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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 17

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΙΖ΄

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 17 in the LXX is a chapter of cultic and constitutional law, moving in four movements: the prohibition of blemished sacrifice (v. 1); the trial and stoning of the apostate who worships the host of heaven (vv.

Translation & textual notes

The Greek text of Deuteronomy 17 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 17 in the LXX is a chapter of cultic and constitutional law, moving in four movements: the prohibition of blemished sacrifice (v. 1); the trial and stoning of the apostate who worships the host of heaven (vv. 2–7); the supreme tribunal at the chosen place for cases too hard to judge locally (vv. 8–13); and the celebrated 'law of the king' (vv. 14–20). At v. 6 the LXX renders the evidentiary rule ἐπὶ δυσὶν μάρτυσιν ἢ ἐπὶ τρισὶν μάρτυσιν ('on two or three witnesses') — the

foundational biblical law of corroborated testimony (cf. Deut 19:15) repeatedly cited in the New Testament (Matt 18:16; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28); the witnesses' own hands must strike first (ἐν πρώτοις, v. 7), binding accuser to the gravity of capital judgment. The forbidden objects of worship — ἡλίῳ ἢ σελήνῃ ἢ παντὶ τῶν ἐκ τοῦ κόσμου τοῦ οὐρανοῦ (v. 3) — render the Hebrew **מְשִׁכָּה לְבָבָא** ('host of heaven'); the LXX's κόσμος τοῦ οὐρανοῦ uses κόσμος in its older sense of 'ordered array/adornment' (cf. Gen 2:1 LXX). The high-court legislation (vv. 8–13) employs the threefold ἀνὰ μέσον ... ἀνὰ μέσον idiom ('between ... and ...') and the standard Deuteronomic refrain οὐκ ἐκκλινεῖς ... δεξιὰ οὐδὲ ἀριστερά ('you shall not turn aside right or left', v. 11). The presumptuous man who acts ἐν ὑπερηφανίᾳ ('in arrogance') and refuses the priest or judge dies, purging evil from Israel (v. 12). The law of the king (vv. 14–20) anticipates Israel's request for a monarch 'like the surrounding nations' (καθὰ καὶ τὰ λοιπὰ ἔθνη, v. 14; cf. 1 Sam 8); the king must be one whom the LORD chooses (ὃν ἂν ἐκλέξηται κύριος), drawn from among the brothers and not a foreigner (ἄνθρωπον ἀλλότριον, v. 15); he must not multiply horses (nor return the people to Egypt to acquire them, v. 16), nor multiply wives lest his heart turn aside (μεταστήσεται αὐτοῦ ἡ καρδία, v. 17), nor multiply silver and gold. The constitutional climax is v. 18: when he sits on his throne, καὶ γράψει ἑαυτῷ τὸ δευτερονόμιον τοῦτο εἰς βιβλίον ('he shall write for himself this Deuteronomy in a book') — the verse from which the Greek (and hence English) name of the book, ΔΕΥΤΕΡΟΝΟΜΙΟΝ ('second law / copy of the law'), is derived, rendering the Hebrew **מִשְׁכּוֹן הַתּוֹרָה** ('a copy of this law'). The king is to read it all his days (v. 19), so that his heart not be lifted above his brothers (ἵνα μὴ ὑψωθῇ ἡ καρδία αὐτοῦ, v. 20) and that he and his sons may reign long — the seed of the limited-king ideal and the messianic-king trajectory.

Discourse structure of the chapter

- A · 17:1** **No blemished sacrifice to the LORD**
- The chapter opens with a cultic prohibition (v. 1): no ox or sheep with a blemish (μῶμος) or any defect (πᾶν ῥῆμα πονηρόν) may be sacrificed to YHWH, for such an offering is βδέλυγμα ('an abomination') to him. The principle that the holy God demands unblemished offerings (cf. Lev 22:20–25) frames the chapter's subsequent demand for unblemished justice and unblemished kingship.
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- B · 17:2–7** **The apostate who worships the host of heaven: trial and stoning on two or three witnesses**
- A man or woman found doing evil before YHWH by transgressing the covenant — going and serving other gods, the sun, the moon, or any of the host of heaven (vv. 2–3) — is to be investigated diligently (ἐκζητήσεις σφόδρα, v. 4) and, if the abomination is confirmed, stoned to death (vv. 4–5). The cardinal evidentiary rule follows: the condemned dies ἐπὶ δυσὶν μάρτυσιν ἢ ἐπὶ τρισὶν μάρτυσιν ('on two or three witnesses'), never on a single witness (v. 6); the witnesses' own hands strike first (ἐν πρώτοις), then all the people, purging the evil from Israel (v. 7).
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- C · 17:8–13** **The supreme tribunal at the chosen place**
- When a case is too hard to judge locally — disputes over bloodshed, legal claims, leprous marks, or quarrels (v. 8) — the litigant is to go up to the place YHWH chooses, to the levitical priests and the judge of those days (v. 9), and act exactly according to their verdict, turning aside neither right nor left (vv. 10–11). The man who acts ἐν ὑπερηφανίᾳ ('in arrogance'), refusing to obey the priest or the judge, is put to death, purging the evil (v. 12); all the people will hear and fear and no longer act presumptuously (v. 13).
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- D · 17:14–20** **The law of the king**
- When Israel, settled in the land, asks for a king 'like the surrounding nations' (v. 14), they may set over themselves only one whom YHWH chooses, from among their brothers, never a foreigner (v. 15). The king is hedged by three prohibitions: he must not multiply horses (nor send the people back to Egypt to get them, v. 16), nor multiply wives lest his heart turn aside, nor multiply silver and gold (v. 17). When enthroned, he must write for himself this Deuteronomy in a book (τὸ δευτερονόμιον τοῦτο, v. 18) and read it all his days, learning to fear YHWH and keep the law (v. 19), so that his heart not be lifted above his brothers and that he and his sons may reign long in Israel (v. 20).

1 οὐ θύσεις κυρίῳ τῷ θεῷ σου μόσχον ἢ πρόβατον ἐν ᾧ ἐστὶν ἐν αὐτῷ μῶμος πᾶν ῥῆμα πονηρόν ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου ἐστὶν

You shall not sacrifice to the LORD your God an ox or a sheep in which there is a blemish, any defect at all, for it is an abomination to the LORD your God.

Apodictic cultic prohibition (chapter opening) οὐ θύσεις

The chapter opens with an apodictic second-person prohibition (οὐ + future indicative, the standard LXX rendering of the Hebrew אִלּ + imperfect for permanent law), continuing the sacrificial regulations that close ch. 16. The demand for an unblemished victim (cf. Lev 22:20–25) sets the keynote of integrity that governs the chapter's law of justice and kingship.

οὐ

not

negative particle (with future indicative: apodictic prohibition)

→ discourse linkage or contrast

οὐ: the negative with the future indicative θύσεις forms an apodictic, permanently binding prohibition, the LXX's standard rendering of Hebrew אִלּ + imperfect in legal contexts ('you shall never sacrifice').

θύσεις

you shall sacrifice

Fut Act Indic 2 Sg - θύω

main verb (apodictic prohibition)

→ legislative future (permanent prohibition)

θύω: 'sacrifice / slaughter for offering'; renders חָבַט; the future indicative in legal prohibition carries imperatival force; the singular addresses each Israelite worshipper individually.

κυρίῳ

to the LORD

Dative

dative of recipient (the deity to whom sacrifice is offered)

→ sphere or reference

κύριος: standard LXX rendering of the Tetragrammaton יהוה; the dative marks YHWH as the recipient of the offering whose holiness requires it to be unblemished.

τῷ

the

Dative

article (in apposition to κυρίῳ)

→ noun-phrase marking

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

θεῶ

God

Dative

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

→ sphere or reference

θεός: the appositional κυρίῳ τῷ θεῷ σου ('the LORD your God') is the pervasive Deuteronomic covenant formula, rendering יהוה אלהיך.

σου

your

Genitive

genitive of possession (covenant relationship)

→ relational specification

σύ (gen. σου): the possessive 'your' personalizes the covenant relationship, characteristic of Deuteronomy's direct address to Israel.

μόσχον

calf / ox

Accusative

direct object of θύσεις

→ object specification

μόσχος: 'young bull / calf / ox'; renders ὄψ; one of the two standard sacrificial animals of the herd; here named as a possible defective victim that is forbidden.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; the disjunctive ties the two principal sacrificial animals (herd and flock) into a single comprehensive prohibition.

πρόβατον

sheep

Accusative

direct object (parallel to μόσχον)

→ object specification

πρόβατον: 'sheep / animal of the flock'; renders צאן / הֶשֶׁד; together with μόσχον it forms a merism for all sacrificial livestock from herd and flock.

ἐν

in

preposition + dative (introducing relative clause of condition)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (introducing relative clause of condition).

ᾧ

which

Dative

relative pronoun (locative: 'in which')

→ participant reference or interest

ὃς (dat. ᾧ): relative pronoun referring back to the animal; the construction ἐν ᾧ ... ἐν αὐτῷ is a redundant Hebraizing relative ('in which ... in it'), calquing the resumptive Hebrew בּוֹ ... שָׁמָּה.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (existential)

→ stative present (existing condition of the animal)

εἰμί: 'be / exist'; the existential present describes the disqualifying condition: a blemish present in the animal.

ἐν

in

preposition + dative (resumptive, Hebraism)

→ spatial or relational framing

ἐν: the resumptive ἐν αὐτῷ ('in it') redundantly repeats the antecedent of ᾧ, a calque of the Hebrew resumptive pronoun in relative clauses.

αὐτῷ

it

Dative

resumptive pronoun (Hebraism: 'in it')

→ participant reference or interest

αὐτός (dat. αὐτῷ): resumptive pronoun calquing the Hebrew בּוֹ within the relative clause.

μῶμος

blemish

Nominative

subject of ἐστίν ('a blemish is in it')

→ participant prominence

μῶμος: 'blemish / defect / disgrace'; renders מומ; the technical cultic term for any physical imperfection that disqualifies a sacrificial victim (Lev 22:20–25); the word also acquires a moral sense ('blame, fault') in later usage.

πᾶν

any

Nominative

adjective (in apposition / generalizing μῶμος: 'any defect at all')

→ participant prominence

πᾶς: 'every / any'; the neuter πᾶν ῥῆμα πονηρόν stands in loose apposition to μῶμος, broadening the prohibition from physical blemish to any defect whatsoever.

ῥῆμα

thing / matter

Nominative

appositional noun (any evil thing)

→ participant prominence

ῥῆμα: 'word / thing / matter'; the LXX uses ῥῆμα to render רָצָה, which means both 'word' and 'thing'; here πᾶν ῥῆμα πονηρόν means 'any defective thing / anything wrong' about the animal.

πονηρόν

evil / bad

Nominative

attributive adjective (modifying ῥῆμα)

→ participant prominence

πονηρός: 'evil / bad / defective'; renders נָרָה; here in the sense of physical fault rather than moral evil — 'any bad thing' about the victim.

ὅτι

because

causal conjunction (introducing motive clause)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the motive clause grounding the prohibition — a defective offering is an abomination to YHWH.

βδέλυγμα

abomination

Nominative

predicate nominative (with ἐστίν)

→ participant prominence

βδέλυγμα: 'abomination / detestable thing'; renders בְּטוּלָה; a key Deuteronomic term (recurring at vv. 4 of this chapter as well) for what is ritually and morally repugnant to YHWH; the same word later denotes idolatry and, in Daniel, the 'abomination of desolation.'

κυρίῳ

to the LORD

Dative

dative of reference (abomination 'to the LORD')

→ sphere or reference

κύριος: the Tetragrammaton; the dative of reference specifies whose evaluation makes the defective offering detestable — it is repugnant in YHWH's own judgment.

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

θεῷ: meaning 'God'; it serves as dative in apposition to κυρίῳ.

σοῦ

your

Genitive

genitive of possession

→ relational specification

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

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula of the motive clause

→ stative present (timeless evaluative truth)

εἰμί: the copula of the causal clause; the present tense states a timeless evaluative truth — such an offering simply is, by its nature, an abomination.

2 ἔὰν δὲ εὕρεθῇ ἐν σοὶ ἐν μιᾷ τῶν πόλεων σου ὧν κύριος ὁ θεός σου δίδωσίν σοι ἀνὴρ ἢ γυνή ὅστις ποιήσει τὸ πονηρὸν ἐναντίον κυρίου τοῦ θεοῦ σου παρελθεῖν τὴν διαθήκην αὐτοῦ

But if there be found among you, in one of your cities which the LORD your God is giving you, a man or a woman who does what is evil before the LORD your God, transgressing his covenant,

Protasis of a new casuistic law (apostasy case) **ἔὰν δὲ εὕρεθῇ**

δέ marks the transition from cultic prohibition (v. 1) to a casuistic (case) law introduced by ἔάν + subjunctive ('if there be found'), the standard LXX rendering of Hebrew **אִם** / **יִכ** clauses. The protasis (vv. 2–4a) sets up the case of an apostate; the apodosis (judgment) follows in vv. 5–7. The 'man or woman' explicitly extends liability across both sexes.

ἔὰν

if

conditional conjunction (introducing protasis with subjunctive)

→ discourse linkage or contrast

ἔάν: 'if'; with the subjunctive introduces the casuistic legal protasis ('if there be found'), the LXX's normal device for the Hebrew conditional law-formula.

δὲ

but / now

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: post-positive; here a discourse marker moving from the sacrificial prohibition (v. 1) to a new legal case.

εὕρεθῇ

be found

Aor Pass Subj 3 Sg · εὕρισκω

verb of protasis (passive: 'if there be found')

→ ingressive aorist subjunctive (potential discovery of the offender)

εὕρισκω (aor. pass.): 'be found / be discovered'; renders **נִחַשׁ** (Niphal); the passive frames the offender as one whose apostasy comes to light, triggering the judicial process.

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').

σοὶ

you

Dative

dative object of ἐν ('among you', the community)

→ participant reference or interest

σύ (dat. σοί): 'you'; the singular addresses Israel as a corporate body — the apostate is found 'among you,' i.e., within the covenant community.

ἐν

in

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

→ spatial or relational framing

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

μιᾷ

one

Dative

substantized numeral (partitive: 'in one of')

→ measure or count

εἷς, μία, ἓν (dat. μιᾷ): 'one'; the feminine dative with the partitive genitive τῶν πόλεων ('in one of your cities') localizes the case to any Israelite settlement.

τῶν

the

Genitive

article (partitive genitive)

→ noun-phrase marking

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

πόλεων

cities

Genitive

partitive genitive (with μιᾶ)

→ relational specification

πόλις (gen. pl. πόλεων): 'city'; renders עִיר /; the local-city setting distinguishes ordinary cases from the hard cases requiring the central tribunal (vv. 8–13).

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.

ᾧν

which

Genitive

relative pronoun (genitive by attraction to πόλεων)

→ relational specification

ὅς (gen. pl. ᾧν): the relative, genitive by attraction to its antecedent πόλεων, introduces the standard Deuteronomic land-gift clause.

κύριος

LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: the Tetragrammaton; subject of the recurring gift-formula 'which the LORD your God is giving you.'

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: meaning 'God'; it serves as nominative in apposition to κύριος.

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

is giving

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause (land-gift formula)

→ progressive present (ongoing covenant bestowal)

δίδωμι: 'give'; renders נָתַן (participle); the present tense of the land-gift formula presents the conquest/settlement as a covenant act in progress, characteristic of Deuteronomy's perspective on the brink of the land.

