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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 16

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΙΣΤ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

Deuteronomy 16 sets out the festal calendar of Israel from the controlling angle of the central sanctuary — 'the place that the LORD your God shall choose' (ὁ τόπος ὃν ἐὰν ἐκλέξηται κύριος) — and then turns to the appointment of judges.

Translation & textual notes

The Greek text of Deuteronomy 16 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Deuteronomy 16 sets out the festal calendar of Israel from the controlling angle of the central sanctuary — 'the place that the LORD your God shall choose' (ὁ τόπος ὃν ἐὰν ἐκλέξηται κύριος) — and then turns to the appointment of judges. Three pilgrim feasts structure vv. 1–17: Passover (πάσχα) in the month of the new grain (ὁ μὴν τῶν νέων, Abib), eaten with unleavened 'bread of affliction' (ἄρτος κακώσεως) and slaughtered only at the chosen place, with nothing left till morning (vv. 1–

8); the Feast of Weeks (ἐορτὴ ἑβδομάδων), counted as seven complete weeks from the first putting of the sickle to the standing grain, kept as a freewill measure of the hand and marked by rejoicing that gathers in the Levite, the sojourner, the orphan, and the widow (vv. 9–12); and the Feast of Booths (ἐορτὴ σκηνῶν) / Tabernacles (σκηνοπηγία), seven days of harvest rejoicing at the threshing-floor and winepress (vv. 13–15). The pilgrim theology is summed at v. 16: *τρῆς καιροῦς τοῦ ἐνιαυτοῦ* — three times a year every male shall appear before the LORD (*ὀφθήσεται ... ἐναντίον κυρίου*), and 'you shall not appear before the LORD empty-handed' (*οὐκ ὀφθήσῃ ἐνώπιον κυρίου κενός*). The chapter then pivots (vv. 18–20) to civic justice: judges and officers are to be appointed 'in all your gates' (the LXX renders 'in all your cities,' *ἐν πάσαις ταῖς πόλεσίν σου*) to judge the people with a righteous judgment (*κρίσιν δικαίαν*); they must not pervert judgment (*οὐκ ἐκκλινούσιν κρίσιν*), respect persons (*οὐκ ἐπιγνώσονται πρόσωπον*), or take a bribe (*δῶρον*), for the gift blinds the eyes of the wise. The famous charge *δικαίως τὸ δίκαιον διώξῃ* ('justly shall you pursue what is just') binds righteous means to righteous ends and grounds the promise of life and inheritance. The chapter closes (vv. 21–22) with two cultic prohibitions guarding the chosen altar: no planting of a sacred grove / Asherah (*ἄλσος*) and no setting up of a standing pillar (*στήλη*), 'things which the LORD your God hates.' Throughout, *δικαιοσύνη* and centralised worship are interwoven: rightly-pursued justice and rightly-located worship are two faces of covenant fidelity.

Discourse structure of the chapter

A · 16:1–8

Passover and Unleavened Bread at the chosen place

Israel is to keep the month of the new grain (Abib) and make the Passover to the LORD (vv. 1–2), slaughtering it only 'in the place the LORD shall choose,' not in any of the local towns (vv. 5–6). It is eaten with unleavened bread, the 'bread of affliction' (ἄρτος κακώσεως), in remembrance of the haste of the exodus; no leaven is to be seen for seven days and nothing of the sacrifice is to remain till morning (vv. 3–4, 7–8). The festal week closes with a solemn assembly (ἐξόδιον ἑορτή) on the seventh day.

B · 16:9–12

The Feast of Weeks: counted from the sickle, kept with rejoicing and inclusion

Seven complete weeks (ἑπτὰ ἑβδομάδας ὁλοκλήρους) are to be counted from the first putting of the sickle to the standing grain (vv. 9). The feast is kept as a freewill tribute proportioned to 'as the hand is able' and to the LORD's blessing (v. 10). Rejoicing before the LORD at the chosen place is explicitly inclusive — son and daughter, male and female slave, Levite, sojourner, orphan, and widow — grounded in the memory of bondage in Egypt (vv. 11–12).

C · 16:13–15

The Feast of Booths: seven days of harvest rejoicing

When the produce of threshing-floor and winepress is gathered in, Israel keeps the Feast of Booths for seven days (v. 13), again with the inclusive household and the resident Levite, sojourner, orphan, and widow (v. 14). Held at the chosen place, the feast is framed by the divine blessing on all the produce and works of the hand, so that 'you shall be altogether rejoicing' (ἔση εὐφραινόμενος, v. 15).

D · 16:16–17

Three pilgrim appearances, none empty-handed

The three feasts are summed as the three annual pilgrim occasions (τρεῖς καιροὺς τοῦ ἐνιαυτοῦ) at which every male shall appear before the LORD at the chosen place — Unleavened Bread, Weeks, and Booths (Tabernacles) — and the prohibition is laid down: 'you shall not appear before the LORD empty-handed' (οὐκ ὀφθήσῃ ἐνώπιον κυρίου κενός, v. 16). Each is to give according to ability and according to the blessing the LORD has given (v. 17).

E · 16:18–20

The appointment of judges and the pursuit of justice

Judges and officers are to be appointed in all the towns to judge the people with a righteous judgment (κρίσιν δικάϊαν, v. 18). They must not pervert judgment, show partiality, or take a bribe, since the bribe blinds the eyes of the wise and subverts the words of the righteous (v. 19). The capstone command δικάϊως τὸ δίκαιον διώξῃ ('justly shall you pursue what is just', v. 20) binds righteous means to righteous ends and conditions life and inheritance of the land upon it.

F · 16:21–22

Prohibition of grove and pillar beside the altar

Two cultic safeguards close the chapter: Israel shall not plant for itself a sacred grove / Asherah (ἄλσος), any tree, beside the altar of the LORD (v. 21), nor set up a standing-pillar (στήλη), 'things which the LORD your God hates' (v. 22). The prohibitions fence the legitimacy of the single chosen altar against the syncretistic furniture of Canaanite worship.

1 φύλαξαι τὸν μῆνα τῶν νέων καὶ ποιήσεις τὸ πασχα κυρίῳ τῷ θεῷ σου ὅτι ἐν τῷ μηνὶ τῶν νέων ἐξῆλθες ἐξ Αἰγύπτου νυκτός

Observe the month of the new grain, and you shall keep the Passover to the LORD your God, because in the month of the new grain you came out of Egypt by night.

New legal unit: opening imperative of the festal calendar φύλαξαι τὸν μῆνα

The chapter opens abruptly with an aorist imperative φύλαξαι, launching the festal legislation; the 'month of the new grain' (ὁ μὴν τῶν νέων) renders Hebrew בִּיבְנֵי הַשָּׂדֶה (the month Abib), the spring month of the barley harvest. The causal ὅτι-clause grounds the feast in the exodus event itself — the historical memory is the warrant for the cultic command.

φύλαξαι

observe / keep

Aor Mid Impv 2 Sg · φυλάσσω

main verb (opening command of the festal calendar)

→ ingressive aorist imperative (take up the keeping of the month)

φυλάσσω: 'guard / keep / observe'; the middle imperative φύλαξαι renders Hebrew רָמַץ ('keep / observe'); used technically in Deuteronomy for the diligent observance of cultic and covenantal stipulations; the object 'the month' here means: keep careful watch for the arrival of Abib so the Passover falls in its right season.

τὸν

the

Accusative

article

→ noun-phrase marking

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

μῆνα

month

Accusative

direct object of φύλαξαι

→ object specification

μῆν: 'month'; renders שָׁנָה; the specific month is Abib (later Nisan), the spring month in which the exodus occurred; observing the month means tracking the lunar-agricultural calendar so the Passover is kept at its appointed time.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

νέων

new things / new grain

Genitive

genitive (descriptive: 'month of the new [grain]')

→ relational specification

νέος: 'new / young'; the substantivized neuter plural τῶν νέων ('of the new things') renders יִבְרִיךְ ('the ripening / fresh ears [of barley]'); the LXX construes Abib agriculturally — the month named for the first ripe grain, fixing the feast at the barley harvest.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσεις

you shall keep / make

Fut Act Indic 2 Sg · ποιέω

main verb (legislative future as command)

→ legislative future (binding cultic prescription)

ποιέω: 'do / make'; ποιέω τὸ πασχα is the technical LXX idiom for 'keep / celebrate the Passover' (rendering כִּפְּחָה אֶת הַפֶּסַח, cf. Exod 12:48; Num 9:2); the future indicative functions imperatively, as regularly in Deuteronomic law.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πασχα

Passover

direct object of ποιήσεις (indeclinable)

→ clausal contribution

πασχα: indeclinable transliteration of Aramaic/Hebrew פֶּסַח ('Passover'); refers both to the festival and to the sacrificial victim; the LXX keeps the loanword rather than translating, marking it as a fixed cultic term (cf. Exod 12).

κυρίῳ

to the LORD

Dative

dative of advantage (the feast kept 'to / for' the LORD)

→ sphere or reference

κύριος: the standard LXX rendering of the Tetragrammaton יְהוָה; the dative marks the Passover as offered to YHWH, the sole legitimate recipient of the festal worship.

τῷ

the

Dative

article (in apposition with κυρίῳ)

→ noun-phrase marking

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

θεῷ

God

Dative

dative in apposition to κυρίῳ ('the LORD your God')

→ sphere or reference

θεός: 'God'; the appositional κυρίῳ τῷ θεῷ σου renders אֱלֹהֵי יְהוָה, the characteristic Deuteronomic covenant formula binding YHWH to Israel as 'your God.'

σου

your

Genitive

genitive of possession (2nd person singular)

→ relational specification

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

ὅτι

because

causal conjunction (grounding the command in history)

→ discourse linkage or contrast

ὅτι: 'because / that'; here causal, grounding the Passover command in the historical fact of the nocturnal exodus; the motive-clause is characteristic of Deuteronomic paraenesis.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

μηνὶ

month

Dative

dative object of ἐν (temporal: 'in the month')

→ sphere or reference

μήν: 'month'; the repetition (ἐν τῷ μηνὶ τῶν νέων) ties the timing of the feast directly to the timing of the exodus — the same month witnesses both the deliverance and its annual commemoration.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

νέων

new things / new grain

Genitive

genitive (descriptive: 'of the new grain')

→ relational specification

νέος: 'new'; the repeated τῶν νέων again renders יַבִּרְתָּ; the agricultural designation reinforces that the Passover is fixed to the spring barley harvest.

ἐξῆλθες

you came out

Aor Act Indic 2 Sg · ἐξέρχομαι

verb of the causal clause (historical exodus)

→ constative aorist (the completed exodus event)

ἐξέρχομαι: 'come / go out'; renders יָצָא; the exodus 'coming out' is the foundational salvation event of Deuteronomy; the second-person singular addresses corporate Israel as a single covenant partner reliving the deliverance.

ἐξ

out of

preposition + genitive (separation)

→ spatial or relational framing

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

Αἰγύπτου

Egypt

Genitive

genitive object of ἐξ (place of departure)

→ relational specification

Αἴγυπτος: standard LXX form of מִצְרַיִם; the land of bondage from which the nocturnal exodus delivered Israel.

νυκτός

by night

Genitive

genitive of time (within which: 'by night')

→ relational specification

νύξ: 'night'; the genitive of time νυκτός ('by night / during the night') recalls the nocturnal departure of Exod 12:31–42; the night setting binds the Passover memorial to the very hour of deliverance.

2 καὶ θύσεις τὸ πασχα κυρίῳ τῷ θεῷ σου πρόβατα καὶ βόας ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξῃται κύριος ὁ θεός σου αὐτὸν ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ

And you shall sacrifice the Passover to the LORD your God, sheep and oxen, in the place that the LORD your God shall choose, that his name be called upon there.

Continuation: the place-of-sacrifice stipulation καὶ θύσεις

v.2 introduces the central-sanctuary formula that controls the whole chapter: the Passover is to be sacrificed only 'in the place the LORD shall choose' (ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξῃται κύριος). The infinitival ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ('that his name be called upon there') renders the Deuteronomic name-theology of the chosen sanctuary (cf. 12:5, 11).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θύσεις

you shall sacrifice

Fut Act Indic 2 Sg - θύω

main verb (legislative future)

→ legislative future (binding cultic prescription)

θύω: 'sacrifice / slaughter (for sacrifice)'; renders קָרַב; the verb specifies that the Passover is a sacrificial slaughter, not merely a meal; the place-restriction that follows makes clear it is a sanctuary act, not a domestic one.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πασχα

Passover

direct object of θύσεις (indeclinable)

→ clausal contribution

πασχα: indeclinable loanword for פֶּסַח; here the sacrificial victim of the festival.

κυρίῳ

to the LORD

Dative

dative of advantage

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the dative marks YHWH as the sole recipient of the Passover sacrifice.

τῷ

the

Dative

article

→ noun-phrase marking

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

θεῷ

God

Dative

dative in apposition to κυρίῳ

→ sphere or reference

θεός: 'God'; κυρίῳ τῷ θεῷ σου renders the covenant formula יהוה אלהינו.

σου

your

Genitive

genitive of possession

→ relational specification

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

πρόβατα

sheep

Accusative

accusative in apposition to τὸ πασχα (specifying the victims)

→ object specification

πρόβατον: 'sheep / small cattle'; renders יאֵצ; the pairing 'sheep and oxen' (πρόβατα καὶ βόας) broadens the Passover offering beyond the lamb to include the larger festal sacrifices of the seven-day feast (cf. the ḥagigah offerings); the LXX preserves the inclusive specification of the Hebrew.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

βόας

oxen / cattle

Accusative

accusative (coordinate with πρόβατα)

→ object specification

βοῦς (acc. pl. βόας): 'ox / cow / head of cattle'; renders בקָר; the larger livestock included in the Passover-festival offerings of the chosen place.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τόπῳ

place

Dative

dative object of ἐν (the chosen sanctuary)

→ sphere or reference

τόπος: 'place'; renders מָקוֹם; ὁ τόπος ὃν ἐὰν ἐκλέξῃται κύριος ('the place the LORD shall choose') is the signature centralisation formula of Deuteronomy (cf. 12:5, 11, 14), restricting sacrificial worship to a single divinely-chosen sanctuary.

ᾧ

which

Dative

relative pronoun (dative, antecedent τόπῳ)

→ participant reference or interest

ὃς: relative pronoun; the dative ᾧ is attracted to the case of its antecedent τόπῳ; together with ἐάν + subjunctive it forms a generalising relative clause ('whatever place he shall choose').

ἐάν

ever

conditional particle (with subjunctive, generalising)

→ discourse linkage or contrast

ἐάν: here the modal particle attached to the relative (ᾧ ἐάν = 'whatever'), giving the clause a future-indefinite sense; the place is not yet named, deferred to YHWH's sovereign future choice.

