

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 18

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΙΗ'

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

The chapter falls into four movements. (1) The portion of the Levitical priests (vv.

Translation & textual notes

The Greek text of Deuteronomy 18 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. The chapter falls into four movements. (1) The portion of the Levitical priests (vv. 1–8): the priests and the whole tribe of Levi receive no land-allotment (μερίς οὐδὲ κληρος) but live from the LORD's offerings (καρπώματα κυρίου), the formula κύριος αὐτὸς κληρος αὐτοῦ ('the LORD himself is his inheritance', v. 2) rendering the priestly theology of Num 18:20; their dues from the sacrifices (the shoulder, the jowls, the maw) and the firstfruits of grain, wine, oil, and wool (vv. 3–5); and the right of any

Levite who comes from his town to the chosen place to serve and eat an equal portion (μερίδα μεμερισμένην, vv. 6–8). (2) The prohibition of the abominations of the nations (vv. 9–14): a catalogue of forbidden occult practitioners — one who makes a son or daughter pass through fire (περικαθαίρων ... ἐν πυρί), the diviner (μαντευόμενος μαντείαν), soothsayer, augur (οἰωνιζόμενος), sorcerer (φαρμακός), charmer (ἐπαείδων ἐπαιδήν), medium (ἐγγαστρίμυθος), wizard (τερατοσκόπος), and necromancer (ἐπερωτῶν τοὺς νεκρούς) — all of which are βδέλυγμα ('an abomination') to the LORD; Israel is to be τέλειος ('blameless') before the LORD their God. (3) The promise of the prophet like Moses (vv. 15–19), the chapter's headline crux: προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμὲ ἀναστήσει σοι κύριος ὁ θεός σου, αὐτοῦ ἀκούσεσθε ('the LORD your God will raise up for you a prophet from among your brothers like me; him you shall heed', v. 15), grounded in the Horeb request (v. 16) that Moses mediate lest the people die in the fire; YHWH responds, προφήτην ἀναστήσω ... καὶ δώσω τὸ ῥῆμά μου ἐν τῷ στόματι αὐτοῦ ('I will raise up a prophet ... and I will put my words in his mouth', v. 18), with judgment threatened on whoever will not heed (v. 19). This passage is quoted of Christ at Acts 3:22–23 and 7:37 and stands behind the Mosaic-prophet expectation of John 1:21, 25; 6:14; 7:40. (4) The test of the true prophet (vv. 20–22): the presumptuous prophet (ὃς ἂν ἀσεβήσῃ) who speaks in the LORD's name what he was not commanded, or speaks in the name of other gods, shall die; and the diagnostic criterion — ἐὰν μὴ γένηται τὸ ῥῆμα καὶ μὴ συμβῇ ('if the word does not come to pass and does not come about'), the LORD did not speak it; do not fear him (οὐκ ἀφέξεσθε αὐτοῦ). The LXX renders the dense occult vocabulary of vv. 10–11 with a string of substantival participles, and twice uses cognate-accusative constructions (μαντευόμενος μαντείαν, ἐπαείδων ἐπαιδήν) calquing the Hebrew idiom for the comprehensive scope of the prohibition.

Discourse structure of the chapter

A · 18:1–8

The portion of the Levitical priests: the LORD their inheritance

The Levitical priests and the whole tribe of Levi have no land-allotment among Israel (μερίς οὐδὲ κληρος, v. 1); they eat the offerings of the LORD, for κύριος αὐτὸς κληρος αὐτοῦ ('the LORD himself is his inheritance', v. 2). Their dues from the people are specified — the shoulder, the jowls, and the maw of each sacrifice (v. 3), and the firstfruits of grain, wine, oil, and the first of the wool (v. 4) — because the LORD chose Levi to stand and minister in his name (v. 5). Any Levite who comes from his town to the place the LORD chooses may minister there like his brothers and eat an equal portion (μερίδα μεμερισμένην), apart from the proceeds of his patrimony (vv. 6–8).

B · 18:9–14

Against the abominations of the nations: the forbidden occult arts

On entering the land Israel must not learn to imitate the abominations of the nations (τὰ βδελύγματα τῶν ἐθνῶν, v. 9). A catalogue of forbidden practitioners follows (vv. 10–11): one who makes a son or daughter pass through fire, a diviner, soothsayer, augur, sorcerer, charmer, medium (ἐγγαστρίμυθος), wizard, and necromancer. Everyone who does these things is βδέλυγμα ('an abomination') to the LORD, and it is for these abominations that he is dispossessing the nations before Israel (v. 12). Israel is to be τέλειος ('blameless') before the LORD (v. 13); the nations heed soothsayers and diviners, but to Israel the LORD has granted no such thing (v. 14).

C · 18:15–19

The prophet like Moses: him you shall heed

The chapter's headline promise: the LORD will raise up a prophet from among Israel's brothers, like Moses; him they shall heed (αὐτοῦ ἀκούσεσθε, v. 15). This answers the Horeb request, when the people, terrified at the fire, asked that they not again hear the voice of the LORD or see the great fire lest they die, and Moses mediate for them (v. 16). The LORD approved their words (v. 17) and promised: 'I will raise up for them a prophet from among their brothers like you, and I will put my words in his mouth, and he shall speak all that I command him' (v. 18); and whoever will not heed the prophet's words spoken in the LORD's name, 'I will require it of him' (v. 19). Quoted of Christ at Acts 3:22–23; 7:37; behind John 1:21, 25; 6:14; 7:40.

D · 18:20–22

The test of the true prophet: if the word does not come to pass

The counterpart to the promise: the presumptuous prophet who dares to speak in the LORD's name what he was not commanded, or speaks in the name of other gods, shall die (v. 20). When the people ask how to discern the word the LORD has not spoken (v. 21), the criterion is given: if a prophet speaks in the LORD's name and the word does not come to pass and does not come about, the LORD did not speak it; the prophet spoke it in presumption — do not fear him (οὐκ ἀφέξεσθε αὐτοῦ, v. 22).

