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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 13

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΙΓ΄

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

A versification note is essential: the Rahlfs LXX (following the Hebrew/Masoretic numbering) counts this chapter as nineteen verses, 13:1–19, where 13:1 (πᾶν ῥῆμα... οὐ προσθήσεις... οὐδὲ ἀφελεῖς) is the 'neither add nor subtract' frame; many English versions (KJV, RSV, NRSV, ESV) attach that frame to the previous chapter as 12:32 and therefore number the present material 13:1–18.

Translation & textual notes

The Greek text of Deuteronomy 13 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. A versification note is essential: the Rahlfs LXX (following the Hebrew/Masoretic numbering) counts this chapter as nineteen verses, 13:1–19, where 13:1 (πᾶν ῥῆμα... οὐ προσθήσεις... οὐδὲ ἀφελεῖς) is the 'neither add nor subtract' frame; many English versions (KJV, RSV, NRSV, ESV) attach that frame to the previous chapter as 12:32 and therefore number the present material 13:1–18. This annotation follows the verse numbers of the source file (1–19) throughout; readers comparing an

English Bible should subtract one (LXX 13:2 = English 13:1, and so on). Deuteronomy 13 develops a single legal theme — the duty of exclusive covenant loyalty in the face of incitement to apostasy (the verb most at issue is לכת אחרי אלהים אחרים, 'to go after other gods', LXX λατρεύσωμεν θεοῖς ἑτέροις) — in three escalating cases. (1) The prophet or dreamer of dreams whose sign or wonder actually comes to pass yet who says πορευθῶμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις is not to be heeded, ὅτι πειράζει κύριος ὁ θεὸς ὑμᾶς — 'because the LORD your God is testing you' to know whether Israel loves him ἐξ ὅλης τῆς καρδίας... καὶ ἐξ ὅλης τῆς ψυχῆς (vv. 2–6, echoing the Shema of 6:5); the prophet must die. (2) The most intimate enticer — brother, son, daughter, the wife ἐν κόλπῳ σου, the friend ὁ ἴσος τῆς ψυχῆς σου — who entices secretly (λάθρᾳ): the Israelite must show no pity (οὐ φείσεται ὁ ὀφθαλμὸς σου), must not conceal him, and must be the first hand against him to put him to death (vv. 7–12) — a severe and difficult text that the LXX renders without mitigation. (3) The apostate city led astray by ἄνδρες παράνομοι: after diligent inquiry (ἐρωτήσεις καὶ ἐραυνήσεις σφόδρα), if the βδέλυγμα is confirmed, the city is placed under the ban — ἀναθέματι ἀναθεματιεῖτε αὐτήν (the ḥērem, דרם) — its inhabitants slain by the sword, its spoil heaped and burned ἐναντίον κυρίου as a total offering, the site left ἀοίκητος εἰς τὸν αἰῶνα, never rebuilt (vv. 13–19). Key vocabulary: πειράζω ('test/prove', v. 4); ἐκζητέω/ἐρωτάω–ἐραυνάω (the duty of diligent inquiry, v. 15); and the ἀνάθεμα / ἀναθεματίζω cluster for the ban (vv. 16, 18). The chapter must be read soberly: its severity is the dark obverse of the love-command — covenant loyalty tested at the cost of one's nearest ties (cf. Matt 10:37) — and its ban-language belongs to the conquest theology of Deuteronomy, not to any standing license.

A · 13:1

Frame: neither add to nor subtract from the commandment

A single hinge-verse (counted 12:32 in many English Bibles) closes the worship-centralization material of ch. 12 and opens the apostasy laws of ch. 13: every word YHWH commands is to be guarded and done — οὐ προσθήσεις ἐπ’ αὐτὸ οὐδὲ ἀφελεῖς ἀπ’ αὐτοῦ ('you shall not add to it nor take from it'). The canon-formula (cf. 4:2) frames all that follows: the temptations of ch. 13 are precisely attempts to 'add' alien gods to YHWH's exclusive claim.

B · 13:2–6

First case: the prophet or dreamer who entices — the loyalty test

Even a prophet or dream-diviner whose sign or wonder genuinely comes to pass (vv. 2–3a) is not to be heeded if he says πορευθῶμεν... λατρεύσωμεν θεοῖς ἑτέροις (v. 3b). The reason is the chapter's theological key: πειράζει κύριος ὁ θεὸς ὑμᾶς — the LORD is testing Israel to know whether they love him ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς (v. 4, the Shema). Israel is to walk after YHWH, fear him, keep his commandments, and cleave to him (v. 5); the seducing prophet must die, for he spoke ἀποστασίαν against the LORD who redeemed them from Egypt — 'so you shall purge the evil from among you' (v. 6).

C · 13:7–12

Second case: the intimate enticer — show no pity

The enticer may be the closest of kin — brother, son, daughter, the wife ἐν κόλπῳ σου, or the friend ὁ ἴσος τῆς ψυχῆς σου — soliciting secretly (λάθρᾳ, v. 7) to serve gods unknown to the fathers (v. 8). The response is uncompromising: do not consent, do not listen, οὐ φείσεται ὁ ὀφθαλμός σου ('your eye shall not spare'), do not conceal him (v. 9); rather be the first hand to denounce and to put him to death by stoning (vv. 10–11a), because he sought to drive you from YHWH who brought you out of Egypt (v. 11b), so that all Israel may hear and fear and never again do such evil (v. 12).

D · 13:13–19

Third case: the apostate city — the ban (ḥērem)

If a whole city is led astray by ἄνδρες παράνομοι to serve other gods (vv. 13–14), Israel must investigate diligently (ἐρωτήσεις καὶ ἐραυνήσεις σφόδρα, v. 15); if the βδέλυγμα is confirmed, the city is devoted to destruction — ἀναθέματι ἀναθεματιεῖτε αὐτήν — its inhabitants slain ἐν φόνῳ μαχαίρας (v. 16). All its spoil is gathered and burned with the city as a whole offering ἐναντίον κυρίου, the site left ἀοίκητος εἰς τὸν αἰῶνα, never rebuilt (v. 17). Nothing of the ban may cleave to the Israelite's hand (v. 18a), that YHWH may turn from his fierce anger and show mercy and multiply the people as he swore to the fathers (v. 18b) — if Israel obeys his voice and does what is right before him (v. 19).

1 πᾶν ῥῆμα ὃ ἐγὼ ἐντέλλομαί σοι σήμερον τοῦτο φυλάξῃ ποιεῖν· οὐ προσθήσεις ἐπ’ αὐτὸ οὐδὲ ἀφελεῖς ἀπ’ αὐτοῦ.

Every word that I command you today, this you shall observe to do; you shall not add to it nor take away from it.

Canon-formula frame (hinge between ch. 12 and ch. 13)

πᾶν ῥῆμα ὃ ἐγὼ ἐντέλλομαί σοι σήμερον

This verse is numbered 12:32 in many English Bibles (KJV, RSV, ESV) but 13:1 in the Hebrew and in Rahlfs. It is the 'canon formula' (cf. Deut 4:2; Rev 22:18–19): the word commanded is to be neither augmented nor diminished. Placed here it frames the apostasy laws — to follow other gods would be precisely to 'add' to YHWH's exclusive claim. The fronted πᾶν ῥῆμα ὃ... resumed by τοῦτο is a Hebraizing casus pendens.

πᾶν

every

Accusative

attributive adjective (modifying ῥῆμα; fronted object resumed by τοῦτο)

→ object specification

παῖς: 'every / all'; neuter πᾶν agrees with ῥῆμα; the totalizing 'every word' makes the command comprehensive — no part of the divine instruction is optional or negotiable.

ῥῆμα

word / thing

Accusative

fronted accusative (casus pendens, resumed by τοῦτο)

→ object specification

ῥῆμα: 'word / utterance / matter'; renders Hebrew רִשְׁוֹן, which spans both 'word' and 'thing'; here the totality of YHWH's commandments delivered through Moses; the fronting is a Hebraizing pendent construction.

ὃ

which

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ὅς, ἥ, ὅ: relative pronoun; neuter accusative ὃ agrees with ῥῆμα and is the object of the verb of commanding.

ἐγὼ

I

Nominative

subject (emphatic first-person: Moses speaking)

→ participant reference

ἐγὼ: emphatic pronoun; Moses is the speaker, but as YHWH's authorized mediator — the first-person command carries divine authority (cf. v. 19, the same ἐγὼ ἐντέλλομαι formula closing the chapter).

ἐντέλλομαι

I command

Pres Mid Indic 1 Sg · ἐντέλλομαι

main verb of the relative clause

→ customary present (standing, ongoing command)

ἐντέλλομαι: 'command / charge / enjoin'; renders נָּצַח ; the present tense and the adverb σήμερον ('today') give the Deuteronomic preaching its characteristic immediacy — the law is delivered as a present, living address to 'this day's' hearers.

σοι

to you

Dative

indirect object (2nd person singular: Israel as a single addressee)

→ participant reference or interest

σύ (dat. σοι): the singular 'you' addresses Israel collectively as one covenant partner — a characteristic Deuteronomic device alternating with the plural (note ὑμᾶς, ὑμῶν in v. 4).

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders דִּינִי ; a signature Deuteronomic term collapsing the distance between the Moab generation and every later hearer — the covenant is renewed 'today' each time the words are heard (cf. 5:3; 26:16; 30:15).

τοῦτο

this

Accusative

resumptive demonstrative (picks up πᾶν ῥῆμα ὅ...)

→ participant reference

οὗτος: demonstrative pronoun; τοῦτο resumes the fronted πᾶν ῥῆμα ὅ..., completing the Hebraizing casus-pendens construction ('every word... — this you shall keep').

φυλάξῃ

you shall observe / keep

Fut Mid Indic 2 Sg · φυλάσσω

main verb (apodosis of the pendent construction)

→ imperativ future (legal command)

φυλάσσω: 'guard / keep / observe'; renders רָמַשׁ ; the middle future φυλάξῃ has imperativ force, as often in legal Greek; 'keeping' the word means both safeguarding and obeying it — a key Deuteronomic verb (cf. v. 19, φυλάσσειν).

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (with φυλάξῃ: 'keep to do')

→ present infinitive (ongoing performance)

ποιέω: 'do / perform'; the pairing φυλάσσειν ποιεῖν ('keep-to-do') renders $\text{תִּשְׁמְרֵם לַעֲשׂוֹת}$, a Deuteronomic idiom stressing that observance is not merely intellectual assent but enacted obedience.

οὐ

not

negative particle (with προσθήσεις)

→ discourse linkage or contrast

οὐ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

προσθήσεις

you shall add

Fut Act Indic 2 Sg · προστίθῃμι

main verb (prohibition: 'you shall not add')

→ imperativ future (legal prohibition)

προστίθῃμι: 'add / put to'; renders וַאֲשֶׁר ; οὐ προσθήσεις with the prohibitive future forms half of the canon-formula (cf. 4:2); to 'add' to YHWH's word would corrupt it as surely as to subtract.

ἐπ'

to / upon

preposition + accusative (object of adding)

→ spatial or relational framing

ἐπ': meaning 'to'; here it marks the relation signaled by preposition + accusative (object of adding).

αὐτό

it

Accusative

accusative object of ἐπ' (referring to ῥῆμα)

→ participant reference

αὐτός: anaphoric pronoun referring to ῥῆμα ('the word'); neuter to agree with its antecedent.

οὐδὲ

nor

coordinating negative conjunction (linking the two prohibitions)

→ discourse linkage or contrast

οὐδέ: 'and not / nor'; joins the second half of the canon-formula in antithetical balance with οὐ προσθήσεις.

ἀφελεῖς

you shall take away

Fut Act Indic 2 Sg · ἀφαιρέω

main verb (second prohibition)

→ imperative future (legal prohibition)

ἀφαιρέω: 'take away / remove'; renders γλῶ; the add/subtract antithesis (προστίθῃμι / ἀφαιρέω) brackets the integrity of the divine word — it is to be transmitted whole, neither inflated nor diminished (cf. Rev 22:18–19).

ἀπ'

from

preposition + genitive (source of removal)

→ spatial or relational framing

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

αὐτοῦ

it

Genitive

genitive object of ἀπ' (referring to ῥῆμα)

→ relational specification

αὐτός: anaphoric pronoun referring to ῥῆμα; genitive as object of ἀπό.

2 ἐὰν δὲ ἀναστῇ ἐν σοὶ προφήτης ἢ ἐνυπνιαζόμενος ἐνύπνιον καὶ δῶ σοι σημεῖον ἢ τέρας

But if there arises among you a prophet or one who dreams a dream, and he gives you a sign or a wonder,

Protasis of the first case-law (apostasy by a prophet/dreamer)

ἐὰν δὲ ἀναστῇ

δέ marks the move from the framing v. 1 to the first concrete case. ἐὰν + subjunctive introduces a casuistic 'if'-clause typical of legal codes; the protasis runs through v. 3, with the apodosis (the prohibition οὐκ ἀκούσεσθε) beginning at v. 4. The case is deliberately hard: the sign or wonder is granted and may even come true (v. 3), so the test is not whether the prophet has power but where he points it.

ἐάν

if

conditional conjunction (introducing protasis + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; with the subjunctive (ἀναστῆ... δῶ... ἔλθῃ) it forms the casuistic protasis of the case-law, rendering Hebrew $\square\aleph$ / יכ in legal formulation.

δὲ

but / and

developmental particle (post-positive)

→ discourse linkage or contrast

δέ: post-positive; here a developmental marker moving from the canon-formula (v. 1) to the first apostasy case.

ἀναστῆ

arises

Aor Act Subj 3 Sg · ἀνίστημι

verb of the protasis (subjunctive with ἐάν)

→ aorist subjunctive (anticipated event within ἕως-clause)

ἀνίστημι (intrans. aor.): 'arise / stand up / appear'; renders $\square\aleph$; the idiom 'a prophet arises among you' (cf. 18:15) is neutral as to legitimacy — the verb describes emergence, not validation.

ἐν

among

preposition + dative (locative: 'in your midst')

→ spatial or relational framing

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

σοὶ

you

Dative

dative object of ἐν (2nd person singular: 'among you')

→ participant reference or interest

σύ (dat. σοί): the danger arises 'within' Israel itself, not from outside — the seducer is an insider, which makes the threat more insidious.

προφήτης

prophet

Nominative

subject of ἀναστῆ

→ participant prominence

προφήτης: 'prophet'; renders $\aleph\text{יכ}$; the figure claims to speak for God; the chapter establishes that even prophetic credentials and confirmed signs cannot license a call to other gods (contrast the true-prophet test of 18:21–22).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; introduces the alternative figure, the dream-diviner.

ἐνυπνιαζόμενος

one dreaming

Pres Mid Part Nom Sg Masc · ἐνυπνιάζομαι

substantival participle (second subject, parallel to προφήτης)

→ customary present participle (one whose practice is dreaming)

ἐνυπνιάζομαι: 'dream / have dreams'; renders $\aleph\text{ללך}$ לך ; the substantival participle 'a dreamer of a dream' names the oneiromantic diviner; the figure-pairing prophet/dreamer covers the two classic channels of revelation (cf. Num 12:6; Joel 3:1).

ἐνύπνιον

a dream

Accusative

cognate accusative (with ἐνυπνιαζόμενος: 'dreaming a dream')

→ object specification

ἐνύπνιον: 'dream'; the cognate accusative ἐνυπνιαζόμενος ἐνύπνιον ('dreaming a dream') is a Hebraism rendering the figura etymologica דּוֹלֵךְ דּוֹלֵךְ, intensifying the activity.

καὶ

and

coordinate conjunction (continuing the protasis)

→ discourse linkage or contrast

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

δῶ

gives

Aor Act Subj 3 Sg · δίδωμι

second verb of the protasis (subjunctive with ἐάν)

→ prospective aorist subjunctive (hypothetical deposit)

δίδωμι: 'give'; renders יתן; here the prophet 'gives' a sign — i.e., announces or produces a predictive token to authenticate his message.