ἐκλέξεται

shall choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of the relative clause (divine election of the site)

→ aorist subjunctive (future-indefinite divine choice)

ἐκλέγομαι: 'choose / select for oneself'; the middle voice underscores YHWH's choosing the place for himself; renders 𐤀𐤊𐤁; the verb is the theological heart of Deuteronomic centralisation — the legitimacy of worship derives wholly from divine election of the site.

κύριος

the LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the sovereign elector of the place of worship.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; κύριος ὁ θεός σου, the covenant formula יהוה יהוה in the nominative.

σου

your

Genitive

genitive of possession

→ relational specification

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

αὐτόν

it

Accusative

accusative (resumptive object of ἐκλέξεται: 'choose it')

→ participant reference

αὐτός: the resumptive pronoun αὐτόν ('it') repeats the antecedent τόπος as object of the verb — a Hebraising redundant resumptive (Hebrew 𐤅), normal in LXX relative clauses calquing the Hebrew syntax.

ἐπικληθῆναι

to be called upon / named

Aor Pass Inf · ἐπικαλέω

epexegetical infinitive (purpose / result of the choosing)

→ aorist infinitive (purpose: that the Name be invoked there)

ἐπικαλέω: 'call upon / name over'; the passive ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ('that his name be called upon [there]') renders the Deuteronomic name-theology 𐤇𐤍𐤔𐤁 / 𐤇𐤍𐤔 (to set / cause his name to dwell'); the chosen place is the locus where YHWH's name is invoked and present.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative of respect / subject of the passive infinitive

→ object specification

ὄνομα: 'name'; renders $\Omega\psi$; in Deuteronomy the divine Name designates YHWH's accessible, worship-mediating presence at the chosen sanctuary, distinguished from his transcendent being.

αὐτοῦ

his

Genitive

genitive of possession (the LORD's name)

→ relational specification

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

ἐκεῖ

there

adverb of place (locating the Name at the chosen site)

→ adverbial qualification

ἐκεῖ: 'there'; the deictic adverb fixes the invocation of the Name to the one chosen place, sealing the centralisation principle.

- 3 οὐ φάγη ἐπ' αὐτοῦ ζύμην ἑπτὰ ἡμέρας φάγη ἐπ' αὐτοῦ ἄζυμα ἄρτον κακώσεως ὅτι ἐν σπουδῇ ἐξήλθετε ἐξ Αἰγύπτου ἵνα μνησθῆτε τὴν ἡμέραν τῆς ἐξοδίας ὑμῶν ἐκ γῆς Αἰγύπτου πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν

You shall not eat leaven with it; seven days you shall eat with it unleavened bread, the bread of affliction, because in haste you came out of Egypt — that you may remember the day of your departure from the land of Egypt all the days of your life.

Prohibition + positive prescription: the unleavened bread of affliction

οὐ φάγη ἐπ' αὐτοῦ ζύμην

v.3 pairs a prohibition (no leaven) with a prescription (seven days of unleavened bread), interpreting the ἄζυμα as ἄρτος κακώσεως ('bread of affliction'). The double motive — the haste (σπουδή) of the exodus and the mandate to remember (ἵνα μνησθῆτε) — turns the diet into a lifelong mnemonic of deliverance ('all the days of your life').

οὐ

not

negative particle (with future indicative = prohibition)

→ discourse linkage or contrast

οὐ: negative; with the future-indicative force of φάγη it forms an absolute prohibition, the legislative 'you shall not' of covenant law.

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (prohibited action)

→ legislative future (prohibition with οὐ)

ἐσθίω: 'eat'; the suppletive future φάγομαι (2 sg. φάγη) renders לֶחֶם; with οὐ it prohibits eating leaven 'with it' (the Passover); the same form recurs immediately in the positive command.

ἐπὶ

with / upon

preposition + genitive (accompaniment: 'along with it')

→ spatial or relational framing

ἐπί + gen.: here 'with / in connection with'; ἐπὶ αὐτοῦ ('upon / with it') renders יַזְג, meaning the bread eaten together with the Passover sacrifice.

αὐτοῦ

it

Genitive

genitive object of ἐπί (the Passover)

→ relational specification

αὐτός: the pronoun refers to τὸ πασχα; the leaven prohibition attaches to the eating of the Passover victim.

ζύμην

leaven

Accusative

direct object of φάγη

→ object specification

ζύμη: 'leaven / yeast'; renders לֶחֶם / יֶמֶץ; the prohibition of leaven marks the festival's link to the haste of the exodus, when there was no time for dough to rise (Exod 12:34, 39).

ἐπτὰ

seven

numeral (modifying ἡμέρας: 'seven days')

→ measure or count

ἐπτὰ: 'seven'; indeclinable cardinal numeral; renders שֶׁבַע; the seven-day span defines the Feast of Unleavened Bread that follows the Passover.

ἡμέρας

days

Accusative

accusative of duration ('for seven days')

→ object specification

ἡμέρα: 'day'; the accusative of extent of time marks the duration of the unleavened diet.

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (positive command, parallel to the prohibition)

→ legislative future (positive prescription)

ἐσθίω: the same future φάγη now positively commands eating unleavened bread for the seven days; the repetition juxtaposes prohibition and prescription in tight parallelism.

ἐπὶ

with / upon

preposition + genitive (accompaniment)

→ spatial or relational framing

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

αὐτοῦ

it

Genitive

genitive object of ἐπί (the Passover)

→ relational specification

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

ἄζυμα

unleavened bread

Accusative

direct object of φάγη

→ object specification

ἄζυμος (neut. pl. ἄζυμα): 'unleavened (things) / unleavened bread'; renders לֶחֶם; the plural is the standard LXX term for the festal unleavened cakes and gives its name to the Feast of Unleavened Bread (ἡ ἑορτὴ τῶν ἀζύμων).

ἄρτον

bread

Accusative

accusative in apposition to ἄζυμα

→ object specification

ἄρτος: 'bread / loaf'; renders לֶחֶם; in apposition to ἄζυμα it interprets the unleavened cakes as 'bread of affliction.'

κακώσεως

of affliction

Genitive

genitive of quality ('bread of affliction')

→ relational specification

κάκωσις: 'affliction / hardship / ill-treatment'; renders יָצַד; אֶרְטֹס κακώσεως ('bread of affliction') frames the unleavened bread as a memorial of the misery of slavery and the duress of the hasty departure (cf. κάκωσις at Exod 3:7 of the Egyptian oppression).

ὅτι

because

causal conjunction

→ discourse linkage or contrast

ὅτι: 'because'; introduces the historical ground — the haste of the exodus — for the unleavened diet.

ἐν

in

preposition + dative (manner)

→ spatial or relational framing

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

σπουδῇ

haste

Dative

dative of manner ('in haste')

→ sphere or reference

σπουδῇ: 'haste / urgency / earnestness'; renders שִׁיָּבִיחַ; ἐν σπουδῇ ('in haste') recalls Exod 12:11 — the exodus was so urgent there was no time for dough to leaven, the etiology of the unleavened bread.

ἐξήλθετε

you came out

Aor Act Indic 2 Pl · ἐξέρχομαι

verb of the causal clause

→ constative aorist (the completed exodus)

ἐξέρχομαι: 'come out'; renders יָצָא; the shift from singular (v.1 ἐξήλθες) to plural ἐξήλθετε here addresses the assembled people directly as eyewitness-heirs of the deliverance.

ἐξ

out of

preposition + genitive (separation)

→ spatial or relational framing

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

Αἰγύπτου

Egypt

Genitive

genitive object of ἐξ

→ relational specification

Αἴγυπτος; standard LXX form of מִצְרָיִם.

ἵνα

that / so that

purpose conjunction (introducing the memorial clause)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the purpose of the whole observance — lifelong remembrance of the exodus.

μνησθήτε

you may remember

Aor Pass Subj 2 Pl · μμνήσκομαι

verb of the purpose clause

→ aorist subjunctive (purposed remembrance)

μμνήσκομαι: 'remember / call to mind'; renders מִנְחָה; covenantal 'remembering' in Deuteronomy is not bare recall but active, identity-shaping recollection that reorients present obedience; the festal diet is its annual instrument.

τὴν

the

Accusative

article

→ noun-phrase marking

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

ἡμέραν

day

Accusative

direct object of μνησθήτε

→ object specification

ἡμέρα: 'day'; the object of remembrance is 'the day of your departure' — the singular, decisive moment of liberation.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ἐξοδίας

departure / exodus

Genitive

genitive of definition ('day of your departure')

→ relational specification

ἐξοδία: 'going out / departure'; a near-synonym of ἔξοδος; renders מִצְוָה; the term names the exodus event whose 'day' is the object of perpetual memory.

ὕμῶν

your

Genitive

genitive of possession (2nd person plural)

→ relational specification

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

ἐκ

out of

preposition + genitive (separation)

→ spatial or relational framing

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

γῆς

land

Genitive

genitive object of ἐκ ('land of Egypt')

→ relational specification

γῆ: 'land / earth'; γῆ Αἰγύπτου renders מִצְרַיִם, the standard designation of the place of bondage.

Αἰγύπτου

of Egypt

Genitive

genitive (attributive: 'of Egypt')

→ relational specification

Αἰγύπτου: meaning 'of Egypt'; it serves as genitive (attributive: 'of Egypt').

πάσας

all

Accusative

attributive adjective (with ἡμέρας: 'all the days')

→ object specification

πάς: 'all / every'; πάσας τὰς ἡμέρας τῆς ζωῆς ('all the days of life') is a Deuteronomic idiom for lifelong, perpetual obligation.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

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

→ object specification

ἡμέρα: 'day'; the accusative of duration marks the lifelong horizon of the memorial.

τῆς

of the

Genitive

article

→ noun-phrase marking

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

ζωῆς

life

Genitive

genitive (defining the span: 'days of your life')

→ relational specification

ζωή: 'life'; renders חַיִּים; 'all the days of your life' makes exodus-remembrance a permanent, defining mark of covenant existence.

ὕμῶν

your

Genitive

genitive of possession (2nd person plural)

→ relational specification

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

4 οὐκ ὀφθήσεται σοι ζύμη ἐν πᾶσι τοῖς ὀρίοις σου ἑπτὰ ἡμέρας καὶ οὐ κοιμηθήσεται ἀπὸ τῶν κρεῶν ὧν ἐὰν θύσης τὸ ἑσπέρας τῇ ἡμέρᾳ τῇ πρώτῃ εἰς τὸ πρωί

No leaven shall be seen with you in all your borders for seven days, and none of the meat which you sacrifice in the evening on the first day shall remain overnight until the morning.

Twin prohibitions: no leaven in the land, nothing left till morning οὐκ ὀφθήσεται σοι ζύμη

v.4 reinforces the leaven prohibition spatially ('in all your borders') and adds the rule that the sacrificial flesh of the first evening must not be kept overnight (cf. Exod 12:10; 23:18). The two negatives (οὐκ ὀφθήσεται ... οὐ κοιμηθήσεται) fence the purity of the festal week in both space and time.

οὐκ

not

negative particle (with future indicative = prohibition)

→ discourse linkage or contrast

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

ὀφθήσεται

shall be seen

Fut Pass Indic 3 Sg · ὁράω

main verb (passive prohibition)

→ legislative future (prohibition with οὐκ)

ὁράω (fut. pass. ὀφθήσεται): 'be seen / appear'; renders הָרָא (Niphal of הִרָא); the same verb governs the later 'appearing before the LORD' at vv. 16; here it is impersonal — no leaven is to be visible anywhere in the territory during the feast.

σοι

with you / to you

Dative

dative of reference / possession ('with you')

→ participant reference or interest

σύ (dat. σοι): the dative of reference marks the prohibition as bearing on the individual Israelite's whole domain.

ζύμη

leaven

Nominative

subject of ὀφθήσεται

→ participant prominence

ζύμη: 'leaven'; the nominative subject of the passive — leaven itself must not be seen anywhere in the land for the seven days.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πᾶσι

all

Dative

attributive adjective (with ὁρίοις: 'all your borders')

→ sphere or reference

πᾶς: 'all / every'; the totalising πᾶσι underscores that no exception of place is allowed — the leaven-ban covers the entire territory.

τοῖς

the

Dative

article

→ noun-phrase marking

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

ὁρίοις

borders / territory

Dative

dative object of ἐν (locative: 'in your borders')

→ sphere or reference

ὄριον (pl. ὅρια): 'boundary / territory'; renders הֶגְבֵּל; the plural denotes the whole bounded land of Israel — the leaven prohibition is national in scope.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐπτὰ

seven

numeral (with ἡμέρας: 'seven days')

→ measure or count

ἐπτὰ: 'seven'; indeclinable cardinal; the festal span of the Unleavened Bread.

ἡμέρας

days

Accusative

accusative of duration ('for seven days')

→ object specification

ἡμέρα: 'day'; accusative of extent marking the duration of the leaven-ban.

καὶ

and

coordinate conjunction (joining the second prohibition)

→ discourse linkage or contrast

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

οὐ

not

negative particle (with future indicative)

→ discourse linkage or contrast

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

κοιμηθήσεται

shall remain overnight

Fut Pass Indic 3 Sg · κοιμάω

main verb (prohibition of leftover flesh)

→ legislative future (prohibition with οὐ)

κοιμάω (fut. pass. κοιμηθήσεται): lit. 'be put to sleep / lie down'; here idiomatically 'lodge / remain overnight,' rendering יָלַח ('lodge / stay the night'); none of the sacrificial flesh is to 'spend the night' till morning — the same rule as Exod 12:10; 23:18; 34:25.

ἀπὸ

of / from

preposition + genitive (partitive)

→ spatial or relational framing

ἀπό: here partitive ('any of'); ἀπὸ τῶν κρεῶν = 'any of the meat,' a partitive construction calquing Hebrew יָדָה.

τῶν

the

Genitive

article

→ noun-phrase marking

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

κρεῶν

meats / flesh

Genitive

partitive genitive (subject of κοιμηθήσεται: 'none of the meat')

→ relational specification

κρέας (pl. κρέα, gen. κρεῶν): 'flesh / meat'; renders קָרְבָּן, the sacrificial flesh of the Passover victim, which must be wholly consumed the same night.

ὧν

which

Genitive

relative pronoun (genitive, antecedent κρεῶν)

→ relational specification

ὧς: relative pronoun; genitive ὧν attracted to the case of κρεῶν; with ἔάν + subjunctive forms a generalising relative clause.

ἐάν

ever

conditional particle (generalising the relative)

→ discourse linkage or contrast

ἐάν: modal particle with the subjunctive θύσης, giving the relative an indefinite sense ('whatever you sacrifice').

θύσης

you sacrifice

Aor Act Subj 2 Sg · θύω

verb of the relative clause

→ aorist subjunctive (generalising condition)

θύω: 'sacrifice / slaughter'; the aorist subjunctive in the generalising relative clause refers to the act of slaughtering the Passover victim on the first evening.