1 οὐκ ἔσται τοῖς ἱερεῦσιν τοῖς Λευítais ὅλη φυλὴ Λευι μερίς οὐδὲ κληῖρος μετὰ Ἰσραηλ· καρπώματα κυρίου ὁ κληῖρος αὐτῶν, φάγονται αὐτά.

There shall be no portion nor inheritance for the priests, the Levites — the whole tribe of Levi — among Israel; the offerings of the LORD are their inheritance, they shall eat them.

Opening legal stipulation (new statute on the Levitical portion)

οὐκ ἔσται

The chapter opens with a fronted negation οὐκ ἔσται ('there shall not be'), the standard apodictic-law form; the dative of possession (τοῖς ἱερεῦσιν ... μερίς) governs the whole clause. The double subject μερίς οὐδὲ κληῖρος ('portion nor inheritance') is a near-synonymous pair denying Levi any territorial stake, immediately reversed by the positive provision: the καρπώματα κυρίου ('offerings of the LORD') are their inheritance.

οὐκ

not

negation (fronted, governing ἔσται)

→ clausal qualification or emphasis

οὐ (οὐκ before vowel): objective negation; fronted here in the apodictic-law pattern 'there shall not be ...', the standard LXX form for permanent statutory prohibition (cf. Num 18:20).

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential 'there shall be', with dative of possession)

→ predictive/legislative future (binding statutory provision)

εἰμί (fut. ἔσται): the existential future with dative of possession (τοῖς ἱερεῦσιν ... ἔσται μερίς = 'the priests shall have a portion'); here negated, it permanently denies Levi a land-allotment, rendering the legal force of Hebrew לֹא יִהְיֶה חֵלֶק.

τοῖς

the

Dative

article (dative of possession)

→ noun-phrase marking

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

ἱερεῦσιν

priests

Dative

dative of possession ('for the priests')

→ sphere or reference

ἱερεύς (dat. pl. ἱερεῦσιν): 'priest'; renders יִהְיֶה; in Deuteronomy the priesthood and the Levites are closely identified (τοῖς ἱερεῦσιν τοῖς Λευítais, 'the priests, the Levites'), a characteristically Deuteronomic apposition that does not sharply separate priests from the wider tribe of Levi.

τοῖς

the

Dative

article (in apposition: 'the Levites')

→ noun-phrase marking

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

Λευίταις

Levites

Dative

dative in apposition to ἱερεῦσιν

→ sphere or reference

Λευίτης (dat. pl. Λευίταις): 'Levite'; the gentilic of Levi; the appositional phrase 'the priests, the Levites' is Deuteronomy's standard designation for the priestly tribe (cf. 17:9, 18; 18:1; 24:8; 27:9).

ὅλη

whole

Dative

attributive adjective (modifying φυλῇ)

→ sphere or reference

ὅλος: 'whole / entire'; renders לָכֶם; the dative ὅλη φυλῇ Λευι ('the whole tribe of Levi') broadens the statute from the officiating priests to the entire tribe, all of whom lack a land-inheritance.

φυλῇ

tribe

Dative

dative in apposition (extending the possession to the whole tribe)

→ sphere or reference

φυλή: 'tribe'; renders הַמִּטְבֵּי / הַמִּטְבֵּי; the appositional dative ὅλη φυλῇ Λευι makes explicit that the lack of allotment applies to all Levites, not merely the active priesthood.

Λευι

of Levi

indeclinable genitive of relationship (modifying φυλῇ)

→ participant identification

Λευι: transliteration of Hebrew לֵוִי; indeclinable in the LXX; here functioning as a genitive of definition ('the tribe of Levi').

μερίς

portion

Nominative

subject of ἔσται (first member of the negated pair)

→ participant prominence

μερίς: 'portion / share'; renders חֵלֶק; the first of the near-synonymous pair μερίς οὐδὲ κληρος; together they comprehensively deny Levi any territorial stake. The same noun returns positively at v. 8 (μερίδα μεμερισμένην) of the Levite's right to an equal share at the sanctuary.

οὐδὲ

nor

coordinating negation (joining the two negated subjects)

→ clausal contribution

οὐδέ: 'and not / nor'; links μερίς and κληρος under a single negation, reinforcing the totality of the exclusion from land.

κληρος

inheritance / lot

Nominative

subject of ἔσται (second member of the negated pair)

→ participant prominence

κληρος: 'lot / allotment / inheritance'; renders חֵלֶק / חֵלֶק; originally the 'lot' cast to apportion land (Josh 14–19), then the allotted territory itself. Its triple recurrence in vv. 1–2 (κληρος ... ὁ κληρος αὐτῶν ... κύριος αὐτὸς κληρος αὐτοῦ) is the keyword of the unit: Levi's 'lot' is not land but the LORD himself.

μετά

with / among

preposition + genitive (association: 'among Israel')

→ spatial or relational framing

μετά + genitive: 'with / among'; here marking the body of allotment-holders among whom Levi will have no share.

Ισραηλ

Israel

indeclinable object of μετά

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the other tribes collectively, who do receive land-allotments.

καρπώματα

offerings

Nominative

predicate nominative (equated with ὁ κληρος αὐτῶν)

→ participant prominence

καρπῶμα (pl. καρπώματα): 'fruit-offering / burnt-offering / sacrificial gift'; an LXX term (from καρπόω, 'offer as fruit/sacrifice') rendering חֵטֶף ('fire-offering') or יָדָה; here the priests' livelihood — the sacrificial dues given to the LORD become Levi's inheritance and food.