σοι

you

Dative

indirect object of δῶ

→ participant reference or interest

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

σημεῖον

a sign

Accusative

direct object of δῶ

→ object specification

σημεῖον: 'sign / token'; renders תּוֹכַח; a predictive or authenticating mark; the same word-pair σημεῖον ἢ τέρας is the standard LXX 'sign and wonder' formula (cf. Exod 7:3; Deut 6:22).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

τέρας

a wonder

Accusative

direct object of δῶ (parallel to σημεῖον)

→ object specification

τέρας: 'wonder / portent'; renders תּוֹפֵאֵס; a marvel that compels attention; the law's force is that even a genuine τέρας does not validate a summons away from YHWH.

3 καὶ ἔλθῃ τὸ σημεῖον ἢ τὸ τέρας ὃ ἐλάλησεν πρὸς σὲ λέγων πορευθῶμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις οὓς οὐκ οἶδατε

and the sign or the wonder comes to pass, of which he spoke to you, saying, 'Let us go and serve other gods,' whom you have not known,

Continuation of the protasis: the sign comes true, yet points to apostasy καὶ ἔλθῃ τὸ σημεῖον

The decisive clause: ἔλθῃ ('it comes to pass') concedes that the sign may actually be fulfilled — the seducer's predictive power is real. The trap is sprung by the content of his speech: πορευθῶμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις, the hortatory-subjunctive invitation to communal apostasy. The verse isolates the criterion of true prophecy in Deuteronomy: not efficacy but fidelity to YHWH alone.

καὶ

and

coordinate conjunction (continuing protasis)

→ discourse linkage or contrast

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

ἔλθῃ

comes to pass

Aor Act Subj 3 Sg · ἔρχομαι

verb of the protasis (subjunctive with εἰάν of v. 2)

→ verbal action or state

ἔρχομαι: 'come / come about'; here idiomatic for a prediction's fulfilment (the sign 'comes', i.e., comes true); the concession that it actually occurs is the crux — the test is not the prophet's accuracy but his object of worship.

τὸ

the

Nominative

article (with σημεῖον)

→ noun-phrase marking

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

σημεῖον

sign

Nominative

subject of ἔλθῃ

→ participant prominence

σημεῖον: now articular, referring back to the σημεῖον of v. 2.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

τὸ

the

Nominative

article (with τέρας)

→ noun-phrase marking

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

τέρας

wonder

Nominative

subject of ἔλθῃ (parallel to σημεῖον)

→ participant prominence

τέρας: articular, referring back to the τέρας of v. 2.

ὃ

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὃς: relative pronoun, neuter accusative, antecedent σημεῖον/τέρας.

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of relative clause

→ constative aorist (the seducer's prior announcement)

λαλέω: 'speak'; the prophet had 'spoken' the sign in advance — i.e., predicted it; the same verb recurs in v. 6 (ἐλάλησεν... πλανῆσαι) as the legal ground for his condemnation.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of πρὸς

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of πρὸς.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle of attendant circumstance (introducing direct speech)

→ present participle (Hebraizing 'saying' to introduce quotation)

λέγω (part. λέγων): the participle 'saying' renders the Hebrew רַמַּל, the standard quotative marker introducing direct discourse.

πορευθῶμεν

let us go

Aor Pass Subj 1 Pl · πορεύομαι

hortatory subjunctive (the seducer's invitation)

→ hortatory aorist subjunctive (call to communal action)

πορεύομαι: 'go / proceed'; the hortatory 'let us go' renders הֵלֵךְ; the idiom 'go after / go and serve other gods' (לַכֹּתֵל אֲחֵרִים / לעבד אלהים אחרים) is the chapter's defining sin — apostasy framed as a communal journey away from YHWH.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λατρεύσωμεν

let us serve

Aor Act Subj 1 Pl · λατρεύω

hortatory subjunctive (coordinate with πορευθῶμεν)

→ hortatory aorist subjunctive (call to idolatrous worship)

λατρεύω: 'serve / render cultic worship'; renders שָׁבַע; in the LXX λατρεύω denotes specifically religious service/worship (cf. the first commandment, Exod 20:5); the phrase λατρεύσωμεν θεοῖς ἑτέροις is the verbatim formula of the prohibited apostasy, recurring at vv. 7 and 14.

θεοῖς

gods

Dative

dative object of λατρεύσωμεν (cultic service is rendered 'to' the gods)

→ sphere or reference

θεός: 'god'; here the false 'other gods'; λατρεύω governs the dative, the object of cultic devotion.

ἑτέροις

other

Dative

attributive adjective (modifying θεοῖς)

→ sphere or reference

ἕτερος: 'other / different'; renders **אֲחֵרִים**; θεοὶ ἕτεροι ('other gods') is the standard LXX rendering of the polemical phrase for rival deities (Exod 20:3; Deut 5:7).

οὓς

whom

Accusative

relative pronoun (object of οἶδατε)

→ participant reference

ὓς: relative pronoun, masculine accusative plural, antecedent θεοῖς ἑτέροις.

οὐκ

not

negative particle (with οἶδατε)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

οἶδατε

you have known

Perf Act Indic 2 Pl · οἶδα

verb of relative clause (note shift to plural address)

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

οἶδα: 'know'; perfect with present meaning; 'gods whom you have not known' marks them as foreign to Israel's covenant experience — they have no saving history with Israel, unlike YHWH who 'brought you out of Egypt' (v. 6). Note the shift from singular σέ to plural οἶδατε, characteristic of Deuteronomic Numeruswechsel.

- 4 οὐκ ἀκούσεσθε τῶν λόγων τοῦ προφήτου ἐκείνου ἢ τοῦ ἐνυπνιαζομένου τὸ ἐνύπνιον ἐκεῖνο, ὅτι πειράζει κύριος ὁ θεὸς ὑμᾶς εἰδέναι εἰ ἀγαπᾶτε κύριον τὸν θεὸν ὑμῶν ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν.

you shall not listen to the words of that prophet or that dreamer of the dream, because the LORD your God is testing you, to know whether you love the LORD your God with all your heart and with all your soul.

Apodosis of the first case-law, with causal ground (the loyalty test) οὐκ ἀκούσεσθε

The apodosis answering the protasis of vv. 2–3: do not heed the seducer. The ὅτι-clause supplies the theological key to the whole chapter: πειράζει κύριος ὁ θεὸς ὑμᾶς ('the LORD your God is testing you').

The seductive prophet is, unwittingly, an instrument of divine probation. The purpose — εἰδέναι εἰ ἀγαπᾶτε... ἐξ ὅλης τῆς καρδίας... καὶ ἐξ ὅλης τῆς ψυχῆς — directly echoes the Shema (Deut 6:5); covenant love is here defined as exclusive loyalty proven under temptation.

οὐκ

not

negative particle (with ἀκούσεσθε)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἀκούσεσθε

you shall listen

Fut Mid Indic 2 Pl · ἀκούω

main verb (prohibition: apodosis)

→ imperatival future (legal prohibition)

ἀκούω: 'hear / listen / heed'; renders נָּשָׁע ; with the genitive (τῶν λόγων) it means 'give heed to / obey'; the prohibitive future οὐκ ἀκούσεσθε answers the protasis — and pointedly contrasts with v. 5 (τῆς φωνῆς αὐτοῦ ἀκούσεσθε, 'his voice you shall heed') and v. 19 (ἐὰν ἀκούσης τῆς φωνῆς κυρίου): Israel must hear YHWH, not the seducer.

τῶν

the

Genitive

article (with λόγων)

→ noun-phrase marking

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

λόγων

words

Genitive

genitive object of ἀκούσεσθε ('heed the words')

→ relational specification

λόγος: 'word / saying'; renders דָּבָר ; the genitive object of ἀκούω marks the seducer's message as the thing not to be obeyed.

τοῦ

the

Genitive

article (with προφήτου)

→ noun-phrase marking

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

προφήτου

prophet

Genitive

genitive (possessor of the words)

→ relational specification

προφήτης: the seducing prophet of v. 2, now anaphorically 'that prophet'.

ἐκείνου

that

Genitive

demonstrative adjective (modifying προφήτου)

→ relational specification

ἐκεῖνος: 'that'; the distancing demonstrative ('that prophet') marks him with juridical distaste, the figure already identified in the protasis.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

τοῦ

the

Genitive

article (with the substantival participle ἐνυπνιαζομένου)

→ noun-phrase marking

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

ἐνυπνιαζομένου

one dreaming

Pres Mid Part Gen Sg Masc · ἐνυπνιάζομαι

substantival participle (parallel to προφήτου)

→ customary present participle

ἐνυπνιάζομαι: 'dream'; the genitive substantival participle 'the one dreaming the dream' parallels 'that prophet'; the redundant articular construction echoes the protasis of v. 2.

τὸ

the

Accusative

article (with ἐνύπνιον)

→ noun-phrase marking

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

ἐνύπνιον

dream

Accusative

cognate accusative (object of the participle ἐνυπνιαζομένου)

→ object specification

ἐνύπνιον: 'dream'; the cognate accusative again renders the Hebrew figura etymologica (cf. v. 2).

ἐκεῖνο

that

Accusative

demonstrative adjective (modifying ἐνύπνιον)

→ object specification

ἐκεῖνος; 'that'; distancing demonstrative paralleling ἐκείνου with the prophet.

ὅτι

because

causal conjunction (introducing the theological ground)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the reason the seducer must be ignored — and the chapter's central theological disclosure.

πειράζει

tests / is testing

Pres Act Indic 3 Sg · πειράζω

main verb of the causal clause

→ progressive present (the testing is in process through the very temptation)

πειράζω: 'test / try / prove'; renders הִנֵּה; here in the positive OT sense of probation — YHWH proves Israel's loyalty (cf. Gen 22:1; Exod 16:4; Deut 8:2), not in the later sense of malicious tempting (James 1:13). The progressive present makes the seducer's appearance itself the occasion of an ongoing divine test of the heart.

κύριος

LORD

Nominative

subject of πειράζει

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the subject of the testing is YHWH himself — the seducer is merely the unwitting instrument.

ὁ

the

Nominative

article (with θεός, in apposition to κύριος)

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριος ('the LORD, God')

→ participant prominence

θεός: 'God'; the covenant title κύριος ὁ θεός (renders יהוה אלהים) binds the testing to the covenant relationship; though the possessive ὑμῶν follows the verb here, the full title 'the LORD your God' is implied.

ὕμᾱς

you

Accusative

direct object of πειράζει (2nd person plural)

→ participant reference

σύ (acc. pl. ὑμᾱς): the plural object continues the Numeruswechsel; the whole people is on probation.

εἰδέναι

to know

Perf Act Inf · οἶδα

infinitive of purpose (with πειράζει: 'tests... to know')

→ stative perfect infinitive (the state of knowing)

οἶδα (perf. inf. εἰδέναι): 'know'; the purpose infinitive 'to know whether you love him' is an anthropomorphic idiom (cf. Gen 22:12) — not that YHWH lacks knowledge, but that the test brings the heart's love into demonstrated reality.

εἰ

whether

interrogative particle (introducing indirect question)

→ discourse linkage or contrast

εἰ: 'whether / if'; introduces the indirect question that is the object of εἰδέναι.

ἀγαπᾶτε

you love

Pres Act Indic 2 Pl · ἀγαπάω

verb of the indirect question

→ progressive present (ongoing covenant love)

ἀγαπάω: 'love'; renders אָהַב; in Deuteronomy covenant 'love' for YHWH is not mere affection but loyal, exclusive devotion expressed in obedience (cf. 6:5; 10:12; 11:1); the present tense describes love as a continuing disposition, here put to the proof.

κύριον

LORD

Accusative

direct object of ἀγαπᾶτε

→ object specification

κύριος: the object of covenant love; the wording quotes the Shema (Deut 6:5).

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

appositive to κύριον

→ object specification

θεός: 'God'; κύριον τὸν θεὸν ὑμῶν, the full covenant title as direct object of love.

ὑμῶν

your

Genitive

possessive genitive (with θεόν)

→ relational specification

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

ἐξ

with / from

preposition + genitive (Hebraizing 'with the whole of')

→ spatial or relational framing

ἐκ: 'from / out of'; the construction ἐξ ὅλης τῆς καρδίας renders the Hebrew לְכָל ('with all'); the LXX uses ἐξ for the source/measure of the love, mirroring the Shema (6:5).

ὅλης

whole

Genitive

attributive adjective (with καρδίας)

→ relational specification

ὅλος: 'whole / entire'; renders כָּל; the totalizing 'with all your heart' demands undivided devotion — the very thing the seducer attacks.

τῆς

the

Genitive

article (with καρδίας)

→ noun-phrase marking

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

καρδίας

heart

Genitive

genitive object of ἐξ

→ relational specification

καρδία: 'heart'; renders לֵב; in Hebrew anthropology the seat of will, mind, and resolve, not mere emotion — the whole inner person directed to YHWH.

ὑμῶν

your

Genitive

possessive genitive (with καρδίας)

→ relational specification

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

καὶ

and

coordinate conjunction (joining the second member of the Shema-pair)

→ discourse linkage or contrast

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

ἐξ

with / from

preposition + genitive (second member: 'with the whole soul')

→ spatial or relational framing

ἐξ: meaning 'with'; here it marks the relation signaled by preposition + genitive (second member: 'with the whole soul').

ὅλης

whole

Genitive

attributive adjective (with ψυχῆς)

→ relational specification

ὅλος: 'whole'; the second 'all' (ψυχῆ) completes the Shema-pair; Deut 13 reproduces only heart and soul (not 'strength'), as at 4:29 and 10:12.

τῆς

the

Genitive

article (with ψυχῆς)

→ noun-phrase marking

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

ψυχῆς

soul

Genitive

genitive object of ἐξ

→ relational specification

ψυχῆ: 'soul / life / self'; renders שׁוּפָה; the whole living self, even to the point of life itself; loving YHWH 'with all the soul' anticipates the willingness to forfeit even one's nearest kin (vv. 7–12) for covenant loyalty.

ὕμῶν

your

Genitive

possessive genitive (with ψυχῆς)

→ relational specification

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

5 ὀπίσω κυρίου τοῦ θεοῦ ὑμῶν πορεύεσθε καὶ αὐτὸν φοβηθήσεσθε καὶ τὰς ἐντολὰς αὐτοῦ φυλάξεσθε καὶ τῆς φωνῆς αὐτοῦ ἀκούσεσθε καὶ αὐτῷ προστεθήσεσθε.

After the LORD your God you shall walk, and him you shall fear, and his commandments you shall keep, and his voice you shall heed, and to him you shall cleave.

Positive counterpart: the five-verb charge of loyalty ὀπίσω κυρίου τοῦ θεοῦ ὑμῶν πορεύεσθε

Over against the seducer's πορευθῶμεν... ὀπίσω θεῶν ἐτέρων stands the true direction: ὀπίσω κυρίου... πορεύεσθε ('walk after the LORD'). Five verbs in asyndetic-then-coordinate sequence — walk after, fear, keep, heed, cleave — define exclusive covenant loyalty as a total orientation of life. The chain answers point-for-point the temptation: where the prophet said 'let us go after other gods', Israel must go after YHWH; where Israel was told 'do not heed (οὐκ ἀκούσεσθε) the prophet' (v. 4), here 'his voice you shall heed (ἀκούσεσθε)'.

ὀπίσω

after

preposition + genitive (direction of allegiance)

→ spatial or relational framing

ὀπίσω: 'behind / after'; renders אַחֲרַי; 'to walk after' (הלך אחרי) is covenant-allegiance language — Israel must 'follow' YHWH exactly as the seducer urged following other gods (v. 3), turning the idiom back to its rightful object.

κυρίου

LORD

Genitive

genitive object of ὀπίσω

→ relational specification

κύριος; the Tetragrammaton; the proper object of Israel's following, in pointed contrast to the θεοὶ ἕτεροι of v. 3.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositive to κυρίου

→ relational specification

θεός: 'God'; the covenant title 'the LORD your God' grounds the charge in relationship.