σοι

to you

Dative

dative of recipient (Israel as gift-recipient)

→ participant reference or interest

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

άνήρ

man

Nominative

subject of εύρεθῇ ('a man ... be found')

→ participant prominence

άνήρ: 'man / male'; renders וְאִישׁ; the explicit pairing άνήρ ἢ γυνή ('man or woman') makes both sexes equally liable to the capital penalty for apostasy.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

γυνή

woman

Nominative

subject (parallel to άνήρ)

→ participant prominence

γυνή: 'woman'; renders וְאִשָּׁה; the explicit inclusion of women underscores the impartial reach of the apostasy law (cf. v. 5, 'that man or that woman').

ὅστις

who / whoever

Nominative

relative pronoun (introducing the defining clause)

→ participant reference

ὅστις: 'whoever / who'; the indefinite relative introduces the characterizing description of the offender — one who does evil and transgresses the covenant.

ποιήσει

does / will do

Fut Act Indic 3 Sg · ποιέω

verb of relative clause

→ future indicative (defining the hypothetical offender's act)

ποιέω: 'do / make'; renders $\Pi\psi\chi$; the future after ὅστις defines the offender by the deed — 'who shall do the evil thing.'

τὸ

the

Accusative

article (substantizing $\Pi\omega\eta\rho\acute{o}\nu$)

→ noun-phrase marking

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

πονηρόν

evil

Accusative

substantized adjective (direct object: 'the evil thing')

→ object specification

πονηρός: 'evil'; τὸ πονηρόν ἐναντίον κυρίου ('the evil before the LORD') is a fixed Deuteronomic idiom (יְהוָה בְּעֵינֵי הָרָע יְהוָה) for covenant-breaking, especially idolatry.

ἐναντίον

before

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

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; Hebraism rendering לְפָנֵי / בְּעֵינֵי ; the evil is defined as evil in YHWH's own evaluation.

κυρίου

the LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος: the Tetragrammaton.

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

θεοῦ: meaning 'God'; it serves as genitive in apposition to κυρίου.

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.

παρελθεῖν

to transgress

Aor Act Inf · παρέρχομαι

epexegetic infinitive (explaining the evil: 'so as to transgress')

→ epexegetic aorist infinitive (defining the content of the evil deed)

παρέρχομαι: 'pass by / go beyond / transgress'; here in the transferred sense of 'overstep / violate' (renders עָבַר), with τὴν διαθήκην as object; the epexegetic infinitive specifies that the 'evil' consists precisely in covenant-violation.

τὴν

the

Accusative

article

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of παρελθεῖν

→ object specification

διαθήκη: 'covenant / testament'; the standard LXX rendering of בְּרִית ; the apostate's idolatry is framed not merely as a crime but as a breach of the binding covenant relationship with YHWH.

αὐτοῦ

his

Genitive

genitive of possession (YHWH's covenant)

→ relational specification

αὐτός (gen. αὐτοῦ): 'his'; refers to YHWH —
it is his covenant that is transgressed.

3 καὶ ἐλθόντες λατρεύσωσιν θεοῖς ἑτέροις καὶ προσκυνήσωσιν αὐτοῖς τῷ ἡλίῳ ἢ τῇ σελήνῃ ἢ παντὶ τῶν ἐκ τοῦ κόσμου τοῦ οὐρανοῦ ᾧ οὐ προσέταξεν

and going they serve other gods and worship them, the sun or the moon or any of the host of
heaven, which he did not command,

Continuation of protasis (specifying the apostasy)

καὶ ἐλθόντες λατρεύσωσιν

v. 3 continues the protasis, specifying the covenant-violation as astral idolatry. The subjunctives
λατρεύσωσιν / προσκυνήσωσιν continue under the governing ἐάν of v. 2. The forbidden objects — sun,
moon, and the host of heaven (κόσμος τοῦ οὐρανοῦ) — name the characteristic celestial worship of the
surrounding nations, explicitly prohibited because YHWH 'did not command' it.

καὶ

and

coordinate conjunction (continuing protasis)

→ discourse linkage or contrast

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

ἐλθόντες

going / having gone

Aor Act Part Nom Pl Masc · ἔρχομαι

circumstantial participle (attendant action: 'going')

→ aorist participle of attendant circumstance (the act preceding the worship)

ἔρχομαι (aor. part.): 'come / go'; renders לָבַח ; the plural participle (constructio ad sensum after the singular ἀνὴρ ἢ γυνή) depicts the apostate's deliberate movement toward the forbidden cult — 'going off and serving.'

λατρεύσωσιν

they serve

Aor Act Subj 3 Pl · λατρεύω

verb of protasis (subjunctive under ἐάν of v. 2)

→ ingressive aorist subjunctive (entering into cultic service)

λατρεύω: 'serve / render cultic worship'; renders עָבַד ; the technical verb for religious service to a deity; serving 'other gods' is the cardinal Deuteronomic apostasy (cf. Deut 6:13–14; 13:2–6).

θεοῖς

gods

Dative

dative object of λατρεύσωσιν (the gods served)

→ sphere or reference

θεός (dat. pl. θεοῖς): 'gods'; renders אֱלֹהִים ; the dative complements λατρεύω; the plural with ἐτέροις marks the rival deities of the nations.

ἐτέροις

other

Dative

attributive adjective (modifying θεοῖς)

→ sphere or reference

ἕτερος: 'other / another (different in kind)'; renders אֲחֵרִים ; the phrase θεοῖς ἐτέροις ('other gods') is the standard Deuteronomic designation of forbidden deities.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσκυνήσωσιν

they bow down to / worship

Aor Act Subj 3 Pl · προσκυνέω

verb of protasis (parallel to λατρεύσωσιν)

→ ingressive aorist subjunctive (act of prostration in worship)

προσκυνέω: 'bow down / do obeisance / worship'; renders שָׁجַד ; denotes the physical act of prostration before a deity; paired with λατρεύω it covers both inward service and outward homage.

αὐτοῖς

to them

Dative

dative object of προσκυνήσωσιν (the gods worshipped)

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): 'to them'; resumes θεοῖς ἐτέροις as the object of prostration.

τῷ

the

Dative

article

→ noun-phrase marking

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

ἡλίῳ

sun

Dative

dative in apposition to αὐτοῖς (specifying the deities)

→ sphere or reference

ἥλιος: 'sun'; renders שֶׁמֶשׁ ; astral worship of the sun was widespread in the ancient Near East; here it heads the list of forbidden celestial objects of veneration.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

τῇ

the

Dative

article

→ noun-phrase marking

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

σελήνη

moon

Dative

dative in apposition (second forbidden object)

→ sphere or reference

σελήνη: 'moon'; renders לַיָּרֵךְ ; the moon-cult is paired with the sun-cult as paradigmatic celestial idolatry (cf. Deut 4:19; Job 31:26–28).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

παντί

any / all

Dative

substantized adjective (dative: 'to any of')

→ sphere or reference

πᾶς (dat. παντί): 'all / any'; with the partitive genitive τῶν ἐκ τοῦ κόσμου ('any of the host'), it generalizes the prohibition to embrace every astral body.

τῶν

the (things)

Genitive

article (substantizing, partitive genitive)

→ noun-phrase marking

ὁ (gen. pl. τῶν): the article substantizes the following prepositional phrase ('the [things] from the array of heaven'), a partitive after παντί.

ἐκ

of / from

preposition + genitive (partitive source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κόσμου

array / host

Genitive

genitive object of ἐκ ('of the host of heaven')

→ relational specification

κόσμος: 'ordered array / adornment / world'; here in its older sense of 'array / ornament,' rendering אֲרָצָה ('host'); the phrase κόσμος τοῦ οὐρανοῦ ('the array of heaven') renders $\text{מַגִּלְשֵׁי הָאֲרָצָה}$ ('host of heaven'), i.e., the stars and celestial bodies (cf. Gen 2:1 LXX, ὁ κόσμος αὐτῶν).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive of relationship (with κόσμος: 'the host of heaven')

→ relational specification

οὐρανός: 'heaven / sky'; renders קִיּוֹן ; the celestial array of heaven is the sphere of the forbidden astral cult.

ἃ

which

Accusative

relative pronoun (neuter plural, object of προσέταξεν)

→ participant reference

ὅς (acc. pl. n. ἃ): the relative refers to the celestial bodies; the clause 'which he did not command' grounds the prohibition: such worship has no warrant from YHWH.

οὐ

not

negative particle

→ discourse linkage or contrast

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

προσέταξεν

he commanded

Aor Act Indic 3 Sg · προστάσσω

verb of relative clause (YHWH as implied subject)

→ constative aorist (the absence of any divine sanction)

προστάσσω: 'command / appoint / ordain'; renders קִיּוֹן ; the subject is YHWH (implied) — the celestial worship is condemned precisely because it was never divinely commanded (cf. Deut 4:19, where the heavenly bodies were 'apportioned' to the nations but not for Israel's worship).

4 καὶ ἀναγγελῇ σοι καὶ ἐκζητήσεις σφόδρα καὶ ἰδοὺ ἀληθῶς γέγονεν τὸ ῥῆμα γεγένηται τὸ βδέλυγμα τοῦτο ἐν Ἰσραὴλ

and it be reported to you and you inquire diligently, and behold, it has truly come to pass, the thing is true, this abomination has been done in Israel,

Continuation of protasis: report and investigation

καὶ ἀναγγελῇ σοι

v. 4 completes the protasis with the procedural requirement: the matter is reported, then investigated diligently (ἐκζητήσεις σφόδρα), and only upon confirmation (ἰδοὺ ἀληθῶς) does the case proceed to judgment. The double perfect γέγονεν ... γεγένηται emphasizes the settled, established factuality of the abomination — a safeguard against false accusation that anticipates the witness-rule of v. 6.

καὶ

and

coordinate conjunction (continuing protasis)

→ discourse linkage or contrast

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

ἀναγγελλῇ

it be reported

Aor Pass Subj 3 Sg · ἀναγγέλλω

verb of protasis (passive: 'it be announced to you')

→ ingressive aorist subjunctive (the bringing of a report)

ἀναγγέλλω (aor. pass.): 'announce / report / declare'; renders ἄϛ (Hophal); the passive frames the case as coming to official attention through a report that then requires verification.

σοι

to you

Dative

dative of recipient (Israel/the judge receiving the report)

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of recipient (Israel/the judge receiving the report).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκζητήσεις

you shall inquire

Fut Act Indic 2 Sg · ἐκζητέω

main verb (mandated investigation)

→ legislative future (obligatory judicial inquiry)

ἐκζητέω: 'seek out / investigate / inquire diligently'; the compound ἐκ- intensifies the search; renders ṢṬṬ; the mandated investigation (with σφόδρα) is a procedural safeguard against unjust condemnation.

σφόδρα

diligently / exceedingly

adverb of degree (intensifying ἐκζητήσεις)

→ clausal contribution

σφόδρα: 'very much / exceedingly'; renders ḤṬṬ / ṬḤṬ; intensifies the inquiry — the investigation must be thorough before any capital sentence.

καὶ

and

coordinate conjunction (introducing result clause)

→ discourse linkage or contrast

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

ἰδοὺ

behold

presentative particle (drawing attention to the verified fact)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders הִנֵּה; the presentative particle dramatizes the moment of confirmation — the inquiry has established the truth of the charge.

ἀληθῶς

truly

adverb (asserting the verified truth)

→ clausal contribution

ἀληθῶς: 'truly / indeed'; renders ṭḥṭ; affirms that the report has been verified as factual.

γέγονεν

it has come to pass

Perf Act Indic 3 Sg · γίνομαι

main verb (perfect of established fact)

→ resultative perfect (settled, verified state of affairs)

γίνομαι (perf. act. γέγονεν): 'become / happen / come to pass'; the perfect stresses the abiding, established factuality of the deed — it has occurred and the fact stands verified.

τὸ

the

Nominative

article

→ noun-phrase marking

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

ῥῆμα

thing / matter

Nominative

subject of γέγονεν ('the matter has come to pass')

→ participant prominence

ῥῆμα: 'word / thing / matter'; renders רֵאָו; here 'the matter / the alleged deed' whose factuality the investigation has confirmed.

γεγένηται

has been done

Perf Mid/Pass Indic 3 Sg · γίνομαι

main verb (parallel perfect emphasizing the abomination)

→ resultative perfect (the abomination as accomplished fact)

γίνομαι (perf. mid./pass. γεγένηται): the second perfect of the same verb, now with τὸ βδέλυγμα as subject, intensifies the verified factuality — 'this abomination has been committed.' The doubling γέγονεν ... γεγένηται is rhetorically emphatic.

τὸ

the

Nominative

article

→ noun-phrase marking

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

βδέλυγμα

abomination

Nominative

subject of γεγένηται

→ participant prominence

βδέλυγμα: 'abomination'; renders ἡβִלְיֹת; the same key term as v. 1, now applied to the astral idolatry — a deed detestable to YHWH committed within the covenant people.

τοῦτο

this

Nominative

demonstrative adjective (modifying βδέλυγμα)

→ participant reference

οὗτος: 'this'; the demonstrative points to the specific verified offense.

ἐν

in

preposition + dative (locative: 'in Israel')

→ spatial or relational framing

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

Ισραηλ

Israel

indeclinable proper noun (object of ἐν: locative)

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; the phrase 'in Israel' stresses the scandal — such an abomination has occurred within the covenant nation itself, which must purge it (v. 7).

5 καὶ ἐξάξεις τὸν ἄνθρωπον ἐκεῖνον ἢ τὴν γυναῖκα ἐκείνην καὶ λιθοβολήσετε αὐτοὺς ἐν λίθοις καὶ τελευτήσουσιν

then you shall bring out that man or that woman and you shall stone them with stones, and they shall die.

Apodosis: judgment of the apostate (stoning) καὶ ἐξάξεις

v. 5 is the apodosis of the casuistic law begun in v. 2: upon verified guilt, the offender is brought out (to the city gate, the place of public execution) and stoned. The shift from singular ἐξάξεις ('you shall bring out', the responsible authority) to plural λιθοβολήσετε ('you [all] shall stone') enacts communal participation in capital justice.

καὶ

and / then

coordinate conjunction (introducing apodosis)

→ discourse linkage or contrast

καί: here apodotic ('then'), introducing the consequence of the verified case.

ἐξάξεις

you shall bring out

Fut Act Indic 2 Sg · ἐξάγω

main verb (legislative command to the authority)

→ legislative future (mandated judicial act)

ἐξάγω: 'lead out / bring out'; renders **הוֹצֵא** (Hiphil); the offender is brought out — to the gate, the customary site of public execution (cf. Deut 22:24; Lev 24:14) — emphasizing the public, juridical character of the punishment.

τὸν

the

Accusative

article

→ noun-phrase marking

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

ἄνθρωπον

man

Accusative

direct object of ἐξάξεις

→ object specification

ἄνθρωπος: 'man / person'; resumes the ἀνὴρ of v. 2; here the male offender to be punished.

ἐκεῖνον

that

Accusative

demonstrative adjective (modifying ἄνθρωπον)

→ object specification

ἐκεῖνος: 'that'; the remote demonstrative points back to the specific offender identified in vv. 2–4.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γυναῖκα

woman

Accusative

direct object (parallel to ἄνθρωπον)

→ object specification

γυνή (acc. γυναῖκα): 'woman'; the parallel object again insists that the female apostate is equally subject to the penalty (cf. v. 2).