κυρίου

of the LORD

Genitive

genitive of relationship (the offerings belonging to the LORD)

→ relational specification

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the genitive καρπώματα κυρίου marks the sacrifices as the LORD's own, which he in turn grants to his ministers as their portion.

ὁ

the

Nominative

article (with κληρος)

→ noun-phrase marking

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

κληρος

inheritance

Nominative

predicate nominative (in apposition / equation with καρπώματα)

→ participant prominence

κληρος: the keyword repeated — the offerings 'are their inheritance'; the equation reframes priestly dependence as a positive theological privilege, anticipating v. 2's climactic κύριος αὐτὸς κληρος αὐτοῦ.

αὐτῶν

their

Genitive

genitive of possession (with κληρος)

→ relational specification

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

φάγονται

they shall eat

Fut Mid Indic 3 Pl · ἐσθίω

main verb (asyndetic, specifying the use of the offerings)

→ permissive/legislative future (statutory entitlement to eat)

ἐσθίω (fut. mid. φάγονται, suppletive from ἔδω/φαγεῖν): 'eat'; renders אָכַל; the future expresses the priests' standing right to consume the sacrificial portions as their food — their land-less subsistence is met directly from the altar.

αὐτά

them

Accusative

direct object of φάγονται (resumptive, = the καρπώματα)

→ participant reference

αὐτός (neut. pl. αὐτά): resumptive pronoun referring back to καρπώματα; the construction φάγονται αὐτά ('they shall eat them') is a mild Hebraism resuming the fronted object.

2 κληρος δὲ οὐκ ἔσται αὐτοῖς ἐν τοῖς ἀδελφοῖς αὐτῶν· κύριος αὐτὸς κληρος αὐτοῦ, καθότι εἶπεν αὐτῷ.

But there shall be no inheritance for them among their brothers; the LORD himself is his inheritance, just as he said to him.

Restatement and theological climax (the LORD as Levi's inheritance)

κληρος δὲ

δέ marks a restatement that turns into the unit's theological climax. The fronted κληρος picks up the keyword of v. 1; the second half, κύριος αὐτὸς κληρος αὐτοῦ ('the LORD himself is his inheritance'), is the heart of the priestly theology (cf. Num 18:20; Josh 13:33), grounding Levi's landlessness in a higher possession. The closing καθότι εἶπεν αὐτῷ appeals to the LORD's prior word.

κληρος

inheritance

Nominative

subject of ἔσται (fronted, picking up the keyword)

→ participant prominence

κληρος: 'inheritance / allotment'; the keyword fronted again for emphasis, restating v. 1's denial before the positive reversal.

δὲ

but

mild adversative / continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive; here lightly adversative, restating and intensifying the prohibition before pivoting to the positive truth about Levi's true inheritance.

οὐκ

not

negation (with ἔσται)

→ clausal qualification or emphasis

οὐ (οὐκ): objective negation reinforcing the denial of any land-allotment among the tribes.

ἔσται

shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (existential, with dative of possession)

→ legislative future (binding statute)

εἰμί (fut. ἔσται): existential future with dative αὐτοῖς ('there shall not be to them' = 'they shall have none'); restates the apodictic prohibition of v. 1.

αὐτοῖς

for them

Dative

dative of possession (the Levites)

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): the Levites; dative of possession governed by ἔσται.

ἐν

among

preposition + dative (association: 'among their brothers')

→ spatial or relational framing

ἐν + dative: 'among / in the midst of'; marks the other tribes among whom Levi receives no portion.

τοῖς

the

Dative

article (with ἀδελφοῖς)

→ noun-phrase marking

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

ἀδελφοῖς

brothers

Dative

object of ἐν (the fellow Israelite tribes)

→ sphere or reference

ἀδελφός (dat. pl. ἀδελφοῖς): 'brother'; renders ΠΝ; here the kindred tribes of Israel; the same kinship vocabulary recurs decisively at v. 15 (προφήτην ἐκ τῶν ἀδελφῶν σου), where the promised prophet arises from among these very brothers.

αὐτῶν

their

Genitive

genitive of relationship (with ἀδελφοῖς)

→ relational specification

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

κύριος

LORD

Nominative

subject of the nominal clause (predicate κληρος)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the nominative subject of the verbless clause κύριος αὐτὸς κληρος αὐτοῦ ('the LORD himself is his inheritance') — the theological centre of the unit.

αὐτὸς

himself

Nominative

intensive pronoun (in apposition to κύριος: 'the LORD himself')

→ participant reference

αὐτός: intensive pronoun, 'himself'; renders the emphatic Hebrew construction (יהוה ... אני, Num 18:20); the intensive stresses that Levi's inheritance is none other than YHWH in person, not merely his gifts.

κληρος

inheritance

Nominative

predicate nominative (verbless clause)

→ participant prominence

κληρος: the keyword now applied to the LORD himself — the climactic reframing of priestly landlessness as the highest privilege; cf. Num 18:20; Josh 13:33; the motif echoes in the Psalter (κύριος μερίς τῆς κληρονομίας μου, Ps 15:5 LXX).

αὐτοῦ

his

Genitive

genitive of possession (distributive singular: 'his' = each Levite's)

→ relational specification

αὐτός (gen. sg. αὐτοῦ): 'his'; the singular individualizes the corporate truth — for each Levite, the LORD is his inheritance.

καθότι

just as

comparative/causal conjunction (appeal to prior word)

→ discourse linkage or contrast

καθότι: 'just as / inasmuch as'; introduces an appeal to the LORD's earlier promise to Levi (cf. Num 18:20); a favored LXX conjunction (cf. v. 6 below).

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

verb of the comparative clause (the LORD's prior word)

→ constative aorist (the completed prior promise)

λέγω (aor. εἶπεν): 'said'; refers to the LORD's earlier declaration to Levi; the appeal grounds the present statute in covenant precedent.

