.: 'among you'.

σοι

you

Dative

object of ἐν (sphere)

→ participant reference or interest

σύ (dat. sg.): 'among you'; the community.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (substantivizing καθαρός)

→ noun-phrase marking

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

καθαρός

clean (person)

Nominative

subject (substantival adjective, coordinate)

→ participant prominence

καθαρός: 'clean / pure'; clean and unclean eat alike — the meat is common food, not sacrifice.

ὡσαύτως

likewise

adverb of manner ('in the same way')

→ clausal contribution

ὡσαύτως: 'likewise / in the same way'; underlines the indiscriminate sharing of the profane meal.

ἔδεται

shall eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (the clean person's eating)

→ permissive future (concession)

ἐσθίω (fut. ἔδομαι): 'eat'; the alternate future form ἔδεται (beside φάγομαι); both clean and unclean 'shall eat alike', confirming the non-cultic status of the meat.

23 πρόσεχε ἰσχυρῶς τοῦ μὴ φαγεῖν αἷμα ὅτι τὸ αἷμα αὐτοῦ ψυχὴ οὐ βρωθήσεται ἢ ψυχὴ μετὰ τῶν κρεῶν.

Take strong heed not to eat blood, because the blood is its life; the life shall not be eaten with the flesh.

Rationale of the blood prohibition (the theological core, vv.23–25)

πρόσεχε ἰσχυρῶς

v.23 gives the theological rationale of the blood prohibition, the heart of vv. 15–25: the warning-formula is intensified by ἰσχυρῶς ('strongly') — 'take strong heed not to eat blood'. The reason is the identification of blood with life: ὅτι τὸ αἷμα αὐτοῦ ψυχὴ ('because the blood is its life'). The same ψυχὴ that 'desires' meat (vv. 20–21) is the life carried in the blood, which must not be consumed 'with the flesh'. This grounds Lev 17:11 and Acts 15:20, 29.

πρόσεχε

take heed

Pres Act Impv 2 Sg · προσέχω

main verb (imperative of warning)

→ durative present imperative (intensified vigilance)

προσέχω: 'take heed / beware'; the admonitory formula (cf. vv. 13, 19), here heightened by ἰσχυρῶς to mark the gravity of the blood prohibition.

ἰσχυρῶς

strongly

adverb of degree (intensifying πρόσεχε)

→ clausal contribution

ἰσχυρῶς: 'strongly / firmly'; renders Hebrew קַיָּא קַיָּא ('only be strong/firm'); the intensifier signals that the blood prohibition is uniquely weighty among the meat-regulations.

τοῦ

the

Genitive

article (with articular infinitive of purpose/content)

→ noun-phrase marking

ὁ: the genitive article with μὴ φαγεῖν forms a negative articular infinitive ('to not eat'), expressing the content of the warning.

μὴ

not

negative particle (with infinitive)

→ discourse linkage or contrast

μὴ: negation of the infinitive.

φαγεῖν

to eat

Aor Act Inf · ἐσθίω

articular infinitive (content of the warning)

→ aorist infinitive (the prohibited act)

ἐσθίω (aor. inf. φαγεῖν): 'to eat'; the act forbidden — eating blood; the prohibition is absolute and trans-cultic (cf. v.16; Gen 9:4; Lev 17:10–14).

αἷμα

blood

Accusative

direct object of φαγεῖν

→ object specification

αἷμα: 'blood'; the forbidden substance, identified in the next clause with life itself.

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because / for'; renders Hebrew יָד; introduces the rationale — the theological ground of the prohibition.

τὸ

the

Nominative

article (with αἷμα, subject)

→ noun-phrase marking

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

αἷμα

blood

Nominative

subject of the nominal clause ('the blood is life')

→ participant prominence

αἷμα: 'blood'; subject of the equational clause τὸ αἷμα αὐτοῦ ψυχὴ ('the blood is its life'); renders Hebrew שֶׁדָּם הוּא הַחַיִּים; the theological axiom underlying all biblical blood-law (Lev 17:11, 14).

αὐτοῦ

its

Genitive

genitive of possession (the animal's blood)

→ relational specification

αὐτός: 'its', referring to the slaughtered animal — its blood is its life.

ψυχὴ

life

Nominative

predicate nominative (equational: 'the blood [is] life')

→ participant prominence

ψυχὴ: 'life / soul / life-principle'; renders Hebrew נֶפֶשׁ; in the verbless clause τὸ αἷμα αὐτοῦ ψυχὴ the blood is equated with the life-force; the same ψυχὴ that 'desires' (vv. 20–21) is the life resident in the blood, which therefore may not be eaten; cf. Lev 17:11 ('the life of the flesh is in the blood').

οὐ

not

negative particle (with βρωθήσεται)

→ discourse linkage or contrast

οὐ: negation of the future, the apodictic prohibition.

βρωθήσεται

shall be eaten

Fut Pass Indic 3 Sg - βιβρώσκω

main verb (passive prohibition)

→ imperatival future passive (apodictic prohibition)

βιβρώσκω (fut. pass. βρωθήσεται): 'be eaten / be consumed as food'; the passive 'the life shall not be eaten' restates the prohibition in terms of the life-principle; one must not ingest the life along with the flesh.

ἡ

the

Nominative

article (with ψυχὴ)

→ noun-phrase marking

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

ψυχὴ

life

Nominative

subject of βρωθήσεται

→ participant prominence

ψυχὴ: 'life'; here the life-in-the-blood that must not be consumed with the meat; the repetition of ψυχὴ binds the rationale tightly — life belongs to God, not to the human table.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with / together with'; the life (blood) must be separated from the flesh before eating.

τῶν

the

Genitive

article

→ noun-phrase marking

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

κρεῶν

flesh / meat

Genitive

genitive object of μετά (accompaniment)

→ relational specification

κρέας (pl. κρεῶν): 'flesh / meat'; the flesh may be eaten, but not 'the life with the flesh' — the blood must be drained first; renders Hebrew רֶשֶׁת; the same word as the desired meat (vv. 15, 20–21), now distinguished from the life it carries.

24 οὐ φάγεσθε ἐπὶ τὴν γῆν ἐκχεεῖτε αὐτὸ ὡς ὕδωρ.

You shall not eat it; you shall pour it out on the ground like water.