ὁμῶν

your

Genitive

possessive genitive (with θεοῦ)

→ relational specification

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

πορεύεσθε

you shall walk

Pres Mid Impv 2 Pl · πορεύομαι

main verb (first of five loyalty-verbs)

→ imperativ present (standing command to follow)

πορεύομαι: 'go / walk'; renders ἰλך; the present imperative directs a continual 'walking after' YHWH — the metaphor of life as a journey on YHWH's way (cf. v. 6, τῆς ὁδοῦ... πορεύεσθαι).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτόν

him

Accusative

direct object of φοβηθήσεσθε (fronted for emphasis)

→ participant reference

αὐτός: anaphoric pronoun; the fronted 'him' (αὐτόν) before each verb sharpens the exclusivity — him and no other you shall fear.

φοβηθήσεσθε

you shall fear

Fut Pass Indic 2 Pl · φοβέομαι

main verb (second loyalty-verb)

→ imperativ future (legal command)

φοβέομαι: 'fear / reverence'; renders נָחַ; the 'fear of the LORD' in Deuteronomy is reverent loyalty, not terror (cf. 6:13; 10:20); the deponent-passive future has imperativ force.

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 (with ἐντολάς)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of φυλάξεσθε (fronted)

→ object specification

ἐντολή: 'commandment'; renders תְּנַחֲמ; keeping the commandments is the concrete content of covenant love (cf. v. 19; 1 John 5:3).

αὐτοῦ

his

Genitive

possessive genitive (with ἐντολάς)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (with ἐντολάς).

φυλάξεσθε

you shall keep

Fut Mid Indic 2 Pl · φυλάσσω

main verb (third loyalty-verb)

→ imperativ future (legal command)

φυλάσσω: 'keep / guard / observe'; renders נָחַש; the same verb as v. 1 (φυλάξη) and v. 19 (φυλάσσειν), framing the chapter with the duty of observance.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ἀκούσεσθε ('heed his voice')

→ relational specification

φωνή: 'voice'; renders לִּקְרֹא; 'to hear the voice of the LORD' (לִּקְרֹא מִמֶּנִּי) means to obey (cf. v. 19); the genitive object of ἀκούω marks the thing obeyed — pointedly the opposite of heeding the seducer's λόγοι (v. 4).

αὐτοῦ

his

Genitive

possessive genitive (with φωνῆς)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (with φωνῆς).

ἀκούσεσθε

you shall heed

Fut Mid Indic 2 Pl · ἀκούω

main verb (fourth loyalty-verb)

→ imperativ future (legal command)

ἀκούω: 'hear / obey'; the same verb negated in v. 4 (οὐκ ἀκούσεσθε) is here positive — Israel's hearing belongs to YHWH alone; the antithesis is the structural pivot of the case.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτῷ

to him

Dative

dative object of προστεθήσεσθε ('cleave to him')

→ participant reference or interest

αὐτός: anaphoric pronoun; dative of the one cleaved to.

προστεθήσεσθε

you shall cleave / be joined

Fut Pass Indic 2 Pl · προστίθηναι

main verb (fifth and climactic loyalty-verb)

→ imperativ future (legal command)

προστίθηναι (pass.): 'be added to / attach oneself / cleave'; renders דָּבַק ('cling') in this context of covenant adherence (cf. 10:20; 11:22; 30:20); the passive 'be joined to him' is the climax of the loyalty-chain — total attachment to YHWH, the antithesis of going after other gods.

6 καὶ ὁ προφήτης ἐκεῖνος ἢ ὁ τὸ ἐνύπνιον ἐνυπνιαζόμενος ἐκεῖνος ἀποθανεῖται· ἐλάλησεν γὰρ πλανῆσαι σε ἀπὸ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς Αἰγύπτου τοῦ λυτρωσαμένου σε ἐκ τῆς δουλείας, ἐξῶσαι σε ἐκ τῆς ὁδοῦ ἧς ἐνετείλατό σοι κύριος ὁ θεός σου πορεύεσθαι ἐν αὐτῇ· καὶ ἀφανιεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

And that prophet or that dreamer of the dream shall be put to death, for he spoke to lead you astray from the LORD your God who brought you out of the land of Egypt, who redeemed you from slavery, to thrust you from the way in which the LORD your God commanded you to walk; and you shall remove the evil from among you yourselves.

Sentence of the first case: death penalty with rationale καὶ ὁ προφήτης ἐκεῖνος... ἀποθανεῖται

The verdict: the seducer ἀποθανεῖται ('shall be put to death'). The γάρ-clause states the legal ground — he spoke πλανῆσαι ('to lead astray') from YHWH, named here by the great redemptive titles (who brought you from Egypt, who redeemed you from slavery). The crime is rebellion against the Redeemer himself. The verse closes with the recurring purge-formula ἀφανιεῖς τὸν πονηρὸν ('you shall remove the evil', cf. 17:7; 19:19; 1 Cor 5:13).

καὶ
and

narrative/legal conjunction (introducing the verdict)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with προφήτης)

→ noun-phrase marking

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

προφήτης

prophet

Nominative

subject of ἀποθανεῖται

→ participant prominence

προφήτης: the seducing prophet of the case, now the condemned subject.

ἐκεῖνος

that

Nominative

demonstrative adjective (with προφήτης)

→ participant prominence

ἐκεῖνος: 'that'; distancing demonstrative, marking the condemned figure.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ὁ

the (one)

Nominative

article substantivizing the participle ἐνυπνιαζόμενος

→ noun-phrase marking

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

τὸ

the

Accusative

article (with ἐνύπνιον)

→ noun-phrase marking

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

ἐνύπνιον

dream

Accusative

object of the participle ἐνυπνιαζόμενος

→ object specification

ἐνύπνιον: 'dream'; cognate object of the participle (cf. vv. 2, 4).

ἐνυπνιαζόμενος

dreaming

Pres Mid Part Nom Sg Masc · ἐνυπνιάζομαι

substantival participle (second subject, parallel to προφήτης)

→ customary present participle

ἐνυπνιάζομαι: 'dream'; the articular participle 'the one dreaming the dream' parallels the prophet as the second possible offender.

ἐκεῖνος

that

Nominative

demonstrative adjective (with the participial subject)

→ participant prominence

ἐκεῖνος: 'that'; resumes the distancing demonstrative for the dreamer.

ἀποθανεῖται

shall be put to death

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb (the verdict)

→ imperative future (judicial sentence)

ἀποθνήσκω: 'die'; renders the Hebrew מָתָה ('he shall be put to death'); the future has the force of a legal sentence; the death penalty for the false-prophet-seducer is grounded in the gravity of inciting covenant treason.

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

main verb of the causal clause (ground of the verdict)

→ constative aorist (the completed criminal act of speech)

λαλέω: 'speak'; his crime is one of speech — he 'spoke' to seduce; the same verb that announced the sign (v. 3) now condemns him; in Deuteronomy the false word is itself the capital offense (cf. 18:20).

γάρ

for

causal conjunction (post-positive: ground of the sentence)

→ discourse linkage or contrast

γάρ: 'for'; introduces the legal rationale for the death penalty.

πλανῆσαι

to lead astray

Aor Act Inf · πλανάω

infinitive of purpose/result (with ἐλάλησεν: 'spoke to lead astray')

→ verbal action or state

πλανάω: 'lead astray / deceive / cause to wander'; renders נָחַתָּה / נִדְּתָה; the verb governs the whole indictment — the seducer's aim was to make Israel 'wander' from the path of YHWH; cognate to πλάνη ('error/deception') in NT polemic against apostasy (1 John 4:6).

σε

you

Accusative

direct object of πλανῆσαι

→ participant reference

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

ἀπὸ

from

preposition + genitive (separation: 'away from the LORD')

→ spatial or relational framing

ἀπό: 'from'; marks the apostasy as separation/defection from YHWH himself.

κυρίου

LORD

Genitive

genitive object of ἀπό

→ relational specification

κύριος: the Tetragrammaton; the One from whom the seducer would draw Israel away, identified by his redemptive acts in the following participles.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositive to κυρίου

→ relational specification

θεός: 'God'; 'the LORD your God' — the covenant Redeemer.

σου

your

Genitive

possessive genitive (with θεοῦ)

→ relational specification

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

τοῦ

the (one)

Genitive

*article substantivizing the participle
ἐξαγαγόντος*

→ noun-phrase marking

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

ἐξαγαγόντος

who brought out

Aor Act Part Gen Sg Masc · ἐξάγω

*attributive participle (Exodus-credal title of
YHWH)*

→ constative aorist participle (the
foundational redemptive act)

ἐξάγω: 'lead out / bring out'; renders נִצְּחַת; 'who brought you out of the land of Egypt' is the foundational LXX exodus-formula (cf. Exod 20:2); naming YHWH thus makes apostasy not merely error but ingratitude toward the Redeemer.

σε

you

Accusative

direct object of ἐξαγαγόντος

→ participant reference

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

ἐκ

from / out of

preposition + genitive (source of deliverance)

→ spatial or relational framing

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

γῆς

land

Genitive

genitive object of ἐκ

→ relational specification

γῆ: 'land'; γῆ Αἰγύπτου ('land of Egypt'), the place of bondage.

Αἰγύπτου

of Egypt

Genitive

genitive of definition (with γῆς)

→ relational specification

Αἴγυπτος: standard LXX form of מִצְרַיִם; the land of slavery from which YHWH delivered Israel.

τοῦ

the (one)

Genitive

*article substantivizing the participle
λυτρωσαμένου*

→ noun-phrase marking

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

λυτρωσαμένου

who redeemed

Aor Mid Part Gen Sg Masc · λυτρώω

*attributive participle (second redemptive title,
parallel to ἐξαγαγόντος)*

→ constative aorist participle (completed act of ransoming)

λυτρώω (mid.): 'redeem / ransom / set free by payment'; renders לָאָה / הַתִּפָּר; the redemption-language (λύτρον, 'ransom') casts the exodus as YHWH's purchase of Israel as his own — to follow other gods is to repudiate one's Redeemer (cf. 7:8; 9:26).

σε

you

Accusative

direct object of λυτρωσαμένου

→ participant reference

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

ἐκ

from

preposition + genitive (source of redemption)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with δουλείας)

→ noun-phrase marking

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

δουλείας

slavery

Genitive

genitive object of ἐκ

→ relational specification

δουλεία: 'slavery / bondage'; renders מֵבֵית עֲבָדִים / מֵבֵית עֲבָדֵי / ('house of slaves'); note the irony with λατρεύω/δουλεία: YHWH freed Israel from δουλεία to Egypt; to 'serve' (λατρεύω) other gods is to return to bondage.

ἐξώσαι

to thrust out

Aor Act Inf · ἐξωθέω

infinitive of purpose (parallel to πλανῆσαι: the seducer's further aim)

→ verbal action or state

ἐξωθέω: 'thrust out / push away / expel'; renders קִּיּוּן ; a forceful synonym for πλανῆσαι, intensifying the indictment — the seducer would violently 'push' Israel off the path YHWH commanded.

σε

you

Accusative

direct object of ἐξώσαι

→ participant reference

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

ἐκ

from

preposition + genitive (separation from the way)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with ὁδοῦ)

→ noun-phrase marking

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

ὁδοῦ

way

Genitive

genitive object of ἐκ

→ relational specification

ὁδός: 'way / road / path'; renders דֶּרֶךְ ; 'the way in which YHWH commanded you to walk' is the metaphor of covenant obedience as a path (cf. v. 5, πορεύεσθε); apostasy is departure from the road.

ἥς

in which

Genitive

relative pronoun (attracted to the case of ὁδοῦ; antecedent the way)

→ relational specification

ἥς: relative pronoun, feminine genitive by attraction to ὁδοῦ; logically the object/locus of the walking ('the way in which...').

ἐνετείλατό

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of the relative clause

→ constative aorist (the prior divine command)

ἐντέλλομαι: 'command / charge'; the same verb as v. 1 (ἐντέλλομαι) and v. 19; here YHWH 'commanded' the way of life — the path the seducer would abandon.

σοι

you

Dative

indirect object of ἐνετείλατο

→ participant reference or interest

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

κύριος

LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: the Tetragrammaton; the One who commanded the way.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριος

→ participant prominence

θεός: 'God'; the covenant title repeated.

σου

your

Genitive

possessive genitive (with θεός)

→ relational specification

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

πορεύεσθαι

to walk

Pres Mid Inf · πορεύομαι

complementary infinitive (with ἐνετείλατο: 'commanded... to walk')

→ verbal action or state

πορεύομαι: 'walk / go'; the infinitive completes the command — to walk in YHWH's way; echoes the charge of v. 5 (πορεύεσθε).

ἐν

in

preposition + dative (locative: 'in it')

→ spatial or relational framing

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

αὐτῇ

it

Dative

dative object of ἐν (referring to ὁδοῦ, 'the way')

→ participant reference or interest

αὐτός: anaphoric pronoun, feminine to agree with ὁδός ('the way').

καὶ

and so

conjunction (introducing the purge-formula)

→ discourse linkage or contrast

καί: here consequential — 'and so'; introduces the recurring Deuteronomic conclusion to capital cases.

ἀφανιεῖς

you shall remove / make away with

Fut Act Indic 2 Sg · ἀφανίζω

main verb (the purge-formula)

→ imperativ future (legal command)

ἀφανίζω: 'remove / make disappear / blot out'; renders ἔξω (burn away / purge!); the formula ἀφανιεῖς τὸν πονηρὸν ἐξ ὑμῶν ('you shall purge the evil from among you') recurs throughout Deuteronomy's criminal law (17:7, 12; 19:19; 21:21; 22:21–24; 24:7) and is cited by Paul at 1 Cor 5:13.

τὸν

the

Accusative

article (with πονηρὸν)

→ noun-phrase marking

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

πονηρὸν

evil (one / thing)

Accusative

direct object of ἀφανιεῖς (substantival adjective)

→ object specification

πονηρός: 'evil / wicked'; renders πῶς; the substantive 'the evil' may denote the evil person (the seducer) or the evil thing/situation; the purge cleanses the covenant community of the contaminating apostasy.

ἐξ

from among

preposition + genitive (separation from the community)

→ spatial or relational framing

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

ὑμῶν

you

Genitive

genitive object of ἐξ (the community to be cleansed)

→ relational specification

ὑμῶν: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as genitive object of ἐξ (the community to be cleansed).

αὐτῶν

yourselves

Genitive

intensive pronoun (with ὑμῶν: 'from your own selves')

→ relational specification

αὐτός: intensive, 'from among you yourselves'; the doubling ἐξ ὑμῶν αὐτῶν underlines that the evil is internal — purging it is self-purification of the covenant body.

7 ἔὰν δὲ παρακαλέσῃ σε ὁ ἀδελφός σου ἢ ἐκ πατρός σου ἢ ἐκ μητρός σου ἢ ὁ υἱός σου ἢ ἡ θυγάτηρ σου ἢ ἡ γυνὴ ἢ ἐν κόλπῳ σου ἢ ὁ φίλος ὁ ἴσος τῆς ψυχῆς σου λάθρα λέγων βαδίσωμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις οὓς οὐκ ᾔδεις σὺ καὶ οἱ πατέρες σου,

But if your brother by your father or by your mother, or your son or your daughter, or the wife in your bosom, or the friend who is equal to your own soul, secretly entices you, saying, 'Let us go and serve other gods,' whom neither you nor your fathers have known,

Protasis of the second case-law (apostasy by an intimate)

ἔὰν δὲ παρακαλέσῃ σε ὁ ἀδελφός σου

The second case (vv. 7–12) raises the stakes from the public prophet to the most intimate relations. The list — brother (same father or mother), son, daughter, the wife ἐν κόλπῳ σου ('of your bosom'), the friend ὁ ἴσος τῆς ψυχῆς σου ('like your own self') — is deliberately exhaustive of the closest human bonds. The enticement is secret (λάθρα), and the words are the same formula of apostasy (βαδίσωμεν... λατρεύσωμεν θεοῖς ἑτέροις). The law thus tests the love-command of v. 4 at its hardest point (cf. Matt 10:37).