αὐτῷ

to him

Dative

dative indirect object (to Levi/Aaron)

→ participant reference or interest

αὐτός (dat. sg. αὐτῷ): 'to him'; the addressee of the prior promise, Levi (or Aaron representing the priesthood, Num 18:20).

3 καὶ αὕτη ἡ κρίσις τῶν ἱερέων, τὰ παρὰ τοῦ λαοῦ παρὰ τῶν θυόντων τὰ θύματα, ἐάν τε μόσχον ἐάν τε πρόβατον· καὶ δώσει τῷ ἱερεῖ τὸν βραχίονα καὶ τὰ σιαγόνια καὶ τὸ ἔνυστρον.

And this is the priests' due from the people, from those who sacrifice the sacrifices, whether a calf or a sheep: he shall give to the priest the shoulder and the jowls and the maw.

Specification of the priests' sacrificial dues (legal definition)

καὶ αὕτη ἡ κρίσις

The presentative αὕτη ἡ κρίσις ('this is the right/due') introduces a casuistic specification of the priestly portion from each sacrifice. κρίσις here carries its forensic sense of 'legal claim / entitlement'. The ἐάν τε ... ἐάν τε construction ('whether ... or') sets the universal scope, and the three cuts named (βραχίονα, σιαγόνια, ἔνυστρον) fix the priests' physical share.

καὶ
and

narrative/legal connective

→ discourse linkage or contrast

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

αὕτη
this

Nominative

demonstrative subject (presentative: 'this is ...')

→ participant reference

οὗτος (fem. αὕτη): 'this'; the presentative αὕτη ἡ κρίσις is a legal heading-formula introducing the statutory definition that follows (cf. καὶ αὕτη ἡ ἐντολή at 6:1).

ἡ
the

Nominative

article (with κρίσις)

→ noun-phrase marking

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

κρίσις
due / right

Nominative

predicate nominative ('the legal due')

→ participant prominence

κρίσις: 'judgment / legal right / due'; renders *דִּינִי*, here in its sense of a rightful, legally-defined claim (cf. the 'right' of the king, 1 Kgdms 8:9 LXX); the priests' κρίσις is their statutory entitlement from each offering.

τῶν
the

Genitive

article (with ἱερέων)

→ noun-phrase marking

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

ἱερέων
priests

Genitive

genitive of possession (the priests' due)

→ relational specification

ἱερεύς (gen. pl. ἱερέων): 'priest'; genitive of possession defining whose entitlement is in view.

τά
the things

Accusative

substantivized article (the dues, in apposition / object scope)

→ noun-phrase marking

ὁ/ἡ/τό (neut. pl. τά): the article substantivized with the prepositional phrase, 'the things from the people' = the contributions due from the people.

παρά
from

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

→ spatial or relational framing

παρά + genitive: 'from (the side of)'; marks the source of the priestly dues — the offering Israelites.

τοῦ
the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ
people

Genitive

object of παρά (source of the dues)

→ relational specification

λαός: 'people'; the covenant community of Israel as the source of the priestly portion.

παρά
from

preposition + genitive (epexegetic: specifying the people as offerers)

→ spatial or relational framing

παρά + genitive: repeated to narrow 'the people' to specifically those bringing sacrifices.

τῶν
those

Genitive

article (substantivizing the participle θυνόντων)

→ noun-phrase marking

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

θύοντων

who sacrifice

Pres Act Part Gen Pl Masc · θύω

substantival participle (object of παρά: 'those who sacrifice')

→ customary/general present participle (habitual offerers)

θύω: 'sacrifice / slaughter for offering'; renders קָרַב; the substantival participle οἱ θύοντες designates the class of worshippers bringing sacrifices, from whom the priestly cuts are taken.

τὰ

the

Accusative

article (with θύματα)

→ noun-phrase marking

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

θύματα

sacrifices

Accusative

direct object of θύοντων (cognate object)

→ object specification

θύμα (pl. θύματα): 'sacrificial victim / offering'; cognate accusative with θύοντων ('sacrificing the sacrifices'), renders קָרַב; the slaughtered animal whose specified parts go to the priest.

ἐάν

if / whether

conditional particle (first member of ἐάν τε ... ἐάν τε)

→ discourse linkage or contrast

ἐάν: 'if'; with τε forms the disjunctive 'whether ... or', setting the universal scope of the rule across sacrifice-types.

τε

whether

correlative particle (ἐάν τε ... ἐάν τε)

→ discourse linkage or contrast

τε: correlative enclitic; ἐάν τε ... ἐάν τε = 'whether ... or'; a tidy LXX rendering of the Hebrew דִּם ... דִּם construction.

μόσχον

a calf

Accusative

accusative (object within the elliptical conditional: 'whether [it be] a calf')

→ object specification

μόσχος: 'calf / young bull'; renders שֶׁפַּר; the first sacrificial category — large livestock.

ἐάν

if / whether

conditional particle (second member)

→ discourse linkage or contrast

ἐάν: 'if'; second arm of the disjunction.

τε

or

correlative particle (second member)

→ discourse linkage or contrast

τε: correlative enclitic completing 'whether a calf or a sheep.'

πρόβατον

a sheep

Accusative

accusative (object within the elliptical conditional: 'or a sheep')

→ object specification

πρόβατον: 'sheep'; renders צֶמֶד / כֶּשֶׂה; the second sacrificial category — small livestock; together μόσχον and πρόβατον cover the full range of permissible animal offerings.

καὶ

and

connective (apodosis: the resulting obligation)

→ discourse linkage or contrast

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

δώσει

he shall give

Fut Act Indic 3 Sg · δίδωμι

main verb (legislative future: the offerer's obligation)

→ legislative future (binding duty of the worshipper)

δίδωμι (fut. δώσει): 'give'; renders יִתֵּן; the legislative future fixes the offerer's duty to surrender the named cuts to the priest; the same verb governs the firstfruits at v. 4 (δώσεις).