Restatement of the blood prohibition (echoing v.16) οὐ φάγεσθε

v.24 restates the blood prohibition of v.16 almost verbatim, now following the rationale of v.23: 'you shall not eat it; pour it out on the ground like water.' The repetition frames the rationale (v.23) between two identical commands (vv. 16, 24), driving home that the blood is to be returned to the earth, never consumed.

οὐ

not

negative particle (with future = prohibition)

→ discourse linkage or contrast

οὐ: emphatic negation of the future; the apodictic prohibition.

φάγεσθε

you shall eat

Fut Mid Indic 2 Pl · ἐσθίω

main verb (prohibition)

→ imperatival future (apodictic prohibition)

ἐσθίω (fut. φάγομαι): 'eat'; the prohibition of eating blood, repeated from v.16 (the shift to plural φάγεσθε is the usual Numeruswechsel).

ἐπὶ

upon

preposition + accusative (direction onto)

→ spatial or relational framing

ἐπὶ + acc.: 'onto'; the blood poured down onto the ground.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

ground / earth

Accusative

accusative object of ἐπί (goal of pouring)

→ object specification

γῆ: 'ground'; the blood returned to the earth, as in v.16.

ἐκχεεῖτε

you shall pour out

Fut Act Indic 2 Pl · ἐκχέω

main verb (positive command)

→ imperatival future (legal command)

ἐκχέω: 'pour out'; the blood is poured on the ground 'like water', as in v.16; renders Hebrew גָּשַׁשׁ.

αὐτό

it

Accusative

direct object of ἐκχεεῖτε (the blood)

→ participant reference

αὐτός: 'it', i.e. the blood.

ὥς

as / like

comparative particle

→ discourse linkage or contrast

ὥς: 'as / like'; the simile 'like water', as in v.16.

ὕδωρ

water

Accusative

accusative of comparison (with ὥς)

→ object specification

ὕδωρ: 'water'; the unceremonious disposal of the blood; the verbatim repetition of v.16 (ἐπὶ τὴν γῆν ἐκχεεῖτε αὐτὸ ὥς ὕδωρ) seals the prohibition.

25 οὐ φάγη αὐτό ἵνα εὖ σοι γένηται καὶ τοῖς υἱοῖς σου μετὰ σέ ἐὰν ποιήσης τὸ καλὸν καὶ τὸ ἀρεστὸν ἐναντίον κυρίου τοῦ θεοῦ σου.

You shall not eat it, that it may be well with you and with your sons after you, if you do what is good and pleasing before the LORD your God.

Motive clause: blessing for obedience to the blood prohibition οὐ φάγη αὐτό

v.25 attaches a motive-clause to the blood prohibition: abstaining brings well-being 'with you and your sons after you' (ἵνα εὖ σοι γένηται). The conditional ἐὰν ποιήσης τὸ καλὸν καὶ τὸ ἀρεστὸν ('if you do what is good and pleasing') ties obedience to intergenerational blessing — the typical Deuteronomic reward-formula (cf. 4:40; 6:18). Note the pointed contrast with v.8's τὸ ἀρεστὸν ἐνώπιον αὐτοῦ ('pleasing in his own eyes'): now it is what is pleasing 'before the LORD'.

οὐ

not

negative particle (prohibition)

→ discourse linkage or contrast

οὐ: negation of the future; the prohibition restated a third time (cf. vv. 16, 24).

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (prohibition)

→ imperatival future (prohibition)

ἐσθίω (fut. φάγομαι): 'eat'; the blood prohibition, now in the singular and attached to a blessing-motive.

αὐτό

it

Accusative

direct object of φάγη (the blood)

→ participant reference

αὐτός: 'it', i.e. the blood.

ἵνα

that

purpose conjunction (introducing final clause)

→ discourse linkage or contrast

ἵνα: 'that / so that'; renders Hebrew לְמַעַן; introduces the purpose/result — well-being as the reward of obedience.

εὖ

well

adverb (predicative with γένηται: 'it may go well')

→ clausal contribution

εὖ: 'well / rightly'; the phrase εὖ σοι γένηται ('it may be well with you') renders Hebrew בְּטוֹב לְךָ, the classic Deuteronomic blessing-formula (cf. 4:40; 5:16; 6:18).

σοι

to you / with you

Dative

dative of advantage (with γένηται)

→ participant reference or interest

σύ (dat. sg.): 'with you'; the recipient of the well-being.

γένηται

it may be

Aor Mid Subj 3 Sg · γίνομαι

verb of purpose clause (with ἵνα)

→ ingressive aorist subjunctive (the coming-about of well-being)

γίνομαι: 'become / come to be / happen'; in εὖ ... γένηται 'it may go well'; the well-being is the divinely-granted result of covenant obedience.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

υἱοῖς

sons

Dative

dative of advantage (coordinate with σοι)

→ sphere or reference

υἱός: 'son'; the well-being extends to the descendants — Deuteronomic blessing is intergenerational (cf. v.28; 4:40).

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.

μετά

after

preposition + accusative (succession)

→ spatial or relational framing

μετά + acc.: 'after'; 'your sons after you' = your posterity; renders Hebrew אַחֲרֶיךָ.

σέ

you

Accusative

accusative object of μετά

→ participant reference

σύ (acc. sg.): 'you'; the point of reference for the succeeding generations.

ἐάν

if

conditional conjunction (protasis of reward)

→ discourse linkage or contrast

ἐάν: 'if'; with the subjunctive sets the condition of the blessing — doing what is good and pleasing.

ποιήσης

you do

Aor Act Subj 2 Sg · ποιέω

verb of conditional clause

→ aorist subjunctive (the condition of obedience)

ποιέω: 'do / perform'; the condition of the blessing is doing 'the good and the pleasing' before YHWH.

τὸ

the

Accusative

article (substantivizing καλόν)

→ noun-phrase marking

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

καλόν

good thing

Accusative

substantival adjective (object of ποιήσης)

→ object specification

καλός: 'good / right / fitting'; substantival 'the good'; renders Hebrew בֹּטֵחַ; what is morally and covenantally right in YHWH's sight.

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 (substantivizing ἀρεστόν)

→ noun-phrase marking

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

ἀρεστόν

pleasing thing

Accusative

substantival adjective (object, coordinate)

→ object specification

ἀρεστός: 'pleasing / acceptable'; renders Hebrew רָשָׁה ('the right'); 'the good and the pleasing before the LORD' pointedly reverses v.8's 'what is pleasing in his own eyes' — the standard is now YHWH's, not the individual's.