τὸ

the

Accusative

article (with adverbial ἑσπέρας)

→ noun-phrase marking

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

ἑσπέρας

in the evening

Genitive

genitive of time (adverbial: 'at evening')

→ relational specification

ἑσπέρα: 'evening'; the genitive of time τὸ ἑσπέρας ('at evening') marks the hour of the Passover slaughter — 'between the evenings' of Exod 12:6; the neuter article τὸ gives the phrase an adverbial cast.

τῇ

on the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time ('on the first day')

→ sphere or reference

ἡμέρα: 'day'; the dative of time-when locates the slaughter on the first day of the feast.

τῇ

the

Dative

article (with πρώτη)

→ noun-phrase marking

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

πρώτη

first

Dative

ordinal adjective (with ἡμέρα: 'the first day')

→ sphere or reference

πρώτος: 'first'; ordinal numeral; renders לְשִׁשֶּׁת; specifies the inaugural day of the seven-day feast as the day of slaughter.

εἰς

until

preposition + accusative (temporal extent: 'until')

→ spatial or relational framing

εἰς: here temporal, 'until / into'; εἰς τὸ πρωί ('until the morning') marks the deadline beyond which the flesh may not be kept.

τὸ

the

Accusative

article (with πρωί)

→ noun-phrase marking

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

πρωί

morning

indeclinable noun (object of εἰς: 'until morning')

→ clausal contribution

πρωί: indeclinable 'morning / early'; renders בֹּקֶר; εἰς τὸ πρωί ('until morning') sets the temporal limit — the whole victim must be consumed within the festal night (cf. Exod 12:10).

5 οὐ δυνήσῃ θῦσαι τὸ πασχα ἐν οὐδεμιᾷ τῶν πόλεων σου ὧν κύριος ὁ θεός σου δίδωσίν σοι

You shall not be able to sacrifice the Passover in any of your cities which the LORD your God gives you,

Negative half of the centralisation rule: not in the local towns οὐ δυνήσῃ θῦσαι

vv.5–6 form a sharp not-but (οὐ ... ἀλλ' ἤ) antithesis enforcing centralisation: the Passover may not be slaughtered in any of the local towns but only at the chosen place. The LXX πόλεων ('cities') renders Hebrew גְּרָמְיֶיךָ ('your gates'), the idiom for the local settlements as over against the central sanctuary.

οὐ

not

negative particle (with future indicative)

→ discourse linkage or contrast

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

δυνήση

you shall be able

Fut Mid Indic 2 Sg · δύναιμι

main verb (modal: 'you shall not be able / be permitted')

→ legislative future (prohibition by inability)

δύναιμι: 'be able / be permitted'; renders תוכל ('you may / can'); the idiom 'you shall not be able' expresses not physical incapacity but cultic impermissibility — slaughtering the Passover locally is simply not allowed.

θῦσαι

to sacrifice

Aor Act Inf · θύω

complementary infinitive (with δυνήση)

→ aorist infinitive (the disallowed act)

θύω: 'sacrifice / slaughter'; the complementary infinitive names the prohibited act — local slaughter of the Passover.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πάσχα

Passover

direct object of θῦσαι (indeclinable)

→ clausal contribution

πάσχα: indeclinable loanword for פסחָ.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

οὐδεμιᾶ

any / none

Dative

attributive adjective (with τῶν πόλεων: 'in not one of your cities')

→ sphere or reference

οὐδεῖς (fem. dat. οὐδεμιᾶ): 'no one / not any'; the negative adjective reinforces the prohibition — not in a single one of the local towns may the Passover be offered.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

πόλεων

cities

Genitive

partitive genitive ('of your cities')

→ relational specification

πόλις: 'city / town'; here renders Hebrew צִיָּגְעַשׁ ('your gates') — the LXX regularly translates the Hebrew idiom 'gates' (the local towns) by πόλεις, contrasting them with the single chosen sanctuary.

σου

your

Genitive

genitive of possession

→ relational specification

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

ᾧ

which

Genitive

relative pronoun (genitive, antecedent πόλεων)

→ relational specification

ὃς: relative pronoun; genitive ᾧ attracted to πόλεων; the relative clause identifies the towns as the LORD's gift.

κύριος

the LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the giver of the land and its towns.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; the covenant formula κύριος ὁ θεός σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

δίδωσίν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of the relative clause (the land-gift)

→ customary/present-of-assured-fact (the standing covenant gift)

δίδωμι: 'give'; renders נָתַן; the present 'gives' presents the land-grant as an ongoing, assured covenant reality; the gift-of-the-land motif recurs as the ground of obedience throughout Deuteronomy.

σοι

to you

Dative

dative indirect object (recipient of the gift)

→ participant reference or interest

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

6 ἀλλ' ἢ εἰς τὸν τόπον ὃν ἐὰν ἐκλέξῃται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ θύσεις τὸ πασχα ἐσπέρας πρὸς δυσμὰς ἡλίου ἐν τῷ καιρῷ ᾧ ἐξῆλθες ἐξ Αἰγύπτου

but only at the place which the LORD your God shall choose, that his name be called upon there — there you shall sacrifice the Passover, in the evening toward the setting of the sun, at the time when you came out of Egypt.

Positive half of the centralisation rule: only at the chosen place ἀλλ' ἢ εἰς τὸν τόπον

v.6 completes the antithesis with the emphatic ἀλλ' ἢ ('but rather / except'): the Passover is to be slaughtered only at the chosen place, and at a precise time — 'in the evening toward sunset, at the hour you came out of Egypt.' The temporal exactness (ἐσπέρας πρὸς δυσμὰς ἡλίου) binds the rite to the very moment of the exodus.

ἀλλ'

but

adversative conjunction (introducing the positive antithesis)

→ discourse linkage or contrast

ἀλλά: 'but'; with the following ἢ forms the strong exceptive idiom ἀλλ' ἢ ('but only / except'), marking the exclusive alternative to the prohibition of v.5.

ἢ

than / but

particle (with ἀλλά: exceptive 'but only')

→ discourse linkage or contrast

ἢ: 'or / than'; in the fixed combination ἀλλ' ἢ it sharpens the exclusivity ('nothing other than'), a Hebraising rendering of יָדָא.

εἰς

to / at

preposition + accusative (direction/location of the rite)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of εἰς (the chosen sanctuary)

→ object specification

τόπος: 'place'; again the chosen sanctuary (cf. v.2); the accusative with εἰς points to the destination of pilgrimage for the Passover slaughter.

ὃν

which

Accusative

relative pronoun (accusative object of ἐκλέξεται)

→ participant reference

ὃς: relative pronoun; accusative ὃν as object of the choosing verb.

ἐάν

ever

conditional particle (generalising the relative)

→ discourse linkage or contrast

ἐάν: modal particle with subjunctive, future-indefinite ('whatever place he shall choose').

ἐκλέξεται

shall choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of the relative clause (divine election of the site)

→ aorist subjunctive (future-indefinite divine choice)

ἐκλέγομαι: 'choose for oneself'; renders ἱεῖ; the centralisation verb again, repeated verbatim from v.2 to clamp the place-restriction firmly on the Passover.

κύριος

the LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; covenant formula κύριος ὁ θεός σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐπικληθῆναι

to be called upon / named

Aor Pass Inf · ἐπικαλέω

epexegetical infinitive (purpose of the choosing)

→ aorist infinitive (purpose: that the Name be invoked there)

ἐπικαλέω: 'call upon / name over'; the Name-theology formula repeated from v.2 (ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ); the place is legitimate precisely because YHWH's name is invoked there.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative subject of the passive infinitive

→ object specification

ὄνομα: 'name'; the Deuteronomic divine Name dwelling at the chosen place (cf. v.2).

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐκεῖ

there

adverb of place (resumptive: 'there you shall sacrifice')

→ adverbial qualification

ἐκεῖ: 'there'; the adverb resumes the chosen place as the emphatic location of the slaughter that follows.

θύσεις

you shall sacrifice

Fut Act Indic 2 Sg · θύω

main verb (legislative future, apodosis of the antithesis)

→ legislative future (binding prescription)

θύω: 'sacrifice / slaughter'; the main verb of the positive command — the Passover slaughter is to occur only at the chosen place.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πάσχα

Passover

direct object of θύσεις (indeclinable)

→ clausal contribution

πάσχα: indeclinable loanword for פֶּסַח.

ἐσπέρας

in the evening

Genitive

genitive of time ('at evening')

→ relational specification

ἐσπέρας: 'evening'; the genitive of time fixes the slaughter to the evening hour — 'between the evenings' of Exod 12:6.

πρὸς

toward

preposition + accusative (temporal approximation)

→ spatial or relational framing

πρὸς + acc.: here 'toward / about'; πρὸς δυσμὰς ἡλίου ('toward the setting of the sun') precisely times the slaughter to sundown.

δυσμὰς

setting

Accusative

accusative object of πρὸς (sunset)

→ object specification

δυσμή (pl. δυσμαί): 'setting / west'; renders שָׁמַשׁ לָבוֹא / לָבוֹא; the plural δυσμὰς ἡλίου ('the going-down of the sun') marks the exact hour of the Passover slaughter and recalls the sunset departure from Egypt.

ἡλίου

of the sun

Genitive

genitive (with δυσμὰς: 'setting of the sun')

→ relational specification

ἡλίου: 'sun'; renders שֶׁשֶׁשׁ; the sunset reference dates the slaughter and binds it to the hour of the exodus.

ἐν

at

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

καιρῷ

time / season

Dative

dative object of ἐν (temporal: 'at the time')

→ sphere or reference

καιρός: 'appointed time / season / moment'; renders תִּנְיָנִי; ἐν τῷ καιρῷ ᾧ ἐξῆλθες ('at the time when you came out') ties the Passover to the precise anniversary-hour of the exodus.

ᾧ

which

Dative

relative pronoun (dative of time, antecedent καιρῷ)

→ participant reference or interest

ὅς: relative pronoun; dative ᾧ attracted to καιρῷ, the time-when relative.

ἐξῆλθες

you came out

Aor Act Indic 2 Sg · ἐξέρχομαι

verb of the relative clause (historical exodus)

→ constative aorist (the exodus event)

ἐξέρχομαι: 'come out'; renders נִצַּח ; the exodus-departure once more anchors the festal timing (cf. v.1).

ἐξ

out of

preposition + genitive (separation)

→ spatial or relational framing

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

Αἰγύπτου

Egypt

Genitive

genitive object of ἐξ

→ relational specification

Αἴγυπτος: standard LXX form of מִצְרַיִם .

7 καὶ ἐψήσεις καὶ ὀπτήσεις καὶ φάγη ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου αὐτόν καὶ ἀποστραφήσῃ τὸ πρωὶ καὶ ἀπελεύσῃ εἰς τοὺς οἴκους σου

And you shall boil and roast and eat it in the place that the LORD your God shall choose; and you shall turn back in the morning and go away to your homes.

Sequence of festal acts: cook, eat, and return home

καὶ ἐψήσεις

v.7 chains the festal actions in Hebraizing καί-parataxis: cook (ἐψήσεις καὶ ὀπτήσεις), eat at the chosen place, then return home in the morning. The combination of boiling (ἔψω) and roasting (ὀπτάω) harmonises the Deuteronomic 'cook/boil' (לֶשֶׁב) with the roasting of Exod 12:9.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐψήσεις

you shall boil / cook

Fut Act Indic 2 Sg · ἔψω

main verb (legislative future)

→ legislative future (festal prescription)

ἔψω: 'boil / seethe / cook'; renders לֶשֶׁב ('cook / boil'); Deut's verb is harmonised here with the roasting of Exod 12:8–9, the LXX pairing ἐψήσεις καὶ ὀπτήσεις to cover both modes of preparation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὀπτήσεις

you shall roast

Fut Act Indic 2 Sg · ὀπτάω

main verb (legislative future)

→ legislative future (festal prescription)

ὀπτάω: 'roast / bake'; renders הִלֵּךְ ; the roasting verb echoes the Passover prescription of Exod 12:8–9 (שֶׂה בִּלְבָבֶיךָ , 'roasted with fire'); the LXX's combination reconciles the two Pentateuchal modes of cooking the Passover.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (legislative future)

→ legislative future (festal prescription)

ἐσθίω: 'eat'; the suppletive future φάγη; the eating of the Passover is to occur at the chosen place, completing the centralisation of the rite.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τόπω

place

Dative

dative object of ἐν (the chosen sanctuary)

→ sphere or reference

τόπος: 'place'; the chosen sanctuary again — eating, like slaughtering, is confined to it.

ᾧ

which

Dative

relative pronoun (dative, antecedent τόπω)

→ participant reference or interest

ᾧ: relative pronoun, dative ᾧ attracted to τόπω.

ἐάν

ever

conditional particle (generalising the relative)

→ discourse linkage or contrast

ἐάν: modal particle with subjunctive, future-indefinite.

ἐκλέξεται

shall choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of the relative clause

→ aorist subjunctive (future-indefinite divine choice)

ἐκλέγομαι: 'choose for oneself'; renders רָבָּ; the centralisation verb yet again.

κύριος

the LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; covenant formula κύριος ὁ θεός σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

αὐτόν

it

Accusative

resumptive accusative (object of ἐκλέξηται: 'choose it')

→ participant reference

αὐτός: resumptive pronoun repeating the antecedent τόπος as object of the verb — the same Hebraising redundant resumptive seen at v.2.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποστράφη

you shall turn back / return

Fut Pass Indic 2 Sg · ἀποστρέφω

main verb (legislative future)

→ legislative future (festal prescription)

ἀποστρέφω (fut. pass. as intrans. 'turn back'): 'turn back / return'; renders / תָּשׁוּבָה; after the festal night at the sanctuary the worshipper turns homeward in the morning.

τὸ

the

Accusative

article (with adverbial πρωί)

→ noun-phrase marking

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

πρωί

in the morning

indeclinable adverbial noun (time-when: 'in the morning')

→ clausal contribution

πρωί: indeclinable 'morning'; renders בֹּקֶר; τὸ πρωί ('in the morning') marks the time of the homeward return after the festal night.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπελεύση

you shall go away

Fut Mid Indic 2 Sg · ἀπέρχομαι

main verb (legislative future)

→ legislative future (festal prescription)

ἀπέρχομαι: 'go away / depart'; renders תָּלֵךְ; the worshipper departs to his own dwellings after the rite — the centralised feast does not require permanent relocation, only pilgrimage.

εἰς

to

preposition + accusative (direction)

→ spatial or relational framing

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

οἴκους

homes / houses

Accusative

accusative object of εἰς (destination of return)

→ object specification

οἶκος: 'house / home'; renders בֵּית / אֹהֶל; the plural 'your homes / tents' marks the return of each pilgrim to his own local dwelling.

σου

your

Genitive

genitive of possession

→ relational specification

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

8 ἕξ ἡμέρας φάγη ἄζυμα καὶ τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἐξόδιον ἑορτὴ κυρίῳ τῷ θεῷ σου οὐ ποιήσεις ἐν αὐτῇ πᾶν ἔργον πλὴν ὅσα ποιηθήσεται ψυχῇ

Six days you shall eat unleavened bread, and on the seventh day there is a closing assembly, a feast to the LORD your God; you shall not do in it any work, except whatever shall be done for a person's need.