ἐκείνην that Accusative <i>demonstrative adjective (modifying γυναῖκα)</i> → object specification ἐκεῖνος (acc. f. ἐκείνην): 'that'; pointing to the specific guilty woman.	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	λιθοβολήσετε you shall stone Fut Act Indic 2 Pl · λιθοβολέω <i>main verb (plural: communal execution)</i> → legislative future (mandated communal stoning) λιθοβολέω: 'stone / pelt with stones'; renders $\text{בָּרָץ} / \text{לָרֶץ}$; the shift to the plural ('you all shall stone') makes execution a corporate act of the community, distributing responsibility and signifying collective rejection of the apostasy.	αὐτούς them Accusative <i>direct object of λιθοβολήσετε</i> → participant reference αὐτός (acc. pl. αὐτούς): 'them'; the plural gathers the man-or-woman offender(s) as object of the stoning.
ἐν with <i>preposition + dative (instrumental, Hebraism)</i> → spatial or relational framing ἐν: instrumental ἐν λίθοις ('with stones') is a Hebraism calquing בְּ of instrument.	λίθοις stones Dative <i>dative of instrument (means of execution)</i> → sphere or reference λίθος (dat. pl. λίθοις): 'stone'; renders בָּרָץ; stoning is the characteristic biblical mode of execution for idolatry and covenant-breaking (cf. Deut 13:11; Lev 20:2).	καὶ and <i>coordinate conjunction (result)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τελευτήσουσιν they shall die Fut Act Indic 3 Pl · τελευτάω <i>main verb (result of stoning)</i> → predictive future (the outcome of execution) τελευτάω: 'die / come to an end'; renders תָּמָה; the result of the stoning — the apostates' death completes the purging of the abomination from Israel.

6 ἐπὶ δυσὶν μάρτυσιν ἢ ἐπὶ τρισὶν μάρτυσιν ἀποθανεῖται ὁ ἀποθνήσκων οὐκ ἀποθανεῖται ἐφ' ἐνὶ μάρτυρι

On two witnesses or on three witnesses the one to be put to death shall die; he shall not die on one witness.

Evidentiary rule governing capital judgment ἐπὶ δυσὶν μάρτυσιν

v. 6 states the cardinal evidentiary principle of biblical law: no capital sentence may rest on a single witness; a minimum of two or three is required (cf. Deut 19:15). The fronting of ἐπὶ δυσὶν μάρτυσιν ἢ ἐπὶ τρισὶν μάρτυσιν gives the rule emphatic prominence. This rule is repeatedly invoked in the NT (Matt 18:16; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28) as the standard of corroborated testimony.

ἐπὶ

on / on the testimony of

preposition + dative (basis: 'on the evidence of')

→ spatial or relational framing

ἐπί + dative: 'on the basis of / on'; here a forensic idiom — the death sentence rests 'upon' the testimony of witnesses; renders עַל פִּי ('according to the mouth of').

δυσὶν

two

Dative

numeral (dative with μάρτυσιν: 'on two witnesses')

→ sphere or reference

δύο (dat. δυσὶν): 'two'; renders שְׁנַיִם; the minimum required corroboration for a capital charge.

μάρτυσιν

witnesses

Dative

dative object of ἐπί (basis of judgment)

→ sphere or reference

μάρτυς (dat. pl. μάρτυσιν): 'witness'; renders טֵעַ; the legal term for one who gives sworn testimony; the plurality requirement guards against malicious or mistaken single accusation.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

ἐπὶ

on

preposition + dative (basis)

→ spatial or relational framing

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

τρισὶν

three

Dative

numeral (dative with μάρτυσιν)

→ sphere or reference

τρεις (dat. τρισὶν): 'three'; renders שְׁלֹשָׁה; 'two or three' is an idiom for 'an adequate plurality' — the law fixes a floor of two but welcomes more.

μάρτυσιν

witnesses

Dative

dative object of ἐπί

→ sphere or reference

μάρτυσιν: meaning 'witnesses'; it serves as dative object of ἐπί.

ἀποθανεῖται

shall die / be put to death

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb (the verified sentence carried out)

→ legislative future (the lawful execution)

ἀποθνήσκω (fut. mid. ἀποθανεῖται): 'die / be put to death'; renders מוֹת / יָמוּת; the deponent future here denotes the lawful execution that proceeds only on adequate testimony.

ὁ

the one

Nominative

article (substantizing the participle)

→ noun-phrase marking

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

ἀποθνήσκων

the one being put to death / the condemned

Pres Act Part Nom Sg Masc · ἀποθνήσκω

substantized participle (subject: 'the one condemned to die')

→ present participle of characterization (the one liable to death)

ἀποθνήσκω (pres. part. ὁ ἀποθνήσκων): 'the one dying / the one to be put to death'; the articular participle designates the condemned man — the one whose execution is in view; the construction 'the dying-one shall die on two or three witnesses' is a Hebraizing redundancy (calquing מוֹת יוֹמָת patterns) underscoring the certainty of the sentence when properly attested.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἀποθανεῖται

he shall die

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb (negated: the prohibition of single-witness execution)

→ legislative future (prohibited outcome)

ἀποθνήσκω: the negated future states the prohibition — no one is to be executed on the word of a single witness; the symmetry ἀποθανεῖται ... οὐκ ἀποθανεῖται sharply contrasts the lawful and unlawful grounds of execution.

ἐφ'

on

preposition + dative (basis; elided before rough breathing)

→ spatial or relational framing

ἐπί (elided ἐφ'): 'on the basis of'; the same forensic idiom as above, now with a single witness — the inadequate ground.

ἐνὶ

one

Dative

numeral (dative with μάρτυρι: 'on one witness')

→ sphere or reference

εἷς (dat. ἐνὶ): 'one'; renders Τῆς; the single witness whose lone testimony is insufficient for a capital verdict.

μάρτυρι

witness

Dative

dative object of ἐφ'

→ sphere or reference

μάρτυς (dat. sg. μάρτυρι): 'witness'; the lone witness; the rule that one is insufficient is foundational to biblical and later Jewish jurisprudence and is taken up in Christian church discipline (Matt 18:16; 1 Tim 5:19).

7 καὶ ἡ χεὶρ τῶν μαρτύρων ἔσται ἐπ' αὐτῷ ἐν πρώτοις θανατῶσαι αὐτόν καὶ ἡ χεὶρ παντὸς τοῦ λαοῦ ἐπ' ἐσχάτων καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν

And the hand of the witnesses shall be upon him first to put him to death, and the hand of all the people at the last; and you shall remove the evil one from among you yourselves.

Procedural sequel: witnesses strike first, then the people; purge formula

καὶ ἡ χεὶρ τῶν μαρτύρων

v. 7 prescribes the order of execution: the witnesses' hands first (ἐν πρώτοις), then all the people (ἐπ' ἐσχάτων). Requiring accusers to cast the first stones binds them to the lethal seriousness of their testimony, deterring perjury. The verse closes with the recurring Deuteronomic purge-formula ἐξαρεῖς τὸν πονηρὸν ('you shall remove the evil').

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.

χεὶρ

hand

Nominative

subject of ἔσται ('the hand ... shall be upon him')

→ participant prominence

χεὶρ: 'hand'; renders טָ; the 'hand of the witnesses' is a metonymy for their active participation in the stoning — they must literally cast the first stones.

τῶν

of the

Genitive

article

→ noun-phrase marking

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

μαρτύρων

witnesses

Genitive

genitive of possession (with χεὶρ: 'the witnesses' hand')

→ relational specification

μάρτυς (gen. pl. μαρτύρων): 'witnesses'; the same witnesses whose testimony convicted must initiate the execution — a powerful check on false witness (cf. Sus 60–62; John 8:7).

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the hand shall be upon him')

→ legislative future (mandated procedure)

εἰμί (fut. ἔσται): 'be'; the idiom 'the hand shall be upon him' (בַּיָּד ... טָ) denotes the act of laying lethal violence on the condemned.

ἐπ'

upon

preposition + dative (locative/hostile: 'upon him')

→ spatial or relational framing

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

αὐτῷ

him

Dative

dative object of ἐπ' (the condemned)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'him'; the condemned apostate.

ἐν

among / at

preposition + dative (temporal order: 'first')

→ spatial or relational framing

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

πρώτοις

first / at the first

Dative

substantized ordinal (temporal: 'first', contrasting ἐπ' ἐσχάτων)

→ sphere or reference

πρώτος (dat. pl. n. πρώτοις): 'first'; the idiom ἐν πρώτοις ('at the first') marks the witnesses as the ones who must strike first, in contrast to the people who follow ἐπ' ἐσχάτων ('at the last').

θανατώσαι

to put to death

Aor Act Inf · θανατώω

infinitive of purpose ('in order to put him to death')

→ purpose aorist infinitive (the aim of the witnesses' first blow)

θανατώω: 'put to death / kill'; renders תַּמָּוֶה (Hiphil); the purpose infinitive specifies the lethal intent — the witnesses' hand is laid on him precisely to execute him.

αὐτόν

him

Accusative

direct object of θανατώσαι

→ participant reference

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

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.

χείρ

hand

Nominative

subject (implied ἔσται: 'the hand of all the people shall be')

→ participant prominence

χείρ: 'hand'; the people's hand follows the witnesses', joining the whole community in the execution.

παντός

all

Genitive

attributive adjective (modifying λαοῦ)

→ relational specification

πᾶς (gen. παντός): 'all'; the whole people share in the act, signifying corporate purging of the evil.

τοῦ

of the

Genitive

article

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive of possession (with χεῖρ)

→ relational specification

λαός (gen. λαοῦ): 'people'; renders אָמָם; the covenant community as a whole completes the execution begun by the witnesses.

ἐπ'

at

preposition + genitive (temporal: 'at the last')

→ spatial or relational framing

ἐπ': meaning 'at'; here it marks the relation signaled by preposition + genitive (temporal: 'at the last').

ἐσχάτων

last / at the last

Genitive

substantized adjective (temporal: 'at the last', balancing ἐν πρώτοις)

→ relational specification

ἔσχατος (gen. pl. n. ἐσχάτων): 'last'; ἐπ' ἐσχάτων ('at the last / afterward') contrasts with ἐν πρώτοις: witnesses first, people afterward — a fixed sequence.

καὶ

and

coordinate conjunction (introducing purge-formula)

→ discourse linkage or contrast

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

ἐξαρεῖς

you shall remove / purge

Fut Act Indic 2 Sg · ἐξαίρω

main verb (Deuteronomic purge-formula)

→ legislative future (mandated purgation)

ἐξαίρω: 'remove / take away / purge'; renders תִּגְעַזֵּב ('you shall burn out / purge'); the formula ἐξαρεῖς τὸν πονηρὸν ἐξ ... is a Deuteronomic refrain (cf. Deut 13:6; 19:19; 21:21; 22:21) for the community's removal of evil through execution of the offender.

τὸν

the

Accusative

article (substantizing πονηρόν)

→ noun-phrase marking

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

πονηρὸν

evil / evil one

Accusative

substantized adjective (direct object: 'the evil / the evil one')

→ object specification

πονηρός: 'evil'; τὸν πονηρόν may be read as the abstract 'the evil' or, masculine, 'the evil one (offender)'; the purge removes both the wicked person and the wickedness from the body of Israel.

ἐξ

from / from among

preposition + genitive (separation)

→ spatial or relational framing

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

ὕμῶν

you / among you

Genitive

genitive object of ἐξ (the community purged)

→ relational specification

σύ (gen. pl. ὑμῶν): 'you (pl.)'; the shift to the plural addresses the whole community from whom the evil is removed.

αὐτῶν

yourselves

Genitive

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

→ relational specification

αὐτός (gen. pl. αὐτῶν): here intensive, 'your very selves'; the combination ἐξ ὑμῶν αὐτῶν ('from among your own selves') stresses that the evil is purged from within the covenant body itself.

8 ἔὰν δὲ ἀδυνατήσῃ ἀπὸ σοῦ ῥῆμα ἐν κρίσει ἀνὰ μέσον αἷμα αἵματος καὶ ἀνὰ μέσον κρίσις κρίσεως καὶ ἀνὰ μέσον ἀφῆ ἀφῆς καὶ ἀνὰ μέσον ἀντιλογία ἀντιλογίας ῥήματα κρίσεως ἐν ταῖς πόλεσιν ὑμῶν καὶ ἀναστὰς ἀναβήσῃ εἰς τὸν τόπον ὃν ἂν ἐκλέξῃται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ

But if a matter be too hard for you in judgment — between blood and blood, and between case and case, and between leprous mark and mark, and between dispute and dispute, matters of judgment in your cities — then rising up you shall go up to the place which the LORD your God shall choose for his name to be called upon there,

Protasis of a new casuistic law: the hard case requiring the central court ἔὰν δὲ ἀδυνατήσῃ

δέ opens the second major movement (vv. 8–13): the high-court legislation. The protasis (v. 8) defines the 'too-hard case' through four ἀνὰ μέσον X X' pairs (a Hebraizing idiom 'between ... and ...') and directs the litigant to go up to the central sanctuary; the apodosis follows in v. 9. The chosen-place formula (τὸν τόπον ὃν ἂν ἐκλέξῃται κύριος) is the central Deuteronomic motif of cult-centralization (cf. Deut 12).

ἐὰν

if

conditional conjunction (protasis with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the casuistic protasis for the difficult case.

δὲ

but / now

transitional particle (post-positive)

→ discourse linkage or contrast

δέ: marks the shift from the local apostasy law to the central-court legislation.

ἀδυνατήσῃ

be too hard / impossible

Aor Act Subj 3 Sg · ἀδυνατέω

verb of protasis (subjunctive: 'if a matter be too difficult')

→ ingressive aorist subjunctive (a case proving beyond local capacity)

ἀδυνατέω: 'be unable / be impossible / be too difficult'; renders נִלְצָה ('be too wonderful/hard'); the impersonal construction ('if a matter be impossible for you') describes a case that exceeds the competence of the local court.

ἀπὸ

for / from

preposition + genitive (separation: 'too hard for you')

→ spatial or relational framing

ἀπό: here in the idiom 'too hard from/for you' (renders מִמֶּךָ), expressing that the matter surpasses the local judge's ability.

σοῦ

you

Genitive

genitive object of ἀπό

→ relational specification

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

ῥῆμα

matter / case

Nominative

subject of ἀδυνατήση ('a matter be too hard')

→ participant prominence

ῥῆμα: 'word / thing / matter'; renders רָצָה; here a legal 'matter / case' that proves too difficult to adjudicate locally.

ἐν

in

preposition + dative (sphere: 'in judgment')

→ spatial or relational framing

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

κρίσει

judgment

Dative

dative of sphere ('in [a matter of] judgment')

→ sphere or reference

κρίσις (dat. κρίσει): 'judgment / legal decision'; renders טִשְׁפָּה; the sphere within which the case proves intractable.

ἀνά

between

preposition (in idiom ἀνά μέσον: 'between')

→ spatial or relational framing

ἀνά: in the fixed idiom ἀνά μέσον ('in the midst of / between'), a Hebraism rendering יָבַי; the fourfold repetition lists the categories of hard cases.

μέσον

between / midst

Accusative

accusative in the idiom ἀνά μέσον ('between')

→ object specification

μέσος (acc. n. μέσον): 'middle / midst'; ἀνά μέσον X X' = 'between one X and another,' i.e., disputes distinguishing two like things.

αἷμα

blood

Accusative

first term of pair (Hebraizing: 'between blood and blood')

→ object specification

αἷμα: 'blood / bloodshed'; renders דָּם; 'between blood and blood' denotes cases distinguishing types of homicide (e.g., murder vs. accidental killing; cf. Deut 19; Num 35).

αἵματος

blood

Genitive

second term of pair (genitive: 'and blood')

→ relational specification

αἷμα (gen. αἵματος): the paired genitive completes the Hebraizing 'between blood and blood' (דָּם וְדַם יָבַי).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνά

between

preposition (idiom ἀνά μέσον)

→ spatial or relational framing

ἀνά: meaning 'between'; here it marks the relation signaled by preposition (idiom ἀνά μέσον).