ἐναντίον

before

improper preposition + genitive

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; renders Hebrew לִפְנֵי / בְּעֵינֵי; the evaluative standard is YHWH's judgment, not human self-will.

κυρίου

LORD

Genitive

genitive object of ἐναντίον

→ 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: covenant formula.

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.

26 πλὴν τὰ ἁγιά σου ἐὰν γένηταί σοι καὶ τὰς εὐχάς σου λαβὼν ἥξεις εἰς τὸν τόπον ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ.

Only your holy things which you may have, and your vows, you shall take and come to the place which the LORD your God will choose for his name to be invoked there.

Counter-limit (parallel to v.17): the holy things go to the chosen place

πλὴν τὰ ἁγιά σου

v.26 balances the blood-section by reasserting, with πλὴν ('only'), that the sacred dues — the holy things and vows — must still be carried to the chosen place. The participle λαβὼν ('taking') with the future ἥξεις ('you shall come') describes the pilgrimage; the chosen-place formula recurs once more (ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ), keeping the central sanctuary in view even within the meat-concession material.

πλὴν

only / but

adversative/exceptive particle

→ discourse linkage or contrast

πλὴν: 'only / except'; renders Hebrew כִּי; sets the holy things apart from the profane meat — they alone must go to the sanctuary.

τὰ

the

Accusative

article (substantivizing ἅγια)

→ noun-phrase marking

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

ἅγια

holy things

Accusative

direct object (fronted, of λαβών/ἔξεις)

→ object specification

ἅγιος: 'holy'; substantival neuter plural 'the holy things'; renders Hebrew קֹדֶשׁ; the consecrated offerings, distinct from common meat, reserved for the chosen place.

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.

ἐάν

if

conditional conjunction

→ discourse linkage or contrast

ἐάν: 'if / whatever'; with γένηται, 'whatever holy things you may have'.

γένηται

you may have / come to be

Aor Mid Subj 3 Sg · γίνομαι

verb of conditional clause

→ aorist subjunctive (indefinite possession)

γίνομαι: 'become / come to be'; here 'whatever holy things come to be yours' (i.e. that you possess); the subjunctive generalizes.

σοι

to you

Dative

dative of possession (with γένηται)

→ participant reference or interest

σύ (dat. sg.): 'to/for you'; dative of possession.

καί

and

coordinate conjunction

→ discourse linkage or contrast

καί: 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.

εὐχάς

vows

Accusative

direct object (coordinate with ἅγια)

→ object specification

εὐχή: 'vow / votive offering'; the vowed offerings, discharged only at the chosen place (cf. vv. 6, 11, 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.

λαβών

taking

Aor Act Part Nom Masc Sg · λαμβάνω

circumstantial participle (attendant: 'taking ... you shall come')

→ aorist participle (antecedent/attendant action)

λαμβάνω: 'take / receive'; the aorist participle λαβών ('having taken') describes the action attending the journey — one takes up the holy things and brings them to the sanctuary; coordinate with the main verb ἔξεις.

ἥξεις

you shall come

Fut Act Indic 2 Sg · ἦκω

main verb (the pilgrimage to the place)

→ predictive/imperative future (the required coming)

ἦκω: 'come / arrive'; the future ἥξεις ('you shall come') describes the pilgrimage to the chosen place to present the holy things; cf. the negated perfect ἤκατε at v.9.

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 (the chosen place)

→ object specification

τόπος: 'place'; the chosen sanctuary, the destination of the pilgrimage.

ὃν

which

Accusative

relative pronoun (object of ἐκλέξεται)

→ participant reference

ὃς: masculine accusative singular agreeing with τόπον.

ᾧν

(ever)

modal particle (indefinite relative)

→ discourse linkage or contrast

ᾧν: marks the prospective choice.

ἐκλέξεται

will choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of indefinite relative clause

→ prospective aorist subjunctive

ἐκλέγομαι: 'choose'; the leitmotif-verb of the chosen-place formula, here in its sixth occurrence in the chapter (vv. 5, 11, 14, 18, 21, 26).

κύριος

LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

ὁ

the

Nominative

article

→ 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: covenant formula.

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.

ἐπικληθῆναι

to be invoked

Aor Pass Inf · ἐπικαλέω

infinitive of purpose (with ἐκλέξεται)

→ telic aorist passive infinitive

ἐπικαλέω (pass.): 'be invoked / called upon'; the name-theology formula (cf. vv. 5, 11, 21); the place is chosen so that YHWH's name may be invoked there.

τὸ the Accusative <i>article</i> → noun-phrase marking τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	ὄνομα name Accusative <i>accusative of respect with ἐπικληθῆναι</i> → object specification ὄνομα: 'name'; the divine name invoked at the chosen place.	αὐτοῦ his Genitive <i>genitive of possession (with ὄνομα)</i> → relational specification αὐτός: 'his', i.e. YHWH's.	ἐκεῖ there <i>adverb of place (locating the name)</i> → adverbial qualification ἐκεῖ: 'there'; the locative marker of the name-theology, recurring for the last time in the chapter's chosen-place formula.
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27 καὶ ποιήσεις τὰ ὀλοκαυτώματά σου τὰ κρέα ἀνοίσεις ἐπὶ τὸ θυσιαστήριον κυρίου τοῦ θεοῦ σου τὸ δὲ αἷμα τῶν θυσιῶν σου προσχεεῖς πρὸς τὴν βάσιν τοῦ θυσιαστηρίου κυρίου τοῦ θεοῦ σου τὰ δὲ κρέα φάγη.

And you shall offer your burnt offerings, the flesh, upon the altar of the LORD your God; but the blood of your sacrifices you shall pour against the base of the altar of the LORD your God, and the flesh you shall eat.

Sacrificial procedure at the chosen place (flesh and blood distinguished)

καὶ ποιήσεις τὰ ὀλοκαυτώματά σου

v.27 prescribes the procedure for the burnt offerings at the chosen place, sharply distinguishing the sacral handling of blood from its profane disposal (vv. 16, 24): here the blood of the sacrifices is poured 'against the base of the altar' (πρὸς τὴν βάσιν τοῦ θυσιαστηρίου), not on the ground. Note the lexical care: the legitimate altar is θυσιαστήριον (vs. the pagan βωμός of v.3). The flesh of the peace-offerings is eaten by the worshipper.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσεις
you shall offer / make

Fut Act Indic 2 Sg · ποιέω

main verb (cultic 'offer')

→ imperativ future (legal command)

ποιέω: 'do / make / offer'; in cultic contexts ποιέω renders Hebrew הָשִׁיב in the technical sense 'offer / perform (a sacrifice)'; here 'offer your burnt offerings'.