τῷ

the

Dative

article (with ἱερεῖ)

→ noun-phrase marking

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

ἱερεῖ

priest

Dative

dative indirect object (recipient of the cuts)

→ sphere or reference

ἱερεύς (dat. sg. ἱερεῖ): 'priest'; the recipient of the sacrificial dues.

τὸν

the

Accusative

article (with βραχίονα)

→ noun-phrase marking

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

βραχίονα

shoulder / arm

Accusative

direct object of δώσει (first cut)

→ object specification

βραχίων: 'arm / shoulder / foreleg'; renders עֲרֵךְ; the foreleg/shoulder cut due to the priest; note that βραχίων elsewhere renders the 'outstretched arm' of YHWH (Deut 4:34; 5:15) — here the literal animal limb.

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 (with σιαγόνια)

→ noun-phrase marking

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

σιαγόνια

jowls / cheeks

Accusative

direct object of δώσει (second cut)

→ object specification

σιαγόνιον (pl. σιαγόνια, diminutive of σιαγών): 'jaw / cheek / jowl'; renders עֲרֵךְ; the cheeks/jowls of the slaughtered animal, the second priestly portion.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with ἔνυστρον)

→ noun-phrase marking

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

ἔνυστρον

maw / stomach

Accusative

direct object of δώσει (third cut)

→ object specification

ἔνυστρον: 'fourth stomach / maw / abomasum (of a ruminant)'; renders עֲרֵךְ; the stomach, third of the priestly portions; a precise butchering term reflecting the technical specificity of the cultic statute.

4 καὶ τὰς ἀπαρχὰς τοῦ σίτου σου καὶ τοῦ οἴνου σου καὶ τοῦ ἐλαίου σου καὶ τὴν ἀπαρχὴν τῶν κουρῶν τῶν προβάτων σου δώσεις αὐτῷ.

And the firstfruits of your grain and your wine and your oil, and the first of the shearings of your sheep, you shall give to him.

Continuation: the firstfruits due to the priest (agricultural dues) καὶ τὰς ἀπαρχὰς

The dues now extend from the altar to the field: the firstfruits (ἀπαρχὰς) of the agricultural triad — grain, wine, oil — and the first of the wool. The address shifts to the second-person singular (σου ... δώσεις), drawing each individual Israelite directly into the obligation; the verb δώσεις matches δώσει of v. 3, binding altar-dues and field-dues into a single statute of priestly support.

καὶ
and

connective (extending the dues)

→ discourse linkage or contrast

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

τὰς
the

Accusative

article (with ἀπαρχὰς)

→ noun-phrase marking

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

ἀπαρχὰς
firstfruits

Accusative

direct object of δώσεις (the agricultural firstfruits)

→ object specification

ἀπαρχή (pl. ἀπαρχὰς): 'firstfruits / first portion'; renders ΠΙΨΑΓ; the first and best of the harvest dedicated to the LORD and given to his priests; the term is taken up theologically in the NT (Christ as ἀπαρχή, 1 Cor 15:20; the Spirit, Rom 8:23).

τοῦ
the

Genitive

article (with σίτου)

→ noun-phrase marking

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

σίτου

grain

Genitive

genitive (the produce yielding firstfruits)

→ relational specification

σίτος: 'grain / wheat'; renders תִּבְרָת; first member of the standard agricultural triad grain–wine–oil (cf. Deut 7:13; 11:14).

σου

your

Genitive

genitive of possession (2nd sg., individualizing the addressee)

→ relational specification

σύ (gen. σου): 'your'; the second-person singular addresses each Israelite individually, personalizing the obligation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῦ

the

Genitive

article (with οἶνου)

→ noun-phrase marking

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

οἶνου

wine

Genitive

genitive (second of the triad)

→ relational specification

οἶνος: 'wine'; renders תִּירושׁ ('new wine'); second member of the grain–wine–oil triad.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῦ

the

Genitive

article (with ἐλαίου)

→ noun-phrase marking

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

ἐλαίου

oil

Genitive

genitive (third of the triad)

→ relational specification

ἐλαίον: 'olive oil'; renders יִצְהָר; third member of the triad; the three together represent the staple yield of the promised land.

σου

your

Genitive

genitive of possession

→ relational specification

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

καὶ

and

coordinate conjunction (extending to the wool)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with ἀπαρχήν)

→ noun-phrase marking

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

ἀπαρχήν

first / firstfruit

Accusative

direct object of δώσεις (the first of the wool)

→ object specification

ἀπαρχή (acc. sg.): 'first portion'; here the first of the sheep-shearing, extending the firstfruits principle from crops to wool.

τῶν

the

Genitive

article (with κουρῶν)

→ noun-phrase marking

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

κουρῶν

shearings

Genitive

genitive (the produce: shorn wool)

→ relational specification

κουρά (gen. pl. κουρῶν): 'shearing / shorn wool'; from κείρω ('shear'); renders ῥᾶ ('fleece'); the first of the wool sheared from the flock is the priest's due.

τῶν

the

Genitive

article (with προβάτων)

→ noun-phrase marking

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

προβάτων

sheep

Genitive

genitive of source (the flock yielding the wool)

→ relational specification

πρόβατον (gen. pl. προβάτων): 'sheep'; here the flock from which the shearing comes.

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.

δώσεις

you shall give

Fut Act Indic 2 Sg · δίδωμι

main verb (legislative future, 2nd sg.)

→ legislative future (binding personal obligation)

δίδωμι (fut. δώσεις): 'give'; the second-person singular future binds each Israelite to surrender the firstfruits to the priest, matching δώσει of v. 3 and completing the catalogue of priestly support.