μέσον

between

Accusative

accusative in idiom ἀνά μέσον

→ object specification

μέσον: meaning 'between'; it serves as accusative in idiom ἀνά μέσον.

κρίσις

case / legal claim

Nominative

first term of pair ('between case and case')

→ participant prominence

κρίσις: 'judgment / legal case / lawsuit'; renders טִשְׁפָּה / יָדִי; 'between case and case' denotes civil legal disputes (claims, rights).

κρίσεως

case

Genitive

second term of pair (genitive)

→ relational specification

κρίσις (gen. κρίσεως): the paired genitive completes 'between case and case.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνὰ

between

preposition (idiom ἀνὰ μέσον)

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (idiom ἀνὰ μέσον).

μέσον

between

Accusative

accusative in idiom ἀνὰ μέσον

→ object specification

μέσον: meaning 'between'; it serves as accusative in idiom ἀνὰ μέσον.

ἀφή

leprous mark / plague-spot

Nominative

first term of pair ('between mark and mark')

→ participant prominence

ἀφή: 'touch / mark / leprous spot'; renders נֹגֵף; the technical term for the skin/garment afflictions diagnosed by priests (Lev 13–14); 'between mark and mark' = cases discriminating clean from unclean conditions.

ἀφή

mark

Genitive

second term of pair (genitive)

→ relational specification

ἀφή (gen. ἀφῆς): the paired genitive completes 'between mark and mark.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνὰ

between

preposition (idiom ἀνὰ μέσον)

→ spatial or relational framing

ἀνὰ: meaning 'between'; here it marks the relation signaled by preposition (idiom ἀνὰ μέσον).

μέσον

between

Accusative

accusative in idiom ἀνὰ μέσον

→ object specification

μέσον: meaning 'between'; it serves as accusative in idiom ἀνὰ μέσον.

ἀντιλογία

dispute / controversy

Nominative

first term of pair ('between dispute and dispute')

→ participant prominence

ἀντιλογία: 'dispute / contradiction / controversy'; renders דִּבְכָּ; 'between dispute and dispute' covers contentious quarrels requiring authoritative resolution (cf. the place-name מֵרִיבָּ / 'waters of strife').

ἀντιλογίας

dispute

Genitive

second term of pair (genitive)

→ relational specification

ἀντιλογία (gen. ἀντιλογίας): the paired genitive completes 'between dispute and dispute.'

ρήματα

matters

Nominative

appositional summary ('matters of judgment')

→ participant prominence

ῥῆμα (pl. ῥήματα): 'matters / cases'; ῥήματα κρίσεως ('matters of judgment') sums up the foregoing list as the category of contested judicial cases.

κρίσεως

of judgment

Genitive

genitive of quality (with ῥήματα: 'matters of judgment')

→ relational specification

κρίσις (gen. κρίσεως): 'judgment'; defines the matters as judicial/legal in nature.

ἐν

in

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

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

πόλεσιν

cities

Dative

dative of place (the local jurisdictions)

→ sphere or reference

πόλις (dat. pl. πόλεσιν): 'cities'; the local courts where such matters first arise — from which the hard cases must be referred upward.

ὑμῶν

your

Genitive

genitive of possession

→ relational specification

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

καί

and / then

coordinate conjunction (introducing apodosis)

→ discourse linkage or contrast

καί: apodotic ('then'), introducing the prescribed response to the hard case.

ἀναστὰς

rising up

Aor Act Part Nom Sg Masc · ἀνίστημι

circumstantial participle (attendant action: 'having risen')

→ aorist participle of attendant circumstance (preparatory action)

ἀνίστημι (aor. part. ἀναστὰς): 'rise / stand up / set out'; renders נִסְּתָה ; the participle 'rising up' is a Hebraizing idiom for initiating a journey or undertaking — here, setting out for the central sanctuary.

ἀναβήση

you shall go up

Fut Mid Indic 2 Sg · ἀναβαίνω

main verb (apodosis: 'you shall go up')

→ legislative future (mandated pilgrimage to the court)

ἀναβαίνω: 'go up / ascend'; renders עָלָה ; the verb of pilgrimage 'going up' to the central sanctuary — the chosen place is conceived as elevated (cf. 'going up to Jerusalem').

εἰς

to / into

preposition + accusative (direction)

→ spatial or relational framing

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

τόπον

place

Accusative

accusative object of εἰς (the chosen sanctuary)

→ object specification

τόπος: 'place'; renders מָקוֹם ; 'the place which the LORD shall choose' is the central Deuteronomic designation of the single legitimate sanctuary (Deut 12:5, 11, etc.), later identified with Jerusalem.

ὃν

which

Accusative

relative pronoun (object of ἐκλέξηται)

→ participant reference

ὃς (acc. ὃν): relative referring to τόπον; introduces the chosen-place formula.

ἄν

ever

modal particle (with subjunctive in relative clause)

→ discourse linkage or contrast

ἄν: modal particle marking the relative clause as contingent/indefinite ('whichever place').

ἐκλέξεται

shall choose

Aor Mid Subj 3 Sg · ἐκλέγω

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

→ aorist subjunctive (contingent future divine choice)

ἐκλέγω (aor. mid. ἐκλέξεται): 'choose / select for oneself'; renders רַבִּי; the middle stresses YHWH's own sovereign election of the sanctuary site — a foundational Deuteronomic theme.

κύριος

LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: the Tetragrammaton; the one who chooses the place for his name.

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: meaning 'God'; it serves as nominative in apposition to κύριος.

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 / invoked

Aor Pass Inf · ἐπικαλέω

infinitive of purpose ('for his name to be invoked there')

→ purpose aorist infinitive (the aim of the divine choice)

ἐπικαλέω (aor. pass. inf. ἐπικληθῆναι): 'call upon / invoke / name over'; the idiom 'for his name to be called/invoked there' renders מְשַׁכְּנָהוּ / מְשַׁכְּנָהוּ (to set/cause his name to dwell'), expressing YHWH's claiming of the sanctuary as the place where his name is present and invoked.

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 infinitive ἐπικληθῆναι

→ object specification

ὄνομα: 'name'; renders ὄνομα ; the 'name' of YHWH is his presence and self-revelation; the chosen place is where his name is invoked — Deuteronomy's distinctive 'name theology'.

αὐτοῦ

his

Genitive

genitive of possession (YHWH's name)

→ relational specification

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

ἐκεῖ

there

adverb of place (locating the invocation at the chosen place)

→ adverbial qualification

ἐκεῖ: 'there'; renders ἐκεῖ ; locates the invocation of the divine name at the single chosen sanctuary.

9 καὶ ἐλεύση πρὸς τοὺς ἱερεῖς τοὺς Λευίτας καὶ πρὸς τὸν κριτὴν ὃς ἂν γένηται ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐκζητήσαντες ἀναγγελοῦσίν σοι τὴν κρίσιν

and you shall come to the priests, the Levites, and to the judge who shall be in those days, and having inquired they shall declare to you the judgment.

Continuation of apodosis: consultation of the supreme court

καὶ ἐλεύση

v. 9 continues the apodosis: at the central sanctuary the litigant consults the levitical priests and the judge of the day, who investigate and render the authoritative verdict. The pairing of priestly and judicial authority (ἱερεῖς ... κριτὴν) constitutes the supreme tribunal of Israel, whose decision is final and binding (vv. 10–11).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλεύση

you shall come

Fut Mid Indic 2 Sg · ἔρχομαι

main verb (the litigant approaches the court)

→ legislative future (mandated consultation)

ἔρχομαι (fut. mid. ἐλεύση): 'come / go'; renders ἔρχομαι ; the deponent future directs the litigant to come before the central tribunal.

πρὸς

to

preposition + accusative (direction toward persons)

→ spatial or relational framing

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

τοὺς

the

Accusative

article

→ noun-phrase marking

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

ἱερεῖς

priests

Accusative

accusative object of *πρός*

→ object specification

ἱερεῖς (acc. pl. ἱερεῖς): 'priest'; renders יְהוֹדִים; the priests, here further specified as Levitical, share judicial authority at the central sanctuary alongside the civil judge.

τοὺς

the

Accusative

article (in apposition: 'the Levites')

→ noun-phrase marking

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

Λευίτας

Levites

Accusative

accusative in apposition to *ἱερεῖς* ('the priests, the Levites')

→ object specification

Λευίτης (acc. pl. Λευίτας): 'Levite'; the appositional 'the priests, the Levites' (rendering כֹּהֲנֵי לֵוִי) is Deuteronomy's characteristic designation of the levitical priesthood, whom the book treats as a single class.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πρὸς

to

preposition + accusative

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative.

τὸν

the

Accusative

article

→ noun-phrase marking

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

κριτὴν

judge

Accusative

accusative object of *πρός* (the presiding judge)

→ object specification

κριτής (acc. κριτὴν): 'judge'; renders שֹׁפֵט; the supreme civil magistrate of the central court, paired with the priests in administering the highest justice.

ὃς

who

Nominative

relative pronoun (subject of *γένηται*)

→ participant reference

ὃς: relative referring to κριτὴν; introduces the clause 'who shall be in those days' (the judge holding office at the time).

ἄν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἄν: marks the relative clause as indefinite ('whoever is judge at that time').

γένηται

shall be / shall hold office

Aor Mid Subj 3 Sg · γίνομαι

verb of relative clause

→ aorist subjunctive (the judge of whatever future day)

γίνομαι (aor. mid. subj. γένηται): 'be / come to be'; 'who shall be in those days' acknowledges that the office continues across generations — whoever holds it has the requisite authority.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

ἡμέραις

days

Dative

dative of time ('in those days')

→ sphere or reference

ἡμέρα (dat. pl. ἡμέραις): 'day'; renders ὁἷμα; 'in those days' designates the time of the judge's tenure.

ἐκείναις

those

Dative

demonstrative adjective (modifying ἡμέραις)

→ sphere or reference

ἐκεῖνος (dat. pl. ἐκείναις): 'those'; the remote demonstrative — whatever future days the case arises in.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκζητήσαντες

having inquired

Aor Act Part Nom Pl Masc · ἐκζητέω

circumstantial participle (antecedent action: 'having investigated')

→ aorist participle of antecedent action (the court's investigation preceding the verdict)

ἐκζητέω (aor. part. ἐκζητήσαντες): 'seek out / investigate'; the court inquires diligently (as the local judge did, v. 4) before rendering its decision; the plural refers to the priests-and-judge together.

ἀναγγελοῦσίν

they shall declare

Fut Act Indic 3 Pl · ἀναγγέλλω

main verb (the court pronounces the verdict)

→ legislative future (the authoritative declaration of judgment)

ἀναγγέλλω: 'announce / declare / report'; renders ἰταῖη; the court declares the binding verdict that the litigant must then obey (v. 10).

σοι

to you

Dative

dative of recipient (the litigant)

→ participant reference or interest

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

κρίσιν

judgment / verdict

Accusative

direct object of ἀναγγελοῦσιν

→ object specification

κρίσις (acc. κρίσιν): 'judgment / verdict'; renders ὑψῶμα; the authoritative legal decision pronounced by the central court.

10 καὶ ποιήσεις κατὰ τὸ πρᾶγμα ὃ ἐὰν ἀναγγείλωσίν σοι ἐκ τοῦ τόπου οὗ ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ καὶ φυλάξῃ σφόδρα ποιῆσαι κατὰ πάντα ὅσα ἐὰν νομοθετηθῇ σοι

And you shall act according to the matter which they declare to you from the place which the LORD your God shall choose for his name to be called upon there, and you shall take great care to do according to all that is enjoined upon you as law,

Obligation to obey the verdict

καὶ ποιήσεις

v. 10 imposes the duty of obedience to the central court's verdict, reinforced by φυλάξῃ σφόδρα ('take great care'). The repeated chosen-place formula and νομοθετηθῇ ('be enjoined as law') give the tribunal's decision the binding force of Torah itself — the supreme court's ruling is not advisory but legally authoritative.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσεις

you shall do / act

Fut Act Indic 2 Sg · ποιέω

main verb (mandated obedience to the verdict)

→ legislative future (binding obligation)

ποιέω: 'do / act'; renders הִשְׁמַע ; the litigant must act in accordance with the court's ruling — obedience is not optional.

κατὰ

according to

preposition + accusative (norm/standard)

→ spatial or relational framing

κατὰ + accusative: 'according to'; the standard governing the required action — the court's pronounced verdict.

τὸ

the

Accusative

article

→ noun-phrase marking

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

πρᾶγμα

matter / thing

Accusative

accusative object of κατὰ ('according to the matter')

→ object specification

πρᾶγμα: 'deed / matter / thing'; renders דָּבָר ; here the substance of the court's decision that must be carried out.

ὃ

which

Accusative

relative pronoun (object of ἀναγγείλωσιν)

→ participant reference

ὃς (acc. n. ὃ): relative referring to πρᾶγμα; introduces the clause defining what was declared.

ἐὰν

ever

modal particle (= ἄν, with subjunctive in relative clause)

→ discourse linkage or contrast

ἐὰν: here functioning as the modal ἄν after the relative, marking the clause as indefinite ('whatever they declare').

ἀναγγείλωσιν

they declare

Aor Act Subj 3 Pl · ἀναγγέλλω

verb of relative clause

→ aorist subjunctive (contingent: whatever the court announces)

ἀναγγέλλω (aor. subj. ἀναγγείλωσιν): 'declare / announce'; the court's pronouncement, which the litigant must obey.

σοι

to you

Dative

dative of recipient

→ participant reference or interest

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

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

τόπου

place

Genitive

genitive object of ἐκ (the source of the verdict)

→ relational specification

τόπος (gen. τόπου): 'place'; the verdict issues 'from the place' YHWH chooses — its authority derives from the central sanctuary.

οὔ

where / which

Genitive

relative adverb (genitive of place: 'where')

→ relational specification

ὅς (gen. οὔ): the genitive relative used adverbially ('where'); introduces the chosen-place formula again.

ἄν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

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

ἐκλέξεται

shall choose

Aor Mid Subj 3 Sg · ἐκλέγω

verb of relative clause (divine election of the place)

→ aorist subjunctive (contingent future choice)

ἐκλέγω (aor. mid. ἐκλέξεται): 'choose for oneself'; renders יִבְרַךְ; the recurring formula of YHWH's election of the sanctuary.

κύριος

LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: the Tetragrammaton.

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: meaning 'God'; it serves as nominative in apposition to κύριος.

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

Aor Pass Inf · ἐπικαλέω

infinitive of purpose (the divine choice's aim)

→ purpose aorist infinitive

ἐπικαλέω (aor. pass. inf. ἐπικληθῆναι): 'be invoked / named over'; the same name-theology formula as v. 8 — the place exists for the invocation of YHWH's name.

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 infinitive

→ object specification

ὄνομα: 'name'; YHWH's name dwelling 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'; locates the name-invocation at the sanctuary.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φυλάξῃ

you shall take care / observe

Fut Mid Indic 2 Sg · φυλάσσω

main verb (intensified obligation to obey)

→ legislative future (diligent observance demanded)

φυλάσσω (fut. mid. φυλάξῃ): 'guard / keep / take care'; renders תִּשְׁמְרֵךְ; the middle 'take care for yourself'; with σφόδρα it intensifies the demand for scrupulous compliance with the verdict.

σφόδρα

greatly / diligently

adverb of degree (intensifying φυλάξῃ)

→ clausal contribution

σφόδρα: 'exceedingly / diligently'; renders תַּיִתִּיב; underscores the seriousness of obedience to the supreme court.