τὰ
the

Accusative

article

→ noun-phrase marking

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

όλοκαυτώματά
burnt offerings

Accusative

direct object of ποιήσεις

→ object specification

όλοκαύτωμα: 'whole burnt offering'; the sacrifice wholly consumed on the altar; here its flesh and blood are both placed on the altar.

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.

τὰ
the

Accusative

article (with κρέα, in apposition)

→ noun-phrase marking

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

κρέα
flesh

Accusative

accusative in apposition / object of ἀνοίσεις

→ object specification

κρέας (pl. κρέα): 'flesh / meat'; here the flesh of the burnt offering, placed entirely on the altar (unlike the peace-offering whose flesh is eaten); in apposition to όλοκαυτώματα and object of the following ἀνοίσεις.

ἀνοίσεις
you shall offer up

Fut Act Indic 2 Sg · ἀναφέρω

main verb (offering the flesh on the altar)

→ imperativ future (legal command)

ἀναφέρω: 'offer up / bring up'; renders Hebrew הִלָּחֵךְ ; the flesh of the burnt offering is sent up on the altar in smoke (cf. vv. 13–14).

ἐπὶ
upon

preposition + accusative (onto the altar)

→ spatial or relational framing

ἐπί + acc.: 'upon / onto'; the flesh placed onto the altar.

τὸ
the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον
altar

Accusative

accusative object of ἐπί (the altar)

→ object specification

θυσιαστήριον: 'altar (of YHWH)'; renders Hebrew זֶבֶחַ ; the LXX reserves θυσιαστήριον for the legitimate altar of YHWH, against βωμός for the pagan altars (v.3) — a deliberate lexical distinction maintaining the cultic boundary.

κυρίου
LORD

Genitive

genitive of possession (with θυσιαστήριον)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the altar belongs to YHWH alone.

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: covenant formula.

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.

τὸ

the

Accusative

article (with αἷμα, fronted)

→ noun-phrase marking

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

δὲ

but

adversative particle (post-positive, contrasting blood with flesh)

→ discourse linkage or contrast

δὲ: 'but'; marks the contrast between the handling of the flesh (on the altar) and the blood (against its base).

αἷμα

blood

Accusative

direct object of προσχεεῖς (fronted)

→ object specification

αἷμα: 'blood'; the sacrificial blood, here handled sacrally — poured against the altar's base, not on the ground (contrast vv. 16, 24); the blood-life belongs to God and is rendered to him at the altar.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

θυσιῶν

sacrifices

Genitive

genitive of source (with αἷμα)

→ relational specification

θυσία: 'sacrifice'; renders Hebrew יִקְרִי; the blood of the sacrifices, distinct from the blood of profane slaughter (which goes to the ground).

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.

προσχεεῖς

you shall pour against

Fut Act Indic 2 Sg· προσχέω

main verb (sacral pouring of blood)

→ imperatival future (legal command)

προσχέω: 'pour against / pour upon'; renders Hebrew יָצַק (here against the altar); the compound προσ- ('toward') marks the sacral direction — the blood is dashed/poured against the altar's base, the ritual act that returns the life to God (contrast ἐκχέω 'pour out [on the ground]', vv. 16, 24).

πρός

against / to

preposition + accusative (direction)

→ spatial or relational framing

πρός + acc.: 'against / at'; the blood directed against the altar-base.

τήν

the

Accusative

article

→ noun-phrase marking

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

βάσιν

base / foot

Accusative

accusative object of πρὸς (the altar's base)

→ object specification

βάσις: 'base / foot / pedestal'; renders Hebrew יָסֵד ('foundation/base of the altar'); the blood is poured against the altar's base, the prescribed sacrificial gesture (cf. Lev 4:7, 18).

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive of relationship (with βάσιν)

→ relational specification

θυσιαστήριον: 'altar (of YHWH)'; the legitimate altar, against βωμός for the pagan ones (v.3).

κυρίου

LORD

Genitive

genitive of possession (with θυσιαστηρίου)

→ 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: covenant formula.

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.

τὰ

the

Accusative

article (with κρέα, fronted)

→ noun-phrase marking

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

δὲ

but / and

particle (post-positive, marking the third item)

→ discourse linkage or contrast

δὲ: 'but / and'; introduces the disposition of the flesh of the peace-offerings — eaten by the worshipper.

κρέα

flesh / meat

Accusative

direct object of φάγη (fronted)

→ object specification

κρέας: 'flesh'; here the flesh of the communion/peace-offerings, which (unlike the burnt offering) the worshipper eats in the sacred meal (cf. v.7).

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (eating the sacrificial flesh)

→ imperatival/permissive future

ἐσθίω (fut. φάγομαι): 'eat'; the worshipper eats the flesh of the peace-offerings at the sanctuary — the joyful sacral meal of v.7; the blood, however, is rendered to God at the altar, never eaten.

28 φυλάσσου καὶ ἄκουε καὶ ποιήσεις πάντας τοὺς λόγους οὓς ἐγὼ ἐντέλλομαί σοι ἵνα εὖ σοι γένηται καὶ τοῖς υἱοῖς σου δι' αἰῶνος ἐὰν ποιήσης τὸ καλὸν καὶ τὸ ἀρεστὸν ἐναντίον κυρίου τοῦ θεοῦ σου.

Guard and hear and do all these words which I command you, that it may be well with you and with your sons forever, if you do what is good and pleasing before the LORD your God.

Hortatory summary (closing the blood-and-sanctuary unit)

φυλάσσου καὶ ἄκουε

v.28 closes the section with a triple hortatory chain — guard, hear, do — and the perpetual blessing-formula (εὖ σοι ... δι' αἰῶνος, 'forever'). It echoes v.25 ('that it may be well with you ... if you do what is good and pleasing'), now extended εἰς αἰῶνα ('forever'). The verbs φυλάσσω-ἀκούω-ποιέω sum the Deuteronomic ethic of attentive, obedient covenant-keeping (cf. v.1; 6:3).