αὐτῷ

to him

Dative

dative indirect object (the priest)

→ participant reference or interest

αὐτός (dat. sg. αὐτῷ): 'to him'; the priest of v. 3, recipient of both sacrificial cuts and agricultural firstfruits.

5 ὅτι αὐτὸν ἐξελέξατο κύριος ὁ θεός σου ἐκ πασῶν τῶν φυλῶν σου παρεστάναι ἔναντι κυρίου τοῦ θεοῦ σου λειτουργεῖν καὶ εὐλογεῖν ἐπὶ τῷ ὀνόματι αὐτοῦ, αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἐν τοῖς υἱοῖς Ἰσραὴλ.

For him the LORD your God chose out of all your tribes to stand before the LORD your God, to minister and to bless in his name, him and his sons among the sons of Israel.

Causal ground for the priestly dues (election of Levi to ministry) ὅτι

ὅτι ('for') grounds the entire system of dues (vv. 3–4) in the LORD's elective choice of Levi. The fronted object αὐτόν stresses that it is this tribe the LORD chose. Three infinitives mark the purpose of the election — παρεστάναι ('to stand'), λειτουργεῖν ('to minister'), εὐλογεῖν ('to bless') — defining the priestly vocation as standing in the divine presence to serve and pronounce blessing in the LORD's name.

ὅτι

for / because

causal conjunction (grounding the dues)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the theological ground for the priestly entitlements — the LORD's choice of Levi for ministry.

αὐτόν

him

Accusative

direct object of ἐξελέξατο (fronted for emphasis: 'him')

→ participant reference

αὐτός (acc. sg. αὐτόν): 'him'; the fronted object, referring to Levi (the tribe collectively), emphasizes the divine selection of this tribe in particular.

ἐξελέξατο

chose

Aor Mid Indic 3 Sg · ἐκλέγομαι

main verb (divine election)

→ constative aorist (the decisive act of election)

ἐκλέγομαι (aor. mid. ἐξελέξατο): 'choose / select out'; renders רָחַץ; the standard Deuteronomic verb of divine election, used both of the chosen place (ὃν ἂν ἐκλέξηται κύριος, v. 6) and of the chosen tribe; the middle voice underscores the LORD's choosing for himself.

κύριος

LORD

Nominative

subject of ἐξελέξατο

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine subject of the election.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος ('the LORD your God')

→ participant prominence

θεός: 'God'; renders **דְּיְהוָה**; the formula κύριος ὁ θεός σου ('the LORD your God') is the signature covenant designation of Deuteronomy, recurring throughout this chapter (vv. 5, 7, 9, 13, 15, 16).

σου

your

Genitive

genitive of relationship (covenant possessive)

→ relational specification

σύ (gen. σου): 'your'; the covenant possessive binding the people to their God.

ἐκ

out of

preposition + genitive (source of the election)

→ spatial or relational framing

ἐκ + genitive: 'out of / from among'; marks the body from which Levi was chosen.

πασῶν

all

Genitive

attributive adjective (modifying φυλῶν)

→ relational specification

πᾶς (fem. gen. pl. πασῶν): 'all'; emphasizes that Levi was singled out from the totality of the tribes.

τῶν

the

Genitive

article (with φυλῶν)

→ noun-phrase marking

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

φυλῶν

tribes

Genitive

object of ἐκ (the tribes from which Levi was chosen)

→ relational specification

φυλή (gen. pl. φυλῶν): 'tribe'; the twelve tribes from among whom Levi was elected to priestly service.

σου

your

Genitive

genitive of relationship

→ relational specification

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

παρεστάναι

to stand

Perf Act Inf · παρίστημι

infinitive of purpose (first of three: the ministerial stance)

→ perfect infinitive (settled standing in service)

παρίστημι (perf. inf. παρεστάναι): 'stand beside / be in attendance'; renders **תָּבֹנֵן**; the technical idiom for cultic service ('to stand before' = to serve as minister); the perfect connotes an established, abiding standing in the divine presence. The cognate participle οἱ παρεστηκότες recurs at v. 7.

ἔναντι

before

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

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders **לְפָנַי**; locates the priestly service in the immediate presence of YHWH at the sanctuary.

κυρίου

of the LORD

Genitive

object of ἔναντι

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; before whom the priest stands.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

apposition to κυρίου

→ relational specification

θεός (gen. θεοῦ): 'God'; in the recurring covenant formula.

σου

your

Genitive

genitive of relationship

→ relational specification

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

λειτουργεῖν

to minister

Pres Act Inf · λειτουργέω

infinitive of purpose (second of three: priestly service)

→ present infinitive (ongoing ministry)

λειτουργέω: 'minister / perform public/cultic service'; renders תָּשַׁב; the standard LXX verb for priestly liturgical service, source of English 'liturgy'; the present infinitive marks the ongoing character of the ministry. The cognate verb recurs at v. 7 (λειτουργήσει).

καὶ

and

coordinate conjunction (joining the infinitives)

→ discourse linkage or contrast

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

εὐλογεῖν

to bless

Pres Act Inf · εὐλογέω

infinitive of purpose (third of three: pronouncing blessing)

→ present infinitive (ongoing benediction)

εὐλογέω: 'bless / speak well of'; renders בָּרַךְ; the priestly prerogative of pronouncing blessing in the divine name (cf. the Aaronic blessing, Num 6:23–27); completes the threefold definition of the priestly office: standing, serving, blessing.

ἐπὶ

in / upon

preposition + dative (basis: 'in his name')

→ spatial or relational framing

ἐπί + dative: 'on the basis of / in'; the idiom ἐπὶ τῷ ὀνόματι ('in the name') renders בְּשֵׁם; the priest blesses by invoking the authority of the divine name. The same phrase ἐπὶ τῷ ὀνόματι recurs of the prophet who speaks 'in the name' of the LORD (vv. 19, 20, 22).