Closure of the Unleavened-Bread week: the seventh-day assembly

ἕξ ἡμέρας φάγη ἄζυμα

v.8 closes the first feast: six days of unleavened bread, and on the seventh a solemn closing assembly (ἐξόδιον ἑορτή) on which no work is done — except the preparation of food (the standard festal exemption, cf. Exod 12:16). The term ἐξόδιον denotes the concluding sacred convocation that seals the festal week.

ἕξ

six

numeral (with ἡμέρας: 'six days')

→ clausal contribution

ἕξ: 'six'; indeclinable cardinal numeral; renders ΠΨΨ; six days of unleavened bread precede the seventh-day assembly.

ἡμέρας

days

Accusative

accusative of duration ('for six days')

→ object specification

ἡμέρα: 'day'; accusative of extent of time.

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (legislative future)

→ legislative future (festal prescription)

ἐσθίω: 'eat'; the suppletive future φάγη; the unleavened diet of the six days.

ἄζυμα

unleavened bread

Accusative

direct object of φάγη

→ object specification

ἄζυμος (neut. pl. ἄζυμα): 'unleavened bread'; renders ΠΙΧΗ; cf. v.3.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῇ

on the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρᾳ

day

Dative

dative of time ('on the seventh day')

→ sphere or reference

ἡμέρα: 'day'; dative of time-when locating the closing assembly.

τῇ

the

Dative

article (with ἐβδόμῃ)

→ noun-phrase marking

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

ἐβδόμη

seventh

Dative

ordinal adjective (with ἡμέρα: 'the seventh day')

→ sphere or reference

ἑβδομος: 'seventh'; ordinal numeral; renders יעביש; the climactic day of the Unleavened-Bread week, marked by the closing assembly.

ἐξόδιον

closing assembly / solemn convocation

Nominative

predicate nominative ('there is a closing assembly')

→ participant prominence

ἐξόδιον: 'closing festival / concluding assembly'; renders תצט ('solemn assembly / restraint'); the term designates the sacred convocation that closes a festal week (cf. Lev 23:36; Num 29:35); here it seals the seven days of Unleavened Bread.

ἐορτή

feast

Nominative

nominative in apposition to ἐξόδιον

→ participant prominence

ἐορτή: 'feast / festival'; renders אג; the appositional 'a feast to the LORD' marks the seventh day as itself a sacred festal occasion.

κύριω

to the LORD

Dative

dative of advantage (the feast kept 'to the LORD')

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the recipient of the festal assembly.

τῷ

the

Dative

article

→ noun-phrase marking

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

θεῷ

God

Dative

dative in apposition to κυρίω

→ sphere or reference

θεός: 'God'; covenant formula κυρίω τῷ θεῷ σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

οὐ

not

negative particle (with future indicative = prohibition)

→ discourse linkage or contrast

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

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (work-prohibition)

→ legislative future (prohibition with οὐ)

ποιέω: 'do / make'; with οὐ ... πᾶν ἔργον it forms the festal work-prohibition (rendering לא תעשה כל מלאכה), the same rest-command attaching to the seventh-day assembly.

ἐν

in / on

preposition + dative (temporal: 'on it')

→ spatial or relational framing

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

αὐτῇ

it

Dative

dative object of ἐν (the seventh day)

→ participant reference or interest

αὐτός: the pronoun refers to the seventh day; no work is to be done 'on it.'

πᾶν

any / all

Accusative

attributive adjective (with ἔργον: 'any work')

→ object specification

πᾶς: 'all / any'; with the negative οὐ ... πᾶν it is a Hebraism for 'not any / no' (rendering כל with לא).

ἔργον

work

Accusative

direct object of ποιήσεις

→ object specification

ἔργον: 'work / labor'; renders עֲמָלָה; the festal work-prohibition mirrors the Sabbath rest, sanctifying the closing day of the feast.

πλὴν

except

exceptive particle (introducing the food-preparation exemption)

→ discourse linkage or contrast

πλὴν: 'except / save'; introduces the standard festal exemption — the preparation of food for personal need is permitted (cf. Exod 12:16).

ὅσα

whatever

Accusative

relative pronoun (object of the exemption clause)

→ participant reference

ὅσος: 'as much as / whatever'; the neuter plural ὅσα introduces the exempted category of work — whatever is needed for nourishment.

ποιηθήσεται

shall be done

Fut Pass Indic 3 Sg · ποιέω

verb of the exemption clause (passive)

→ predictive/permissive future (the permitted activity)

ποιέω (fut. pass.): 'be done / be made'; the passive marks the permitted food-preparation; the exemption keeps the rest-command humane — sustenance is not labor in the prohibited sense.

ψυχῇ

for a person / soul

Dative

dative of advantage ('for a person / for [each] life')

→ sphere or reference

ψυχῇ: 'soul / life / person'; renders נַפְשְׁךָ; the dative of advantage ('for a person / for [bodily] life') marks the exemption as covering only what is eaten by each individual — the food-preparation clause of Exod 12:16.

9 ἑπτὰ ἑβδομάδας ὁλοκλήρους ἐξαριθμήσεις σεαυτῷ ἀρξαμένου σου δρέπανον ἐπ' ἀμητὸν ἄρξη
ἐξαριθμῆσαι ἑπτὰ ἑβδομάδας

Seven whole weeks you shall count for yourself; from the time you begin to put the sickle to the standing grain you shall begin to count seven weeks.

New festal unit: counting toward the Feast of Weeks

ἑπτὰ ἑβδομάδας ὁλοκλήρους

v.9 opens the second feast by specifying the count of 'seven whole weeks' (ἑπτὰ ἑβδομάδας ὁλοκλήρους), reckoned from the first putting of the sickle to the standing grain. The genitive absolute ἀρξαμένου σου ('when you begin') fixes the start of the count to the inauguration of the grain harvest, tying the feast to the agricultural cycle.

ἑπτὰ

seven

numeral (with ἑβδομάδας: 'seven weeks')

→ measure or count

ἑπτὰ: 'seven'; indeclinable cardinal; renders הַשְּׁבַע ; the seven-week count culminates in the Feast of Weeks (Pentecost).

ἑβδομάδας

weeks

Accusative

direct object of ἐξαριθμήσεις

→ object specification

ἑβδομάς: 'week / seven-day period'; renders שָׁבועַ ; the seven weeks are the interval whose completion the feast (ἑορτὴ ἑβδομάδων, v.10) marks; the count yields the fiftieth day, hence the later name Pentecost.

ὁλοκλήρους

whole / complete

Accusative

attributive adjective (with ἑβδομάδας: 'whole weeks')

→ object specification

ὁλόκληρος: 'complete / whole / entire'; renders תְּמִימָה ('complete'); the weeks must be full, unbroken weeks — the count admits no partial reckoning (cf. Lev 23:15, 'seven complete sabbaths').

ἐξαριθμήσεις

you shall count out

Fut Act Indic 2 Sg · ἐξαριθμέω

main verb (legislative future)

→ legislative future (festal prescription)

ἐξαριθμέω: 'count out / number fully'; the compound ἐξ- stresses an exact and complete enumeration; renders רָשַׁב ; the counting of the weeks is itself a commanded act of festal preparation.

σεαυτῷ

for yourself

Dative

reflexive dative of advantage

→ sphere or reference

σεαυτοῦ: reflexive pronoun 'yourself'; the dative σεαυτῷ ('for yourself') renders the Hebrew ethical dative ָלְ, personalising the obligation — each Israelite reckons the count.

ἀρξαμένου

having begun

Aor Mid Ptcp Gen Sg Masc · ἄρχω

participle (genitive absolute with σου: 'when you begin')

→ ingressive aorist participle (the inception of harvest)

ἄρχομαι: 'begin'; the aorist middle participle in the genitive absolute ἀρξαμένου σου ('once you have begun') marks the start of the count from the inauguration of the harvest — the first stroke of the sickle.

σου

you

Genitive

genitive (subject of the genitive absolute)

→ relational specification

σύ (gen. σου): the subject of the genitive-absolute participle — 'you, having begun.'

δρέπανον

sickle

Accusative

accusative (object implied with the participial idiom: 'to put the sickle')

→ object specification

δρέπανον: 'sickle / pruning-hook'; renders שֶׁמֶרְחָק; the idiom 'to begin the sickle to the standing grain' renders שֶׁמֶרְחָק הַחֵטָה (cf. Deut's Hebrew); the sickle's first cut marks the harvest's start and the count's beginning.

ἐπὶ

to / upon

preposition + accusative (direction: 'to the grain')

→ spatial or relational framing

ἐπί + acc.: 'to / against'; δρέπανον ἐπὶ ἀμυγδόν = 'sickle to the standing grain,' the moment of first reaping.

ἀμυγδόν

standing grain / harvest

Accusative

accusative object of ἐπὶ

→ object specification

ἀμυγδος: 'reaping / standing corn / harvest'; renders הַחֵטָה ('standing grain'); the object to which the sickle is first applied, fixing the harvest-start as the count's origin.

ἄρξη

you shall begin

Fut Mid Indic 2 Sg · ἄρχω

main verb (legislative future)

→ legislative future (festal prescription)

ἄρχομαι: 'begin'; the future middle ἄρξη ('you shall begin') restates the inception of the count, emphatically bracketing the verse with the begin-motif (ἀρξαμένου ... ἄρξη).

ἐξαριθμῆσαι

to count out

Aor Act Inf · ἐξαριθμέω

complementary infinitive (with ἄρξη)

→ aorist infinitive (the act begun)

ἐξαριθμέω: 'count out fully'; the complementary infinitive completes ἄρξη — 'begin to count'; the repetition of the counting-verb underlines the careful, deliberate reckoning of the weeks.

ἐπτὰ

seven

numeral (with ἐβδομάδας)

→ measure or count

ἐπτὰ: 'seven'; the count is repeated for emphasis at the verse's close.

ἐβδομάδας

weeks

Accusative

direct object of ἐξαριθμῆσαι

→ object specification

ἐβδομάς: 'week'; the object of the counting — the seven weeks to Pentecost.

10 καὶ ποιήσεις ἑορτὴν ἑβδομάδων κυρίῳ τῷ θεῷ σου καθότι ἡ χεὶρ σου ἰσχύει ὅσα ἂν δῷ σοι καθότι ἠυλόγησέν σε κύριος ὁ θεός σου

And you shall keep a Feast of Weeks to the LORD your God, according as your hand is able, of whatever he shall give you, according as the LORD your God has blessed you.

The Feast of Weeks itself: a freewill measure proportioned to blessing

καὶ ποιήσεις ἑορτὴν ἑβδομάδων

v.10 names the feast (ἑορτὴ ἑβδομάδων, 'Feast of Weeks') and sets its measure: a freewill tribute proportioned 'as your hand is able' and 'as the LORD has blessed you.' The double καθότι ('according as') makes the offering a grateful response calibrated to the divine blessing already received — gift answers gift.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσεις

you shall keep / make

Fut Act Indic 2 Sg · ποιέω

main verb (legislative future)

→ legislative future (festal prescription)

ποιέω: 'do / make / keep'; ποιέω ἑορτήν is the idiom for 'celebrate a feast' (rendering אָהַרְתָּ); the future functions imperatively.

ἑορτὴν

feast

Accusative

direct object of ποιήσεις

→ object specification

ἑορτή: 'feast / festival'; renders אָהַרְתָּ; ἑορτὴ ἑβδομάδων ('Feast of Weeks') is the second of the three pilgrim feasts, later called Pentecost (cf. Exod 34:22; Lev 23:15–21).

ἑβδομάδων

of weeks

Genitive

genitive (defining the feast: 'of Weeks')

→ relational specification

ἑβδομάς: 'week'; the genitive names the feast from the seven-week count of v.9; the Hebrew is תִּשְׁעָה אֲבִיבִים.

κυρίῳ

to the LORD

Dative

dative of advantage

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the recipient of the feast.

τῷ

the

Dative

article

→ noun-phrase marking

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

θεῷ

God

Dative

dative in apposition to κυρίῳ

→ sphere or reference

θεός: 'God'; covenant formula κυρίῳ τῷ θεῷ σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

καθότι

according as

comparative conjunction (measure of the offering)

→ discourse linkage or contrast

καθότι: 'according as / in proportion as'; renders כַּאֲשֶׁר / כִּי; introduces the measure of the freewill gift — proportioned to ability and to blessing.

ἡ

the

Nominative

article

→ noun-phrase marking

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

χείρ

hand

Nominative

subject of ἰσχύει

→ participant prominence

χείρ: 'hand'; renders יָד; ἡ χείρ σου ἰσχύει ('your hand is strong / able') is a Hebraism (יָדְךָ נְדִבָּת מִשְׁמֶ, 'the measure of the freewill offering of your hand') for one's economic capacity — the gift is sized to means.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἰσχύει

is able / is strong

Pres Act Indic 3 Sg · ἰσχύω

verb of the comparative clause

→ customary present (standing measure of ability)

ἰσχύω: 'be strong / be able / have power'; renders the sense of capacity; the freewill offering is measured by what one's hand 'is able' to give — voluntary, not fixed.

ὅσα

whatever

Accusative

relative pronoun (object: 'of whatever he gives')

→ participant reference

ὅσος: 'as much as / whatever'; neuter plural ὅσα; the gift is drawn from whatever the LORD has granted — the produce of the harvest.

ἄν

ever

modal particle (with subjunctive δῶ, generalising)

→ discourse linkage or contrast

ἄν: modal particle with the subjunctive, giving the relative an indefinite sense ('whatever he may give').

δῶ

he shall give

Aor Act Subj 3 Sg · δίδωμι

verb of the generalising relative clause

→ aorist subjunctive (indefinite future giving)

δίδωμι: 'give'; the aorist subjunctive with ἄν refers to whatever the LORD grants in the harvest; the offering is a portion returned of the divine gift.

σοι

to you

Dative

dative indirect object

→ participant reference or interest

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

καθότι

according as

comparative conjunction (second measure-clause)

→ discourse linkage or contrast

καθότι: 'according as'; the second καθότι grounds the offering's measure explicitly in the LORD's prior blessing — gift answers grace.

ηὐλόγησέν

has blessed

Aor Act Indic 3 Sg · εὐλογέω

verb of the comparative clause

→ constative aorist (the blessing already granted)

εὐλογέω: 'bless / speak well of / prosper'; renders בָּרַךְ; the aorist 'has blessed' presents the divine blessing as already given — the harvest itself — making the festal offering a grateful response.