ἔὰν

if

conditional conjunction (protasis + subjunctive)

→ discourse linkage or contrast

ἔάν: 'if'; opens the second casuistic case, parallel in form to v. 2.

δὲ

but / and

developmental particle (post-positive)

→ discourse linkage or contrast

δέ: marks the transition to the second, more intimate case.

παρακαλέσῃ

entices / urges

Aor Act Subj 3 Sg · παρακαλέω

verb of the protasis (subjunctive with ἔάν)

→ verbal action or state

παρακαλέω: 'urge / exhort / entreat'; renders תַּיְבִּיחַ ('incite / instigate'); the verb normally has positive senses ('comfort, encourage'), but here the sinister sense 'incite to evil' — the intimate one's persuasive pressure makes the temptation especially dangerous.

σε

you

Accusative

direct object of παρακαλέσῃ

→ participant reference

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

ὁ

the

Nominative

article (with ἀδελφός)

→ noun-phrase marking

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

ἀδελφός

brother

Nominative

subject of παρακαλέσῃ (first member of the kinship list)

→ participant prominence

ἀδελφός: 'brother'; renders ΠΑ; heads the list of intimates; the qualification 'by your father or by your mother' specifies full or half sibling — the closest blood-tie.

σου

your

Genitive

possessive genitive (with ἀδελφός)

→ relational specification

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

ἐκ

by / from

preposition + genitive (origin: 'by your father')

→ spatial or relational framing

ἐκ: 'from / by'; here of parentage — the brother sharing one's father.

πατρός

father

Genitive

genitive object of ἐκ (parentage)

→ relational specification

πατήρ: 'father'; renders ΠΑ; specifies the brother's relation through the father.

σου

your

Genitive

possessive genitive (with πατρός)

→ relational specification

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

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἐκ

by / from

preposition + genitive (origin: 'by your mother')

→ spatial or relational framing

ἐκ: meaning 'by'; here it marks the relation signaled by preposition + genitive (origin: 'by your mother').

μητρός

mother

Genitive

genitive object of ἐκ (parentage)

→ relational specification

μήτηρ: 'mother'; renders ΜΑ; the alternative parentage — even a half-brother through the mother is included.

σου

your

Genitive

possessive genitive (with μητρός)

→ relational specification

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

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

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

υἱός

son

Nominative

subject (second member of the list)

→ participant prominence

υἱός: 'son'; renders בן; one's own child — the bond a parent would least suspect or resist.

σου

your

Genitive

possessive genitive (with υἱός)

→ relational specification

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

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with θυγάτηρ)

→ noun-phrase marking

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

θυγάτηρ

daughter

Nominative

subject (third member of the list)

→ participant prominence

θυγάτηρ: 'daughter'; renders בת; the list pairs son and daughter to include all one's children.

σου

your

Genitive

possessive genitive (with θυγάτηρ)

→ relational specification

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

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

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

γυνή

wife

Nominative

subject (fourth member of the list)

→ participant prominence

γυνή: 'wife / woman'; renders ἡψא; here specifically the wife, qualified by the tender phrase ἡ ἐν κόλπῳ σου.

ἡ

the (who is)

Nominative

article (attributive, with the prepositional phrase ἐν κόλπῳ σου)

→ noun-phrase marking

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

ἐν

in

preposition + dative (intimacy: 'in your bosom')

→ spatial or relational framing

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

κόλπῳ

bosom

Dative

dative object of ἐν

→ sphere or reference

κόλπος: 'bosom / lap / embrace'; renders קִיץ; 'the wife of your bosom' (cf. 28:54; Mic 7:5) is an idiom of the most intimate marital affection — making her enticement the supreme test of loyalty between spouse and God.

σου

your

Genitive

possessive genitive (with κόλπω)

→ relational specification

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

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with φίλος)

→ noun-phrase marking

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

φίλος

friend

Nominative

subject (fifth and climactic member of the list)

→ participant prominence

φίλος: 'friend / beloved'; renders נָּחֵם ; the closest friend, beyond kinship — the bond of chosen affection, here qualified as 'equal to your own soul.'

ὁ

the (who is)

Nominative

article (attributive, with ἴσος)

→ noun-phrase marking

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

ἴσος

equal

Nominative

attributive adjective (modifying φίλος)

→ participant prominence

ἴσος: 'equal / like'; the phrase ὁ ἴσος τῆς ψυχῆς σου ('equal to your soul') renders כְּנַפְשְׁךָ ('like your own self/soul'); the dearest friend, loved as oneself — even this bond must not override loyalty to YHWH.

τῆς

the

Genitive

article (with ψυχῆς)

→ noun-phrase marking

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

ψυχῆς

soul / self

Genitive

genitive of comparison (with ἴσος: 'equal to your soul')

→ relational specification

ψυχή: 'soul / self / life'; the same word as in the Shema-echo of v. 4 (ἐξ ὅλης τῆς ψυχῆς) — pointedly, the friend 'equal to your soul' must yield to loving YHWH 'with all your soul.'

σου

your

Genitive

possessive genitive (with ψυχῆς)

→ relational specification

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

λάθρα

secretly

adverb of manner

→ clausal contribution

λάθρα: 'secretly / in secret'; renders לְחָשִׁית ; the secrecy marks the enticement as covert seduction — the intimate exploits trust and privacy, which makes detection and prosecution all the harder, and the loyalty-test the more searching.

λέγων

saying

Pres Act Part Nom Sg Masc · λέγω

participle of attendant circumstance (introducing direct speech)

→ present participle (quotative)

λέγω (part.): the quotative 'saying' (= Hebrew אָמַר) introduces the enticer's words.

βαδίσωμεν

let us go

Aor Act Subj 1 Pl · βαδίζω

hortatory subjunctive (the enticer's invitation)

→ hortatory aorist subjunctive (call to apostasy)

βαδίζω: 'walk / go'; a near-synonym of πορεύομαι; the variation from πορευθῶμεν (v. 3) is stylistic, but the temptation is identical — 'let us go and serve other gods!'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λατρεύωμεν

let us serve

Aor Act Subj 1 Pl · λατρεύω

hortatory subjunctive (coordinate with βαδίσωμεν)

→ hortatory aorist subjunctive (call to idolatrous worship)

λατρεύω: 'serve / worship'; the verbatim apostasy-formula λατρεύωμεν θεοῖς ἑτέροις, identical to v. 3 and v. 14 — the constant refrain of the seducer across all three cases.

θεοῖς

gods

Dative

dative object of λατρεύωμεν

→ sphere or reference

θεός: 'god'; the 'other gods', object of the prohibited service.

ἑτέροις

other

Dative

attributive adjective (with θεοῖς)

→ sphere or reference

ἕτερος: 'other'; θεοὶ ἕτεροι, the standard polemical phrase for rival deities.

οὓς

whom

Accusative

relative pronoun (object of ᾔδεις)

→ participant reference

ὅς: relative pronoun, antecedent θεοῖς ἑτέροις.

οὐκ

not

negative particle (with ᾔδεις)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ᾔδεις

you knew

Plpf Act Indic 2 Sg · οἶδα

verb of the relative clause

→ pluperfect with imperfect/past force (settled past ignorance)

οἶδα (plpf. ᾔδεις): 'know'; the pluperfect functions as a simple past — 'gods whom neither you nor your fathers had known'; their foreignness to Israel's covenant history (and the fathers') marks them as having no claim on Israel's allegiance (cf. v. 3, οὐκ οἶδατε).

σύ

you

Nominative

subject of ᾔδεις (emphatic)

→ participant reference

σύ: emphatic 'you'; paired with 'your fathers' to span the whole covenant generation — these gods belong to no part of Israel's heritage.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	οἱ the Nominative <i>article (with πατέρες)</i> → noun-phrase marking οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.	πατέρες fathers Nominative <i>subject of ἤδεις (coordinate with σὺ)</i> → participant prominence πατήρ (pl. πατέρες): 'fathers / ancestors'; the appeal to the fathers' ignorance of these gods reinforces the gods' alien status — they are no part of the patriarchal covenant tradition.	σου your Genitive <i>possessive genitive (with πατέρες)</i> → relational specification σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (with πατέρες).
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8 ἀπὸ τῶν θεῶν τῶν ἐθνῶν τῶν περικύκλω ὑμῶν τῶν ἐγγιζόντων σοι ἢ τῶν μακρὰν ἀπὸ σοῦ ἀπ' ἄκρου τῆς γῆς ἕως ἄκρου τῆς γῆς,

from the gods of the nations that are round about you, those near to you or those far from you, from one end of the earth to the other end of the earth,

Continuation of the protasis: scope of the 'other gods' ἀπὸ τῶν θεῶν τῶν ἐθνῶν

v. 8 amplifies the 'other gods' of v. 7: they are the gods of the surrounding nations — whether near or far, ἀπ' ἄκρου τῆς γῆς ἕως ἄκρου τῆς γῆς ('from one end of the earth to the other'). The merism of total geographical span underscores that no foreign deity, however near or exotic, can have any claim on Israel; the temptation is comprehensive, and so must be the refusal.

ἀπὸ from <i>preposition + genitive (source of the 'other gods')</i> → spatial or relational framing ἀπό: 'from'; specifies the source-pool of the alien gods — 'from among the gods of the nations.'	τῶν the Genitive <i>article (with θεῶν)</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.	θεῶν gods Genitive <i>genitive object of ἀπό</i> → relational specification θεός: 'god'; the gods of the nations — the deities of the surrounding peoples whose worship Israel is forbidden.	τῶν the Genitive <i>article (with ἐθνῶν)</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.
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ἐθνῶν

nations

Genitive

genitive of possession ('gods of the nations')

→ relational specification

ἔθνος: 'nation / gentile people'; renders יג; the surrounding pagan nations whose gods pose the perennial temptation to Israel (cf. 12:30).

τῶν

the (which are)

Genitive

article (attributive, with περικύκλω ὑμῶν)

→ noun-phrase marking

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

περικύκλω

round about

adverb (with genitive ὑμῶν: 'around you')

→ clausal contribution

περικύκλω: 'round about / all around'; renders תּוֹבִיבֶנּוּ; the nations encircling Israel — the immediate cultural-religious pressure on every side.

ὕμῶν

you

Genitive

genitive (with περικύκλω: 'around you')

→ relational specification

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

τῶν

the (which are)

Genitive

article substantivizing the participle ἐγγιζόντων

→ noun-phrase marking

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

ἐγγιζόντων

near (drawing near)

Pres Act Part Gen Pl Masc/Neut · ἐγγίζω

attributive participle (modifying ἐθνῶν: 'those near you')

→ customary present participle (those that are near)

ἐγγίζω: 'draw near / be near'; renders רָקַרְקָ; the participle 'those near to you' begins the near/far merism — neither proximity nor distance exempts a foreign god from the prohibition.

σοι

to you

Dative

dative (with ἐγγιζόντων: 'near to you')

→ participant reference or interest

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

ἢ

or

disjunctive conjunction (near vs. far)

→ discourse linkage or contrast

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

τῶν

the (which are)

Genitive

article (attributive, with μακράν)

→ noun-phrase marking

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

μακράν

far

adverb (with ἀπὸ σοῦ: 'far from you')

→ clausal contribution

μακράν: 'far / at a distance'; renders רִחֵק; completes the near/far merism — the gods of distant peoples are equally forbidden.

ἀπὸ

from

preposition + genitive (with μακράν: 'far from you')

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (with μακράν: 'far from you').

σοῦ

you

Genitive

genitive object of ἀπό

→ relational specification

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

ἀπ' from <i>preposition + genitive (start of the geographical merism)</i> → spatial or relational framing ἀπό: 'from'; the construction ἀπ' ἄκρου... ἕως ἄκρου ('from end... to end') is a merism of total geographical extent.	ἄκρου end Genitive <i>genitive object of ἀπ' (one extreme of the merism)</i> → relational specification ἄκρον: 'end / extremity / edge'; renders ἡχρ; the 'end of the earth' marks the maximal limit — no distance is too great for the prohibition to reach.	τῆς the Genitive <i>article (with γῆς)</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	γῆς earth Genitive <i>genitive of definition (with ἄκρου)</i> → relational specification γῆ: 'earth / land'; here the whole earth, the span of the merism.
ἕως to / as far as <i>preposition + genitive (other extreme of the merism)</i> → spatial or relational framing ἕως: 'until / as far as'; completes the ἀπό... ἕως merism of total extent.	ἄκρου end Genitive <i>genitive object of ἕως (the opposite extreme)</i> → relational specification ἄκρον: 'end / extremity'; the opposite pole of the geographical merism.	τῆς the Genitive <i>article (with γῆς)</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	γῆς earth Genitive <i>genitive of definition (with ἄκρου)</i> → relational specification γῆ: 'earth'; closes the merism — from one end of the earth to the other, no foreign god anywhere may be served.

9 οὐ συνθελήσεις αὐτῷ καὶ οὐκ εἰσακούσῃ αὐτοῦ, καὶ οὐ φείσεται ὁ ὀφθαλμός σου ἐπ' αὐτῷ, οὐκ ἐπιποθήσεις ἐπ' αὐτῷ οὐδ' οὐ μὴ σκεπάσῃς αὐτόν·

you shall not consent to him, and you shall not listen to him, and your eye shall not spare him, you shall not have pity on him, nor shall you ever conceal him;

Apodosis of the second case: five-fold prohibition of complicity οὐ συνθελήσεις αὐτῷ

The apodosis answers the intimate enticement with a fivefold negation that mirrors the fivefold loyalty-charge of v. 5 in reverse: do not consent, do not listen, do not let the eye spare, do not pity, do not conceal. The phrase οὐ φείσεται ὁ ὀφθαλμός σου ('your eye shall not spare') is the chapter's most severe and difficult demand — natural affection (the very intimacy catalogued in v. 7) must not deflect covenant justice. The emphatic οὐδ' οὐ μὴ σκεπάσῃς ('you shall by no means conceal him') uses the strongest Greek negation.

οὐ

not

negative particle (with συνθελήσεις)

→ discourse linkage or contrast

οὐ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

συνθελήσεις

you shall consent

Fut Act Indic 2 Sg · συνθέλω

main verb (first of five prohibitions)

→ imperatival future (legal prohibition)

συνθέλω: 'consent / agree / will together with'; the compound συν- ('with') stresses joining one's will to the enticer's; renders הִצִּיחַ ('be willing'); to 'consent' would be the first step into shared guilt.

αὐτῷ

to him

Dative

dative object of συνθελήσεις

→ participant reference or interest

αὐτῷ: meaning 'to him'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of συνθελήσεις.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with εἰσακούσῃ)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

εἰσακούσῃ

you shall listen

Fut Mid Indic 2 Sg · εἰσακούω

main verb (second prohibition)

→ imperatival future (legal prohibition)

εἰσακούω: 'listen to / heed / give ear'; the compound εισ- intensifies ('hearken to'); renders שָׁמַע; with the genitive αὐτοῦ — 'do not give him a hearing' (cf. the negated ἀκούσῃ of v. 4).

αὐτοῦ

to him

Genitive

genitive object of εἰσακούσῃ

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (with φείσεται)

→ discourse linkage or contrast

οὐ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

φείσεται

shall spare

Fut Mid Indic 3 Sg · φείδομαι

main verb (third prohibition; subject ὁ ὀφθαλμός σου)

→ imperatival future (legal prohibition)

φείδομαι: 'spare / show mercy / hold back'; renders שׁוּן; 'your eye shall not spare' (לֹא יִשְׁׁוּן עֵינֶיךָ) is a recurring Deuteronomic idiom for the suppression of pity in judicial execution (cf. 7:16; 19:13, 21; 25:12); the most sobering demand of the chapter — affection must not obstruct covenant justice. This severity must be read within its ancient theocratic-judicial frame, not as a standing warrant.