φυλάσσου

guard / observe

Pres Mid Impv 2 Sg · φυλάσσω

main verb (hortatory imperative)

→ durative present imperative (continual observance)

φυλάσσω (mid.): 'guard / keep / observe'; the middle φυλάσσου ('keep for yourself / be on guard') renders Hebrew *שמר*; the cardinal Deuteronomic verb of covenant fidelity (cf. v.1, φυλάξετε).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἄκουε

hear

Pres Act Impv 2 Sg · ἀκούω

main verb (hortatory imperative)

→ durative present imperative (continual hearing/obeying)

ἀκούω: 'hear / listen / obey'; renders Hebrew *שמע*; the signature Deuteronomic verb (cf. the Shema, 6:4); hearing implies obedient response, not mere audition.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (imperative future, completing the chain)

→ imperative future (legal command)

ποιέω: 'do / perform'; completing the triad guard-hear-do; the future has imperative force; renders Hebrew פָּעַל — the doing flows from the hearing.

πάντας

all

Accusative

attributive adjective (with λόγους)

→ object specification

παῖς: 'all'; 'all these words' — the entire body of command, anticipating the canon-formula of v.32 (nothing added or removed).

τοὺς

the

Accusative

article

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of ποιήσεις

→ object specification

λόγος: 'word / matter / command'; renders Hebrew דְּבָרִים ; 'these words' are the commandments of the chapter and code; the totality (πάντας) prepares for the canon-formula at 12:32.

οὓς

which

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

οὓς: masculine accusative plural agreeing with λόγους.

ἐγὼ

I

Nominative

subject of ἐντέλλομαι (emphatic)

→ participant reference

ἐγώ: Moses the covenant mediator, speaking with delegated authority.

ἐντέλλομαί

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause

→ performative present (commanding in the act of speaking)

ἐντέλλομαι: 'command / enjoin'; the performative present (cf. vv. 11, 14, 21); the words are commanded in the very speaking.

σοι

you

Dative

indirect object (dative)

→ participant reference or interest

σοι: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (dative).

ἵνα

that

purpose conjunction (final clause)

→ discourse linkage or contrast

ἵνα: 'that / so that'; introduces the purpose — perpetual well-being; renders Hebrew לְמַעַן .

εὖ

well

adverb (with γένηται: 'it may go well')

→ clausal contribution

εὖ: 'well'; the blessing-formula εὖ σοι γένηται, as in v.25, now extended 'forever'.

σοι

to you / with you

Dative

dative of advantage (with γένηται)

→ participant reference or interest

σύ (dat. sg.): 'with you'; recipient of the well-being.

γένηται

it may be

Aor Mid Subj 3 Sg · γίνομαι

verb of purpose clause (with ἵνα)

→ ingressive aorist subjunctive (the coming-about of well-being)

γίνομαι: 'become / happen'; εὖ ... γένηται, 'it may go well'; the reward of obedience.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς
the

Dative

article

→ noun-phrase marking

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

υἱοῖς
sons

Dative

dative of advantage (coordinate with σοι)

→ sphere or reference

υἱός: 'son'; the blessing extends to the descendants, as in v.25; the obedience of one generation secures the welfare of the next.

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.

δι
through / for

preposition + genitive (temporal extent, elided διά)

→ spatial or relational framing

διά + gen.: 'through / for (a duration)'; in δι αἰῶνος = 'forever / perpetually'.

αἰῶνος
age / forever

Genitive

genitive object of διά (temporal extent)

→ relational specification

αἰών: 'age / eternity'; δι αἰῶνος renders Hebrew עַד־לְעַד ('forever'); the perpetual scope of the blessing intensifies v.25's promise.

ἐάν
if

conditional conjunction (protasis of reward)

→ discourse linkage or contrast

ἐάν: 'if'; the condition of the perpetual blessing, repeated from v.25.

ποιήσης
you do

Aor Act Subj 2 Sg · ποιέω

verb of conditional clause

→ aorist subjunctive (condition of obedience)

ποιέω: 'do'; doing the good and the pleasing — the condition of the blessing.

τὸ
the

Accusative

article (substantivizing καλόν)

→ noun-phrase marking

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

καλὸν
good thing

Accusative

substantival adjective (object of ποιήσης)

→ object specification

καλός: 'good / right'; 'the good', as in v.25; renders Hebrew בִּטְחָ.

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 (substantivizing ἀρεστόν)

→ noun-phrase marking

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

ἀρεστὸν

pleasing thing

Accusative

substantival adjective (object, coordinate)

→ object specification

ἀρεστός: 'pleasing / acceptable'; 'the pleasing before the LORD', again reversing v.8's 'pleasing in his own eyes'; renders Hebrew רָצוֹן.

ἐναντίον

before

improper preposition + genitive

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; the standard is YHWH's evaluation.

κυρίου

LORD

Genitive

genitive object of ἐναντίον

→ 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: covenant formula.

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.

29 ἔὰν δὲ ἐξολεθρεύσῃ κύριος ὁ θεός σου τὰ ἔθνη εἰς οὓς σὺ εἰσπορεύῃ ἐκεῖ κληρονομήσαι τὴν γῆν αὐτῶν ἀπὸ προσώπου σου καὶ κατακληρονομήσῃς αὐτοὺς καὶ κατοικήσῃς ἐν τῇ γῇ αὐτῶν.

But when the LORD your God cuts off the nations into whose land you are going there to dispossess them from before you, and you take possession of them and dwell in their land,

Conditional protasis opening the final warning (vv.29–31) ἔὰν δὲ ἐξολεθρεύσῃ κύριος

v.29 opens the closing warning of the chapter with a conditional protasis: when YHWH has cut off the Canaanite nations and Israel has dispossessed and settled in their land, a new danger arises — the temptation to imitate their cult (v.30). The verb ἐξολεθρεύσῃ ('utterly destroy / cut off') is the standard LXX rendering of the ḥerem-destruction; the conquest sets the stage for the spiritual peril of syncretism.

ἐάν

if / when

conditional conjunction (protasis)

→ discourse linkage or contrast

ἐάν: 'if / when'; with the subjunctive introduces the protasis; renders Hebrew יָ.

δὲ

but

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: 'but / and'; marks the transition to the closing warning.