ποιῆσαι

to do

Aor Act Inf · ποιέω

complementary infinitive (with φυλάξῃ: 'take care to do')

→ complementary aorist infinitive (the object of the care)

ποιέω (aor. inf. ποιῆσαι): 'do'; the complementary infinitive specifies what must be carefully observed — the doing of all that is enjoined.

κατὰ

according to

preposition + accusative (norm)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (norm).

πάντα

all

Accusative

substantized adjective (object of κατὰ: 'according to all')

→ object specification

πᾶς (acc. pl. n. πάντα): 'all things'; the comprehensive scope of the binding instruction.

ὅσα

as much as / whatever

Accusative

relative quantitative pronoun (object of νομοθετηθῇ)

→ participant reference

ὅσος (acc. pl. n. ὅσα): 'as many/much as'; renders רַשְׁאֵל כֻּכְךָ; 'all that is enjoined upon you.'

ἐάν

ever

modal particle (= ἄν, with subjunctive)

→ discourse linkage or contrast

ἐάν: modal particle with the subjunctive, marking the clause as indefinite ('whatever may be enjoined').

νομοθετηθῇ

be enjoined as law / instructed

Aor Pass Subj 3 Sg · νομοθετέω

verb of relative clause (passive: 'be laid down as law')

→ aorist subjunctive (contingent legislative pronouncement)

νομοθετέω (aor. pass. subj. νομοθετηθῇ): 'enact law / lay down as legal instruction'; from νόμος + τίθημι; renders יִרְיִי ('they instruct/teach') with a strongly legal coloring — the court's ruling has the force of statute, binding as Torah.

σοι

to you / upon you

Dative

dative of recipient (the one bound by the ruling)

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of recipient (the one bound by the ruling).

11 κατὰ τὸν νόμον καὶ κατὰ τὴν κρίσιν ἣν ἂν εἴπωσίν σοι ποιήσεις οὐκ ἐκκλινεῖς ἀπὸ τοῦ ρήματος οὗ ἔάν ἀναγγείλωσίν σοι δεξιὰ οὐδὲ ἀριστερά

According to the law and according to the judgment which they tell you, you shall act; you shall not turn aside from the word which they declare to you, to the right or to the left.

Reinforcement: absolute conformity to the ruling

κατὰ τὸν νόμον

v. 11 reinforces v. 10 with the classic Deuteronomic 'do not turn aside, right or left' formula (cf. Deut 5:32; 28:14; Josh 1:7). Conformity to the central court's verdict must be exact and total — no deviation in either direction. The framing 'according to the law and according to the judgment' equates the tribunal's ruling with binding Torah.

κατὰ

according to

preposition + accusative (norm)

→ spatial or relational framing

κατὰ + accusative: 'according to'; the action must conform to the stated norm — the law and the judgment.

τὸν

the

Accusative

article

→ noun-phrase marking

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

νόμον

law / instruction

Accusative

accusative object of κατὰ

→ object specification

νόμος: 'law / instruction'; renders ἡτοῖμα; the authoritative legal teaching that the court applies and the litigant must follow.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατὰ

according to

preposition + accusative (norm)

→ spatial or relational framing

κατὰ: meaning 'according to'; here it marks the relation signaled by preposition + accusative (norm).

τὴν

the

Accusative

article

→ noun-phrase marking

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

κρίσιν

judgment

Accusative

accusative object of κατὰ

→ object specification

κρίσις (acc. κρίσιν): 'judgment / verdict'; renders ἡτοῖμα; the specific ruling rendered in the case.

ἣν

which

Accusative

relative pronoun (object of εἰπωσιν)

→ participant reference

ἥ (acc. f. ἣν): relative referring to both νόμον and κρίσιν (agreeing with the nearer feminine).

ἄν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

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

εἰπωσίν

they tell / say

Aor Act Subj 3 Pl · λέγω

verb of relative clause

→ aorist subjunctive (whatever they pronounce)

λέγω (aor. subj. εἰπωσιν): 'say / tell'; the court's spoken verdict, which is binding.

σοι

to you

Dative

dative of recipient

→ participant reference or interest

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

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (mandated obedience)

→ legislative future (binding obligation)

ποιέω: 'do / act'; the fronted norm ('according to the law ... which they tell you') precedes the verb for emphasis — exact compliance is required.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἐκκλινεῖς

you shall turn aside

Fut Act Indic 2 Sg · ἐκκλίνω

main verb (negated: prohibition of deviation)

→ legislative future (prohibited deviation)

ἐκκλίνω: 'turn aside / deviate / swerve'; renders הִפְּךָ / הִסִּיךָ; the negated future forbids any departure from the court's word; the verb governs the 'right or left' idiom that follows.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ρήματος

word

Genitive

genitive object of ἀπό (the verdict from which one must not deviate)

→ relational specification

ῥῆμα (gen. ῥήματος): 'word / pronouncement'; renders דְּבַר; the court's declared word, deviation from which is forbidden.

οὗ

which

Genitive

relative pronoun (genitive by attraction to ῥήματος)

→ relational specification

ὅς (gen. οὗ): relative genitive by attraction to its antecedent ῥήματος; introduces 'which they declare to you.'

ἐάν

ever

modal particle (= ἄν, with subjunctive)

→ discourse linkage or contrast

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

ἀναγγείλωσιν

they declare

Aor Act Subj 3 Pl · ἀναγγέλλω

verb of relative clause

→ aorist subjunctive (whatever they announce)

ἀναγγέλλω (aor. subj. ἀναγγείλωσιν): 'declare'; the court's pronouncement, binding without deviation.

σοι

to you

Dative

dative of recipient

→ participant reference or interest

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

δεξιὰ

to the right

Accusative

adverbial accusative (direction: 'to the right')

→ object specification

δεξιός (acc. pl. n. δεξιὰ): 'right (hand/side)'; the neuter plural functions adverbially; 'neither right nor left' (δεξιὰ οὐδὲ ἀριστερά) is the fixed Deuteronomic idiom for absolute, undeviating obedience (cf. Deut 5:32; 28:14).

οὐδὲ

nor

negative coordinating conjunction

→ discourse linkage or contrast

οὐδὲ: 'and not / nor'; joins the second member of the 'right/left' idiom.

ἀριστερά

to the left

Accusative

adverbial accusative (direction: 'to the left')

→ object specification

ἀριστερός (acc. pl. n. ἀριστερά): 'left (hand/side)'; adverbial accusative; completes the merism for total fidelity to the prescribed path.

12 καὶ ὁ ἄνθρωπος ὃς ἂν ποιήσῃ ἐν ὑπερηφανίᾳ τοῦ μὴ ὑπακοῦσαι τοῦ ἱερέως τοῦ παρεστηκότος
λειτουργεῖν ἐπὶ τῷ ὀνόματι κυρίου τοῦ θεοῦ σου ἢ τοῦ κριτοῦ ὃς ἂν ᾗ ἐν ταῖς ἡμέραις ἐκείναις καὶ
ἀποθανεῖται ὁ ἄνθρωπος ἐκεῖνος καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ Ἰσραὴλ

And the man who acts in arrogance, so as not to obey the priest who stands to minister in the name of the LORD your God, or the judge who is in those days, that man shall die, and you shall remove the evil one from Israel.

Capital sanction for contempt of the court

καὶ ὁ ἄνθρωπος ὃς ἂν ποιήσῃ

v. 12 prescribes the death penalty for the contumacious man who acts ἐν ὑπερηφανίᾳ ('in arrogance/presumption'), refusing to obey priest or judge. This protects the authority of the central tribunal: defiance of its verdict is treated as a capital offense, sealed again with the purge-formula ἐξαρεῖς τὸν πονηρόν (cf. v. 7).

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.

ἄνθρωπος

man

Nominative

subject (nominative, resumed by ὁ ἄνθρωπος ἐκεῖνος)

→ participant prominence

ἄνθρωπος: 'man / person'; the casuistic subject — anyone who defies the court.

ὃς

who

Nominative

relative pronoun (subject of ποιήσῃ)

→ participant reference

ὃς: relative introducing the defining clause ('who acts in arrogance').

ἄν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

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

ποιήση

acts / does

Aor Act Subj 3 Sg · ποιέω

verb of relative clause (the contemptuous act)

→ aorist subjunctive (the hypothetical act of defiance)

ποιέω (aor. subj. ποιήση): 'do / act'; here absolutely, 'acts [presumptuously]'; the manner is specified by ἐν ὑπερηφανίᾳ.

ἐν

in

preposition + dative (manner: 'in arrogance')

→ spatial or relational framing

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

ὑπερηφανία

arrogance / presumption

Dative

dative of manner ('in arrogance')

→ sphere or reference

ὑπερηφανία: 'arrogance / pride / presumption'; renders ἡ Τῆ ('insolence / presumption'); the willful, high-handed contempt of authority that constitutes the capital offense — not mere error but defiant pride.

τοῦ

the

Genitive

article (with articular infinitive of purpose/result)

→ noun-phrase marking

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

μὴ

not

negative particle (with infinitive)

→ discourse linkage or contrast

μὴ: the negative used with the infinitive; τοῦ μὴ ὑπακοῦσαι = 'so as not to obey.'

ὑπακοῦσαι

to obey / heed

Aor Act Inf · ὑπακούω

articular infinitive (negated: 'in not obeying')

→ exegetical aorist infinitive (defining the presumptuous act as disobedience)

ὑπακούω (aor. inf. ὑπακοῦσαι): 'obey / hearken to'; from ὑπό + ἀκούω ('listen under, submit'); the articular infinitive τοῦ μὴ ὑπακοῦσαι specifies that the arrogance consists in refusing to heed the priest or judge.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

ἱερέως

priest

Genitive

genitive object of ὑπακοῦσαι (the one to be obeyed)

→ relational specification

ἱερεύς (gen. ἱερέως): 'priest'; ὑπακούω takes the genitive of the person obeyed; the priest serving at the central sanctuary represents the religious arm of the tribunal.

τοῦ

the

Genitive

article (with participle παρεστηκός)

→ noun-phrase marking

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

παρεστηκός

standing / who stands

Perf Act Part Gen Sg Masc · παρίστημι

attributive participle (modifying ἱερέως: 'who stands [to minister]')

→ perfect participle of settled state (the priest's standing office)

παρίστημι (perf. act. part. παρεστηκός): 'stand beside / be in attendance / serve'; renders פָּרַשְׁתִּי ; the perfect denotes the priest's established standing in ministerial service before YHWH (cf. Deut 10:8; 18:5).

λειτουργεῖν

to minister / serve

Pres Act Inf · λειτουργέω

infinitive of purpose (with παρεστηκός: 'standing to minister')

→ purpose present infinitive (the ongoing function of priestly service)

λειτουργέω: 'minister / perform public/cultic service'; renders לָחַד ; the technical term for priestly liturgical service; the priest stands 'to minister in the name of YHWH.'

ἐπὶ

in / upon

preposition + dative ('in the name of')

→ spatial or relational framing

ἐπὶ + dative: in the idiom 'minister in/upon the name' (renders בְּשֵׁם), denoting service performed under YHWH's authority and invoking his name.

τῷ

the

Dative

article

→ noun-phrase marking

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

ὀνόματι

name

Dative

dative object of ἐπὶ ('in the name')

→ sphere or reference

ὄνομα (dat. ὀνόματι): 'name'; the priest ministers under the authority of YHWH's name — his rulings carry divine sanction.

κυρίου

of the LORD

Genitive

genitive of possession (with ὀνόματι)

→ relational specification

κύριος (gen. κυρίου): the Tetragrammaton; whose name the priest serves.

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

θεοῦ: meaning 'God'; it serves as genitive in apposition to κυρίου.

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.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

τοῦ

the

Genitive

article

→ noun-phrase marking

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

κριτοῦ

judge

Genitive

genitive object of ὑπακούσαι (parallel to ιερέως)

→ relational specification

κριτής (gen. κριτοῦ): 'judge'; the civil magistrate of the tribunal, disobedience to whom is equally capital.

ὃς

who

Nominative

relative pronoun (subject of ἦ)

→ participant reference

ὃς: relative referring to κριτοῦ; 'who is in those days.'

ἄν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

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

ἦ

is / shall be

Pres Act Subj 3 Sg · εἰμί

verb of relative clause

→ present subjunctive (whoever holds the office)

εἰμί (pres. subj. ἦ): 'be'; 'who shall be in those days' — whoever holds the judicial office at the time.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ταῖς

the

Dative

article

→ noun-phrase marking

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

ἡμέραις

days

Dative

dative of time

→ sphere or reference

ἡμέρα (dat. pl. ἡμέραις): 'days'; 'in those days' — the time of the judge's tenure (cf. v. 9).

ἐκείναις

those

Dative

demonstrative adjective (modifying ἡμέραις)

→ sphere or reference

ἐκεῖνος (dat. pl. ἐκείναις): 'those.'

καὶ

and / then

coordinate conjunction (apodotic: resuming after the long subject)

→ discourse linkage or contrast

καί: apodotic ('then'), introducing the sentence's main verb after the extended relative description of the offender.

ἀποθανεῖται

shall die

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb (capital sentence)

→ legislative future (mandated death penalty)

ἀποθνήσκω (fut. mid. ἀποθανεῖται): 'die / be put to death'; the contumacious man is executed — defiance of the supreme court is a capital crime.

ὁ

the

Nominative

article

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

subject (resuming ὁ ἄνθρωπος of the protasis)

→ participant prominence

ἄνθρωπος: 'man'; the resumptive subject after the lengthy relative clause.

ἐκεῖνος

that

Nominative

demonstrative adjective (modifying ἄνθρωπος)

→ participant prominence

ἐκεῖνος: 'that'; resumptive demonstrative pointing back to the offender.

καὶ

and

coordinate conjunction (introducing purge-formula)

→ discourse linkage or contrast

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

ἐξαρεῖς

you shall remove / purge

Fut Act Indic 2 Sg · ἐξαίρω

main verb (Deuteronomic purge-formula)

→ legislative future (mandated purgation)

ἐξαίρω: 'remove / purge'; the recurring purge-formula (cf. v. 7) — removing the evil preserves the integrity of the covenant community and the authority of its institutions.

τὸν

the

Accusative

article

→ noun-phrase marking

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

πονηρόν

evil / evil one

Accusative

substantized adjective (direct object)

→ object specification

πονηρός: 'evil / evil one'; the offender whose removal purges Israel.

ἐξ

from

preposition + genitive (separation)

→ spatial or relational framing

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

Ισραηλ

Israel

indeclinable proper noun (object of ἐξ)

→ participant identification

Ισραηλ: transliteration of יִשְׂרָאֵל; indeclinable; the evil is purged 'from Israel,' the covenant nation.

13 καὶ πᾶς ὁ λαὸς ἀκούσας φοβηθήσεται καὶ οὐκ ἀσεβήσει ἔτι

And all the people, hearing, shall fear, and shall no longer act impiously.

Deterrence formula (closing the tribunal legislation) καὶ πᾶς ὁ λαὸς ἀκούσας

v. 13 closes the high-court legislation with the standard deterrence-formula: the public execution makes 'all the people hear and fear' and cease from presumption (cf. Deut 13:12; 19:20; 21:21). The exemplary punishment is pedagogical — it preserves reverence for justice throughout Israel.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πᾶς
all

Nominative

attributive adjective (modifying λαός)

→ participant prominence

πᾶς: 'all / whole'; the deterrent effect extends to the entire people.

ὁ
the

Nominative

article

→ noun-phrase marking

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

λαός
people

Nominative

subject of φοβηθήσεται

→ participant prominence

λαός: 'people'; renders עָם ; the whole covenant community as the audience of the exemplary punishment.