τῷ

the

Dative

article (with ὀνόματι)

→ noun-phrase marking

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

ὀνόματι

name

Dative

object of ἐπὶ (the divine name)

→ sphere or reference

ὄνομα (dat. ὀνόματι): 'name'; renders שֵׁם; the divine name as the locus of authority in which the priest ministers and blesses — a keyword linking the priestly (v. 5) and prophetic (vv. 19–22) sections of the chapter.

αὐτοῦ

his

Genitive

genitive of possession (the LORD's name)

→ relational specification

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

αὐτός

he

Nominative

intensive pronoun (in apposition to the implied subject: 'he')

→ participant reference

αὐτός (nom. sg. αὐτός): 'he himself'; resumes the chosen Levite/priest, extending the election to his line.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with οἱ)

→ noun-phrase marking

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

υἱοὶ sons Nominative <i>nominative coordinate with αὐτός ('he and his sons')</i> → participant prominence υἱός (nom. pl. υἱοί): 'son'; the priestly office is hereditary, passing to the Levite's sons in perpetuity.	αὐτοῦ his Genitive <i>genitive of relationship (with υἱοί)</i> → relational specification αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with υἱοί).	ἐν among <i>preposition + dative (location: 'among the sons of Israel')</i> → spatial or relational framing ἐν + dative: 'among / in the midst of'; situates the perpetual Levitical ministry within the whole people.	τοῖς the Dative <i>article (with υἱοῖς)</i> → noun-phrase marking τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.
υἱοῖς sons Dative <i>object of ἐν (the people of Israel)</i> → sphere or reference υἱός (dat. pl. υἱοῖς): 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard LXX rendering of בְּנֵי יִשְׂרָאֵל, the covenant people among whom Levi serves.	Ἰσραὴλ of Israel <i>indeclinable genitive of relationship (with υἱοῖς)</i> → participant identification Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable; here genitive ('of Israel').		

6 ἐὰν δὲ παραγένηται ὁ Λευίτης ἐκ μιᾶς τῶν πόλεων ὑμῶν ἐκ πάντων τῶν υἱῶν Ἰσραὴλ, οὗ αὐτὸς παροικεῖ, καθότι ἐπιθυμεῖ ἡ ψυχὴ αὐτοῦ, εἰς τὸν τόπον ὃν ἂν ἐκλέξηται κύριος,

And if a Levite comes from one of your cities, from among all the sons of Israel, where he sojourns, just as his soul desires, to the place that the LORD shall choose,

Casuistic protasis: **the Levite who comes to the chosen place** ἐὰν δὲ παραγένηται

A new casuistic statute (ἐάν + subjunctive) governing the provincial Levite who leaves his town to serve at the central sanctuary. The clause stacks circumstantial qualifiers — where he sojourns, as his soul desires — before naming the destination with the classic Deuteronomic formula εἰς τὸν τόπον ὃν ἂν ἐκλέξηται κύριος ('to the place the LORD shall choose'). The apodosis follows in v. 7.

ἐάν

if

conditional particle (protasis, + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the casuistic protasis governing the Levite who relocates to the sanctuary; takes the subjunctive παραγένηται.

δὲ

and / now

narrative continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive; introduces the new case-statute following the general law of the priestly portion.

παραγένηται

comes / arrives

Aor Mid Subj 3 Sg · παραγίνομαι

verb of the protasis (subjunctive with ἐάν)

→ aorist subjunctive (potential single arrival)

παραγίνομαι (aor. subj. παραγένηται): 'arrive / come / be present'; renders נִיב; the aorist subjunctive frames the Levite's coming to the central place as a single potential event.

ὁ

the

Nominative

article (with Λευίτης)

→ noun-phrase marking

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

Λευίτης

Levite

Nominative

subject of παραγένηται

→ participant prominence

Λευίτης: 'Levite'; here the individual provincial Levite, dwelling in one of the towns scattered through the tribes, who may come up to the sanctuary.

ἐκ

from

preposition + genitive (source: 'from one of your cities')

→ spatial or relational framing

ἐκ + genitive: 'from'; marks the Levite's town of origin.

μιάς

one

Genitive

numeral (partitive: 'one of your cities')

→ relational specification

εἷς (fem. gen. μιάς): 'one'; partitive with τῶν πόλεων ('one of the cities').

τῶν

the

Genitive

article (with πόλεων)

→ noun-phrase marking

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

πόλεων

cities

Genitive

partitive genitive (with μιάς)

→ relational specification

πόλις (gen. pl. πόλεων): 'city / town'; renders עִיר; the Levitical towns dispersed among the tribes (cf. Num 35), in contrast to the single chosen place.

ὕμῶν

your

Genitive

genitive of possession (2nd pl.)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your'; the shift to the plural addresses Israel as a whole, whose towns host the Levites.

ἐκ

from

preposition + genitive (epexegetic: 'from among all Israel')

→ spatial or relational framing

ἐκ + genitive: repeated to widen the scope — from anywhere among all the sons of Israel.

πάντων

all

Genitive

attributive adjective (with υἱῶν)

→ relational specification

πᾶς (gen. pl. πάντων): 'all'; emphasizes that the provision covers Levites resident anywhere in Israel.

τῶν

the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive (the people among whom the Levite dwells)

→ relational specification

υἱός (gen. pl. υἱῶν): 'son'; οἱ υἱοὶ Ἰσραὴλ, the people throughout whose territory the Levites are settled.

Ἰσραὴλ

of Israel

indeclinable genitive of relationship

→ participant identification

Ἰσραὴλ: transliteration of יִשְׂרָאֵל; indeclinable.

οὗ

where

relative adverb of place (introducing locative clause)

→ participant reference

οὗ: 'where'; relative adverb of place (the genitive of ὅς frozen as an adverb), introducing the clause defining the Levite's place of residence.