σε

you

Accusative

direct object of ηὐλόγησεν

→ participant reference

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

κύριος

the LORD

Nominative

subject of ηὐλόγησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the giver of the blessing that the feast acknowledges.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; covenant formula κύριος ὁ θεός σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

11 καὶ εὐφρανθήσῃ ἐναντίον κυρίου τοῦ θεοῦ σου σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ Λευίτης ὁ ἐν ταῖς πόλεσίν σου καὶ ὁ προσήλυτος καὶ ὁ ὀρφανὸς καὶ ἡ χήρα ἡ ἐν ὑμῖν ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ

And you shall rejoice before the LORD your God — you and your son and your daughter, your male slave and your female slave, and the Levite who is in your cities, and the sojourner and the orphan and the widow who are among you — in the place that the LORD your God shall choose, that his name be called upon there.

Inclusive festal rejoicing before the LORD

καὶ εὐφρανθήσῃ ἐναντίον κυρίου

v.11 commands rejoicing 'before the LORD' and lists an emphatically inclusive household: son, daughter, male and female slave, the local Levite, the sojourner, the orphan, and the widow. The roster of the dependent and landless (Levite, προσήλυτος, ὀρφανός, χήρα) makes festal joy a corporate, socially-leveling act at the chosen place.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εὐφρανθήση
you shall rejoice

Fut Pass Indic 2 Sg · εὐφραίνω

main verb (legislative future: festal joy)

→ legislative future (commanded rejoicing)

εὐφραίνω (pass. 'be glad / rejoice'): renders **רמץ**; the deponent-passive future εὐφρανθήση ('you shall rejoice') makes joy itself a commanded festal act; rejoicing 'before the LORD' is a hallmark of the Deuteronomic feasts (cf. 12:7, 12, 18).

ἐναντίον

before / in the presence of

preposition + genitive (locating the joy before God)

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; renders **לפני**; the rejoicing is enacted in YHWH's presence at the sanctuary, not as private merriment but as worship.

κυρίου

of the LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος: rendering of the Tetragrammaton **יהוה**; the one before whom Israel rejoices.

τοῦ
the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός: 'God'; covenant formula κυρίου τοῦ θεοῦ σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

σύ

you

Nominative

subject (emphatic, heading the inclusive list)

→ participant reference

σύ: the emphatic nominative pronoun heads the roster of rejoicers, to which the household members are appended in apposition.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

υἱός

son

Nominative

nominative in apposition to σύ (member of the rejoicing household)

→ participant prominence

υἱός: 'son'; renders **בן**; first of the household members included in the festal joy.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ
the

Nominative

article

→ noun-phrase marking

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

θυγάτηρ
daughter

Nominative

nominative in apposition to σύ

→ participant prominence

θυγάτηρ: 'daughter'; renders תִּבְּרָה; daughters share equally in the festal rejoicing.

σου
your

Genitive

genitive of possession

→ relational specification

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

ὁ
the

Nominative

article

→ noun-phrase marking

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

παῖς
male slave / servant

Nominative

nominative in apposition to σύ

→ participant prominence

παῖς: 'boy / servant / slave'; renders טַבָּח; the male household slave is explicitly included — festal joy reaches even the unfree.

σου
your

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ
the

Nominative

article

→ noun-phrase marking

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

παιδίσκη
female slave / maidservant

Nominative

nominative in apposition to σύ

→ participant prominence

παιδίσκη: 'maidservant / female slave'; renders מַבְּרָה; the female slave is named alongside the male — the inclusion is deliberately gender-complete.

σου
your

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

Λευίτης

Levite

Nominative

nominative in apposition to σὺ

→ participant prominence

Λευίτης: 'Levite'; the landless cultic class, dependent on Israel's generosity (cf. 14:27, 29); his inclusion in the feast is a recurring Deuteronomic concern.

ὁ

the (one)

Nominative

article (substantivizing the following phrase: 'the one in your cities')

→ noun-phrase marking

ὁ: the article governs the locative phrase ἐν ταῖς πόλεσίν σου, identifying the Levite as the one resident locally within the worshipper's towns.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

πόλεσίν

cities

Dative

dative object of ἐν (locating the Levite)

→ sphere or reference

πόλις: 'city / town'; renders גִּרְגָּשׁ ('your gates'); the Levite dwelling in the local towns is to be brought up to the central sanctuary to share the feast.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

προσέλυτος

sojourner / resident alien

Nominative

nominative in apposition to σὺ

→ participant prominence

προσέλυτος: 'sojourner / resident alien / proselyte'; renders גֵּר; the LXX term (lit. 'one who has come to' a community) denotes the immigrant living among Israel; his festal inclusion grounds covenant ethics in Israel's own memory of sojourning in Egypt (v.12).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

ὀρφανός

orphan

Nominative

nominative in apposition to σύ

→ participant prominence

ὀρφανός: 'orphan / fatherless'; renders **אֹרְפָן**; one of the classic Deuteronomic triad of the vulnerable (sojourner, orphan, widow) who must share in covenant blessing.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

χήρα

widow

Nominative

nominative in apposition to σύ

→ participant prominence

χήρα: 'widow'; renders **אַלְמָנָה**; completes the triad of the vulnerable; the widow, like the orphan and sojourner, has no inherited land and depends on the feast's generosity.

ἡ

the (one)

Nominative

article (substantivizing 'who is among you')

→ noun-phrase marking

ἡ: the article governs the phrase **ἐν ὑμῖν**, identifying the widow (and the triad) as those living among the people.

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').

ὑμῖν

you

Dative

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

→ participant reference or interest

σύ (dat. pl. ὑμῖν): the shift to plural 'among you' embraces the whole community as the social setting of the vulnerable, broadening the address from the individual worshipper.

ἐν

in

preposition + dative (locative: place of rejoicing)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τόπῳ

place

Dative

dative object of ἐν (the chosen sanctuary)

→ sphere or reference

τόπος: 'place'; the chosen sanctuary once more — the rejoicing, like the slaughter, is centralised at the chosen place.

ὃ

which

Dative

relative pronoun (dative, antecedent τόπῳ)

→ participant reference or interest

ὃς: relative pronoun, dative ᾧ attracted to τόπῳ.

ἐάν

ever

conditional particle (generalising the relative)

→ discourse linkage or contrast

ἐάν: modal particle with subjunctive, future-indefinite.

ἐκλέξεται

shall choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of the relative clause

→ aorist subjunctive (future-indefinite divine choice)

ἐκλέγομαι: 'choose for oneself'; renders
רָחַץ; the centralisation formula repeated
for the Feast of Weeks.

κύριος

the LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: rendering of the Tetragrammaton
יהוה.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; covenant formula κύριος ὁ θεός
σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐπικληθῆναι

to be called upon / named

Aor Pass Inf · ἐπικαλέω

epexegetical infinitive (purpose of the choosing)

→ aorist infinitive (purpose: that the Name be
invoked there)

ἐπικαλέω: 'call upon / name over'; the
Name-theology formula again (cf. vv.2, 6) —
the chosen place is where YHWH's name
dwells.

τὸ

the

Accusative

article

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative subject of the passive infinitive

→ object specification

ὄνομα: 'name'; the Deuteronomic divine
Name at the chosen place.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; fixes the Name-invocation,
and so the rejoicing, to the chosen place.

12 καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα ἐν γῇ Αἰγύπτῳ καὶ φυλάξῃ καὶ ποιήσεις τὰς ἐντολὰς ταύτας

And you shall remember that you were a slave in the land of Egypt, and you shall keep and do these commandments.

Motive clause: remembrance of bondage grounds festal inclusion

καὶ μνησθήσῃ ὅτι οἰκέτης ἦσθα

v.12 grounds the inclusive generosity of v.11 in the memory of Israel's own slavery: 'remember that you were a slave in Egypt.' The exhortation closes the Weeks-unit by binding remembrance to obedience (φυλάξῃ καὶ ποιήσεις) — recollected bondage motivates kindness to the vulnerable.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μνησθήσῃ

you shall remember

Fut Pass Indic 2 Sg · μὴνῆσκομαι

main verb (legislative future: commanded remembrance)

→ legislative future (commanded recollection)

μὴνῆσκομαι: 'remember'; renders מִנַּחֵם; the remembrance of slavery is the recurring Deuteronomic ground of social compassion (cf. 15:15; 24:18, 22) — Israel's experience of bondage obliges it to include the dependent in its joy.

ὅτι

that

conjunction (introducing the object of remembrance)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of the remembering — Israel's former servitude.

οἰκέτης

slave / household servant

Nominative

predicate nominative (with ἦσθα: 'you were a slave')

→ participant prominence

οἰκέτης: 'household slave / domestic servant'; renders תַּבָּעַל; recalls Israel's bondage in Egypt as the experiential basis for the festal inclusion of slaves, sojourners, orphans, and widows.

ἦσθα

you were

Impf Act Indic 2 Sg · εἰμί

copular verb (of the remembered state)

→ imperfect (durative past state of bondage)

εἰμί (impf. 2 sg. ἦσθα): 'you were'; the imperfect marks the enduring past condition of slavery — a settled state, not a momentary event.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῇ

land

Dative

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

→ sphere or reference

γῇ: 'land'; γῇ Αἰγύπτῳ renders אֶרֶץ מִצְרַיִם, the land of bondage.

Αἰγύπτῳ

Egypt

Dative

dative in apposition to γῇ ('the land of Egypt')

→ sphere or reference

Αἴγυπτος: standard LXX form of מִצְרַיִם; here in apposition to γῇ in the locative dative.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	φυλάξῃ you shall keep Fut Mid Indic 2 Sg · φυλάσσω <i>main verb (legislative future)</i> → legislative future (binding obligation) φυλάσσω: 'guard / keep / observe'; renders רמץ; paired with ποιήσεις ('keep and do'), the standard Deuteronomic hendiadys for diligent, embodied obedience to the covenant stipulations.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ποιήσεις you shall do Fut Act Indic 2 Sg · ποιέω <i>main verb (legislative future)</i> → legislative future (binding obligation) ποιέω: 'do / perform'; renders תעשׂ; with φυλάξῃ forms the keep-and-do hendiadys — observance is not bare knowledge but active performance of the commandments.
τάς the Accusative <i>article</i> → noun-phrase marking τάς: Greek article marking definiteness and the role of the accompanying noun phrase.	ἐντολάς commandments Accusative <i>direct object of φυλάξῃ and ποιήσεις</i> → object specification ἐντολή: 'commandment / precept'; renders עֲצֻרָה / תְּחִלָּה; the festal stipulations just given, to be guarded and enacted.	ταύτας these Accusative <i>demonstrative adjective (with ἐντολάς: 'these commandments')</i> → object specification οὗτος: 'this / these'; the demonstrative ταύτας points back to the festal legislation just delivered as the content of the obligation.	

13 ἑορτὴν σκηνῶν ποιήσεις σεαυτῷ ἑπτὰ ἡμέρας ἐν τῷ συναγαγεῖν σε ἐκ τοῦ ἄλωνός σου καὶ ἀπὸ τῆς ληνοῦ σου

You shall keep the Feast of Booths for yourself seven days, when you gather in from your threshing-floor and from your winepress.

New festal unit: the Feast of Booths at the ingathering

ἑορτὴν σκηνῶν ποιήσεις

v.13 opens the third feast — the Feast of Booths (ἑορτὴ σκηνῶν) — a seven-day celebration timed to the autumn ingathering 'from threshing-floor and winepress.' The articular infinitive ἐν τῷ συναγαγεῖν σε ('when you gather in') fixes the feast to the completion of the grain and grape harvests.

ἑορτήν

feast

Accusative

direct object of ποιήσεις

→ object specification

ἑορτή: 'feast / festival'; renders $\lambda\eta$; ἑορτή σκηνῶν ('Feast of Booths / Tabernacles') is the third pilgrim feast (cf. Lev 23:34; Deut 16:16 σκηνοπηγία).

σκηνῶν

of booths / tents

Genitive

genitive (defining the feast: 'of Booths')

→ relational specification

σκηνή: 'tent / booth / tabernacle'; renders $\tau\lambda\kappa\vartheta$; the booths commemorate Israel's dwelling in temporary shelters during the wilderness wandering (Lev 23:42–43), reenacted at the harvest feast.

ποιήσεις

you shall keep / make

Fut Act Indic 2 Sg · ποιέω

main verb (legislative future)

→ legislative future (festal prescription)

ποιέω: 'do / make / keep'; ποιέω ἑορτήν, the idiom for celebrating a feast.

σεαυτῷ

for yourself

Dative

reflexive dative of advantage

→ sphere or reference

σεαυτοῦ: reflexive 'yourself'; the dative σεαυτῷ renders the Hebrew ethical dative אָל , personalising the festal obligation.

ἑπτὰ

seven

numeral (with ἡμέρας: 'seven days')

→ measure or count

ἑπτὰ: 'seven'; indeclinable cardinal; the seven-day duration of Booths (cf. Lev 23:34).

ἡμέρας

days

Accusative

accusative of duration ('for seven days')

→ object specification

ἡμέρα: 'day'; accusative of extent marking the feast's length.

ἐν

in / when

preposition + articular infinitive (temporal: 'when')

→ spatial or relational framing

ἐν + articular infinitive: a temporal construction ('when / while'), the standard LXX calque of Hebrew כִּי + infinitive construct (כִּי־תִקְרָא , 'when you gather in').

τῷ

the

Dative

article (with the infinitive συναγαγεῖν)

→ noun-phrase marking

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

συναγαγεῖν

to gather in

Aor Act Inf · συνάγω

articular infinitive (temporal clause: 'when you gather in')

→ aorist infinitive (the completed ingathering)

συνάγω: 'gather together / bring in (harvest)'; renders $\eta\vartheta\alpha$; the ingathering of the harvest from threshing-floor and winepress times the Feast of Booths to the agricultural year's close — hence its alternate name, the Feast of Ingathering (Exod 23:16).

σε

you

Accusative

accusative subject of the articular infinitive

→ participant reference

σύ (acc. σε): the accusative subject of the infinitive in the temporal construction ('when you gather in').

ἐκ

from

preposition + genitive (source of the ingathering)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἄλωνός

threshing-floor

Genitive

genitive object of ἐκ (source: the grain harvest)

→ relational specification

ἄλων (gen. ἄλωνος): 'threshing-floor'; renders יָגֵן; metonymy for the grain harvest, the produce gathered from the threshing-floor.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπὸ

from

preposition + genitive (source, parallel to ἐκ)

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

ληνοῦ

winepress

Genitive

genitive object of ἀπό (source: the grape harvest)

→ relational specification

ληνός: 'winepress / wine-vat'; renders בִּצְרִי; metonymy for the grape/wine harvest; the pairing 'threshing-floor and winepress' (grain and wine) is a merism for the whole autumn ingathering.