ἐξολεθρεύσῃ

cuts off / utterly destroys

Aor Act Subj 3 Sg · ἐξολεθρεύω

verb of protasis (with ἐάν)

→ aorist subjunctive (the completed conquest)

ἐξολεθρεύω: 'utterly destroy / cut off / exterminate'; renders Hebrew תִּרְצֹחַ; the strong compound (ἐξ-) of the herem-destruction language; YHWH himself cuts off the nations before Israel (cf. 7:1–2).

κύριος

LORD

Nominative

subject of ἐξολεθρεύσῃ

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; YHWH is the agent of the conquest.

ὁ

the

Nominative

article

→ 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: covenant formula.

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.

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 ἐξολεθρεύσῃ

→ object specification

ἔθνος: 'nation / people'; renders Hebrew עַמִּים; the Canaanite nations whose land Israel inherits and whose cult is the deadly temptation.

εἰς

to / into

preposition + accusative (with relative: 'into whose land')

→ spatial or relational framing

εἰς + acc.: 'into / to'; with the relative οὗς denotes entry into the nations' territory.

οὓς

whom

Accusative

relative pronoun (object of εἰς; antecedent ἔθνη)

→ participant reference

οὓς: masculine accusative plural; constructio ad sensum with ἔθνη (neuter), construing the nations as persons; 'into whom you go' = into whose land.

σύ

you

Nominative

subject of εἰσπορεύῃ (emphatic)

→ participant reference

σύ (nom. sg.): the explicit 'you' emphasizing Israel's entry.

εἰσπορεύη

you are going in

Pres Mid Indic 2 Sg · εἰσπορεύομαι

verb of relative clause

→ futuristic present (the imminent entry)

εἰσπορεύομαι: 'enter / go in'; renders Hebrew נָּכַח ; the present of imminent action — Israel is on the verge of entering the land to dispossess its nations.

ἐκεῖ

there

adverb of place (resumptive, Hebraism)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive adverb after the relative ('into whom ... there') is a Hebraism calquing the resumptive וְשָׁם .

κληρονομήσαι

to dispossess / inherit

Aor Act Inf · κληρονομέω

infinitive of purpose (with εἰσπορεύη)

→ telic aorist infinitive (purpose of the entry)

κληρονομέω: 'inherit / dispossess / take possession of'; renders Hebrew וְשָׁמַר ; the purpose of the entry is to inherit the nations' land by dispossessing them.

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 territory of the nations, to become Israel's inheritance.

αὐτῶν

their

Genitive

genitive of possession (with γῆν)

→ relational specification

αὐτός: 'their', i.e. the nations'.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπό: 'from'; in ἀπὸ προσώπου σου ('from before you'), a Hebraism.

προσώπου

face / presence

Genitive

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

→ relational specification

πρόσωπον: 'face / presence'; the idiom ἀπὸ προσώπου σου ('from your face / before you') renders Hebrew לְפָנֶיךָ — the nations are driven out before Israel's advance.

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 protasis)

→ discourse linkage or contrast

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

κατακληρονομήσης

you take possession of / dispossess

Aor Act Subj 2 Sg · κατακληρονομέω

verb continuing the protasis (with εἰάν)

→ aorist subjunctive (the act of dispossession)

κατακληρονομέω: 'take full possession of / dispossess'; renders Hebrew וְשָׁמַר (Qal/Hipil); the intensive compound (κατα-) here with personal object 'dispossess them' — Israel takes over the nations' inheritance.

αὐτούς

them

Accusative

direct object of κατακληρονομήσης

→ participant reference

αὐτός: 'them', i.e. the nations dispossessed.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

κατοικήσης
you dwell

Aor Act Subj 2 Sg · κατοικέω

verb completing the protasis (with ἐάν)

→ aorist subjunctive (the settling in the land)

κατοικέω: 'dwell / settle'; renders Hebrew בָּשָׁׁׁ; Israel settles in the land of the dispossessed nations — the very situation that breeds the temptation to adopt their cult (v.30).

ἐν
in

preposition + dative (location)

→ spatial or relational framing

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

τῇ
the

Dative

article

→ noun-phrase marking

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

γῇ
land

Dative

dative of place (with ἐν)

→ sphere or reference

γῇ: 'land'; the nations' former territory, now Israel's dwelling.

αὐτῶν
their

Genitive

genitive of possession (with γῇ)

→ relational specification

αὐτός: 'their', i.e. the dispossessed nations'.

30 πρόσεχε σεαυτῷ μὴ ἐκζητήσης ἐπακολουθῆσαι αὐτοῖς μετὰ τὸ ἐξολεθρευθῆναι αὐτοὺς ἀπὸ προσώπου σου οὐ μὴ ἐκζητήσης τοὺς θεοὺς αὐτῶν λέγων πῶς ποιοῦσιν τὰ ἔθνη ταῦτα τοῖς θεοῖς αὐτῶν ποιήσω κἀγώ.

take heed to yourself that you do not seek to follow after them after they are destroyed from before you, and that you do not seek out their gods, saying, 'How do these nations serve their gods? I too will do likewise.'

Apodosis: the warning against syncretistic inquiry (the heart of vv.29–31)

πρόσεχε σεαυτῷ

v.30 is the apodosis and the climax of the warning: the warning-formula πρόσεχε σεαυτῷ (cf. vv. 13, 19, 23) guards against the deadly fascination of asking 'how did these nations serve their gods?' with the resolve 'I too will do likewise' (ποιήσω κἀγώ). The double-negative οὐ μὴ with ἐκζητήσης gives an emphatic prohibition. The very verb ἐκζητέω that should seek the chosen place (v.5) must never seek the nations' gods — a pointed inversion.

πρόσεχε

take heed

Pres Act Impv 2 Sg · προσέχω

main verb (imperative of warning)

→ durative present imperative (continual vigilance)

προσέχω: 'take heed / beware'; the admonitory formula with σεαυτῷ (cf. vv. 13, 19); here the gravest warning of the chapter — against cultic apostasy.

σεαυτῷ

to yourself

Dative

reflexive pronoun (dative with πρόσεχε)

→ participant reference or interest

σεαυτοῦ: reflexive 'yourself'; the Hebraizing ethical dative of לך לך.

μὴ

lest

negative particle (negative object clause)

→ discourse linkage or contrast

μὴ: 'lest / that not'; with the subjunctive after the warning verb.