ὁ

the

Nominative

article (with ὀφθαλμός)

→ noun-phrase marking

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

ὀφθαλμός

eye

Nominative

subject of φείσεται

→ participant prominence

ὀφθαλμός: 'eye'; renders יָיִן; the eye stands by metonymy for compassionate feeling — 'your eye shall not pity' means natural tenderness must not stay the hand of justice against apostasy.

σου

your

Genitive

possessive genitive (with ὀφθαλμός)

→ relational specification

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

ἐπ'

on

preposition + dative (with φείσεται: 'spare him')

→ spatial or relational framing

ἐπ': meaning 'on'; here it marks the relation signaled by preposition + dative (with φείσεται: 'spare him').

αὐτῷ

him

Dative

dative object of ἐπ'

→ participant reference or interest

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐπ'.

οὐκ

not

negative particle (with ἐπιποθήσεις)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἐπιποθήσεις

you shall yearn over / pity

Fut Act Indic 2 Sg · ἐπιποθέω

main verb (fourth prohibition)

→ **imperative future (legal prohibition)**

ἐπιποθέω: 'long for / yearn over'; here renders לָמַד ('have compassion / spare'); the verb that elsewhere expresses tender longing (Phil 1:8) is here forbidden — one must not let yearning affection for the intimate enticer shield him from justice.

ἐπ'

over

preposition + dative (with ἐπιποθήσεις)

→ **spatial or relational framing**

ἐπ': meaning 'over'; here it marks the relation signaled by preposition + dative (with ἐπιποθήσεις).

αὐτῷ

him

Dative

dative object of ἐπ'

→ **participant reference or interest**

αὐτῷ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of ἐπ'.

οὐδ'

nor

coordinating negative (introducing the emphatic fifth prohibition)

→ **clausal contribution**

οὐδέ: 'and not / nor'; links the final, most emphatic prohibition.

οὐ

not

part of the emphatic double negative οὐ μή (with subjunctive)

→ **participant reference**

οὐ μή: the emphatic double negative with the aorist subjunctive expresses the strongest possible denial — 'you shall by no means conceal him.'

μή

not

part of the emphatic double negative οὐ μή

→ **clausal qualification or emphasis**

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

σκεπάσης

you shall conceal / shelter

Aor Act Subj 2 Sg · σκεπάζω

main verb (fifth prohibition; subjunctive with οὐ μή)

→ **emphatic prohibitive subjunctive (absolute denial)**

σκεπάζω: 'cover / shelter / hide / protect'; renders כָּפַר ('cover/conceal'); 'you shall by no means conceal him' forbids harboring or screening the apostate intimate from justice — concealment would make one complicit; the duty of disclosure overrides the bond of secrecy the enticer exploited (λάθρα, v. 7).

αὐτόν

him

Accusative

direct object of σκεπάσης

→ **participant reference**

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

10 ἀναγγέλλων ἀναγγελεῖς περὶ αὐτοῦ· αἱ χεῖρές σου ἔσονται ἐπ’ αὐτὸν ἐν πρώτοις ἀποκτεῖναι αὐτόν, καὶ αἱ χεῖρες παντὸς τοῦ λαοῦ ἐπ’ ἐσχάτῳ.

By reporting you shall report concerning him; your hands shall be upon him first to put him to death, and the hands of all the people afterward.

Positive duty of the second case: **denounce and execute** ἀναγγέλλων ἀναγγελεῖς περὶ αὐτοῦ

Over against concealment (v. 9) stands the duty of disclosure, expressed by the emphatic cognate ἀναγγέλλων ἀναγγελεῖς ('reporting you shall report' — a Hebraizing infinitive-absolute construction). The one enticed must be the first to act against the enticer: αἱ χεῖρές σου... ἐν πρώτοις, then 'the hands of all the people.' The 'hand of the witness first' rule (cf. 17:7) both verifies the accuser's sincerity and binds the whole community in the execution.

ἀναγγέλλων

reporting

Pres Act Part Nom Sg Masc · ἀναγγέλλω

cognate participle (Hebraizing infinitive-absolute construction with ἀναγγελεῖς)

→ present participle intensifying the finite verb (emphatic)

ἀναγγέλλω: 'report / announce / disclose'; the figura etymologica ἀναγγέλλων ἀναγγελεῖς renders the Hebrew infinitive absolute $\text{תִּלְשֵׁן תִּלְשֵׁן}$ ('you shall surely report'), expressing emphatic certainty — the duty to denounce is absolute and overrides the bond of intimacy.

ἀναγγελεῖς

you shall report

Fut Act Indic 2 Sg · ἀναγγέλλω

main verb (with cognate participle: emphatic command)

→ imperatival future (emphatic legal command)

ἀναγγέλλω: 'report / make known'; the finite verb completes the infinitive-absolute idiom — the enticed party must publicly disclose the crime, the opposite of σκεπάζω ('conceal', v. 9).

περὶ

concerning

preposition + genitive (the matter reported)

→ spatial or relational framing

περὶ: meaning 'concerning'; here it marks the relation signaled by preposition + genitive (the matter reported).

αὐτοῦ

him

Genitive

genitive object of περὶ

→ relational specification

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

αἱ

the

Nominative

article (with *χεῖρες*)

→ noun-phrase marking

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

χεῖρές

hands

Nominative

subject of *ἔσονται*

→ participant prominence

χείρ: 'hand'; renders *תְּ*; 'your hands upon him first' refers to the act of execution (stoning, v. 11); the witness/accuser strikes first as proof of conviction and to assume responsibility before God (cf. 17:7).

σου

your

Genitive

possessive genitive (with *χεῖρες*)

→ relational specification

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

ἔσονται

shall be

Fut Mid Indic 3 Pl · *εἰμί*

main verb (predicting the act of execution)

→ imperatival/predictive future (the hands shall be upon him)

εἰμί (fut. *ἔσονται*): 'be'; 'the hands shall be upon him' is an idiom for laying hold to execute; the future has legal force.

ἐπ'

upon

preposition + accusative (hostile direction: 'upon him')

→ spatial or relational framing

ἐπ': meaning 'upon'; here it marks the relation signaled by preposition + accusative (hostile direction: 'upon him').

αὐτόν

him

Accusative

accusative object of *ἐπ'*

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of *ἐπ'*.

ἐν

among / at

preposition + dative (idiomatic: 'first / among the first')

→ spatial or relational framing

ἐν πρώτοις: idiom 'first / among the first'; renders *בְּרִאשׁוֹנָה* ('at the first'); marks the accuser's hand as the one to strike first.

πρώτοις

first

Dative

substantival adjective (with *ἐν*: 'first')

→ sphere or reference

πρώτος: 'first'; the dative with *ἐν* means 'at the first / before all others' — the witness initiates the execution.

ἀποκτεῖναι

to put to death

Aor Act Inf · *ἀποκτείνω*

infinitive of purpose (with *αἱ χεῖρες... ἐπ' αὐτόν*: 'upon him to kill him')

→ constative aorist infinitive

ἀποκτείνω: 'kill / put to death'; renders *הַמִּית* / *גָּרַה*; the infinitive of purpose states the aim of the laid-on hands — capital punishment for the proven apostate.

αὐτόν

him

Accusative

direct object of *ἀποκτεῖναι*

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of *ἀποκτεῖναι*.

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 (with *χεῖρες*)

→ noun-phrase marking

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

χεῖρες

hands

Nominative

subject (the people's hands, second in sequence)

→ participant prominence

χείρ: 'hand'; after the accuser strikes first, the whole people join — corporate participation seals the community's repudiation of the apostasy.

παντὸς

all

Genitive

attributive adjective (with λαοῦ)

→ relational specification

πᾶς: 'all'; 'all the people' — the execution is a corporate act of the covenant community.

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

possessive genitive (with χεῖρες: 'the hands of all the people')

→ relational specification

λαός: 'people'; the covenant community of Israel, whose corporate participation in the execution makes the purge a communal act.

ἐπ'

at

preposition + dative (idiomatic: 'at the last / afterward')

→ spatial or relational framing

ἐπ' ἐσχάτῳ: idiom 'at the last / afterward'; renders עַל־אַחֲרָיִם; the people's hands follow the accuser's.

ἐσχάτῳ

last

Dative

substantival adjective (with ἐπ': 'afterward')

→ sphere or reference

ἔσχατος: 'last / final'; the sequence first(πρώτοις)/last(ἐσχάτῳ) frames the order of execution — accuser then community.

11 καὶ λιθοβολήσουσιν αὐτὸν ἐν λίθοις καὶ ἀποθανεῖται, ὅτι ἐζήτησεν ἀποστῆσαί σε ἀπὸ κυρίου τοῦ θεοῦ σου τοῦ ἐξαγαγόντος σε ἐκ γῆς Αἰγύπτου ἐξ οἴκου δουλείας.

And they shall stone him with stones, and he shall die, because he sought to draw you away from the LORD your God who brought you out of the land of Egypt, out of the house of slavery.

Execution and rationale (parallel to the verdict of v. 6) καὶ λιθοβολήσουσιν αὐτὸν ἐν λίθοις

The mode of execution is stoning (λιθοβολήσουσιν... ἐν λίθοις), the standard penalty for apostasy and idolatry (cf. 17:5; Lev 20:2). The ὅτι-clause supplies the same rationale as v. 6: ἐζήτησεν ἀποστῆσαί σε ('he sought to turn you away') from YHWH the Redeemer. The verb ἐζήτησεν ('sought', from ζητέω) parallels the chapter's interest in seeking/inquiry (cf. ἐραυνήσεις, v. 15), and 'house of slavery' (οἶκος δουλείας) reprises the exodus-credo.

καὶ
and

narrative/legal conjunction

→ discourse linkage or contrast

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

λιθοβολήσουσιν
they shall stone

Fut Act Indic 3 Pl · λιθοβολέω

main verb (mode of execution)

→ imperatival future (prescribed penalty)

λιθοβολέω: 'stone / pelt with stones'; renders לִּיטוֹן / לִּיטוֹן; stoning was the prescribed communal mode of execution for apostasy and idolatry (cf. 17:5; Lev 24:14), enabling the whole people to participate (v. 10) and distributing responsibility.

αὐτόν
him

Accusative

direct object of λιθοβολήσουσιν

→ participant reference

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

ἐν
with

preposition + dative (instrument: 'with stones')

→ spatial or relational framing

ἐν: instrumental dative use, 'with / by means of'; a Hebraizing instrumental ἐν (rendering בְּ).

λίθοις
stones

Dative

dative of instrument (with λιθοβολήσουσιν)

→ sphere or reference

λίθος: 'stone'; the cognate instrument with λιθοβολέω ('stone with stones') is an emphatic Hebraism (cf. לִּיטוֹן).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποθανεῖται
he shall die

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb (result of stoning)

→ predictive/imperatival future (the death sentence carried out)

ἀποθνήσκω: 'die'; the result of the stoning; the same verb sealed the verdict in v. 6 (ἀποθανεῖται), binding the two cases in parallel.

ὅτι
because

causal conjunction (ground of the penalty)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the legal rationale, parallel to v. 6.

ἐζήτησεν

he sought

Aor Act Indic 3 Sg · ζητέω

main verb of the causal clause

→ constative aorist (the completed criminal intent)

ζητέω: 'seek / attempt'; renders שׁוּב; here 'he sought to turn you away' — the intent itself constitutes the crime; the verb of seeking ironically inverts the proper 'seeking' of YHWH (cf. the diligent inquiry ἐραυνήσεις, v. 15).

ἀποστήσai

to draw away

Aor Act Inf · ἀφίστημι

complementary infinitive (with ἐζήτησεν: 'sought to draw away')

→ verbal action or state

ἀφίστημι (trans. aor.): 'cause to revolt / draw away / make defect'; renders פָּרַח; cognate to ἀποστασία ('apostasy/rebellion'); the seducer's aim was Israel's defection from YHWH — the essence of the sin the chapter legislates against.

σε

you

Accusative

direct object of ἀποστήσai

→ participant reference

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

ἀπὸ

from

preposition + genitive (separation from YHWH)

→ spatial or relational framing

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

κυρίου

LORD

Genitive

genitive object of ἀπὸ

→ relational specification

κύριος: the Tetragrammaton; the One from whom the enticer would draw Israel away.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositive to κυρίου

→ relational specification

θεός: 'God'; the covenant title 'the LORD your God.'

σου

your

Genitive

possessive genitive (with θεοῦ)

→ relational specification

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

τοῦ

the (one)

Genitive

article substantivizing the participle ἐξαγαγόντος

→ noun-phrase marking

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

ἐξαγαγόντος

who brought out

Aor Act Part Gen Sg Masc · ἐξάγω

attributive participle (exodus-credal title, as in v. 6)

→ constative aorist participle (the foundational redemptive act)

ἐξάγω: 'bring out'; the exodus-formula 'who brought you out of the land of Egypt' repeats v. 6, anchoring the prohibition of apostasy in YHWH's act of deliverance.

σε

you

Accusative

direct object of ἐξαγαγόντος

→ participant reference

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

ἐκ

from / out of

preposition + genitive (source of deliverance)

→ spatial or relational framing

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

γῆς

land

Genitive

genitive object of ἐκ

→ relational specification

γῆ: 'land'; γῆ Αἰγύπτου, the land of bondage.

Αἰγύπτου

of Egypt

Genitive

genitive of definition (with γῆς)

→ relational specification

Αἴγυπτος: standard LXX form of אִי־מִצְרַיִם.

ἐξ

out of

preposition + genitive (epexegetic: 'out of the house of slavery')

→ spatial or relational framing

ἐξ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (epexegetic: 'out of the house of slavery').

οἴκου

house

Genitive

genitive object of ἐξ

→ relational specification

οἶκος: 'house'; the phrase ἐξ οἴκου δουλείας ('out of the house of slavery') renders מִבֵּית־מִצְרַיִם, the classic exodus epithet for Egypt (cf. Exod 20:2; Deut 5:6; 6:12) — Egypt as a 'house of bondage' from which YHWH freed Israel.

δουλείας

of slavery

Genitive

genitive of definition (with οἴκου)

→ relational specification

δουλεία: 'slavery / bondage'; renders מִצְרַיִם; the same word as v. 6 (ἐκ τῆς δουλείας) — to serve (λατρεύω) other gods would be to re-enter the very bondage from which YHWH redeemed Israel.

12 καὶ πᾶς Ἰσραηλ ἀκούσας φοβηθήσεται καὶ οὐ προσθήσουσιν ἔτι ποιῆσαι κατὰ τὸ ῥῆμα τὸ πονηρὸν τοῦτο ἐν ὑμῖν.

And all Israel, when they hear, shall fear, and they shall no longer do according to this evil thing among you.

Deterrent purpose: the closing rationale of the second case

καὶ πᾶς Ἰσραηλ ἀκούσας φοβηθήσεται

The case closes with the deterrence-formula: all Israel will hear and fear (ἀκούσας φοβηθήσεται) and not repeat 'this evil thing' (cf. 17:13; 19:20; 21:21). The collective 'fear' here is the salutary deterrent dread of consequences, distinct from the reverent fear of YHWH in v. 5 (φοβηθήσεσθε). The negated προσθήσουσιν ('they shall not add/repeat') verbally echoes the canon-formula of v. 1 (οὐ προσθήσεις).

καὶ

and

coordinate conjunction (introducing the deterrent clause)

→ discourse linkage or contrast

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

πᾶς

all

Nominative

attributive adjective (with Ἰσραηλ)

→ participant prominence

πᾶς: 'all'; 'all Israel' — the whole community is the audience of the deterrent example.

Ἰσραηλ

Israel

subject (indeclinable proper noun)

→ participant identification

Ἰσραήλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; the covenant people as a whole, here the deterred audience.