σου

your

Genitive

genitive of possession

→ relational specification

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

14 καὶ εὐφρανθήσῃ ἐν τῇ ἑορτῇ σου σὺ καὶ ὁ υἱός σου καὶ ἡ θυγάτηρ σου ὁ παῖς σου καὶ ἡ παιδίσκη σου καὶ ὁ Λευίτης καὶ ὁ προσήλυτος καὶ ὁ ὀρφανὸς καὶ ἡ χήρα ἡ οὖσα ἐν ταῖς πόλεσίν σου

And you shall rejoice in your feast — you and your son and your daughter, your male slave and your female slave, and the Levite and the sojourner and the orphan and the widow who is in your cities.

Inclusive festal rejoicing at Booths

καὶ εὐφρανθήσῃ ἐν τῇ ἑορτῇ σου

v.14 repeats the inclusive rejoicing of v.11 for Booths: the same roster of household and vulnerable (son, daughter, slaves, Levite, sojourner, orphan, widow). The repetition entrenches the principle that festal joy is corporate and must reach the landless and dependent — here marked by the participial ἡ οὖσα ('who is in your cities').

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εὐφρανθήση
you shall rejoice

Fut Pass Indic 2 Sg · εὐφραίνω

main verb (legislative future: commanded joy)

→ legislative future (commanded rejoicing)

εὐφραίνω (pass. 'rejoice'): renders Πᾶσι; the commanded festal joy of Booths, echoing v.11 and anticipating the climactic ἔσθῃ εὐφραυνόμενος of v.15.

ἐν
in

preposition + dative (temporal/circumstantial: 'in your feast')

→ spatial or relational framing

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

τῇ
the

Dative

article

→ noun-phrase marking

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

ἐορτῇ
feast

Dative

dative object of ἐν ('in your feast')

→ sphere or reference

ἐορτή: 'feast'; the joy is located within the festal celebration of Booths itself.

σου
your

Genitive

genitive of possession

→ relational specification

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

σύ
you

Nominative

subject (emphatic, heading the inclusive list)

→ participant reference

σύ: the emphatic nominative heads the roster of rejoicers.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ
the

Nominative

article

→ noun-phrase marking

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

υἱός
son

Nominative

nominative in apposition to σύ

→ participant prominence

υἱός: 'son'; member of the rejoicing household (cf. v.11).

σου
your

Genitive

genitive of possession

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

θυγάτηρ

daughter

Nominative

nominative in apposition to σύ

→ participant prominence

θυγάτηρ: 'daughter'; cf. v.11.

σου

your

Genitive

genitive of possession

→ relational specification

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

παῖς

male slave / servant

Nominative

nominative in apposition to σύ

→ participant prominence

παῖς: 'servant / slave'; cf. v.11.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

παιδίσκη

female slave / maidservant

Nominative

nominative in apposition to σύ

→ participant prominence

παιδίσκη: 'maidservant'; cf. v.11.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

Λευίτης

Levite

Nominative

nominative in apposition to σύ

→ participant prominence

Λευίτης: 'Levite'; the landless cultic class included in the feast (cf. v.11).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

προσήλυτος

sojourner / resident alien

Nominative

nominative in apposition to σύ

→ participant prominence

προσήλυτος: 'sojourner / resident alien'; renders ἄλλ; cf. v.11.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

ὀρφανός

orphan

Nominative

nominative in apposition to σύ

→ participant prominence

ὀρφανός: 'orphan'; renders ὀρφ; cf. v.11.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article

→ noun-phrase marking

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

χήρα

widow

Nominative

nominative in apposition to σύ

→ participant prominence

χήρα: 'widow'; renders חַיָּלָה; completes the triad of the vulnerable (cf. v.11).

ἡ

the (one)

Nominative

article (with the participle οὖσα: 'who is')

→ noun-phrase marking

ἡ: the article substantivizes the following participle ('the one who is in your cities').

οὖσα

being / who is

Pres Act Ptcp Nom Sg Fem · εἰμί

attributive participle (modifying χήρα: 'the widow who is in your cities')

→ imperfective participle (ongoing residence)

εἰμί (pres. ptcp. οὖσα): 'being'; the attributive participle ἡ οὖσα ἐν ταῖς πόλεσίν σου ('who is in your cities') locates the widow (and by extension the triad) among the local population, brought up to share in the central feast.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

πόλεις

cities

Dative

dative object of ἐν (locating the widow)

→ sphere or reference

πόλις: 'city / town'; renders יְיָשׁ ('your gates'); the local towns from which the vulnerable are gathered to the feast.

σου

your

Genitive

genitive of possession

→ relational specification

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

15 ἑπτὰ ἡμέρας ἑορτάσεις κυρίῳ τῷ θεῷ σου ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου αὐτῷ ἐὰν δὲ εὐλογήσῃ σε κύριος ὁ θεός σου ἐν πᾶσιν τοῖς γενήμασίν σου καὶ ἐν παντὶ ἔργῳ τῶν χειρῶν σου καὶ ἔσῃ εὐφραινόμενος

Seven days you shall keep the feast to the LORD your God in the place that the LORD your God shall choose for himself; and if the LORD your God blesses you in all your produce and in every work of your hands, then you shall be altogether rejoicing.

Summation of Booths: seven days, the chosen place, and total joy ἑπτὰ ἡμέρας ἑορτάσεις

v.15 sums up Booths: a seven-day feast at the chosen place, framed by the LORD's blessing on 'all your produce and every work of your hands.' The closing periphrastic ἔσῃ εὐφραινόμενος ('you shall be rejoicing') intensifies the joy-command into a settled, ongoing state — unbroken festal gladness as the fruit of divine blessing.

ἑπτὰ

seven

numeral (with ἡμέρας; 'seven days')

→ measure or count

ἑπτὰ: 'seven'; the seven-day span of Booths restated.

ἡμέρας

days

Accusative

accusative of duration ('for seven days')

→ object specification

ἡμέρα: 'day'; accusative of extent.

ἐορτάσεις

you shall keep the feast

Fut Act Indic 2 Sg · ἐορτάζω

main verb (legislative future)

→ legislative future (festal prescription)

ἐορτάζω: 'celebrate a feast / keep festival'; denominative of ἐορτή; renders λαβή; the verb intensifies the festal mandate — the seven days are to be kept as full celebration.

κυρίῳ

to the LORD

Dative

dative of advantage

→ sphere or reference

κύριος: rendering of the Tetragrammaton יהוה; the recipient of the feast.

τῷ

the

Dative

article

→ noun-phrase marking

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

θεῷ

God

Dative

dative in apposition to κυρίῳ

→ sphere or reference

θεός: 'God'; covenant formula κυρίῳ τῷ θεῷ σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τόπῳ

place

Dative

dative object of ἐν (the chosen sanctuary)

→ sphere or reference

τόπος: 'place'; the chosen sanctuary again — Booths, like the other feasts, is centralised.

ᾧ

which

Dative

relative pronoun (dative, antecedent τόπῳ)

→ participant reference or interest

ὅς: relative pronoun, dative ᾧ attracted to τόπῳ.

ἐάν

ever

conditional particle (generalising the relative)

→ discourse linkage or contrast

ἐάν: modal particle with subjunctive, future-indefinite.

ἐκλέγεται

shall choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of the relative clause

→ aorist subjunctive (future-indefinite divine choice)

ἐκλέγομαι: 'choose for oneself'; renders
רָחַץ; the centralisation formula repeated
for Booths.

κύριος

the LORD

Nominative

subject of ἐκλέγεται

→ participant prominence

κύριος: rendering of the Tetragrammaton
יהוה.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; covenant formula κύριος ὁ θεός
σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

αὐτῷ

for himself / it

Dative

*resumptive dative (with ἐκλέγεται: 'choose for
himself')*

→ participant reference or interest

αὐτός: the resumptive dative αὐτῷ ('for it /
for himself') again calques the Hebrew
resumptive pronoun (cf. vv.2, 7); the
chosen place is selected by YHWH for his
own Name.

ἐάν

if

*conditional conjunction (protasis of a real
condition)*

→ discourse linkage or contrast

ἐάν: 'if'; here introducing a genuine
conditional clause ('if the LORD blesses
you'), whose apodosis is the climactic ἔση
εὐφραινόμενος.

δὲ

and / now

*mild connective (post-positive, introducing the
conditional)*

→ discourse linkage or contrast

δὲ: post-positive particle; lightly marks the
transition to the blessing-condition.

εὐλογία

blesses

Aor Act Subj 3 Sg · εὐλογέω

verb of the protasis (conditional)

→ aorist subjunctive (condition: 'if he
blesses')

εὐλογέω: 'bless / prosper'; renders
בָּרַךְ; the divine blessing on harvest and labor is the
ground and warrant of the festal joy —
gladness flows from grace received.

σε

you

Accusative

direct object of εὐλογία

→ participant reference

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

κύριος

the LORD

Nominative

subject of εὐλογία

→ participant prominence

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

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; covenant formula κύριος ὁ θεός σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐν

in

preposition + dative (sphere of blessing)

→ spatial or relational framing

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

πᾶσιν

all

Dative

attributive adjective (with γενήμασιν: 'all your produce')

→ sphere or reference

πᾶς: 'all'; the totalising πᾶσιν marks the comprehensiveness of the harvest-blessing.

τοῖς

the

Dative

article

→ noun-phrase marking

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

γενήμασιν

produce / yield

Dative

dative object of ἐν (sphere of blessing)

→ sphere or reference

γένημα: 'produce / yield / fruit (of the ground)'; renders תְּבואָה; distinct from γέννημα ('offspring'); the agricultural produce on which the LORD's blessing rests.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (sphere of blessing, parallel)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere of blessing, parallel).

παντὶ

every

Dative

attributive adjective (with ἔργω: 'every work')

→ sphere or reference

πᾶς: 'every / all'; the blessing extends to every labor, not the harvest alone.

ἔργω

work

Dative

dative object of ἐν (sphere of blessing)

→ sphere or reference

ἔργον: 'work / labor'; renders מְעֶשֶׂה; 'every work of your hands' is a Deuteronomic idiom for one's whole productive labor (cf. 14:29; 24:19).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

χειρῶν

hands

Genitive

genitive (with ἔργω: 'work of your hands')

→ relational specification

χείρ: 'hand'; renders Τ;: 'the work of your hands' denotes the totality of human labor that the divine blessing prospers.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and / then

coordinate conjunction (apodosis of the condition)

→ discourse linkage or contrast

καί: here introducing the apodosis ('then you shall be rejoicing'), a Hebraizing use of waw-apodosis after the conditional protasis.

ἔσῃ

you shall be

Fut Mid Indic 2 Sg · εἰμί

copula of the periphrastic future (with εὐφραινόμενος)

→ future (settled state of joy)

εἰμί (fut. ἔσῃ): 'you shall be'; the copula of the periphrastic construction ἔσῃ εὐφραινόμενος ('you shall be rejoicing'), which gives the joy a continuous, settled quality beyond a single act of gladness.

εὐφραινόμενος

rejoicing

Pres Mid/Pass Ptcp Nom Sg Masc · εὐφραίνω

predicate participle (periphrastic with ἔσῃ)

→ imperfective participle (ongoing, unbroken joy)

εὐφραίνω (pres. mid./pass. ptcp.): 'rejoicing / being glad'; the periphrastic ἔσῃ εὐφραινόμενος renders the Hebrew emphatic עִמְּךָ יְיָ יְיָ (‘you shall be altogether joyful’, Deut 16:15); the durative participle makes festal joy a sustained condition — the climax of the pilgrim-feast theology.

16 τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ὀφθήσεται πᾶν ἀρσενικόν σου ἐναντίον κυρίου τοῦ θεοῦ σου ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξηται αὐτὸν κύριος ἐν τῇ ἑορτῇ τῶν ἀζύμων καὶ ἐν τῇ ἑορτῇ τῶν ἑβδομάδων καὶ ἐν τῇ ἑορτῇ τῆς σκηνοπηγίας οὐκ ὀφθήσῃ ἐνώπιον κυρίου τοῦ θεοῦ σου κενός

Three times in the year every male of yours shall appear before the LORD your God in the place that the LORD shall choose — at the Feast of Unleavened Bread, and at the Feast of Weeks, and at the Feast of Booth-pitching; and you shall not appear before the LORD your God empty-handed.

Summary of the three pilgrim feasts and the empty-handed prohibition τρεῖς καιροὺς τοῦ ἐνιαυτοῦ

v.16 gathers the three feasts into the classic pilgrim summary (cf. Exod 23:17; 34:23): three times a year every male shall appear before the LORD at the chosen place — Unleavened Bread, Weeks, and Booth-pitching (σκηνοπηγία). The capping prohibition οὐκ ὀφθήσῃ ... κενός ('you shall not appear empty-handed') makes the pilgrimage inseparable from offering.

τρεῖς

three

Accusative

numeral (with καιρούς: 'three times')

→ measure or count

τρεῖς: 'three'; renders שלוש; the three annual pilgrim occasions — the structural summary of the festal calendar (Exod 23:14, 17).

καιροὺς

times / appointed seasons

Accusative

accusative of time (extent/frequency: 'three times')

→ object specification

καιρός: 'appointed time / season'; renders קִרְבָּן ('occasions / times'); the accusative of frequency marks the three obligatory pilgrim appearances per year.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

ἐνιαυτοῦ

year

Genitive

genitive of time (within which: 'in the year')

→ relational specification

ἐνιαυτός: 'year'; renders תַּשָּׁנָה; the genitive defines the annual cycle within which the three pilgrim feasts fall.

ὀφθήσεται

shall appear

Fut Pass Indic 3 Sg · ὀράω

main verb (legislative future: cultic appearance)

→ legislative future (binding pilgrim obligation)

ὀράω (fut. pass. ὀφθήσεται): 'be seen / appear'; renders הָיָה (Niphal); the passive 'be seen / appear before' is the technical idiom for pilgrim presentation at the sanctuary (cf. Exod 23:17); originally 'see the face of YHWH,' softened in the Masoretic vocalization to the passive 'be seen.'

πᾶν

every

Nominative

attributive adjective (with ἀρσενικόν: 'every male')

→ participant prominence

πᾶς: 'every / all'; the totalising πᾶν marks the universal obligation of the males to make the pilgrimage.

ἀρσενικόν

male

Nominative

subject of ὀφθήσεται ('every male')

→ participant prominence

ἀρσενικός: 'male'; renders זָכָר ('your males'); the pilgrim obligation falls on the adult males as representatives of their households, though the feast-rejoicing (vv.11, 14) embraces all.

σου

of yours

Genitive

genitive of possession

→ relational specification

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

ἐναντίον

before / in the presence of

preposition + genitive (locating the appearance before God)

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; renders לְפָנַי / לְפָנֶיךָ ; the pilgrim appears 'before the face of' YHWH at the sanctuary.

κυρίου

of the LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה ; the one before whom the pilgrim appears.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός: 'God'; covenant formula κυρίου τοῦ θεοῦ σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῷ

the

Dative

article

→ noun-phrase marking

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

τόπω

place

Dative

dative object of ἐν (the chosen sanctuary)

→ sphere or reference

τόπος: 'place'; the chosen sanctuary — the single legitimate site of the pilgrim appearance.