ἀκούσας

hearing / having heard

Aor Act Part Nom Sg Masc · ἀκούω

circumstantial participle (temporal/causal: 'on hearing')

→ aorist participle of antecedent action (the report of the execution)

ἀκούω (aor. part. ἀκούσας): 'hear'; renders שָׁמְעוּ ; the people hear of the execution and are thereby deterred — the hearing is the means of the deterrent effect.

φοβηθήσεται

shall fear

Fut Pass Indic 3 Sg · φοβέομαι

main verb (the deterrent result: reverent fear)

→ predictive future (the intended deterrent outcome)

φοβέομαι (fut. pass. φοβηθήσεται): 'fear / be afraid / reverence'; renders יִרְגֵּז ; the fear is salutary — reverent dread of presumption against God's appointed justice; the singular agrees with the collective λαός.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ
not

negative particle

→ discourse linkage or contrast

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

ἀσεβήσει

shall act impiously

Fut Act Indic 3 Sg · ἀσεβέω

main verb (negated: cessation of presumption)

→ predictive future (the lasting deterrent effect)

ἀσεβέω: 'act impiously / be ungodly / commit sacrilege'; renders ἡτῖς ('act presumptuously') / from the root of ἡτῖ; the people will no longer act presumptuously against the institutions of justice — the cessation of the arrogance condemned in v. 12.

ἔτι

any longer / still

adverb (temporal: 'no longer')

→ clausal contribution

ἔτι: 'still / yet / any longer'; renders ἔτι; with the negative, 'no longer' — the deterrent effect is enduring.

14 ἐὰν δὲ εἰσέλθῃς εἰς τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ καὶ κληρονομήσῃς αὐτήν καὶ κατοικήσῃς ἐπ' αὐτῆς καὶ εἴπῃς καταστήσω ἐπ' ἐμαυτὸν ἄρχοντα καθὰ καὶ τὰ λοιπὰ ἔθνη τὰ κύκλῳ μου

But when you enter into the land which the LORD your God is giving you as an inheritance, and you take possession of it and dwell upon it, and you say, 'I will set over myself a ruler, just as also the rest of the nations around me,'

Protasis of the law of the king ἐὰν δὲ εἰσέλθῃς

δέ opens the fourth movement — the celebrated 'law of the king' (vv. 14–20). The protasis (v. 14) anticipates Israel's settled request for a monarch 'like the surrounding nations' (καθὰ ... τὰ λοιπὰ ἔθνη), the very request that materializes in 1 Sam 8:5, 20. The law neither commands nor forbids monarchy but regulates it, subordinating any future king to YHWH's choice and to the Torah.

ἐάν

if / when

conditional conjunction (protasis with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if / when'; introduces the protasis of the law of the king, envisaging the time of settled occupation.

δὲ

but / now

transitional particle (post-positive)

→ discourse linkage or contrast

δὲ: marks the transition from the judicial legislation to the law of the king.

εἰσέλθης

you enter

Aor Act Subj 2 Sg · εἰσέρχομαι

verb of protasis (entering the land)

→ ingressive aorist subjunctive (the future entry into Canaan)

εἰσέρχομαι (aor. subj. εἰσέλθης): 'enter / go in'; renders נָכַח; the entry into the promised land is the temporal setting for the monarchy-law.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς

→ object specification

γῆ (acc. γῆν): 'land / earth'; renders אֶרֶץ; the promised land given as inheritance.

ἣν

which

Accusative

relative pronoun (object of δίδωσιν)

→ participant reference

ὃς (acc. f. ἣν): relative referring to γῆν; introduces the land-gift formula.

κύριος

LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: the Tetragrammaton.

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: meaning 'God'; it serves as nominative in apposition to κύριος.

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

is giving

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause (land-gift formula)

→ progressive present (ongoing covenant gift)

δίδωμι: 'give'; renders נָתַן; the recurring land-gift formula of Deuteronomy.

σοι

to you

Dative

dative of recipient

→ participant reference or interest

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

ἐν

as / in

preposition + dative ('as an inheritance')

→ spatial or relational framing

ἐν: here in the idiom ἐν κλήρῳ ('as/by inheritance'), rendering the Hebrew of allotted possession.

κλήρῳ

inheritance / lot

Dative

dative (manner/capacity: 'as an inheritance')

→ sphere or reference

κλήρος (dat. κλήρῳ): 'lot / allotted portion / inheritance'; renders חֶלֶק / by lot; the land is given as the divinely apportioned possession of Israel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κληρονομήσης

you take possession

Aor Act Subj 2 Sg · κληρονομέω

verb of protasis (parallel to εἰσέλθης)

→ ingressive aorist subjunctive (taking possession of the land)

κληρονομέω (aor. subj. κληρονομήσης): 'inherit / take possession'; renders חִטְּשָׁה; the taking of the land as inheritance.

αὐτήν

it

Accusative

direct object of κληρονομήσης

→ participant reference

αὐτός (acc. f. αὐτήν): 'it'; the land as object of possession.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κατοικήσης

you dwell

Aor Act Subj 2 Sg · κατοικέω

verb of protasis (settled dwelling)

→ ingressive aorist subjunctive (settling in the land)

κατοικέω (aor. subj. κατοικήσης): 'settle / dwell / inhabit'; renders חִבְּשָׁה; the settled occupation that forms the precondition for the monarchy-request.

ἐπ'

upon / in

preposition + genitive (locative: 'upon it')

→ spatial or relational framing

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

αὐτῆς

it

Genitive

genitive object of ἐπ' (the land dwelt upon)

→ relational specification

αὐτῆς (gen. f. αὐτῆς): 'it'; the land settled upon.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἴπης

you say

Aor Act Subj 2 Sg · λέγω

verb of protasis (the monarchy-request)

→ ingressive aorist subjunctive (the future demand for a king)

λέγω (aor. subj. εἴπης): 'say'; renders אֶמְצֵא; introduces the anticipated request for a king — the very words echoed at 1 Sam 8:5, 19–20.

καταστήσω

I will set / appoint

Fut Act Indic 1 Sg · καθίστημι

main verb of the quoted request (first-person resolve)

→ volitive future (the people's resolve to appoint a king)

καθίστημι (fut. act. καταστήσω): 'set / appoint / establish'; renders קָהַלְתִּי; the people's first-person resolve to install a ruler — the act that the following verses regulate.

ἐπὶ

over

preposition + accusative ('over myself')

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative ('over myself').

ἐμαυτὸν

myself

Accusative

reflexive pronoun (object of ἐπὶ: 'over myself')

→ participant reference

ἐμαυτοῦ (acc. ἐμαυτόν): 'myself'; reflexive — the people set a ruler over their own collective self.

ἄρχοντα

ruler

Accusative

direct object of καταστήσω

→ object specification

ἄρχων (acc. ἄρχοντα): 'ruler / leader / chief'; renders מֶלֶךְ ('king'); notably the LXX here prefers ἄρχων ('ruler') over βασιλεύς ('king'), perhaps softening the monarchic claim — though βασιλεύς is used elsewhere; the ruler is to be set over Israel like the kings of the surrounding nations.

καθὰ

just as

comparative conjunction ('just as')

→ discourse linkage or contrast

καθὰ: 'just as / according as'; renders כַּכֵּן / כַּאֲשֶׁר; introduces the comparison with the nations — the dangerous motive of imitation.

καὶ

also

adverbial/ascensive ('also')

→ discourse linkage or contrast

καὶ: here ascensive/adverbial 'also,' strengthening the comparison ('just as also the other nations').

τὰ

the

Nominative

article

→ noun-phrase marking

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

λοιπὰ

rest / remaining

Nominative

attributive adjective (modifying ἔθνη)

→ participant prominence

λοιπός (nom. pl. n. λοιπά): 'remaining / other'; 'the rest of the nations' — the surrounding peoples whose monarchic model Israel is tempted to imitate.

ἔθνη

nations

Nominative

subject of implied verb in the comparison (as the nations [do])

→ participant prominence

ἔθνος (nom. pl. ἔθνη): 'nation / gentile people'; renders ׀'ל; the surrounding nations whose example motivates the request — the same phrase underlies the elders' demand in 1 Sam 8:5 ('a king to judge us like all the nations').

τὰ

the

Nominative

article (with adverbial κύκλω phrase)

→ noun-phrase marking

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

κύκλω

around / round about

adverb (locative: 'round about me')

→ clausal contribution

κύκλω: 'round about / in a circle'; the dative of κύκλος fixed as an adverb; renders יְהִיבִי ('around me'); 'the nations around me' — the encircling gentile kingdoms.

μου

me / my

Genitive

genitive (with κύκλω: 'around me')

→ relational specification

ἐγώ (gen. μου): 'me'; the nations that surround Israel.

15 καθιστῶν καταστήσεις ἐπὶ σεαυτὸν ἄρχοντα ὃν ἂν ἐκλέξῃται κύριος ὁ θεός σου αὐτόν ἐκ τῶν ἀδελφῶν σου καταστήσεις ἐπὶ σεαυτὸν ἄρχοντα οὐ δυνήσῃ καταστῆσαι ἐπὶ σεαυτὸν ἄνθρωπον ἀλλότριον ὅτι οὐκ ἀδελφός σου ἐστίν

you shall surely set over yourself a ruler whom the LORD your God shall choose; from among your brothers you shall set a ruler over yourself; you shall not be able to set over yourself a foreign man, because he is not your brother.

Apodosis: the two qualifications of the king

καθιστῶν καταστήσεις

v. 15 is the apodosis, with the emphatic cognate-participle construction καθιστῶν καταστήσεις ('you shall surely set', rendering the Hebrew infinitive absolute ׀ׁשׁׁׁ ׀ׁשׁ). Two non-negotiable qualifications govern any king: (1) he must be one whom YHWH chooses (ὃν ἂν ἐκλέξῃται κύριος), and (2) he must be from among the brothers, never a foreigner (ἄνθρωπον ἀλλότριον) — kingship is hedged by divine election and ethnic-covenantal kinship.

καθιστῶν

setting / surely

Pres Act Part Nom Sg Masc · καθίστημι

cognate participle (Hebraism: intensifying καταστήσεις)

→ present participle in cognate construction (rendering the Hebrew infinitive absolute)

καθίστημι (pres. part. καθιστῶν): 'set / appoint'; the cognate participle + finite verb (καθιστῶν καταστήσεις) is the LXX's standard rendering of the Hebrew emphatic infinitive absolute **וְשָׁמַרְתָּ** (**וְשָׁמַרְתָּ** 'you shall surely set'), expressing the certainty/obligation of the appointment when it occurs.

καταστήσεις

you shall set

Fut Act Indic 2 Sg · καθίστημι

main verb (the mandated/permitted appointment)

→ legislative future (the regulated act of appointing a king)

καθίστημι (fut. καταστήσεις): 'set / appoint / establish'; the finite verb of the cognate construction; the appointment is permitted but tightly conditioned by the following qualifications.

ἐπὶ

over

preposition + accusative ('over yourself')

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative ('over yourself').

σεαυτὸν

yourself

Accusative

reflexive pronoun (object of ἐπὶ)

→ participant reference

σεαυτοῦ (acc. σεαυτὸν): 'yourself'; the king is set over Israel's own collective self.

ἄρχοντα

ruler

Accusative

direct object of καταστήσεις

→ object specification

ἄρχων (acc. ἄρχοντα): 'ruler'; again ἄρχων for the Hebrew **מֶלֶךְ** ('king'); the term recurs through the law as the object of careful qualification.

ὃν

whom

Accusative

relative pronoun (object of ἐκλέξεται)

→ participant reference

ὃς (acc. ὃν): relative referring to ἄρχοντα; introduces the divine-election qualification.

ἄν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

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

ἐκλέξεται

shall choose

Aor Mid Subj 3 Sg · ἐκλέγω

verb of relative clause (divine election of the king)

→ aorist subjunctive (the contingent divine choice)

ἐκλέγω (aor. mid. ἐκλέξεται): 'choose for oneself'; renders **יִבְרַךְ**; the same verb used for the chosen sanctuary (vv. 8, 10) now governs the chosen king — the monarchy is legitimated only by divine election (cf. 1 Sam 10:24; 16:1–13).

κύριος

LORD

Nominative

subject of ἐκλέχεται

→ participant prominence

κύριος: the Tetragrammaton; the elector of the king.

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: meaning 'God'; it serves as nominative in apposition to κύριος.

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

him

Accusative

resumptive pronoun (Hebraism: 'whom ... him')

→ participant reference

αὐτός (acc. αὐτόν): resumptive pronoun calquing the Hebrew resumptive after the relative ('whom the LORD chooses, him').

ἐκ

from among

preposition + genitive (source/partitive: 'from among')

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀδελφῶν

brothers

Genitive

genitive object of ἐκ (the king's required kinship)

→ relational specification

ἀδελφός (gen. pl. ἀδελφῶν): 'brother / kinsman'; renders חַיָּיב; the king must be a fellow Israelite — 'from among your brothers'; this kinship-requirement is theologically loaded and recurs at v. 20 (lest his heart be lifted 'above his brothers').

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.

καταστήσεις

you shall set

Fut Act Indic 2 Sg - καθίστημι

main verb (repeated for emphasis)

→ legislative future (reiterated appointment-command)

καθίστημι (fut. καταστήσεις): the verb is repeated, framing the kinship-requirement emphatically ('from among your brothers you shall set a ruler').

ἐπὶ

over

preposition + accusative

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative.

σεαυτὸν

yourself

Accusative

reflexive pronoun (object of ἐπὶ)

→ participant reference

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

ἄρχοντα

ruler

Accusative

direct object of καταστήσεις

→ object specification

ἄρχοντα: meaning 'ruler'; it serves as direct object of καταστήσεις.

οὐ

not

negative particle

→ 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 · δύναμαι

main verb (negated: prohibition framed as inability)

→ legislative future (prohibition: 'you may not / shall not be able')

δύναμαι (fut. mid. δυνήση): 'be able'; renders לָיִת; the negated 'you shall not be able' is an idiom of legal prohibition — appointing a foreigner is simply not within Israel's lawful power.

καταστήσαι

to set / appoint

Aor Act Inf · καθίστημι

complementary infinitive (with δυνήση)

→ complementary aorist infinitive (the forbidden act)

καθίστημι (aor. inf. καταστήσαι): 'set / appoint'; the complementary infinitive — what is forbidden is the appointing of a foreigner.

ἐπὶ

over

preposition + accusative

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative.

σεαυτὸν

yourself

Accusative

reflexive pronoun (object of ἐπὶ)

→ participant reference

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

ἄνθρωπον

man

Accusative

direct object of καταστήσαι

→ object specification

ἄνθρωπος (acc. ἄνθρωπον): 'man / person'; here the disqualified candidate — a foreign man.

ἄλλότριον

foreign / alien

Accusative

attributive adjective (modifying ἄνθρωπον)

→ object specification

ἄλλότριος (acc. ἄλλότριον): 'foreign / belonging to another / alien'; renders יָרֵב; the foreigner is barred from the throne because he stands outside the covenant brotherhood of Israel.

ὅτι

because

causal conjunction (motive clause)

→ discourse linkage or contrast

ὅτι: 'because'; grounds the prohibition in the foreigner's lack of covenant kinship.

οὐκ

not

negative particle

→ discourse linkage or contrast

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

ἀδελφός

brother

Nominative

predicate nominative (with ἐστίν: 'he is not your brother')

→ participant prominence

ἀδελφός: 'brother / kinsman'; the disqualifying ground — the foreigner is not a covenant brother; only kinship qualifies for kingship over Israel.