ἀκούσας

having heard / when they hear

Aor Act Part Nom Sg Masc · ἀκούω

circumstantial participle (temporal: 'when they hear')

→ aorist participle (antecedent action: upon hearing)

ἀκούω: 'hear'; the temporal participle agrees grammatically with the singular πᾶς Ἰσραηλ; 'when all Israel hears' of the execution, the report itself becomes the deterrent — hearing leading to fear, the opposite of the heeding forbidden in v. 4.

φοβηθήσεται

shall fear

Fut Pass Indic 3 Sg · φοβέομαι

main verb (the deterrent effect)

→ predictive future (the intended deterrent result)

φοβέομαι: 'fear / be afraid'; here the deterrent dread that follows public report of judgment (cf. 17:13; 19:20) — distinct from the reverent 'fear' of YHWH commanded in v. 5, though the wholesome end is the same: covenant fidelity preserved.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (with προσθήσουσιν)

→ discourse linkage or contrast

οὐ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

προσθήσουσιν

they shall add / do again

Fut Act Indic 3 Pl · προστίθμι

main verb (with infinitive ποιῆσαι: 'shall not do again')

→ predictive future (the deterrent outcome)

προστίθμι: 'add / continue / do again'; the idiom οὐ προσθήσουσιν... ποιῆσαι ('they shall not continue/again to do') renders אֵל תִּשְׁעַל בְּיָדֶיךָ; verbally echoes the canon-formula's οὐ προσθήσεις (v. 1) — Israel will 'add' no such evil again.

ἔτι

any longer / again

temporal adverb (with the negated verb: 'no longer')

→ clausal contribution

ἔτι: 'still / yet / again'; with the negative, 'no longer / never again'; renders תֵּן.

ποιῆσαι

to do

Aor Act Inf · ποιέω

complementary infinitive (with προσθήσουσιν)

→ constative aorist infinitive

ποιέω: 'do / commit'; completes the idiom 'they shall not do again' — the deterred repetition of apostasy.

κατὰ

according to

preposition + accusative (norm/standard: 'according to')

→ spatial or relational framing

κατά: 'according to'; renders כִּי; 'according to this evil thing' = in the manner of this evil deed.

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

thing / matter

Accusative

accusative object of κατὰ

→ object specification

ῥῆμα: 'word / thing / matter'; renders רֶבֶךְ; here 'thing/deed' (the deed of apostasy); note the inclusio with v. 1, where πᾶν ῥῆμα was the divine word to be kept — here the evil ῥῆμα to be never repeated.

τὸ

the

Accusative

article (with πονηρόν, in attributive position)

→ noun-phrase marking

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

πονηρόν

evil

Accusative

attributive adjective (with ῥῆμα: 'this evil thing')

→ object specification

πονηρός: 'evil / wicked'; renders עָרָב; 'this evil thing' is the apostasy; cf. τὸν πονηρόν ('the evil') purged in v. 6.

τοῦτο

this

Accusative

demonstrative adjective (with ῥῆμα)

→ participant reference

οὗτος: 'this'; deictically points to the specific apostasy just legislated.

ἐν

among

preposition + dative (locative: 'among you')

→ spatial or relational framing

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

ὕμῃν

you

Dative

dative object of ἐν ('among you')

→ participant reference or interest

σύ (dat. pl. ὑμῖν): the plural 'among you' frames the apostasy as a corporate danger to be purged from the community's midst.

13 ἐὰν δὲ ἀκούσης ἐν μιᾷ τῶν πόλεων σου ὧν κύριος ὁ θεός σου δίδωσίν σοι κατοικεῖν σε ἐκεῖ λεγόντων

But if you hear, in one of your cities which the LORD your God gives you to dwell there, people saying,

Protasis of the third case-law (the apostate city) ἐὰν δὲ ἀκούσης ἐν μιᾷ τῶν πόλεων σου

The third and gravest case (vv. 13–19) escalates from individuals (prophet, intimate) to a whole community — a city of the land YHWH gives. The protasis runs through v. 14; ἐὰν... ἀκούσης ('if you hear') sets up the report whose truth must then be tested (v. 15). The cities are precisely those YHWH 'gives you to dwell' (δίδωσιν... κατοικεῖν) — the gift of the land makes its corruption by apostasy the more intolerable.

ἐὰν

if

conditional conjunction (protasis + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; opens the third casuistic case, parallel to vv. 2 and 7.

δὲ

but / and

developmental particle (post-positive)

→ discourse linkage or contrast

δέ: marks the transition to the third, gravest case — corporate apostasy.

ἀκούσης

you hear

Aor Act Subj 2 Sg · ἀκούω

verb of the protasis (subjunctive with ἐάν)

→ prohibitive aorist subjunctive

ἀκούω: 'hear'; the report of a city's apostasy reaches the hearer; this 'hearing' must be tested (v. 15) before action — the same verb that frames the chapter's drama of what Israel should and should not heed (vv. 4, 5, 12, 19).

ἐν

in

preposition + dative (locative: 'in one of your cities')

→ spatial or relational framing

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

μιᾶ

one

Dative

substantial numeral (with τῶν πόλεων: 'one of the cities')

→ *measure or count*

εἷς, μία, ἓν: 'one'; the feminine dative μιᾶ, 'in one of your cities' — even a single apostate city threatens the whole.

τῶν

the

Genitive

article (with πόλεων)

→ *noun-phrase marking*

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

πόλεων

cities

Genitive

partitive genitive (with μιᾶ: 'one of the cities')

→ *relational specification*

πόλις: 'city'; renders יָרֵךְ; the cities of the promised land, given by YHWH — making their apostasy a defilement of the gift.

σου

your

Genitive

possessive genitive (with πόλεων)

→ *relational specification*

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

ᾧ

which

Genitive

relative pronoun (attracted to the case of πόλεων; antecedent the cities)

→ *relational specification*

ᾧ: relative pronoun, feminine genitive by attraction to πόλεων; logically the accusative object of δίδωσιν.

κύριος

LORD

Nominative

subject of δίδωσιν

→ *participant prominence*

κύριος: the Tetragrammaton; the Giver of the land and its cities.

ὁ

the

Nominative

article (with θεός)

→ *noun-phrase marking*

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

θεός

God

Nominative

appositive to κύριος

→ *participant prominence*

θεός: 'God'; the covenant title 'the LORD your God.'

σου

your

Genitive

possessive genitive (with θεός)

→ *relational specification*

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

δίδωσιν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of the relative clause

→ *customary/futuristic present (the standing gift of the land)*

δίδωμι: 'give'; renders יָתַן; the land-gift formula ('which the LORD your God gives you') is pervasive in Deuteronomy (cf. 12:10; 19:1); the present tense frames the gift as YHWH's ongoing bestowal.

σοι

to you

Dative

indirect object of δίδωσιν

→ *participant reference or interest*

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

κατοικεῖν

to dwell

Pres Act Inf · κατοικέω

infinitive of purpose (with δίδωσιν: 'gives... to dwell')

→ *imperfective*

κατοικέω: 'dwell / settle / inhabit'; renders בָּשָׁךְ; the land is given for settled habitation — the secure dwelling YHWH provides is precisely what apostasy forfeits (cf. v. 17, ἀοίκητος, 'uninhabited').

σε

you

Accusative

accusative subject of the infinitive κατοικεῖν

→ participant reference

σύ (acc. σε): the accusative subject of κατοικεῖν, 'that you should dwell.'

ἐκεῖ

there

adverb of place (with κατοικεῖν)

→ adverbial qualification

ἐκεῖ: 'there'; renders οὗ; locates the dwelling in the given cities.

λεγόντων

saying

Pres Act Part Gen Pl Masc · λέγω

participle (genitive, loosely construed: 'of people saying' = report of what is said)

→ present participle (quotative, introducing the report)

λέγω (part. λεγόντων): the genitive plural participle 'saying' (a somewhat loose construction, perhaps genitive absolute or partitive) introduces the content of the report you 'hear' — the seducers' speech quoted in v. 14.

14 ἐξήλθοσαν ἄνδρες παράνομοι ἐξ ὑμῶν καὶ ἀπέστησαν πάντας τοὺς κατοικοῦντας τὴν πόλιν αὐτῶν λέγοντες πορευθῶμεν καὶ λατρεύσωμεν θεοῖς ἑτέροις οὓς οὐκ ᾔδειτε,

'Lawless men have gone out from among you and have led astray all the inhabitants of their city, saying, Let us go and serve other gods,' whom you have not known,

Content of the report (continuation of the protasis)

ἐξήλθοσαν ἄνδρες παράνομοι ἐξ ὑμῶν

The report's content: ἄνδρες παράνομοι ('lawless men', lit. 'sons of Belial' in Hebrew) have arisen from within Israel and 'led astray' (ἀπέστησαν, from ἀφίστημι, the same verb as v. 11) a whole city's inhabitants to serve other gods. The corporate scale distinguishes this case: the instigators have corrupted not an individual but an entire πόλις, with the same apostasy-formula (πορευθῶμεν... λατρεύσωμεν θεοῖς ἑτέροις).

ἐξήλθοσαν

have gone out

Aor Act Indic 3 Pl · ἐξέρχομαι

main verb of the reported speech

→ constative aorist (the completed emergence of the agitators)

ἐξέρχομαι: 'go out / come forth'; the Hellenistic 3rd plural ending -οσαν (for -ον) is characteristic of LXX Greek; 'lawless men have gone out from among you' — the corrupters arose from within Israel itself, as in v. 2 (ἐν σοί).

ἄνδρες

men

Nominative

subject of ἐξήλθοσαν

→ participant prominence

ἄνῃρ: 'man'; renders מַשְׁכִּיל; the agents of the city's corruption.

παράνομοι

lawless

Nominative

attributive adjective (with ἄνδρες)

→ participant prominence

παράνομος: 'lawless / transgressing / wicked'; renders בְּנֵי בְלִיָּה ('sons of Belial/worthlessness'); the LXX interprets the Hebrew epithet as 'lawbreakers' — those who violate the covenant law and incite others to do likewise.

ἐξ

from among

preposition + genitive (source: 'from among you')

→ spatial or relational framing

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

ὕμῶν

you

Genitive

genitive object of ἐξ

→ relational specification

σύ (gen. pl. ὑμῶν): 'from among you' — the corrupters are insiders, members of the covenant community gone rogue.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπέστησαν

have led astray / made to revolt

Aor Act Indic 3 Pl · ἀφίστημι

main verb (the act of corrupting the city)

→ constative aorist (the completed seduction of the city)

ἀφίστημι (trans. aor.): 'cause to revolt / draw away / make defect'; renders מִדְּרַךְ; the same verb as ἀποστήσαι in v. 11 — here in the corporate sense, they made a whole city 'revolt' from YHWH; cognate to ἀποστασία.

πάντας

all

Accusative

attributive adjective (with τοὺς κατοικοῦντας)

→ object specification

πᾶς: 'all'; 'all the inhabitants' — the apostasy is total, embracing the whole city's population.

τοὺς

the

Accusative

article substantivizing the participle κατοικοῦντας

→ noun-phrase marking

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

κατοικοῦντας

inhabiting / inhabitants

Pres Act Part Acc Pl Masc · κατοικέω

substantival participle (direct object of ἀπέστησαν)

→ customary present participle (the resident population)

κατοικέω: 'dwell / inhabit'; the participle 'those inhabiting the city' = its residents; the same verb as v. 13 (κατοικεῖν) and v. 16 (κατοικοῦντας) — the dwellers given the land have become its corrupters.

τὴν

the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν

city

Accusative

accusative object of the participle κατοικοῦντας ('inhabiting the city')

→ object specification

πόλις: 'city'; the corrupted city, soon to be placed under the ban (vv. 16–17).

αὐτῶν

their

Genitive

possessive genitive (with πόλιν)

→ relational specification

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

λέγοντες

saying

Pres Act Part Nom Pl Masc · λέγω

participle of attendant circumstance (introducing the seducers' words)

→ present participle (quotative)

λέγω (part. λέγοντες): the quotative 'saying' (= Hebrew רָמַזְ) introduces the now-familiar apostasy-formula.

πορευθῶμεν

let us go

Aor Pass Subj 1 Pl · πορεύομαι

hortatory subjunctive (the seducers' invitation)

→ hortatory aorist subjunctive (call to apostasy)

πορεύομαι: 'go'; the apostasy-formula repeats verbatim the call of v. 3 (πορευθῶμεν), tying all three cases together by their identical temptation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λατρεύσωμεν

let us serve

Aor Act Subj 1 Pl · λατρεύω

hortatory subjunctive (coordinate with πορευθῶμεν)

→ hortatory aorist subjunctive (call to idolatrous worship)

λατρεύω: 'serve / worship'; the third occurrence of λατρεύσωμεν θεοῖς ἑτέροις (cf. vv. 3, 7) — the constant refrain of incitement across prophet, intimate, and city.

θεοῖς

gods

Dative

dative object of λατρεύσωμεν

→ sphere or reference

θεός: 'god'; the 'other gods', object of the prohibited service.

ἐτέροις

other

Dative

attributive adjective (with θεοῖς)

→ sphere or reference

ἕτερος: 'other'; θεοὶ ἕτεροι, the standard phrase for rival deities.

οὓς

whom

Accusative

relative pronoun (object of ἴδείτε)

→ participant reference

ὅς: relative pronoun, antecedent θεοῖς ἐτέροις.

οὐκ

not

negative particle (with ἤδαιτε)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἤδαιτε

you have known

Plpf Act Indic 2 Pl · οἶδα

verb of the relative clause

→ pluperfect with past force (settled past ignorance)

οἶδα (plpf. 2 pl. ἤδαιτε): 'know'; 'gods whom you had not known' — the plural form parallels v. 3 (οὐκ οἶδατε) and v. 7 (οὐκ ἤδαις); the foreignness of these gods to Israel's experience underscores their illegitimacy.

15 καὶ ἐρωτήσεις καὶ ἐραυνήσεις σφόδρα, καὶ ἰδοὺ ἀληθὲς σαφῶς ὁ λόγος, γεγένηται τὸ βδέλυγμα τοῦτο ἐν ὑμῖν,

then you shall inquire and search out diligently, and behold, if the report is clearly true, and this abomination has been done among you,

Apodosis (first stage): the mandatory diligent investigation

καὶ ἐρωτήσεις καὶ ἐραυνήσεις σφόδρα

Before any action, the law demands rigorous investigation: ἐρωτήσεις καὶ ἐραυνήσεις σφόδρα ('you shall inquire and search out thoroughly'). The doubled verbs of inquiry plus σφόδρα ('exceedingly') make due process mandatory — the gravest penalty (the ban) requires the most careful establishment of fact. Only ἐάν... ἀληθὲς... ὁ λόγος ('if the report is true') and the βδέλυγμα ('abomination') confirmed does the sentence of v. 16 follow.

καὶ

and / then

conjunction (apodosis marker after the protasis of vv. 13–14)

→ discourse linkage or contrast

καί: here resumptive/apodotic, 'then' — introducing the response to the report.

ἐρωτήσεις

you shall inquire

Fut Act Indic 2 Sg · ἐρωτάω

main verb (first of two investigation-verbs)

→ imperatival future (mandatory due process)

ἐρωτάω: 'ask / inquire / question'; renders שׁוּרֵךְ ('seek / investigate'); the duty of inquiry before judgment guards against rash or false condemnation — a procedural safeguard built into even this severest of laws.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐραυνήσεις

you shall search out

Fut Act Indic 2 Sg · ἐραυνάω

main verb (second investigation-verb, intensifying the first)

→ imperatival future (mandatory thorough examination)

ἐραυνάω (later ἐρευνάω): 'search / examine / investigate thoroughly'; renders רָקַח ('search out / probe'); the pairing ἐρωτήσεις καὶ ἐραυνήσεις σφόδρα demands the most painstaking establishment of fact before the irreversible ban is imposed.

σφόδρα

diligently / exceedingly

adverb of degree (intensifying the inquiry)

→ clausal contribution

σφόδρα: 'very much / exceedingly'; renders בְּיָטִב ('well / thoroughly'); the adverb stresses the exhaustive care required — the severity of the penalty is matched by the rigor of the proof demanded.