ὥ

which

Dative

relative pronoun (dative, antecedent τόπω)

→ participant reference or interest

ὅς; relative pronoun, dative ᾧ attracted to τόπω.

ἐάν

ever

conditional particle (generalising the relative)

→ discourse linkage or contrast

ἐάν; modal particle with subjunctive, future-indefinite.

ἐκλέξεται

shall choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of the relative clause

→ aorist subjunctive (future-indefinite divine choice)

ἐκλέγομαι: 'choose for oneself'; renders רַחֵם; the centralisation formula governing the pilgrim appearances.

αὐτόν

it

Accusative

resumptive accusative (object of ἐκλέξεται)

→ participant reference

αὐτός; resumptive pronoun repeating the antecedent τόπος as object — the Hebraizing redundant resumptive (cf. v.2).

κύριος

the LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος; rendering of the Tetragrammaton יהוה.

ἐν

at

preposition + dative (temporal: 'at the feast')

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἐορτῇ

feast

Dative

dative object of ἐν (first pilgrim feast)

→ sphere or reference

ἐορτή; 'feast'; ἐορτῇ τῶν ἄζύμων ('Feast of Unleavened Bread') is here the name for the Passover season (vv.1–8) under its pilgrim aspect.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἄζύμων

of unleavened bread

Genitive

genitive (defining the feast: 'of Unleavened Bread')

→ relational specification

ἄζυμος (neut. pl. ἄζυμα): 'unleavened bread'; renders מַצּוֹת; the feast named from its unleavened diet (vv.3, 8).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

at

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἑορτῇ

feast

Dative

dative object of ἐν (second pilgrim feast)

→ sphere or reference

ἑορτῇ: 'feast'; the Feast of Weeks (vv.9–12).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

ἐβδομάδων

of weeks

Genitive

genitive (defining the feast: 'of Weeks')

→ relational specification

ἐβδομάς: 'week'; the Feast of Weeks named from the seven-week count (v.9).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

at

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἑορτῇ

feast

Dative

dative object of ἐν (third pilgrim feast)

→ sphere or reference

ἑορτῇ: 'feast'; the Feast of Booth-pitching (vv.13–15).

τῆς

of the

Genitive

article

→ noun-phrase marking

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

σκηνοπηγίας

of booth-pitching / Tabernacles

Genitive

genitive (defining the feast: 'of Booth-pitching')

→ relational specification

σκηνοπηγία: 'pitching of tents / Feast of Tabernacles'; the compound (σκηνή + πύγνυμι, 'fix a tent') names the same feast called ἑορτῇ σκηνῶν at v.13; the variation reflects the LXX's two designations for תּוֹכַח (cf. John 7:2).

οὐκ

not

negative particle (with future indicative = prohibition)

→ discourse linkage or contrast

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

ὀφθήσῃ

you shall appear

Fut Pass Indic 2 Sg · ὀράω

main verb (prohibition of empty-handed appearance)

→ legislative future (prohibition with οὐκ)

ὀράω (fut. pass. ὀφθήσῃ): 'be seen / appear'; the same pilgrim-presentation verb (cf. ὀφθήσεται above) now in a prohibition — appearing before YHWH must never be empty-handed; the rule renders Exod 23:15; 34:20 (לֹא יֵרָא וְלֹא יֵבֶר).
לֹא יֵרָא וְלֹא יֵבֶר

ἐνώπιον

before / in the sight of

preposition + genitive (locating the appearance before God)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; renders עֲנֹכִי; a near-synonym of ἐναντίον, varying the phrasing of the divine presence within the same verse.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός: 'God'; covenant formula κυρίου τοῦ θεοῦ σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

κενός

empty-handed

Nominative

predicate adjective (with ὀφθήσῃ: 'appear empty')

→ participant prominence

κενός: 'empty / empty-handed / without a gift'; renders קֵרֵן; the predicate adjective qualifies the pilgrim — none may present himself at the feast without an offering; the appearance and the gift are inseparable.

17 ἕκαστος κατὰ δύναμιν τῶν χειρῶν ὑμῶν κατὰ τὴν εὐλογίαν κυρίου τοῦ θεοῦ σου ἣν ἔδωκέν σοι

Each one according to the ability of your hands, according to the blessing of the LORD your God which he has given you.

Measure of the pilgrim gift: proportioned to blessing

ἕκαστος κατὰ δύναμιν

v.17 sets the measure of the obligatory gift (v.16): each gives 'according to the ability of his hands' and 'according to the blessing' the LORD has given. The principle of proportional, grateful giving (echoing v.10) closes the festal section — the offering answers the blessing already received.

ἕκαστος

each one

Nominative

subject (distributive: 'each man')

→ participant prominence

ἕκαστος: 'each / every one'; distributive pronoun; the gift is individual — each pilgrim gives according to his own means.

κατὰ

according to

preposition + accusative (measure / standard)

→ spatial or relational framing

κατά + acc.: 'according to / in proportion to'; renders כַּ; introduces the measure of the gift — one's capacity.

δύναμιν

ability / capacity

Accusative

accusative object of κατά ('according to ability')

→ object specification

δύναμις: 'power / ability / capacity'; renders תְּ נַתַּתִּי ('the gift of the hand') / יְדִי נַתַּתִּי; κατὰ δύναμιν ('as able') is the standard idiom for proportional giving (cf. v.10 ἢ χεὶρ σου ἰσχύει).

τῶν

of the

Genitive

article

→ noun-phrase marking

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

χειρῶν

hands

Genitive

genitive (with δύναμιν: 'ability of the hands')

→ relational specification

χείρ: 'hand'; renders יָד; 'the ability of your hands' is the economic capacity from which the gift is drawn.

ὑμῶν

your

Genitive

genitive of possession (2nd person plural)

→ relational specification

σύ (gen. pl. ὑμῶν): the shift to plural broadens the address to the whole community of pilgrims.

κατὰ

according to

preposition + accusative (measure / standard, parallel)

→ spatial or relational framing

κατά + acc.: the second κατά grounds the gift's measure in the divine blessing — gift answers grace.

τὴν

the

Accusative

article

→ noun-phrase marking

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

εὐλογία

blessing

Accusative

accusative object of κατά ('according to the blessing')

→ object specification

εὐλογία: 'blessing / benefit'; renders בְּרָכָה; the measure of the gift is the measure of the blessing received — the offering is a proportional return of divine generosity.

κυρίου

of the LORD

Genitive

genitive (source of the blessing)

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the giver of the blessing the pilgrim returns.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός: 'God'; covenant formula κυρίου τοῦ θεοῦ σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

ἣν

which

Accusative

relative pronoun (accusative object of ἔδωκεν, antecedent εὐλογίαν)

→ participant reference

ὅς: relative pronoun; accusative ἣν as object of the giving-verb, defining the blessing as already granted.

ἔδωκεν

he has given

Aor Act Indic 3 Sg · δίδωμι

verb of the relative clause (the blessing given)

→ constative aorist (the blessing already bestowed)

δίδωμι: 'give'; renders ἰΠῤ; the aorist 'has given' marks the blessing as already received — the warrant and measure of the pilgrim's gift.

σοι

to you

Dative

dative indirect object (recipient of the blessing)

→ participant reference or interest

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

18 κριτὰς καὶ γραμματοεισαγωγεῖς καταστήσεις σεαυτῷ ἐν πάσαις ταῖς πόλεσίν σου αἷς κύριος ὁ θεός σου δίδωσίν σοι κατὰ φυλάς καὶ κρινοῦσιν τὸν λαὸν κρίσιν δικαίαν

Judges and officers you shall appoint for yourself in all your cities which the LORD your God gives you, throughout your tribes; and they shall judge the people with a righteous judgment.

New legal unit: the appointment of judges and officers

κριτὰς καὶ γραμματοεισαγωγεῖς καταστήσεις

v.18 turns from the festal calendar to civic justice: judges (κριταί) and officers (γραμματοεισαγωγεῖς) are to be appointed 'in all your cities' (the LXX rendering of 'in all your gates') and 'throughout your tribes,' to judge the people with a righteous judgment (κρίσιν δικαίαν). The verse inaugurates the law of the judiciary that climaxes in the justice-charge of v.20.

κριτᾶς

judges

Accusative

direct object of καταστήσεις

→ object specification

κριτής: 'judge'; renders **בְּשָׁרֵי**; the local magistrates charged with adjudicating disputes; their appointment grounds the rule of law in every town of the land.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

γραμματοεισαγωγεῖς

officers / recorder-magistrates

Accusative

direct object of καταστήσεις (coordinate with κριτᾶς)

→ object specification

γραμματοεισαγωγεῖς: lit. 'scribe-introducer / clerk who brings (cases) in'; a compound LXX coinage (γράμματα + εἰσάγω) rendering **רָבִי** ('officer / official'); denotes the subordinate administrative officers who execute the judges' decisions and manage judicial procedure.

καταστήσεις

you shall appoint / set up

Fut Act Indic 2 Sg · καθίστημι

main verb (legislative future)

→ legislative future (binding civic prescription)

καθίστημι: 'set / appoint / establish'; renders **וָשָׁא / וָשָׁב**; the future commands the institution of a local judiciary; the same verb is used of appointing officials throughout the LXX (cf. Gen 41:33; Exod 18:21).

σεαυτῷ

for yourself

Dative

reflexive dative of advantage

→ sphere or reference

σεαυτοῦ: reflexive 'yourself'; the dative σεαυτῷ ('for yourself') personalises the obligation upon the community to establish its own courts.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

πάσαις

all

Dative

attributive adjective (with πόλεσιν: 'all your cities')

→ sphere or reference

παῖς: 'all'; the courts are to be established in every town — justice is decentralised even as worship is centralised.

ταῖς

the

Dative

article

→ noun-phrase marking

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

πόλεσιν

cities

Dative

dative object of ἐν (locating the courts)

→ sphere or reference

πόλις: 'city / town'; renders **בְּיָמֵי** ('your gates'), the city gate being the customary seat of local justice in ancient Israel; the LXX's 'cities' generalises the idiom — judges sit in every town.

σου

your

Genitive

genitive of possession

→ relational specification

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

αἷς

which

Dative

relative pronoun (dative, antecedent πόλεσιν)

→ participant reference or interest

ὅς: relative pronoun; dative αἷς attracted to πόλεσιν; the relative clause identifies the towns as the LORD's gift.

κύριος

the LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: rendering of the Tetragrammaton **יהוה**; the giver of the land and its towns.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; covenant formula κύριος ὁ θεός σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

δίδωσίν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of the relative clause (the land-gift)

→ present of assured fact (the standing covenant gift)

δίδωμι: 'give'; renders יתן; the present 'gives' presents the land-grant as an ongoing covenant reality, the setting for the new judiciary.

σοι

to you

Dative

dative indirect object

→ participant reference or interest

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

κατά

according to / throughout

preposition + accusative (distributive: 'by tribes')

→ spatial or relational framing

κατά + acc.: here distributive ('throughout / tribe by tribe'); κατά φυλάς renders קַיִטְבְּשֵׁל — the judiciary is organised along tribal lines.

φυλάς

tribes

Accusative

accusative object of κατά (distributive)

→ object specification

φυλή: 'tribe'; renders תִּבְנָה / טִבְשֵׁ; the appointment of judges is distributed across the tribal structure of Israel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κρινοῦσιν

they shall judge

Fut Act Indic 3 Pl · κρίνω

main verb (the judges' commissioned task)

→ legislative future (mandated judicial duty)

κρίνω: 'judge / decide / give a verdict'; renders טִבֵּשׁ; the judges' task is to render verdicts; the cognate-accusative κρινοῦσιν ... κρίσιν δικάϊαν ('judge a righteous judgment') is a Hebraism intensifying the demand for just adjudication.

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαὸν

people

Accusative

direct object of κρινοῦσιν

→ object specification

λαός: 'people'; renders אָמְ; Israel as the community subject to the judges' adjudication.

κρίσιν

judgment

Accusative

cognate accusative (with κρινοῦσιν: 'judge a judgment')

→ object specification

κρίσις: 'judgment / verdict / justice'; renders טִבֵּשׁ; the cognate accusative κρίσιν δικάϊαν ('a righteous judgment') renders קִדְשׁ טִבֵּשׁ, demanding that verdicts conform to righteousness.

δικαίαν

righteous

Accusative

attributive adjective (with κρίσιν: 'righteous judgment')

→ object specification

δίκαιος: 'righteous / just'; renders דָּיָק; the adjective makes righteousness the defining quality of legitimate judgment, anticipating the justice-charge of v.20.

19 οὐκ ἐκκλινοῦσιν κρίσιν οὐκ ἐπιγνώσονται πρόσωπον οὐδὲ λήμψονται δῶρον τὰ γὰρ δῶρα ἐκτυφλοῖ ὁφθαλμοὺς σοφῶν καὶ ἐξαίρει λόγους δικαίων

They shall not pervert judgment, nor show partiality, nor take a bribe; for bribes blind the eyes of the wise and subvert the words of the righteous.

Triple prohibition for judges + motive clause on bribery

οὐκ ἐκκλινοῦσιν κρίσιν

v.19 lays three prohibitions on the judges — no perverting of judgment, no partiality, no bribe — and grounds them in a gnomic motive: bribes 'blind the eyes of the wise and subvert the words of the righteous.' The corrupting power of the δῶρον (bribe) is stated as a settled maxim, anchoring the absolute ban.

οὐκ

not

negative particle (with future indicative = prohibition)

→ discourse linkage or contrast

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

ἐκκλινούσιν

they shall pervert / turn aside

Fut Act Indic 3 Pl · ἐκκλίνω

main verb (first judicial prohibition)

→ legislative future (prohibition with οὐκ)

ἐκκλίνω: 'turn aside / bend / pervert'; renders הִטָּה (in the legal idiom הִטָּה טִפְשָׁה, 'turn judgment aside'); to 'turn aside judgment' is to bend a verdict from its true course — the basic corruption of justice.

κρίσιν

judgment

Accusative

direct object of ἐκκλινούσιν

→ object specification

κρίσις: 'judgment / justice / verdict'; renders טִפְשָׁה; the object that must not be perverted — the integrity of the judicial decision itself.

οὐκ

not

negative particle (with future indicative)

→ discourse linkage or contrast

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

ἐπιγνώσονται

they shall recognize / show partiality to

Fut Mid Indic 3 Pl · ἐπιγινώσκω

main verb (second judicial prohibition)

→ legislative future (prohibition with οὐκ)

ἐπιγινώσκω: 'recognize / take note of / regard'; the idiom ἐπιγινώσκω πρόσωπον ('recognize a face') renders הִכִּיר פְּנֵי ('respect persons / show partiality'); the judge must not let the identity or status of a litigant sway the verdict.