ἐκζητήσης

you seek

Aor Act Subj 2 Sg · ἐκζητέω

verb of negative object clause (with μὴ)

→ ingressive aorist subjunctive (prohibited seeking)

ἐκζητέω: 'seek out / search after'; renders Hebrew שׁוֹרֵץ; the very verb commanded toward the chosen place (v.5, ἐκζητήσετε) is here forbidden toward the nations' gods — a deliberate, ironic inversion: seek YHWH's place, never the idols.

ἐπακολουθῆσαι

to follow after

Aor Act Inf · ἐπακολουθέω

complementary infinitive (with ἐκζητήσης)

→ aorist infinitive (the prohibited following)

ἐπακολουθέω: 'follow after / pursue'; the double-compound (ἐπ-ακολουθέω) intensifies 'closely follow'; to follow the nations in their cultic ways is to apostatize from YHWH.

αὐτοῖς

them

Dative

dative object of ἐπακολουθῆσαι

→ participant reference or interest

αὐτός: 'them', i.e. the nations; ἐπακολουθέω takes the dative of the one followed.

μετά

after

preposition + accusative (temporal, with articular infinitive)

→ spatial or relational framing

μετά + acc.: 'after'; with the articular infinitive τὸ ἐξολεθρευθῆναι forms a temporal clause ('after they are destroyed').

τὸ

the

Accusative

article (with the infinitive)

→ noun-phrase marking

ὁ: articular infinitive marker; τὸ ἐξολεθρευθῆναι = 'the being-destroyed', a temporal construction with μετά.

ἐξολεθρευθῆναι

to be destroyed

Aor Pass Inf · ἐξολεθρεύω

articular infinitive (temporal, with μετά τό)

→ aorist passive infinitive (the completed destruction)

ἐξολεθρεύω (pass.): 'be utterly destroyed / be cut off'; the passive of the verb in v.29; the irony is sharp — after YHWH destroys the nations precisely because of their abominable cult, Israel must not adopt that very cult.

αὐτούς

them

Accusative

accusative subject of the infinitive

ἐξολεθρευθῆναι

→ participant reference

αὐτός: 'them'; accusative subject of the passive infinitive — the nations who are destroyed.

ἀπό

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπό: 'from'; in ἀπό προσώπου σου, as in v.29.

προσώπου

face / presence

Genitive

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

→ relational specification

πρόσωπον: 'face'; the idiom ἀπό προσώπου σου ('from before you'), rendering Hebrew גְּבֻהָתְךָ.

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.

οὐ

not

negative particle (with μή, emphatic double negation)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic οὐ μή + subjunctive, the strongest Greek negation ('by no means').

μή

not

negative particle (with οὐ: emphatic prohibition)

→ discourse linkage or contrast

μή: the second member of οὐ μή; renders the absolute Hebrew prohibition with emphatic force.

ἐκζητήσης

you seek out

Aor Act Subj 2 Sg · ἐκζητέω

main verb (emphatic prohibition with οὐ μή)

→ aorist subjunctive of emphatic prohibition (οὐ μή)

ἐκζητέω: 'seek out'; the repetition with οὐ μή makes the prohibition absolute — Israel must never investigate the nations' gods; the same verb (v.5) that seeks YHWH's place must never seek the idols.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

θεοὺς

gods

Accusative

direct object of ἐκζητήσης

→ object specification

θεός: 'gods'; the pagan deities of the nations; to 'seek them out' is to inquire after their cult with intent to imitate.

αὐτῶν

their

Genitive

genitive of possession (with θεοὺς)

→ relational specification

αὐτός: 'their', i.e. the nations'.

λέγων

saying

Pres Act Part Nom Masc Sg · λέγω

circumstantial participle (introducing direct speech)

→ durative present participle (the manner of the seeking)

λέγω: 'say'; the present participle λέγων introduces the quoted thought — the dangerous curiosity that leads to apostasy; renders Hebrew רמלל.

πῶς

how

interrogative adverb (introducing the quoted question)

→ clausal contribution

πῶς: 'how / in what way'; the interrogative of the dangerous inquiry — 'how do these nations serve their gods?'; the curiosity itself is the snare.

ποιοῦσιν

do / serve

Pres Act Indic 3 Pl · ποιέω

verb of the quoted question

→ customary present (the nations' habitual cult)

ποιέω: 'do / perform / serve'; here of cultic service ('how do they do [worship] for their gods?'); the customary present describes the nations' established cult-practice.

τὰ

the

Nominative

article

→ noun-phrase marking

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

ἔθνη

nations

Nominative

subject of ποιοῦσιν

→ participant prominence

ἔθνος: 'nation'; the Canaanite nations whose cult is the object of forbidden curiosity.

ταῦτα

these

Nominative

demonstrative adjective (with ἔθνη)

→ participant prominence

οὗτος: 'these'; the demonstrative ταῦτα points to the specific nations being dispossessed.

τοῖς

the

Dative

article

→ noun-phrase marking

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

θεοῖς

gods

Dative

dative object of ποιοῦσιν (the recipients of cult)

→ sphere or reference

θεός: 'gods'; ποιέω + dative names the deities for whom the cult is performed.

αὐτῶν

their

Genitive

genitive of possession (with θεοῖς)

→ relational specification

αὐτός: 'their', i.e. the nations'.

ποιήσω

I will do

Fut Act Indic 1 Sg · ποιέω

main verb of the quoted resolve

→ volitive future (the resolve to imitate)

ποιέω: 'do'; the quoted resolve 'I too will do (likewise)' — the fatal conclusion of the forbidden inquiry; the imitation of pagan cult is the apostasy the chapter forbids from start (v.4) to finish (v.31).

καὶ γώ

I also / I too

Nominative

subject of ποιήσω (emphatic, crasis καί + ἐγώ)

→ participant prominence

καὶ γώ: crasis of καί ἐγώ ('and I / I too'); the emphatic 'I too will do likewise' voices the self-implicating resolve to copy the nations — the precise temptation against which the whole chapter is directed.

31 οὐ ποιήσεις οὕτως κυρίῳ τῷ θεῷ σου τὰ γὰρ βδελύγματα ἃ κύριος ἐμίσησεν ἐποίησαν τοῖς θεοῖς αὐτῶν ὅτι τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν κατακαίουσιν ἐν πυρὶ τοῖς θεοῖς αὐτῶν.

You shall not do so to the LORD your God; for they did for their gods the abominations which the LORD hated, because they burn their sons and their daughters in the fire to their gods.