καὶ

and

conjunction (introducing the verified finding)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative interjection (introducing the established fact)

→ clausal contribution

ἰδοὺ: 'behold / lo!'; renders הִנֵּה; the presentative particle marks the outcome of the inquiry — 'and behold, [if] the report proves true' (the conditional 'if' is implicit in the construction).

ἀληθής

true

Nominative

predicate adjective (with ὁ λόγος: 'the report is true')

→ participant prominence

ἀληθής: 'true / real'; renders נָכוֹן / נִמָּצֵא; the report must be verified as factually true before the ban may proceed — truth, established by inquiry, is the precondition of judgment.

σαφῶς

clearly

adverb (modifying ἀληθής: 'clearly true')

→ clausal contribution

σαφῶς: 'clearly / plainly / certainly'; renders the Hebrew יָבִין ('established / certain'); the report must be not merely plausible but clearly, certainly established — no doubtful case warrants the ban.

ὁ

the

Nominative

article (with λόγος)

→ noun-phrase marking

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

λόγος

report / word

Nominative

subject (with predicate ἀληθής: 'the report is true')

→ participant prominence

λόγος: 'word / report / account'; renders רָבַרְבִּי; here the report of the city's apostasy, whose truth must be clearly established.

γεγένηται

has come about / has been done

Perf Mid Indic 3 Sg · γίνομαι

main verb (the established fact of the abomination)

→ perfect (completed act with abiding result: the abomination stands committed)

γίνομαι (perf. γεγένηται): 'come about / happen / be done'; the perfect indicates a settled, accomplished fact — 'this abomination has [actually] been committed among you'; the perfect stresses the abiding defilement that warrants the ban.

τὸ

the

Nominative

article (with βδέλυγμα)

→ noun-phrase marking

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

βδέλυγμα

abomination

Nominative

subject of γεγένηται

→ participant prominence

βδέλυγμα: 'abomination / detestable thing'; renders רָבִינִי; the strongest LXX term for cultic abhorrence, used especially of idolatry (cf. 7:25–26; 17:4); the word that, in 'abomination of desolation' (Dan 9:27; Matt 24:15), names the supreme idolatrous defilement — here the city's apostasy is precisely such a βδέλυγμα.

τοῦτο

this

Nominative

demonstrative adjective (with βδέλυγμα)

→ participant reference

οὗτος: 'this'; points to the specific apostasy reported.

ἐν

among

preposition + dative (locative: 'among you')

→ spatial or relational framing

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

ὕμῖν

you

Dative

dative object of ἐν ('among you')

→ participant reference or interest

σύ (dat. pl. ὑμῖν): the abomination 'among you' — internal to the covenant people, defiling the whole.

16 ἀναιρῶν ἀνελεῖς πάντας τοὺς κατοικοῦντας ἐν τῇ πόλει ἐκείνῃ ἐν φόνῳ μαχαίρας, ἀναθέματι ἀναθεματιεῖτε αὐτὴν καὶ πάντα τὰ ἐν αὐτῇ·

by destroying you shall utterly destroy all the inhabitants in that city with the edge of the sword;
with a ban you shall devote it to destruction, and everything in it,

Apodosis (second stage): the sentence of the ban (ḥērem)

ἀναιρῶν ἀνελεῖς πάντας τοὺς κατοικοῦντας

The verdict on a confirmed apostate city: total destruction. Two emphatic cognate constructions (Hebraizing infinitive-absolutes) frame it — ἀναιρῶν ἀνελεῖς ('destroying you shall destroy') and ἀναθέματι ἀναθεματιεῖτε ('with a ban you shall devote to the ban'). This is the ḥērem (חֵרֶם): the city and all in it are 'devoted' to YHWH by annihilation, removed from common use. The ban-vocabulary (ἀνάθεμα / ἀναθεματίζω) belongs to the conquest theology of Deuteronomy and must be read within its ancient theocratic-judicial setting.

ἀναιρῶν

destroying

Pres Act Part Nom Sg Masc · ἀναιρέω

cognate participle (Hebraizing infinitive-absolute with ἀνελεῖς)

→ present participle intensifying the finite verb (emphatic)

ἀναιρέω: 'destroy / kill / do away with'; the figura etymologica ἀναιρῶν ἀνελεῖς renders the Hebrew infinitive absolute הַחַיִּים הַזֵּהִם ('you shall surely strike down'), expressing absolute certainty and completeness of the destruction.

ἀνελεῖς

you shall destroy

Fut Act Indic 2 Sg · ἀναιρέω

main verb (with cognate participle: emphatic command)

→ imperatival future (emphatic legal sentence)

ἀναιρέω: 'destroy / put to death'; the finite verb completes the infinitive-absolute idiom — the inhabitants are to be utterly destroyed; the second-singular addresses Israel as agent of the corporate judgment.

πάντας

all

Accusative

attributive adjective (with τοὺς κατοικοῦντας)

→ object specification

πᾶς: 'all'; the totality of the inhabitants — the ban admits no survivors among the guilty population.

τοὺς

the

Accusative

article substantivizing the participle κατοικοῦντας

→ noun-phrase marking

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

κατοικοῦντας

inhabitants

Pres Act Part Acc Pl Masc · κατοικέω

substantival participle (direct object of ἀνελεῖς)

→ customary present participle (the resident population)

κατοικέω: 'dwell / inhabit'; 'all the inhabitants' — the same root as the land-gift of v. 13 (κατοικεῖν); those who turned the gift of dwelling into apostasy forfeit both.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article (with πόλει)

→ noun-phrase marking

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

πόλει

city

Dative

dative of place (with ἐν)

→ sphere or reference

πόλις: 'city'; the apostate city, now under sentence.

ἐκεῖνη

that

Dative

demonstrative adjective (with πόλει)

→ sphere or reference

ἐκεῖνος: 'that'; the distancing demonstrative marks the condemned city, as it marked the condemned prophet (vv. 4, 6).

ἐν

with / by

preposition + dative (instrument/manner: 'by slaughter of the sword')

→ spatial or relational framing

ἐν: instrumental/modal, 'with / by means of' (Hebraizing ἐν, rendering בְּ).

φόνῳ

slaughter

Dative

dative of manner/instrument (with ἐν: 'by slaughter')

→ sphere or reference

φόνος: 'slaughter / killing / murder'; the phrase ἐν φόνῳ μαχαίρας ('with the slaughter of the sword') renders בְּרֶחַף יָדָי ('by the edge/mouth of the sword'), the standard idiom for military execution under the ban.

μαχαίρας

of the sword

Genitive

genitive of means/definition (with φόνῳ)

→ relational specification

μάχαιρα: 'sword / knife'; renders בְּרֶחַף; the instrument of the ban-execution; 'slaughter of the sword' is the idiom for putting a population to death in war/judgment.

ἀναθέματι

with a ban

Dative

cognate dative (Hebraizing infinitive-absolute with ἀναθεματιεῖτε)

→ sphere or reference

ἀνάθεμα: 'devoted thing / accursed thing / ban'; renders בְּרֶחַף; the cognate dative ἀναθέματι ἀναθεματιεῖτε renders the Hebrew infinitive absolute בְּרֶחַף תִּבְרַח ('you shall utterly devote to destruction'); the hērem places persons/things irrevocably under YHWH's claim by total destruction. In the NT ἀνάθεμα becomes 'accursed' (Rom 9:3; 1 Cor 16:22; Gal 1:8–9).

ἀναθεματιεῖτε

you shall devote to destruction

Fut Act Indic 2 Pl · ἀναθεματίζω

main verb (with cognate dative: the ban-sentence)

→ imperatival future (emphatic legal sentence; note shift to plural)

ἀναθεματίζω: 'devote to destruction / put under the ban / curse'; renders בְּרֶחַף תִּבְרַח; the shift to 2nd plural (ἀναθεματιεῖτε) makes the whole community the executor of the ban; to 'devote' the city is to surrender it wholly to YHWH by annihilation — the strongest expression of intolerance toward idolatry in the land.

αὐτήν

it

Accusative

direct object of ἀναθεματιεῖτε (the city)

→ participant reference

αὐτός: anaphoric pronoun, feminine to agree with πόλις ('the city').

καὶ

and

coordinate conjunction (extending the ban to all contents)

→ discourse linkage or contrast

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

πάντα

everything

Accusative

substantival adjective (second object of ἀναθεματιεῖτε)

→ object specification

πᾶς: 'all / everything'; the ban extends beyond the inhabitants to all the city's contents — total devotion to destruction, nothing exempted (contrast v. 18, where nothing of the ban may be kept).

τὰ

the things

Accusative

article substantivizing the prepositional phrase ἐν αὐτῇ

→ noun-phrase marking

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

ἐν

in

preposition + dative (locative: 'in it')

→ spatial or relational framing

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

αὐτῇ

it

Dative

dative object of ἐν (referring to the city)

→ participant reference or interest

αὐτός: anaphoric pronoun, feminine, referring to the city — 'all that is in it' falls under the ban.

17 καὶ πάντα τὰ σκῦλα αὐτῆς συνάξεις εἰς τὰς διόδους αὐτῆς καὶ ἐμπρήσεις τὴν πόλιν ἐν πυρὶ καὶ πάντα τὰ σκῦλα αὐτῆς πανδημεὶ ἐναντίον κυρίου τοῦ θεοῦ σου, καὶ ἔσται ἀοίκητος εἰς τὸν αἰῶνα, οὐκ ἀνοικοδομηθήσεται ἔτι.

And all its spoil you shall gather into its streets, and you shall burn the city with fire, and all its spoil entirely, before the LORD your God; and it shall be uninhabited forever, it shall not be rebuilt again.

Execution of the ban: the burning as a total offering

καὶ πάντα τὰ σκῦλα αὐτῆς συνάξεις

The ban is consummated by fire: all the city's spoil (σκῦλα) is heaped in the open squares (διόδους) and burned together with the city ἐναντίον κυρίου ('before the LORD') — the destruction is framed as a holocaust-offering, the whole given over to YHWH (cf. the Hebrew לִיָּצָה, 'whole burnt offering', behind πανδημεῖ). The site is to remain ἀοίκητος εἰς τὸν αἰῶνα ('an everlasting ruin'), never rebuilt — a perpetual monument to the cost of apostasy (cf. Josh 6:26; the fate of Jericho).

καὶ

and

narrative/legal conjunction

→ discourse linkage or contrast

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

πάντα

all

Accusative

attributive adjective (with σκῦλα)

→ object specification

πᾶς: 'all'; all the spoil — nothing is to be salvaged for private gain (cf. v. 18).

τὰ

the

Accusative

article (with σκῦλα)

→ noun-phrase marking

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

σκῦλα

spoil

Accusative

direct object of συνάξεις

→ object specification

σκῦλον (pl. σκῦλα): 'spoil / plunder / booty'; renders לָזַב; ordinarily spoil could be taken in war (cf. 20:14), but under the ḥērem the devoted city's goods may not be appropriated — they too are destroyed, sanctifying the whole to YHWH.

αὐτῆς

its

Genitive

possessive genitive (with σκῦλα)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (with σκῦλα).

συνάξεις

you shall gather

Fut Act Indic 2 Sg · συνάγω

main verb (gathering the spoil for burning)

→ imperativ future (legal command)

συνάγω: 'gather / collect / bring together'; renders יָצַב; the spoil is gathered into a heap for total burning — the assembling itself prepares the holocaust.

εἰς

into

preposition + accusative (direction: 'into the streets')

→ spatial or relational framing

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

τὰς

the

Accusative

article (with διόδους)

→ noun-phrase marking

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

διόδους

streets / thoroughfares

Accusative

accusative object of εἰς

→ object specification

διόδος: 'passage / thoroughfare / open square'; renders בִּלְחָל ('open place / public square'); the open public space where the spoil is heaped for burning — the destruction is conducted openly, before all.

αὐτῆς

its

Genitive

possessive genitive (with διόδους)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (with διόδους).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐμπρήσεις

you shall burn

Fut Act Indic 2 Sg · ἐμπίμπρημι

main verb (burning the city)

→ imperativ future (legal command)

ἐμπίμπρημι (fut. ἐμπρήσεις): 'set on fire / burn up'; renders (שָׂרַף) הָרָשׁ; the city and its spoil are consumed by fire — the mode of total devotion that leaves nothing to be reclaimed.

τὴν

the

Accusative

article (with πόλιν)

→ noun-phrase marking

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

πόλιν

city

Accusative

direct object of ἐμπρήσεις

→ object specification

πόλις: 'city'; the apostate city itself given to the flames.

ἐν

with

preposition + dative (instrument: 'with fire')

→ spatial or relational framing

ἐν: instrumental, 'with / by means of' (Hebraizing ἐν, rendering בְּ).

πυρὶ

fire

Dative

dative of instrument (with ἐμπρήσεις)

→ sphere or reference

πῦρ: 'fire'; renders שֵׁן; the instrument of total destruction; fire as the agent of the ban consecrates the city wholly to YHWH by consuming it.

καὶ

and

coordinate conjunction (resuming the spoil)

→ discourse linkage or contrast

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

πάντα

all

Accusative

attributive adjective (with σκῦλα; resumptive)

→ object specification

πᾶς: 'all'; the spoil is emphatically reiterated as wholly burned.

τὰ

the

Accusative

article (with σκῦλα)

→ noun-phrase marking

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

σκῦλα

spoil

Accusative

object (resumptive, with the burning)

→ object specification

σκῦλον: 'spoil'; the booty consumed together with the city.

αὐτῆς

its

Genitive

possessive genitive (with σκῦλα)

→ relational specification

αὐτῆς: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (with σκῦλα).

πανδημεὶ

wholly / all together

adverb (manner: 'in entirety / as a whole')

→ clausal contribution

πανδημεὶ: 'wholly / in a mass / with the whole community'; here renders the sense of כָּל־הָעָם ('whole / entire / whole burnt offering'); the spoil is burned 'in its entirety' as a total offering — the city becomes, in effect, a holocaust to YHWH.

ἐναντίον

before

preposition + genitive (the burning done as an offering 'before the LORD')

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; renders מִלְּפָנָיו; the burning ἐναντίον κυρίου frames the total destruction as a cultic act performed in YHWH's presence — the city is given to him as a whole offering.

κυρίου

LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος: the Tetragrammaton; the One before whom the ban is enacted as an offering.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositive to κυρίου

→ relational specification

θεός: 'God'; the covenant title 'the LORD your God.'

σου

your

Genitive

possessive genitive (with θεοῦ)

→ relational specification

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

καὶ

and

coordinate conjunction (introducing the perpetual sentence)

→ 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 (the perpetual condition of the site)

→ predictive future (the abiding state of ruin)

εἰμί (fut. ἔσται): 'be'; the city 'shall be' a perpetual ruin — the future states the lasting consequence.

ἀοίκητος

uninhabited

Nominative

predicate adjective (with ἔσται)

→ participant prominence

ἀοίκητος: 'uninhabited / desolate'; the alpha-privative of οἰκέω ('dwell'); renders Ἰη ('ruin-mound / perpetual heap'); the city given for dwelling (κατοικεῖν, v. 13) becomes the un-dwellable — the reversal is exact and permanent.

εἰς

for

preposition + accusative (extent of time: 'forever')

→ spatial or relational framing

εἰς τὸν αἰῶνα: 'forever / for all time'; renders עַדְעַד / עַדְעַדְעַד; the perpetuity of the ruin.

τὸν

the

Accusative

article (with αἰῶνα)

→ noun-phrase marking

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

αἰῶνα

age / forever

Accusative

accusative of extent of time (with εἰς)

→ object specification

αἰών: 'age / eternity'; εἰς τὸν αἰῶνα, 'forever'; the ruin is to be perpetual — a standing memorial of judgment on apostasy.