πρόσωπον

face / person

Accusative

direct object of ἐπιγνώσονται ('recognize a face')

→ object specification

πρόσωπον: 'face / countenance / person'; renders פָּנֶיךָ; in the idiom 'recognize the face' it means showing partiality — judging by status rather than merit; the source of the later term προσωποληψία ('respect of persons', cf. Rom 2:11).

οὐδὲ

nor

negative conjunction (continuing the prohibitions)

→ discourse linkage or contrast

οὐδέ: 'nor / and not'; links the third prohibition to the preceding two.

λήμψονται

they shall take

Fut Mid Indic 3 Pl · λαμβάνω

main verb (third judicial prohibition)

→ legislative future (prohibition with οὐδέ)

λαμβάνω: 'take / receive'; renders תִּקַּח; 'take a bribe' (λαμβάνω δῶρον) is the cardinal judicial sin, treated here as decisively corrupting.

δῶρον

bribe / gift

Accusative

direct object of λήμψονται

→ object specification

δῶρον: 'gift / present'; here 'bribe', rendering תְּנִיחָה; the same neutral word for 'gift' carries the pejorative sense of a corrupting inducement — the gift that buys a verdict.

τὰ

the

Nominative

article (with δῶρα)

→ noun-phrase marking

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

γὰρ

for

causal particle (post-positive, introducing the motive maxim)

→ discourse linkage or contrast

γάρ: 'for'; introduces the gnomic ground of the bribery-prohibition — the corrupting effect of gifts.

δῶρα

bribes / gifts

Nominative

subject of ἐκτυφλοῖ and ἐξαίρει

→ participant prominence

δῶρον (pl. δῶρα): 'gifts / bribes'; the plural subject of the maxim — bribes as a class blind and subvert; renders תְּנִיחָה.

ἐκτυφλοῖ

blinds

Pres Act Indic 3 Sg · ἐκτυφλόω

verb of the motive clause (gnomic present)

→ gnomic present (timeless general truth)

ἐκτυφλόω: 'blind utterly / make blind'; the intensive compound ἐκ- ('blind completely'); renders רָיַעַ ('blinds'); the gnomic present states a timeless maxim — bribery destroys even the discernment of the wise; the singular verb takes the neuter plural subject δώρα (standard Greek concord).

ὀφθαλμούς

eyes

Accusative

direct object of ἐκτυφλοῖ

→ object specification

ὀφθαλμός: 'eye'; renders עֵינַי; 'the eyes of the wise' stand metaphorically for clear moral and judicial perception, which the bribe darkens.

σοφῶν

of the wise

Genitive

genitive (with ὀφθαλμούς: 'eyes of the wise')

→ relational specification

σοφός: 'wise'; renders חָכָם; substantivized 'the wise' — even the discerning are corrupted by the bribe, underscoring its power.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξαίρει

subverts / removes

Pres Act Indic 3 Sg · ἐξαίρω

verb of the motive clause (gnomic present, parallel to ἐκτυφλοῖ)

→ gnomic present (timeless general truth)

ἐξαίρω: 'lift up / take away / remove'; here 'subvert / overturn'; renders הִפְסֵד ('twists / perverts'); the bribe 'removes' or distorts the just cause of the righteous, robbing them of a fair hearing.

λόγους

words / causes

Accusative

direct object of ἐξαίρει

→ object specification

λόγος: 'word / matter / case'; renders דְּבָרַי ('the words / cause of'); 'the words of the righteous' denotes their just legal pleas, which the bribe subverts.

δικαίων

of the righteous

Genitive

genitive (with λόγους: 'words of the righteous')

→ relational specification

δίκαιος: 'righteous / just'; renders צְדִיקָיו; substantivized 'the righteous' whose just cause is overthrown by corruption — the victims of the bribe.

20 δικαίως τὸ δίκαιον διώξη ἵνα ζῆτε καὶ εἰσελθόντες κληρονομήσητε τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσίν σοι

Justly shall you pursue what is just, that you may live and, entering in, may inherit the land which the LORD your God gives you.

Climactic justice-charge with life-and-inheritance promise

δικαίως τὸ δίκαιον διώξη

v.20 is the rhetorical and theological summit of the judiciary law: δικαίως τὸ δίκαιον διώξη ('justly shall you pursue what is just') binds righteous means to righteous ends in a figura etymologica (adverb + cognate noun) rendering the emphatic Hebrew $\text{דִּקְיָהּ דִּקְיָהּ דִּקְיָהּ}$. The purpose clause makes life and inheritance of the land conditional on the pursuit of justice — righteousness is the ground of covenant tenure.

δικαίως

justly / righteously

adverb of manner (modifying διώξη: 'pursue justly')

→ clausal contribution

δικαίως: 'justly / righteously'; the adverb renders the first דִּקְיָהּ of the emphatic Hebrew $\text{דִּקְיָהּ דִּקְיָהּ דִּקְיָהּ}$ ('justice, justice you shall pursue'); the LXX renders the doubled noun as adverb + cognate noun (figura etymologica), so that the means of the pursuit must themselves be righteous — not merely the goal.

τὸ

the

Accusative

article (substantivizing δίκαιον)

→ noun-phrase marking

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

δίκαιον

what is just / the just thing

Accusative

direct object of διώξη (substantivized neuter adjective)

→ object specification

δίκαιος (neut. subst. τὸ δίκαιον): 'the just / what is right'; renders the second דִּקְיָהּ ; the object of pursuit is justice itself; the pairing δικαίως τὸ δίκαιον ('justly the just') makes righteous means and righteous ends inseparable — a key crux of Deuteronomic ethics.

διώξη

you shall pursue

Fut Mid Indic 2 Sg · διώκω

main verb (the justice-charge)

→ legislative future (emphatic binding charge)

διώκω: 'pursue / chase / press after'; renders דִּקְיָהּ ('pursue'); the verb's intensity — to 'hunt after' justice as one pursues a quarry — frames righteousness as an active, relentless pursuit, not passive avoidance of wrong.

ἵνα

that / so that

purpose conjunction (introducing the life-and-inheritance clause)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the twin reward of justice — life and inheritance of the land.

ζῆτε

you may live

Pres Act Subj 2 Pl · ζάω

verb of the purpose clause

→ present subjunctive (ongoing life as the goal)

ζάω: 'live'; renders חַיִּיךָ; 'life' in Deuteronomy is covenantal flourishing in the land, the reward of obedience (cf. 30:19); the plural shifts to address the whole community.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσελθόντες

entering in / having entered

Aor Act Ptcp Nom Pl Masc · εἰσέρχομαι

circumstantial participle (temporal: 'on entering')

→ antecedent aorist participle (entry preceding inheritance)

εἰσέρχομαι: 'enter / go in'; renders נָיַב; the aorist participle marks the entry into Canaan that precedes and conditions the inheritance — 'entering in, you shall inherit.'

κληρονομήσητε

you may inherit

Aor Act Subj 2 Pl · κληρονομέω

verb of the purpose clause (coordinate with ζῆτε)

→ aorist subjunctive (the inheritance attained)

κληρονομέω: 'inherit / take possession of'; renders שָׁרַד; the possession of the land is the great covenant promise, here made the fruit of justice — righteous courts secure Israel's tenure of the land.

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

direct object of κληρονομήσητε

→ object specification

γῆ: 'land'; renders אֶרֶץ; the promised land, the inheritance contingent on the pursuit of justice.

ἣν

which

Accusative

relative pronoun (accusative object of δίδωσιν, antecedent γῆν)

→ participant reference

ὅς: relative pronoun; accusative ἣν, object of the giving-verb.

κύριος

the LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the giver of the land.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; covenant formula κύριος ὁ θεός σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

δίδωσίν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of the relative clause (the land-gift)

→ present of assured fact (the standing covenant gift)

δίδωμι: 'give'; renders יָתַן; the present 'gives' presents the land as the LORD's ongoing covenant grant — the inheritance secured by justice.

σοι

to you

Dative

dative indirect object

→ participant reference or interest

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

21 οὐ φυτεύσεις σεαυτῷ ἄλσος πᾶν ξύλον παρὰ τὸ θυσιαστήριον κυρίου τοῦ θεοῦ σου ὃ ποιήσεις σεαυτῷ

You shall not plant for yourself a sacred grove, any tree, beside the altar of the LORD your God which you shall make for yourself.

Cultic prohibition: no sacred grove beside the altar

οὐ φυτεύσεις σεαυτῷ ἄλσος

v.21 opens the closing pair of cultic safeguards: no planting of a sacred grove / Asherah (ἄλσος) — 'any tree' — beside the LORD's altar. The prohibition fences the legitimate altar against the arboreal cult-furniture of Canaanite worship (the Asherah being a wooden cult-symbol of the goddess).

οὐ

not

negative particle (with future indicative = prohibition)

→ discourse linkage or contrast

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

φυτεύσεις

you shall plant

Fut Act Indic 2 Sg · φυτεύω

main verb (cultic prohibition)

→ legislative future (prohibition with οὐ)

φυτεύω: 'plant'; renders נָטַע; the prohibition forbids planting a sacred tree/grove at the altar — the literal act of establishing forbidden cult-furniture.

σεαυτῷ

for yourself

Dative

reflexive dative of advantage

→ sphere or reference

σεαυτοῦ: reflexive 'yourself'; the dative σεαυτῷ ('for yourself') renders the Hebrew ethical dative לָךְ, stressing that Israel must not provide itself such illegitimate cult-objects.

ἄλσος

sacred grove / Asherah

Accusative

direct object of φυτεύσεις

→ object specification

ἄλσος: 'grove / sacred wood'; the standard LXX rendering of אֲשֵׁרָה (Asherah) — the wooden cult-symbol or sacred tree associated with the Canaanite goddess Asherah; the LXX interprets the cult-object as a planted grove, forbidden beside YHWH's altar (cf. Exod 34:13; Deut 7:5).

πᾶν

any

Accusative

attributive adjective (with ξύλον: 'any tree')

→ object specification

πᾶς: 'any / every'; with the negative οὐ ...
πᾶν it is a Hebraism for 'not any' — no tree
whatever may be planted at the altar.

ξύλον

tree / wood

Accusative

accusative in apposition to ἄλσος ('a grove, any tree')

→ object specification

ξύλον: 'wood / tree'; renders γῦ; in
apposition to ἄλσος it generalises the
prohibition — any tree planted as a cult-
object beside the altar is forbidden.

παρά

beside

preposition + accusative (position: 'beside the altar')

→ spatial or relational framing

παρά + acc.: 'beside / alongside'; renders
לַ / לְפָנֶיךָ; the prohibited proximity is to
the legitimate altar — no rival cult-symbol
may stand beside it.

τὸ

the

Accusative

article

→ noun-phrase marking

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

θυσιαστήριον

altar

Accusative

accusative object of παρά (the LORD's altar)

→ object specification

θυσιαστήριον: 'altar / place of sacrifice';
the LXX's coinage (from θυσία) reserved for
legitimate altars (as against βωμός, used
for pagan altars); renders תִּבְרִית; the LORD's
altar must stand undefiled by adjacent
cult-furniture.

κυρίου

of the LORD

Genitive

genitive of possession (the LORD's altar)

→ relational specification

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός: 'God'; covenant formula κυρίου τοῦ
θεοῦ σου.

σου

your

Genitive

genitive of possession

→ relational specification

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

ὃ

which

Accusative

*relative pronoun (accusative object of ποιήσεις,
antecedent θυσιαστήριον)*

→ participant reference

ὃ: relative pronoun; neuter accusative ὃ
agreeing with θυσιαστήριον, object of the
making-verb.

ποιήσεις

you shall make

Fut Act Indic 2 Sg · ποιέω

*verb of the relative clause (the altar's
construction)*

→ legislative future (the sanctioned altar-
making)

ποιέω: 'make'; renders תַּשַּׁבֵּן; the legitimate
altar that Israel is to build — distinguished
from the forbidden cult-objects by its
divine sanction.

σεαυτῷ

for yourself

Dative

reflexive dative of advantage

→ sphere or reference

σεαυτοῦ: reflexive 'yourself'; the dative
σεαυτῷ frames the altar as built for Israel's
own legitimate worship, in pointed
contrast to the prohibited grove.

22 οὐ στήσεις σεαυτῷ στήλην ἃ ἐμίσησεν κύριος ὁ θεός σου

You shall not set up for yourself a standing-pillar — things which the LORD your God hates.

Closing cultic prohibition: no standing-pillar; divine hatred formula οὐ στήσεις σεαυτῷ στήλην

v.22 closes the chapter with the second cultic safeguard: no setting up of a standing-pillar (στήλη), paired with the grove of v.21. The verdict ἃ ἐμίσησεν κύριος ('things which the LORD hates') brands both cult-objects with divine abhorrence, sealing the chapter's concern for the purity of legitimate worship at the chosen altar.

οὐ

not

negative particle (with future indicative = prohibition)

→ discourse linkage or contrast

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

στήσεις

you shall set up

Fut Act Indic 2 Sg · ἵστημι

main verb (cultic prohibition)

→ legislative future (prohibition with οὐ)

ἵστημι: 'set / set up / erect'; renders $\text{סִּיָּהַ$ בָּצַד /; στήσεις ... στήλην ('set up a pillar') describes the erecting of a standing stone as a cult-object — forbidden alongside the grove.

σεαυτῷ

for yourself

Dative

reflexive dative of advantage

→ sphere or reference

σεαυτοῦ: reflexive 'yourself'; the dative σεαυτῷ renders the Hebrew ethical dative לָּךְ — Israel must not establish such objects for its own cult.

στήλην

standing-pillar / sacred stone

Accusative

direct object of στήσεις

→ object specification

στήλη: 'pillar / standing-stone / stele'; renders מַסְשֶׁבַּח (maššebah) — the sacred standing stone of Canaanite worship; though patriarchs once raised pillars to YHWH (Gen 28:18; 35:14), Deuteronomy bans them as compromised by pagan association (cf. Exod 23:24; Lev 26:1).

ἃ

which things

Accusative

relative pronoun (neuter plural, summing up grove and pillar)

→ participant reference

ἃς: relative pronoun; the neuter plural ἃ ('which things') gathers both the grove (v.21) and the pillar (v.22) as the objects of the LORD's hatred — a constructio ad sensum embracing the whole class of forbidden cult-furniture.

ἐμίσησεν

has hated

Aor Act Indic 3 Sg · μισέω

verb of the relative clause (divine abhorrence formula)

→ constative aorist (settled divine attitude)

μισέω: 'hate / detest'; renders מִנִּשָּׂא; the aorist 'has hated' expresses YHWH's settled abhorrence of these cult-objects; the divine-hatred formula brands the grove and pillar as covenant abominations, sealing the chapter's defense of pure worship.

κύριος

the LORD

Nominative

subject of ἐμίσησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the one whose hatred condemns the forbidden cult-objects.

ὁ

the

Nominative

article

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; covenant formula κύριος ὁ θεός σου, closing the chapter on the note of covenant fidelity.

σου

your

Genitive

genitive of possession

→ relational specification

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

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.