Closing prohibition (inclusio with v.4) and its horrific rationale οὐ ποιήσεις οὕτως κυρίῳ

v.31 closes the chapter by repeating verbatim the prohibition of v.4 ('You shall not do so to the LORD your God'), forming an inclusio that brackets the entire central-sanctuary law between two identical refusals of Canaanite cultic method. The rationale escalates to its most horrific: the nations practiced 'the abominations the LORD hated' for their gods — even burning their own sons and daughters in fire (child-sacrifice, the Molech cult; cf. 18:10; Lev 18:21; Jer 7:31). The horror seals why Israel must never imitate them.

οὐ

not

negative particle (with future = prohibition)

→ discourse linkage or contrast

οὐ: emphatic negation of the future; the apodictic prohibition, repeated from v.4.

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (prohibition)

→ imperatival future (apodictic prohibition)

ποιέω: 'do'; οὐ ποιήσεις οὕτως ('you shall not do so') repeats v.4 (there plural ποιήσετε, here singular) forming the framing inclusio of the chapter; Israel must not worship YHWH by the abominable Canaanite method.

οὕτως

so / thus

adverb of manner (referring to the Canaanite cult)

→ adverbial qualification

οὕτως: 'so / thus'; renders Hebrew כֵּן; refers to the manner of the nations' worship just described (v.30) — Israel must not approach YHWH in that way.

κυρίῳ

to the LORD

Dative

dative of relationship (object of worship)

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the worship of YHWH must not be conducted in the pagan manner.

τῷ

the

Dative

article (with θεῷ)

→ noun-phrase marking

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

θεῷ

God

Dative

dative in apposition to κυρίῳ

→ sphere or reference

θεός: covenant formula κυρίῳ τῷ θεῷ σου = יהוה אלהיך, as in v.4.

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.

τὰ

the

Accusative

article (with βδελύγματα, fronted object)

→ noun-phrase marking

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

γὰρ

for

causal conjunction (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; introduces the rationale of the prohibition — the nations' cult is abominable, even murderous.

βδελύγματα

abominations

Accusative

direct object of ἐμίσησαν (fronted)

→ object specification

βδελύγμα: 'abomination / detestable thing'; renders Hebrew תּוֹעֵבָה; the strongest LXX term for cultic horror; the nations' worship is not neutral 'religion' but abomination that YHWH hates.

ἃ

which

Accusative

relative pronoun (object of ἐμίσησεν)

→ participant reference

ἃ: neuter accusative plural agreeing with βδελύγματα.

κύριος

LORD

Nominative

subject of ἐμίσησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; YHWH's hatred of the abominations is the ground of Israel's prohibition.

ἐμίσησεν

hated

Aor Act Indic 3 Sg · μισέω

verb of relative clause

→ constative aorist (YHWH's settled hatred)

μισέω: 'hate / detest'; renders Hebrew נָשָׂא; YHWH's hatred of the abominations is not arbitrary aversion but moral revulsion, supremely at child-sacrifice (next clause).

ἐποίησαν

they did

Aor Act Indic 3 Pl · ποιέω

main verb (the nations' practice)

→ constative aorist (the nations' established cult)

ποιέω: 'do / perform'; 'they did/performed [the abominations] for their gods'; the nations enacted the detestable cult, the very thing Israel is forbidden to imitate.

τοῖς

the

Dative

article

→ noun-phrase marking

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

θεοῖς

gods

Dative

dative object of ἐποίησαν (the recipients of the cult)

→ sphere or reference

θεός: 'gods'; the deities for whom the abominations were performed.

αὐτῶν

their

Genitive

genitive of possession (with θεοῖς)

→ relational specification

αὐτός: 'their', i.e. the nations'.

ὅτι

because / for

causal conjunction (introducing the supreme horror)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders Hebrew יָד; introduces the climactic instance of abomination — child-sacrifice.

τοὺς

the

Accusative

article (with υἱούς, fronted object)

→ noun-phrase marking

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

υἱούς

sons

Accusative

direct object of κατακαίουσιν (fronted)

→ object specification

υἱός: 'son'; the nations' own sons, burned in sacrifice — the most heinous of the abominations; child-sacrifice (the Molech cult) is repeatedly condemned (18:10; Lev 18:21; 20:2–5; Jer 7:31; 32:35).

αὐτῶν

their

Genitive

genitive of possession (with υἱούς)

→ relational specification

αὐτός: 'their', i.e. the nations' own children — the horror that they immolate their own offspring.

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.

θυγατέρας

daughters

Accusative

direct object of κατακαίουσιν (coordinate)

→ object specification

θυγάτηρ: 'daughter'; sons and daughters alike are immolated — the totality of the horror; the same children who should rejoice at YHWH's sanctuary (v.12) are burned by the nations to their gods.

αὐτῶν

their

Genitive

genitive of possession (with θυγατέρας)

→ relational specification

αὐτός: 'their'.

κατακαίουσιν

they burn up

Pres Act Indic 3 Pl · κατακαίω

main verb (the supreme abomination)

→ customary present (their habitual practice)

κατακαίω: 'burn up / consume with fire'; renders Hebrew הָרַג ; the same verb used of burning the idols (v.3) is here used of the nations burning their own children — the abomination's full horror; the present tense marks the ongoing, customary practice.

ἐν

in

preposition + dative (instrument/means)

→ spatial or relational framing

ἐν + dat.: 'in / with'; instrumental, 'in the fire'.

πυρὶ

fire

Dative

dative of means (with κατακαίουσιν)

→ sphere or reference

πῦρ: 'fire'; renders Hebrew שֶׁנֶּפֶץ ; the fire of child-sacrifice; the same πῦρ that should consume the idols (v.3) here consumes children — the ultimate perversion of cult.

τοῖς

the

Dative

article

→ noun-phrase marking

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

θεοῖς

gods

Dative

dative of recipient (for whom the children are burned)

→ sphere or reference

θεός: 'gods'; the deities to whom the children are offered; the final word of the chapter's warning fixes the abomination's object — false gods, for whom Israel's God will brook no imitation.

αὐτῶν

their

Genitive

genitive of possession (with θεοῖς)

→ relational specification

αὐτός: 'their', i.e. the nations'; the chapter ends on the gods of the nations — over against whom stands the LORD who alone chooses the place where his name is invoked.

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.