σοῦ

your

Genitive

genitive of relationship (with ἀδελφός)

→ relational specification

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

ἐστίν

he is

Pres Act Indic 3 Sg · εἰμί

copula of the motive clause

→ stative present (the foreigner's settled status)

εἰμί: the copula stating the disqualifying fact — the foreigner simply is not a brother.

16 διότι οὐ πληθυνεῖ ἑαυτῷ ἵππον οὐδὲ μὴ ἀποστρέψει τὸν λαὸν εἰς Αἴγυπτον ὅπως πληθύνῃ ἑαυτῷ ἵππον
ὁ δὲ κύριος εἶπεν οὐ προσθήσετε ἀποστρέψαι τῇ ὁδῷ ταύτῃ ἔτι

Only he shall not multiply for himself horses, nor turn the people back to Egypt so that he may multiply for himself horses; for the LORD said, 'You shall never again return by this way.'

First royal prohibition: horses and the return to Egypt

διότι οὐ πληθυνεῖ

v. 16 begins the three prohibitions limiting the king (horses, wives, wealth). The ban on multiplying horses is sharpened by the prohibition against sending the people back to Egypt to acquire them — for YHWH has decreed Israel must never return that way. Horses signify military self-reliance and a reversal of the Exodus; the king must not undo redemption for the sake of cavalry power.

διότι

only / because

conjunction (here restrictive/explanatory: 'only')

→ discourse linkage or contrast

διότι: usually 'because / for'; here it renders the Hebrew קִל ('only / however'), introducing the restrictive conditions on the king — the LXX uses it in a limiting sense, 'provided that he not...'

οὐ

not

negative particle

→ discourse linkage or contrast

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

πληθυνεῖ

he shall multiply

Fut Act Indic 3 Sg · πληθύνω

main verb (first royal prohibition)

→ legislative future (prohibition on the king)

πληθύνω (fut. πληθυνεῖ): 'multiply / increase'; renders תַּרְבֵּךְ; the verb governs all three prohibitions (horses, wives, silver/gold) — the king is forbidden to amass the trappings of imperial power; the threefold 'he shall not multiply' is the structural backbone of vv. 16–17.

ἐαυτῷ

for himself

Dative

reflexive dative of advantage ('for himself')

→ sphere or reference

ἐαυτοῦ (dat. ἐαυτῷ): 'for himself'; the reflexive stresses self-aggrandizement — the king is not to accumulate for his own power and glory.

ἵππον

horse / cavalry

Accusative

direct object of πληθυνεῖ

→ object specification

ἵππος (acc. ἵππον): 'horse'; renders חֵרֶשׁ; the singular is collective ('horses / cavalry'); horses signify military might and reliance on chariotry rather than on YHWH (cf. Ps 20:7; Isa 31:1) — Egypt was the great horse-trading power (1 Kgs 10:28–29).

οὐδὲ

nor

negative coordinating conjunction

→ discourse linkage or contrast

οὐδὲ: 'and not / nor'; joins the second clause of the horse-prohibition.

μὴ

not

negative particle (with subjunctive: emphatic prohibition)

→ discourse linkage or contrast

μὴ: with the aorist subjunctive ἀποστρέψη forms an emphatic negation (οὐδὲ μὴ, 'and by no means').

ἀποστρέψη

he turn back / return

Aor Act Subj 3 Sg · ἀποστρέφω

verb (emphatic prohibition: 'nor shall he turn the people back')

→ aorist subjunctive in emphatic prohibition (forbidden return to Egypt)

ἀποστρέφω (aor. subj. ἀποστρέψη): 'turn back / cause to return'; renders שִׁבֵּץ; the king must not send the people back to Egypt — undoing the Exodus — even to acquire horses.

τὸν

the

Accusative

article

→ noun-phrase marking

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

λαόν

people

Accusative

direct object of ἀποστρέψη

→ object specification

λαός (acc. λαόν): 'people'; the people whom the king must not lead back into the land of bondage.

εἰς

to / into

preposition + accusative (direction)

→ spatial or relational framing

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

Αἴγυπτον

Egypt

Accusative

accusative object of εἰς (the forbidden destination)

→ object specification

Αἴγυπτος (acc. Αἴγυπτον): 'Egypt'; renders מִצְרַיִם; the house of bondage and the great horse-market; returning there for cavalry would reverse the redemption.

ὥς

so that / in order that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ὥς: 'so that / in order that'; introduces the purpose clause — the forbidden motive of returning to Egypt is the multiplication of horses.

πληθύνῃ

he may multiply

Aor Act Subj 3 Sg · πληθύνω

verb of purpose clause

→ aorist subjunctive of purpose (the prohibited aim)

πληθύνω (aor. subj. πληθύνῃ): 'multiply'; the purpose for which the return is forbidden — horse-acquisition; the repetition of πληθύνω ties the prohibition to the verse's opening.

ἑαυτῷ

for himself

Dative

reflexive dative of advantage

→ sphere or reference

ἑαυτοῦ (dat. ἑαυτῷ): 'for himself'; again self-aggrandizing accumulation.

ἵπον

horse

Accusative

direct object of πληθύνῃ

→ object specification

ἵππος (acc. ἵππον): 'horse'; the object of the forbidden multiplication.

ὁ

the

Nominative

article

→ noun-phrase marking

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

δὲ

but / for

particle (post-positive, introducing the divine word)

→ discourse linkage or contrast

δέ: post-positive; introduces the grounding citation of YHWH's decree.

κύριος

LORD

Nominative

subject of εἶπεν

→ participant prominence

κύριος: the Tetragrammaton; whose past word forbids return to Egypt.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction of the divine decree)

→ constative aorist (the LORD's settled prior word)

λέγω (aor. εἶπεν): 'said'; introduces YHWH's prior decree against returning to Egypt (cf. Exod 14:13; Deut 28:68); the king's policy must not contradict the divine word of the Exodus.

οὐ

not

negative particle

→ discourse linkage or contrast

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

προσθήσετε

you shall add / do again

Fut Act Indic 2 Pl · προστίθῃμι

main verb of the quoted decree (idiom: 'you shall not again')

→ legislative future (the divine prohibition of return)

προστίθῃμι (fut. προσθήσετε): 'add / do again'; the idiom οὐ προσθήσετε + infinitive ('you shall not add to do' = 'you shall never again') is a Hebraism rendering וְשׁוּבָה אֵל ('you shall not continue/repeat'); the plural addresses the whole people.

ἀποστρέψαι

to return

Aor Act Inf · ἀποστρέφω

complementary infinitive (with προσθήσετε: 'to return again')

→ complementary aorist infinitive (the forbidden return)

ἀποστρέφω (aor. inf. ἀποστρέψαι): 'turn back / return'; the complementary infinitive — what may never be repeated is the return by 'this way' to Egypt.

τῇ

the / by the

Dative

article

→ noun-phrase marking

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

ὁδῶ

way / road

Dative

dative of way/route ('by this way')

→ sphere or reference

ὁδός (dat. ὁδῶ): 'way / road / journey'; renders וְדֶרֶךְ; the dative of route — Israel must never travel back to Egypt by that road, a permanent reversal-ban on the Exodus.

ταύτη

this

Dative

demonstrative adjective (modifying ὁδῶ)

→ participant reference or interest

οὗτος (dat. f. ταύτη): 'this'; 'this way' — the road back to Egypt.

ἔτι

again / any more

adverb (temporal: 'again / any more')

→ clausal contribution

ἔτι: 'still / again / any more'; renders טַעַם; with the prohibition, 'never again' — sealing the permanence of the no-return decree.

17 καὶ οὐ πληθυνεῖ ἑαυτῷ γυναῖκας οὐδὲ μεταστήσεται αὐτοῦ ἡ καρδία καὶ ἀργύριον καὶ χρυσίον οὐ πληθυνεῖ ἑαυτῷ σφόδρα

And he shall not multiply for himself wives, lest his heart turn away; and silver and gold he shall not multiply for himself excessively.

Second and third royal prohibitions: wives and wealth

καὶ οὐ πληθυνεῖ ἑαυτῷ γυναῖκας

v. 17 completes the royal prohibitions: the king must not multiply wives (lest his heart be turned away — the very danger realized in Solomon, 1 Kgs 11:1–4) nor multiply silver and gold to excess. The three bans (horses, wives, wealth) target the characteristic excesses of ancient kingship — military, dynastic-diplomatic, and economic self-aggrandizement — each a temptation to trust in self rather than YHWH.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle

→ discourse linkage or contrast

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

πληθυνεῖ

he shall multiply

Fut Act Indic 3 Sg · πληθύνω

main verb (second royal prohibition)

→ legislative future (prohibition on the king)

πληθύνω (fut. πληθυνεῖ): 'multiply'; renders הִצְטִי; the second of the three royal 'he shall not multiply' prohibitions, now concerning wives.

ἑαυτῷ

for himself

Dative

reflexive dative of advantage

→ sphere or reference

ἑαυτοῦ (dat. ἑαυτῷ): 'for himself'; self-serving accumulation of wives (harem-building for diplomatic and dynastic power).

γυναῖκας

wives / women

Accusative

direct object of πληθυνεῖ

→ object specification

γυνή (acc. pl. γυναῖκας): 'wife / woman'; renders נִשְׁאָר; the multiplication of wives — typically foreign princesses sealing alliances — endangers covenant fidelity, as Solomon's reign would prove (1 Kgs 11:1–8).

οὐδὲ

lest / nor

negative conjunction (here resultative: 'lest')

→ discourse linkage or contrast

οὐδὲ: 'and not / nor'; here introducing the feared consequence ('nor [should] his heart turn away'), functioning as 'lest'.

μεταστήσεται

shall turn away / be removed

Fut Mid Indic 3 Sg · μεθίστημι

main verb (the feared consequence: heart turned away)

→ predictive future (the danger averted by the prohibition)

μεθίστημι (fut. mid. μεταστήσεται): 'remove / change / turn away'; renders נִסָּף ('turn aside'); the multiplication of wives would cause the king's heart to 'turn away' (sc. from YHWH) — exactly the apostasy of Solomon (1 Kgs 11:4, 'his wives turned away his heart').

αὐτοῦ

his

Genitive

genitive of possession (with καρδιά)

→ relational specification

αὐτός (gen. αὐτοῦ): 'his'; the king's heart.

ἡ

the

Nominative

article

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of μεταστήσεται

→ participant prominence

καρδία: 'heart'; renders לֵב / לִב; in biblical anthropology the seat of will, devotion, and loyalty; the king's heart 'turning away' denotes apostasy from exclusive covenant allegiance.

καὶ

and

coordinate conjunction (introducing third prohibition)

→ discourse linkage or contrast

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

ἄργύριον

silver

Accusative

direct object of πληθυνεῖ (fronted for emphasis)

→ object specification

ἄργύριον: 'silver / money'; renders אֶרֶב; the fronting of 'silver and gold' before the verb emphasizes the third prohibition — against amassing wealth.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

χρυσίον

gold

Accusative

direct object of πληθυνεῖ (coordinate with ἀργύριον)

→ object specification

χρυσίον: 'gold'; renders כֶּהָרֶם; 'silver and gold' is the standard merism for royal treasure — the king must not accumulate it excessively (again, contrast Solomon, 1 Kgs 10:14–25).

οὐ

not

negative particle

→ discourse linkage or contrast

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

πληθυνεῖ

he shall multiply

Fut Act Indic 3 Sg · πληθύνω

main verb (third royal prohibition)

→ legislative future (prohibition on the king)

πληθύνω (fut. πληθυνεῖ): 'multiply'; the third 'he shall not multiply' — completing the triad of prohibitions; the king must not turn the throne into an engine of personal enrichment.

ἑαυτῷ

for himself

Dative

reflexive dative of advantage

→ sphere or reference

ἑαυτοῦ (dat. ἑαυτῷ): 'for himself'; self-aggrandizement, the common thread of all three bans.

σφόδρα

excessively / greatly

adverb of degree (intensifying the prohibition)

→ clausal contribution

σφόδρα: 'exceedingly / greatly'; renders טַחַח; 'not multiply ... excessively' — the king may possess what is needful but must not amass treasure to excess.

18 καὶ ἔσται ὅταν καθίσῃ ἐπὶ τῆς ἀρχῆς αὐτοῦ καὶ γράψῃ ἑαυτῷ τὸ δευτερονόμιον τοῦτο εἰς βιβλίον παρὰ τῶν ἱερέων τῶν Λευιτῶν

And it shall be, when he sits upon his throne, that he shall write for himself this Deuteronomy in a book, from the priests, the Levites,

The king's positive duty: writing the law

καὶ ἔσται ὅταν καθίσῃ

v. 18 marks the turn from prohibitions to the king's one great positive duty. The formula καὶ ἔσται ὅταν ('and it shall be when', rendering כִּי הָיְתָה-) introduces the enthronement scenario: the king must write for himself a copy of the law. The phrase τὸ δευτερονόμιον τοῦτο ('this second-law / copy of the law') is the verse from which the Greek name of the entire book — ΔΕΥΤΕΡΟΝΟΜΙΟΝ — derives, rendering the Hebrew הַתּוֹרָה הַשֵּׁנִיָּה ('a copy of this law').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (temporal-frame formula: 'and it shall be when')

→ predictive future (introducing the enthronement scenario)

εἰμί (fut. ἔσται): 'be'; the formula καὶ ἔσται ὅταν ('and it shall come to pass when') renders כִּי יֵשְׁבֶה, a standard Hebraizing temporal frame introducing a future circumstance and its consequent obligation.

ὅταν

when

temporal conjunction (with subjunctive)

→ discourse linkage or contrast

ὅταν: 'whenever / when'; with the subjunctive καθίστη, marks the temporal condition — at the king's accession.

καθίστη

he sits / is enthroned

Aor Act Subj 3 Sg · καθίστη

verb of temporal clause ('when he sits on his throne')

→ ingressive aorist subjunctive (the act of accession)

καθίστη (aor. subj. καθίστη): 'sit / take one's seat / be enthroned'; renders יָשָׁב; 'sitting on the throne' denotes the king's accession to rule — the moment the duty of law-writing takes effect.

ἐπὶ

upon

preposition + genitive (position: 'upon his throne')

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἀρχῆς

rule / throne

Genitive

genitive object of ἐπὶ ('upon his rule/throne')

→ relational specification

ἀρχῆς (gen. ἀρχῆς): 'rule / dominion / sovereignty'; renders יְסֵד מַלְכוּתוֹ ('throne of his kingdom'); the LXX uses ἀρχή ('rule') for the royal seat of power — 'when he sits upon his rule' = upon his throne.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

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

καὶ

and / then

coordinate conjunction (apodotic, with the temporal frame)

→ discourse linkage or contrast

καί: apodotic 'then,' completing the 'it shall be when ... that he shall write' construction.

γράψει

he shall write

Fut Act Indic 3 Sg · γράφω

main verb (the king's positive obligation)

→ legislative future (mandated duty of the king)

γράφω (fut. γράψει): 'write'; renders בִּכְתֹּב; the king's single positive command — to write for himself a personal copy of the law; the act of copying ensures internalization of Torah, subordinating the monarch to the divine law.

ἐαυτῷ

for himself

Dative

reflexive dative of advantage ('for himself')

→ sphere or reference

ἐαυτοῦ (dat. ἐαυτῷ): 'for himself'; pointedly contrasts the earlier self-aggrandizing 'for himself' (horses, wives, gold) — here the king's only legitimate acquisition 'for himself' is the Torah.