οὐκ

not

negative particle (with ἀνοικοδομηθήσεται)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἀνοικοδομηθήσεται

it shall be rebuilt

Fut Pass Indic 3 Sg · ἀνοικοδομέω

main verb (prohibition of rebuilding)

→ prohibitive future (it shall never be rebuilt)

ἀνοικοδομέω: 'rebuild / build up again'; renders בָּנֶה; the prohibition of rebuilding (cf. Josh 6:26 of Jericho) makes the ruin permanent — no future habitation may erase the memorial of judgment.

ἔτι

again

temporal adverb (with the negated verb: 'never again')

→ clausal contribution

ἔτι: 'still / yet / again'; with the negative, 'no more / never again'; renders עַדְעַד.

18 οὐ προσκολληθήσεται ἐν τῇ χειρί σου οὐδὲν ἀπὸ τοῦ ἀναθέματος, ἵνα ἀποστραφῇ κύριος ἀπὸ θυμοῦ τῆς ὀργῆς αὐτοῦ καὶ δώσει σοι ἔλεος καὶ ἐλεήσει σε καὶ πληθυνεῖ σε, ὃν τρόπον ὥμοσεν κύριος τοῖς πατράσιν σου,

Nothing of the devoted thing shall cleave to your hand, that the LORD may turn from the fury of his anger and give you mercy and have compassion on you and multiply you, as the LORD swore to your fathers,

Prohibition of profiting from the ban, with promissory purpose

οὐ προσκολληθήσεται ἐν τῇ χειρί σου οὐδὲν ἀπὸ τοῦ ἀναθέματος

A safeguard against the temptation that destroyed Achan (Josh 7): nothing of the *hērem* may 'cleave to your hand.' The purpose clause turns the dark law toward mercy: ἵνα ἀποστραφῇ κύριος ἀπὸ θυμοῦ τῆς ὀργῆς αὐτοῦ ('that the LORD may turn from his fierce anger') and instead give ἔλεος ('mercy'), compassion, and increase — fulfilling the oath to the fathers. Obedience in purging apostasy is thus the path to covenant blessing, not merely the avoidance of wrath.

οὐ

not

negative particle (with προσκολληθήσεται)

→ discourse linkage or contrast

οὐ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

προσκολληθήσεται

shall cleave / cling

Fut Pass Indic 3 Sg · προσκολλάω

main verb (prohibition; subject οὐδέν)

→ prohibitive future (legal prohibition)

προσκολλάω (pass.): 'be glued to / cleave / cling'; renders קָבַץ; ironically the same verb-root used positively at v. 5 (προστεθήσεσθε / 'cleave to YHWH') and at Gen 2:24 (a man 'cleaves' to his wife) — here forbidden: nothing of the accursed thing may 'cling' to the Israelite's hand.

ἐν

in / to

preposition + dative (locative: 'to your hand')

→ spatial or relational framing

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

τῇ

the

Dative

article (with χειρί)

→ noun-phrase marking

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

χειρί

hand

Dative

dative of place (with ἐν: 'in/to your hand')

→ sphere or reference

χείρ: 'hand'; renders Τ; 'to your hand' — the hand that struck in execution (v. 10) must not now grasp any of the banned goods for itself.

σου

your

Genitive

possessive genitive (with χειρί)

→ relational specification

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

οὐδέν

nothing

Nominative

subject of προσκολληθήσεται

→ participant prominence

οὐδεὶς: 'no one / nothing'; the neuter οὐδέν, 'nothing of the ban' — the prohibition is absolute, admitting no exception (cf. Achan's sin, Josh 7:1, 21).

ἀπὸ

of / from

preposition + genitive (partitive: 'of the devoted thing')

→ spatial or relational framing

ἀπὸ: meaning 'of'; here it marks the relation signaled by preposition + genitive (partitive: 'of the devoted thing').

τοῦ

the

Genitive

article (with ἀναθέματος)

→ noun-phrase marking

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

ἀναθέματος

devoted thing / ban

Genitive

genitive object of ἀπό (partitive)

→ relational specification

ἀνάθεμα: 'devoted/accursed thing'; renders דָּגָן; the banned goods belong wholly to YHWH by destruction; to take any is to take what is his and to bring the ban's curse upon oneself (cf. Josh 7:11–12, where Israel itself becomes ἀνάθεμα through Achan).

ἵνα

that

purpose conjunction (introducing the goal: divine mercy)

→ discourse linkage or contrast

ἵνα: 'that / so that'; introduces the purpose of obedience — the turning away of wrath and the gift of mercy.

ἀποστραφῇ

may turn away

Aor Pass Subj 3 Sg · ἀποστρέφω

verb of the purpose clause (subjunctive with ἵνα)

→ ingressive aorist subjunctive (that he may turn from his anger)

ἀποστρέφω (pass.): 'turn away / turn back'; renders בָּשׁ; 'that the LORD may turn from his fierce anger' — covenant obedience averts divine wrath; the same verb-root (ἀφίστημι/ἀποστρέφω) that named the seducer's defection is here YHWH's turning toward mercy.

κύριος

LORD

Nominative

subject of ἀποστραφῆ

→ participant prominence

κύριος: the Tetragrammaton; the One whose anger is turned away by Israel's obedience.

ἀπὸ

from

preposition + genitive (separation: 'from his anger')

→ spatial or relational framing

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

θυμοῦ

fury

Genitive

genitive object of ἀπό

→ relational specification

θυμός: 'fury / hot anger / passion'; renders ἰרון; the phrase θυμὸς τῆς ὀργῆς ('the fury of the anger') is an emphatic doublet rendering אַרְוֶן ('burning of anger') — the most intense expression of divine wrath against apostasy, which obedience averts.

τῆς

the

Genitive

article (with ὀργῆς)

→ noun-phrase marking

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

ὀργῆς

anger

Genitive

genitive of definition (with θυμοῦ: 'the fury of his anger')

→ relational specification

ὀργή: 'anger / wrath'; the doublet θυμοῦ τῆς ὀργῆς intensifies — the deep, settled wrath of God against covenant betrayal.

αὐτοῦ

his

Genitive

possessive genitive (with ὀργῆς)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (with ὀργῆς).

καὶ

and

coordinate conjunction (continuing the purpose: positive blessings)

→ discourse linkage or contrast

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

δώσει

shall give

Fut Act Indic 3 Sg · δίδωμι

main verb (within the purpose: future after ἵνα, by Hebraizing parataxis)

→ predictive future (the promised gift of mercy)

δίδωμι: 'give'; the future indicative after the ἵνα-subjunctive (a Hebraizing shift) continues the purpose into promise — YHWH will 'give you mercy'; the same Giver of the land (v. 13) gives covenant compassion to the obedient.

σοι

to you

Dative

indirect object of δώσει

→ participant reference or interest

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

ἔλεος

mercy

Accusative

direct object of δώσει

→ object specification

ἔλεος: 'mercy / compassion / lovingkindness'; renders דַּחַדְּ / מִיָּדָה; the dark law of the ban is purposed toward ἔλεος — the goal of purging apostasy is the restoration of covenant mercy, not merely retribution.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλεήσει

shall have compassion

Fut Act Indic 3 Sg · ἐλεέω

main verb (cognate with ἔλεος: 'give mercy and have mercy')

→ predictive future (the promised compassion)

ἐλεέω: 'have mercy / show compassion'; renders ὀφείλει; the cognate pairing δώσει... ἔλεος καὶ ἐλεήσει emphatically reiterates YHWH's mercy; the verb Paul echoes in the mercy-theology of Rom 9:15–18.

σε

you

Accusative

direct object of ἐλεήσει

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πληθυνεῖ

shall multiply

Fut Act Indic 3 Sg · πληθύνω

main verb (third promised blessing)

→ predictive future (the promised increase)

πληθύνω: 'multiply / increase'; renders הַרְבָּה / רָבָה; the increase of the people fulfills the patriarchal promise (Gen 22:17); covenant faithfulness in purging apostasy secures the blessing of multiplication sworn to the fathers.

σε

you

Accusative

direct object of πληθυνεῖ

→ participant reference

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

ὃν

which

Accusative

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

→ participant reference

ὃς: relative pronoun; ὃν τρόπον ('in the manner that / just as') is an adverbial accusative idiom of comparison.

τρόπον

manner

Accusative

adverbial accusative (ὃν τρόπον: 'as / just as')

→ object specification

τρόπος: 'manner / way'; the phrase ὃν τρόπον renders וְכַךְ ('just as'); introduces the appeal to the patriarchal oath as the ground of the promised increase.

ῥωμοσεν

swore

Aor Act Indic 3 Sg · ῥωμοσμι

verb of the comparative clause

→ constative aorist (the completed patriarchal oath)

ῥωμοσμι: 'swear (an oath)'; renders וְנִשְׁבַּע; the oath to the fathers (Abraham, Isaac, Jacob; cf. Gen 22:16–17) grounds the promise of multiplication — the blessing flows from YHWH's sworn covenant fidelity, not Israel's merit.

κύριος

LORD

Nominative

subject of ῥωμοσεν

→ participant prominence

κύριος: the Tetragrammaton; the One who swore the oath to the patriarchs.

τοῖς

the

Dative

article (with πατράσιν)

→ noun-phrase marking

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

πατράσιν

fathers

Dative

indirect object of ῥωμοσεν (to whom the oath was sworn)

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'fathers / ancestors'; the patriarchs to whom YHWH swore the promise of a great nation; the appeal closes the chapter's theology by binding present obedience to ancient promise.

σου

your

Genitive

possessive genitive (with πατράσιν)

→ relational specification

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

19 ἔὰν ἀκούσης τῆς φωνῆς κυρίου τοῦ θεοῦ σου φυλάσσειν πάσας τὰς ἐντολὰς αὐτοῦ ὅσας ἐγὼ ἐντέλλομαι σοι σήμερον ποιεῖν τὸ καλὸν καὶ τὸ ἀρεστὸν ἐναντίον κυρίου τοῦ θεοῦ σου.

if you hear the voice of the LORD your God, to keep all his commandments which I command you today, to do what is good and pleasing before the LORD your God.

Concluding condition: the blessing is contingent on obedience

ἔὰν ἀκούσης τῆς φωνῆς κυρίου τοῦ θεοῦ σου

The chapter closes by making the blessings of v. 18 conditional: ἔὰν ἀκούσης τῆς φωνῆς κυρίου ('if you hear/obey the voice of the LORD'). The verb of hearing (ἀκούω) that ran through the chapter — what not to heed (v. 4), whose voice to heed (v. 5) — culminates here: covenant life depends on heeding YHWH and keeping all his commandments. The closing inclusio echoes v. 1 verbatim (ἐγὼ ἐντέλλομαι σοι σήμερον), and 'to do what is good and pleasing before the LORD' sums up the whole law of loyalty.

ἐὰν

if

conditional conjunction (protasis of the concluding promise)

→ discourse linkage or contrast

ἐάν: 'if'; the closing condition on which the blessings of v. 18 depend — obedience to YHWH's voice.

ἀκούσης

you hear / obey

Aor Act Subj 2 Sg · ἀκούω

verb of the protasis (subjunctive with ἐάν)

→ prohibitive aorist subjunctive

ἀκούω: 'hear / obey'; with the genitive τῆς φωνῆς, 'hearken to / obey the voice'; the chapter's key verb culminates here — to obey YHWH's voice is the antithesis of heeding the seducer (v. 4) and the realization of the charge of v. 5.

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ἀκούσης ('obey the voice')

→ relational specification

φωνή: 'voice'; renders שָׁמַע בְּקוֹל יְהוָה; 'to hear the voice of the LORD' (שָׁמַע בְּקוֹל יְהוָה) is the Deuteronomic idiom for obedience (cf. v. 5); the same φωνή Israel was charged to heed at v. 5.

κυρίου

LORD

Genitive

possessive genitive (with φωνῆς: 'the voice of the LORD')

→ relational specification

κύριος: the Tetragrammaton; whose voice is to be obeyed.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositive to κυρίου

→ relational specification

θεός: 'God'; the covenant title 'the LORD your God,' framing obedience as relationship.

σου

your

Genitive

possessive genitive (with θεοῦ)

→ relational specification

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

φυλάσσειν

to keep

Pres Act Inf · φυλάσσω

infinitive of purpose/exegesis (with ἀκούσης: 'obey... so as to keep')

→ present infinitive (ongoing observance)

φυλάσσω: 'keep / guard / observe'; renders ἡψ; the same verb as v. 1 (φυλάξη) and v. 5 (φυλάξεσθε), forming an inclusio — obeying the voice means keeping all the commandments.

πάσας

all

Accusative

attributive adjective (with ἐντολάς)

→ object specification

πᾶς: 'all'; 'all his commandments' — total, not selective, obedience, echoing the 'every word' of v. 1 and the 'whole heart/soul' of v. 4.

τάς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of φυλάσσειν

→ object specification

ἐντολή: 'commandment'; renders ἡψ; keeping all the commandments is the concrete shape of loving YHWH with all the heart (v. 4) and cleaving to him (v. 5).

αὐτοῦ

his

Genitive

possessive genitive (with ἐντολάς)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as possessive genitive (with ἐντολάς).

ὅσας

as many as / which

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ὅσος: 'as many as / all that'; the relative ὅσας ('all which') with πάσας stresses the comprehensiveness of the commandments to be kept.

ἐγώ

I

Nominative

subject (emphatic, as in v. 1: Moses the mediator)

→ participant reference

ἐγώ: emphatic 'I'; Moses again as authorized mediator — the verbatim ἐγώ ἐντέλλομαί σοι σήμερον closes the inclusio opened at v. 1.

ἐντέλλομαί

I command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of the relative clause

→ customary present (standing command)

ἐντέλλομαι: 'command / charge'; the verbatim repetition of v. 1 (ἐγώ ἐντέλλομαί σοι σήμερον) frames the whole chapter as a single charge — bracketed by the canon-formula and the call to obedience.

σοι

to you

Dative

indirect object of ἐντέλλομαι

→ participant reference or interest

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

σήμερον

today

temporal adverb

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the signature Deuteronomic 'today' closes the inclusio with v. 1 — the command is ever-present, addressed to each generation of hearers.

ποιεῖν

to do

Pres Act Inf · ποιέω

infinitive of purpose (the goal of obedience: 'to do the good')

→ present infinitive (ongoing performance)

ποιέω: 'do / perform'; renders תַּעֲשֶׂה; the pairing of keeping (φυλάσσειν) and doing (ποιεῖν) recalls v. 1 (φυλάξῃ ποιεῖν) — obedience is enacted, not merely professed.

τὸ

the

Accusative

article (with καλόν, substantival)

→ noun-phrase marking

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

καλόν

good

Accusative

substantival adjective (object of ποιεῖν: 'the good')

→ object specification

καλός: 'good / beautiful / right'; renders הַיָּשָׁר / טוֹב; 'to do the good' sums up the life of covenant fidelity; the phrase τὸ καλὸν καὶ τὸ ἀρεστόν ('the good and the pleasing') defines the goal of all the commandments.

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 (with ἀρεστόν, substantival)

→ noun-phrase marking

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

ἀρεστόν

pleasing

Accusative

substantival adjective (object of ποιεῖν: 'the pleasing')

→ object specification

ἀρεστός: 'pleasing / acceptable'; renders הַיָּשָׁר ('the right / upright'); 'what is good and pleasing before the LORD' is the Deuteronomic standard of conduct (cf. 6:18; 12:25, 28); the goal is not abstract virtue but what is acceptable in YHWH's sight.

ἐναντίον

before

preposition + genitive (evaluative perspective: 'in the sight of the LORD')

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; renders יְהוָה / בְּיָדֵי; the good and pleasing are measured 'before the LORD' — his evaluation, not human opinion, is the standard; the same ἐναντίον that framed the burning-offering of v. 17 here frames the life of obedience.

κυρίου

LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος; the Tetragrammaton; the One before whom Israel's conduct is judged good and pleasing.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositive to κυρίου

→ relational specification

θεός: 'God'; the covenant title closes the chapter — 'the LORD your God,' the One whose exclusive love and service the whole chapter has defended.

σου

your

Genitive

possessive genitive (with θεοῦ)

→ relational specification

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

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.