τὸ

the

Accusative

article

→ noun-phrase marking

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

δευτερονόμιον

Deuteronomy / copy of the law

Accusative

direct object of γράψει

→ object specification

δευτερονόμιον: 'second law / copy of the law' (from δεύτερος + νόμος); the LXX rendering of מִשְׁנֵה הַתּוֹרָה הַזֹּאת ('a copy of this law'), reading מִשְׁנֵה as 'repetition/second' rather than 'copy'; this very word τὸ δευτερονόμιον τοῦτο gave the entire book its Greek (and English) name, ΔΕΥΤΕΡΟΝΟΜΙΟΝ / Deuteronomy — 'the second-law,' the king's required copy of the Torah.

τοῦτο

this

Accusative

demonstrative adjective (modifying δευτερονόμιον)

→ participant reference

οὗτος (acc. n. τοῦτο): 'this'; 'this Deuteronomy' points to the law-book Moses is delivering — the king must copy this very Torah.

εἰς

into / in

preposition + accusative ('into a book')

→ spatial or relational framing

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

βιβλίον

book / scroll

Accusative

accusative object of εἰς (the medium of the copy)

→ object specification

βιβλίον: 'book / scroll / document'; renders בִּיבְלִיּוֹן; the king writes the law 'into a book' — a permanent, personal scroll he is to consult lifelong (v. 19).

παρά

from / from beside

preposition + genitive (source: 'from the priests')

→ spatial or relational framing

παρά + genitive: 'from (the side of)'; the king copies the law 'from the priests, the Levites' — the authoritative custodians of the official Torah-scroll (cf. Deut 31:9, 26).

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἱερέων

priests

Genitive

genitive object of παρά (the source of the master copy)

→ relational specification

ἱερεύς (gen. pl. ἱερέων): 'priest'; the priests guard the authoritative law-scroll from which the king copies — ensuring textual fidelity.

τῶν

the

Genitive

article (in apposition)

→ noun-phrase marking

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

Λευιτῶν

Levites

Genitive

genitive in apposition to ἱερέων ('the priests, the Levites')

→ relational specification

Λευίτης (gen. pl. Λευιτῶν): 'Levite'; the appositional 'priests, the Levites' (cf. v. 9) — the levitical priesthood as custodians of the Torah.

19 καὶ ἔσται μετ' αὐτοῦ καὶ ἀναγνώσεται ἐν αὐτῷ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ ἵνα μάθῃ φοβεῖσθαι κύριον τὸν θεὸν αὐτοῦ φυλάσσεσθαι πάσας τὰς ἐντολὰς ταύτας καὶ τὰ δικαιώματα ταῦτα ποιεῖν

and it shall be with him, and he shall read in it all the days of his life, so that he may learn to fear the LORD his God, to keep all these commandments and to do these statutes,

Purpose of the law-copy: lifelong reading and the fear of YHWH

καὶ ἔσται μετ' αὐτοῦ

v. 19 states the purpose of the king's law-copy: it is to remain with him and be read 'all the days of his life,' so that he may learn the fear of YHWH and faithful obedience. The triad μάθῃ ... φοβεῖσθαι ... φυλάσσεσθαι ... ποιεῖν binds learning, reverence, keeping, and doing — the king is to be the model Torah-student, not above the law but its first disciple.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb ('it [the book] shall be with him')

→ predictive future (the abiding presence of the law-copy)

εἰμί (fut. ἔσται): 'be'; the law-book 'shall be with him' — constantly at hand, his lifelong companion and guide.

μετ'

with

preposition + genitive (accompaniment: 'with him')

→ spatial or relational framing

μετά + genitive (elided μετ): 'with'; the scroll is to remain in the king's constant company.

αὐτοῦ

him

Genitive

genitive object of μετ'

→ relational specification

αὐτός (gen. αὐτοῦ): 'him'; the king.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀναγνώσεται

he shall read

Fut Mid Indic 3 Sg · ἀναγινώσκω

main verb (lifelong reading of the law)

→ legislative future (the king's continual reading)

ἀναγινώσκω (fut. mid. ἀναγνώσεται): 'read / read aloud'; renders נִלְךְ; the king is to read in the law-book continually — habitual, lifelong engagement with Torah, the antidote to royal pride.

ἐν

in

preposition + dative ('in it')

→ spatial or relational framing

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

αὐτῷ

it

Dative

dative object of ἐν (the book read in)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'it'; the law-book; 'read in it' renders the Hebrew בִּנְלְךְ-.

πάσας

all

Accusative

attributive adjective (modifying ἡμέρας)

→ object specification

πᾶς (acc. pl. f. πάσας): 'all'; the duration is total — every day of his reign.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of duration ('all the days')

→ object specification

ἡμέρα (acc. pl. ἡμέρας): 'day'; the accusative of extent of time — 'all the days of his life.'

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 of relationship (with ἡμέρας: 'days of life')

→ relational specification

ζωή (gen. ζωῆς): 'life'; renders יְיָ; 'all the days of his life' — the reading is to be lifelong, never outgrown.

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.

ἵνα

so that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ἵνα: 'so that / in order that'; introduces the purpose of the lifelong reading — learning the fear of God.

μάθη

he may learn

Aor Act Subj 3 Sg · μανθάνω

verb of purpose clause

→ ingressive aorist subjunctive (coming to learn reverence)

μανθάνω (aor. subj. μάθη): 'learn'; renders תָּלַם; the purpose of reading is formative — the king learns, by lifelong study, to fear YHWH; Torah-reading is pedagogical, shaping the royal character.

φοβεῖσθαι

to fear

Pres Mid Inf · φοβέομαι

complementary infinitive (object of μάθη: 'learn to fear')

→ complementary present infinitive (the ongoing disposition of reverence)

φοβέομαι (pres. inf. φοβεῖσθαι): 'fear / reverence'; renders יָרָא; 'the fear of the LORD' is the foundational covenant disposition (Deut 6:13; 10:12); the king must embody it as the people's exemplar.

κύριον

the LORD

Accusative

accusative object of φοβεῖσθαι

→ object specification

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

τὸν

the

Accusative

article

→ noun-phrase marking

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

θεὸν

God

Accusative

accusative in apposition to κύριον

→ object specification

θεὸν: meaning 'God'; it serves as accusative in apposition to κύριον.

αὐτοῦ

his

Genitive

genitive of possession

→ relational specification

αὐτός (gen. αὐτοῦ): 'his'; notably 'the LORD his God' — the king is himself under YHWH as a covenant subject, not a divine figure as in neighboring monarchies.

φυλάσσεσθαι

to keep / observe

Pres Mid Inf · φυλάσσω

infinitive of purpose/result (parallel to φοβεῖσθαι)

→ complementary present infinitive (ongoing observance)

φυλάσσω (pres. mid. inf. φυλάσσεσθαι): 'keep / guard / observe'; renders שָׁמַר; the king's reverence issues in observance of 'all these commandments.'

πάσας

all

Accusative

attributive adjective (modifying ἐντολάς)

→ object specification

πᾶς (acc. pl. f. πάσας): 'all'; the scope is total — every commandment.

τάς

the

Accusative

article

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of φυλάσσεσθαι

→ object specification

ἐντολή (acc. pl. ἐντολάς): 'commandment'; renders תִּצַּח; the divine commands the king is to keep — he stands under, not above, the law.

ταύτας

these

Accusative

demonstrative adjective (modifying ἐντολάς)

→ object specification

οὗτος (acc. pl. f. ταύτας): 'these'; 'these commandments' — those of the Deuteronomic law-book the king has copied.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

δικαιώματα

statutes / ordinances

Accusative

direct object of ποιεῖν

→ object specification

δικαίωμα (acc. pl. δικαιώματα): 'ordinance / statute / righteous decree'; renders דִּקְרָה; the fixed legal ordinances the king must perform; ἐντολαί and δικαιώματα together comprise the whole body of covenant law.

ταῦτα

these

Accusative

demonstrative adjective (modifying δικαιώματα)

→ object specification

οὗτος (acc. pl. n. ταῦτα): 'these'; 'these statutes' — of the Deuteronomic code.

ποιεῖν

to do

Pres Act Inf · ποιέω

infinitive of purpose (parallel to φυλάσσεσθαι: 'and to do')

→ complementary present infinitive (ongoing performance)

ποιέω (pres. inf. ποιεῖν): 'do / perform'; renders תִּשְׁמַר; the climax of the chain — to learn, fear, keep, and do; the king's Torah-study must issue in obedient practice.

20 ἵνα μὴ ὑψωθῇ ἡ καρδία αὐτοῦ ἀπὸ τῶν ἀδελφῶν αὐτοῦ ἵνα μὴ παραβῇ ἀπὸ τῶν ἐντολῶν δεξιὰ ἢ ἀριστερά ὅπως ἂν μακροχρονίῃ ἐπὶ τῆς ἀρχῆς αὐτοῦ αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἐν τοῖς υἱοῖς Ἰσραὴλ

so that his heart not be lifted up above his brothers, so that he not turn aside from the commandments, to the right or to the left, in order that he may reign long upon his throne, he and his sons, among the sons of Israel.

Final purpose: humility, fidelity, and dynastic longevity

ἵνα μὴ ὑψωθῇ ἡ καρδία αὐτοῦ

v. 20 gives the ultimate purpose of the whole law of the king: that his heart not be 'lifted up above his brothers' (the antidote to royal hubris), that he not deviate from the commandments ('right or left', echoing v. 11), and that he and his dynasty may endure long in Israel. The king remains a brother among brothers, his throne secured not by power but by humble Torah-fidelity — the seedbed of the messianic-king ideal.

ἵνα

so that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ἵνα: 'so that / in order that'; introduces the first of the final purpose clauses — guarding against royal pride.

μὴ

not

negative particle (with subjunctive: negative purpose)

→ discourse linkage or contrast

μὴ: the negative of the purpose clause ('so that ... not').

ὑψωθῇ

be lifted up / exalted

Aor Pass Subj 3 Sg · ὑψόω

verb of negative purpose clause

→ aorist passive subjunctive (the pride to be averted)

ὑψόω (aor. pass. ὑψωθῇ): 'lift up / exalt / raise high'; renders הָרָא ; the 'lifting up of the heart' is the idiom for arrogant self-exaltation; the king's Torah-fidelity guards against the hubris that would set him above his fellow Israelites (cf. the pride of Uzziah, 2 Chr 26:16).

ἡ

the

Nominative

article

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of ὑψωθῇ

→ participant prominence

καρδία: 'heart'; the seat of disposition; an 'exalted heart' is the prideful self-elevation the king must avoid — the inverse of the humility befitting a brother.

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.

ἀπὸ

above / from

preposition + genitive (comparison/separation: 'above his brothers')

→ spatial or relational framing

ἀπὸ: here in the idiom 'lifted up from/above' (rendering *מִן*-), expressing the king's exaltation over his fellow Israelites — precisely what is forbidden.

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἀδελφῶν

brothers

Genitive

genitive object of ἀπὸ ('above his brothers')

→ relational specification

ἀδελφός (gen. pl. ἀδελφῶν): 'brother'; the kinship-theme of the law of the king reaches its climax — the king must never forget that his subjects are his brothers; he rules from within the covenant family, not above it (cf. v. 15).

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.

ἵνα

so that

purpose conjunction (second negative purpose clause)

→ discourse linkage or contrast

ἵνα: introduces the second purpose clause — guarding against deviation from the law.

μὴ

not

negative particle (with subjunctive)

→ discourse linkage or contrast

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

παραβῇ

he turn aside / transgress

Aor Act Subj 3 Sg · παραβαίνω

verb of negative purpose clause

→ aorist subjunctive (the transgression to be averted)

παραβαίνω (aor. subj. παραβῇ): 'go aside / transgress / overstep'; renders *וַיִּסָּו*; the king must not deviate from the commandments — the same concern as the 'right or left' formula of v. 11, now applied to the monarch himself.

ἀπὸ

from

preposition + genitive (separation)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἐντολῶν

commandments

Genitive

genitive object of ἀπὸ (the law not to be deviated from)

→ relational specification

ἐντολή (gen. pl. ἐντολῶν): 'commandment'; renders *תְּחֻמֵּי*; the body of covenant law from which the king must not stray in either direction.

δεξιὰ

to the right

Accusative

adverbial accusative (direction: 'to the right')

→ object specification

δεξιός (acc. pl. n. δεξιά): 'right'; adverbial; the 'neither right nor left' formula (cf. v. 11; Deut 5:32) now governs the king's own fidelity — exact, undeviating obedience.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; joins the two members of the 'right/left' idiom (here ἢ rather than the οὐδέ of v. 11).

ἀριστερά

to the left

Accusative

adverbial accusative (direction: 'to the left')

→ object specification

ἀριστερός (acc. pl. n. ἀριστερά): 'left'; adverbial; completes the merism for total fidelity — the king must keep precisely to the path of the commandments.

ὅπως

in order that

purpose conjunction (with ἄν + subjunctive)

→ discourse linkage or contrast

ὅπως: 'in order that'; introduces the final, positive purpose — dynastic longevity as the reward of fidelity.

ἄν

—

modal particle (with ὅπως + subjunctive)

→ discourse linkage or contrast

ἄν: modal particle strengthening the purpose clause (ὅπως ἄν + subjunctive).

μακροχρονίῃ

he may live/reign long

Aor Act Subj 3 Sg · μακροχρονίζω

verb of purpose clause (the promised reward)

→ aorist subjunctive (the goal of dynastic longevity)

μακροχρονίζω (aor. subj. μακροχρονίῃ): 'be long-lived / endure long'; from μακρός + χρόνος; renders מִיָּמָיו וְיָמָיו ('prolong days'); the king's reign — and his dynasty's — endures long as the fruit of humble Torah-fidelity (cf. the long-life promise of the fifth commandment, Deut 5:16); this dynastic hope feeds the Davidic-messianic trajectory (2 Sam 7).

ἐπὶ

upon

preposition + genitive (position: 'upon his throne')

→ spatial or relational framing

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

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἀρχῆς

rule / throne

Genitive

genitive object of ἐπὶ ('upon his rule/throne')

→ relational specification

ἀρχή (gen. ἀρχῆς): 'rule / dominion'; as in v. 18, 'upon his rule' = upon his throne; the long reign is exercised over the kingdom.

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.

αὐτὸς

he himself

Nominative

intensive pronoun (subject in apposition: 'he himself')

→ participant reference

αὐτός (nom. αὐτός): 'he himself'; the intensive pronoun specifies the subject of the long reign — the king himself, together with his sons.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ the Nominative <i>article</i> → noun-phrase marking οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.	υἱοὶ sons Nominative <i>subject (coordinate with αὐτός: 'and his sons')</i> → participant prominence υἱός (nom. pl. υἱοί): 'son'; renders בְּנֵי; the king's dynastic heirs — the promise of enduring rule extends to his line, the constitutional seed of dynastic succession.	αὐτοῦ his Genitive <i>genitive of possession</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession.	ἐν among <i>preposition + dative (locative: 'among the sons of Israel')</i> → spatial or relational framing ἐν: meaning 'among'; here it marks the relation signaled by preposition + dative (locative: 'among the sons of Israel').
τοῖς the Dative <i>article</i> → noun-phrase marking τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.	υἱοῖς sons Dative <i>dative object of ἐν ('among the sons of Israel')</i> → sphere or reference υἱός (dat. pl. υἱοῖς): 'son'; 'the sons of Israel' (οἱ υἱοὶ Ἰσραὴλ) renders יִשְׂרָאֵל בְּנֵי — the covenant people among whom the king reigns as a brother; the closing phrase reaffirms that the king belongs to and rules within the covenant nation.	Ἰσραὴλ Israel <i>indeclinable proper noun (genitive of relationship: 'sons of Israel')</i> → participant identification Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable; the chapter ends on 'Israel,' framing the king's whole existence within the covenant people — the final word of the law of the king situates the monarch as servant of, and brother within, the nation of YHWH.	

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.