αὐτός

he

Nominative

subject of παροικεῖ (intensive)

→ participant prominence

αὐτός: 'he'; the resident Levite.

παροικεῖ

sojourns / dwells

Pres Act Indic 3 Sg · παροικέω

verb of the relative clause (place of residence)

→ customary present (habitual residence as a resident-alien)

παροικέω: 'sojourn / dwell as a resident alien'; renders רָגַל; significantly used of the Levite, who, lacking a land-inheritance, 'sojourns' even in his own town — landless among the landed, his true inheritance being the LORD (v. 2).

καθότι

just as

comparative conjunction (manner: 'according as')

→ discourse linkage or contrast

καθότι: 'just as / inasmuch as'; here introducing the measure of the Levite's coming — according to his own desire.

ἐπιθυμεῖ

desires

Pres Act Indic 3 Sg · ἐπιθυμέω

verb of the comparative clause (the soul's longing)

→ customary present (settled inclination)

ἐπιθυμέω: 'desire / long for'; renders רָחַק; here a neutral/positive longing — the Levite's heartfelt wish to serve at the sanctuary; the verb is not the later pejorative 'covet' but simple earnest desire.

ἡ

the

Nominative

article (with ψυχῇ)

→ noun-phrase marking

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

ψυχῇ

soul

Nominative

subject of ἐπιθυμεῖ

→ participant prominence

ψυχῇ: 'soul / life / self'; renders נַפְשִׁי; the idiom ἐπιθυμεῖ ἡ ψυχὴ αὐτοῦ ('his soul desires') is a Hebraism for wholehearted personal longing (cf. וְשָׁדַי תִּנְחָל).

αὐτοῦ

his

Genitive

genitive of possession (with ψυχῇ)

→ relational specification

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

εἰς

to

preposition + accusative (goal of the coming)

→ spatial or relational framing

εἰς + accusative: 'to / into'; marks the destination — the chosen place — resuming the verb παραγένηται.

τὸν

the

Accusative

article (with τόπον)

→ noun-phrase marking

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

τόπον

place

Accusative

object of εἰς (the chosen sanctuary)

→ object specification

τόπος: 'place'; renders מִקְדָּשׁ ; the central sanctuary of Deuteronomy's cult-centralization (the formula 'the place the LORD will choose' recurs at 12:5, 14; 14:23; 16:6; 17:8).

ὃν

which

Accusative

relative pronoun (object of ἐκλέξεται)

→ participant reference

ὃς (acc. sg. ὃν): 'which'; relative pronoun introducing the defining clause of the chosen place.

ἄν

ever

modal particle (with subjunctive in relative clause)

→ discourse linkage or contrast

ἄν: modal particle; with the subjunctive ἐκλέξεται in a relative clause it gives the indefinite 'whatever place he may choose,' a standard feature of the Deuteronomic centralization formula.

ἐκλέξεται

shall choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

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

→ aorist subjunctive (indefinite future divine choice)

ἐκλέγομαι (aor. subj. ἐκλέξεται): 'choose'; the same election-verb used of Levi in v. 5, now of the place; renders יִבְחַר ; the recurring Deuteronomic formula for the divinely-elected central sanctuary.

κύριος

LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος; rendering of the Tetragrammaton; the one who chooses the place of his name's dwelling.

7 καὶ λειτουργήσῃ τῷ ὀνόματι κυρίου τοῦ θεοῦ αὐτοῦ ὥσπερ πάντες οἱ ἀδελφοὶ αὐτοῦ οἱ Λευῖται οἱ παρεστηκότες ἐκεῖ ἔναντι κυρίου.

then he shall minister in the name of the LORD his God, like all his brothers the Levites who stand there before the LORD.

Apodosis: the visiting Levite's right to minister equally καὶ λειτουργήσῃ

The apodosis grants the provincial Levite the right to serve at the sanctuary on equal footing (ὥσπερ ... 'like all his brothers'). λειτουργήσῃ picks up λειτουργεῖν from v. 5, and the perfect participle οἱ παρεστηκότες ('those who stand') echoes παρεστάναι, binding the visiting Levite to the resident ministry by shared vocabulary of service and standing before the LORD.

καὶ

then / and

apodotic καὶ (introducing the consequence of the protasis)

→ discourse linkage or contrast

καί: here apodotic, introducing the apodosis after the ἐάν-protasis of v. 6 — a Hebraizing use ('and [then] he shall minister').

λειτουργήσῃ

he shall minister

Fut Act Indic 3 Sg · λειτουργέω

main verb of the apodosis (the granted right of service)

→ permissive/legislative future (entitlement to minister)

λειτουργέω (fut. λειτουργήσῃ): 'minister / serve liturgically'; resumes λειτουργεῖν of v. 5; the future grants the visiting Levite the standing right to perform priestly service at the central sanctuary, equal to the resident Levites.

τῷ

the

Dative

article (with ὀνόματι)

→ noun-phrase marking

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

ὀνόματι

name

Dative

dative (sphere/instrument: 'in the name')

→ sphere or reference

ὄνομα (dat. ὀνόματι): 'name'; λειτουργεῖν τῷ ὀνόματι ('minister in/to the name') renders עָבַד בְּשֵׁם ; service rendered in and to the authority of the divine name.

κυρίου

of the LORD

Genitive

genitive of possession (the name belonging to the LORD)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; whose name is served.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

apposition to κυρίου

→ relational specification

θεός (gen. θεοῦ): 'God'; the covenant formula 'the LORD his God,' here with the third-person αὐτοῦ for the individual Levite.

αὐτοῦ

his

Genitive

genitive of relationship (the Levite's God)

→ relational specification

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

ὥσπερ

just like

comparative conjunction (introducing the equalizing comparison)

→ discourse linkage or contrast

ὥσπερ: 'just as / like'; introduces the comparison establishing the visiting Levite's parity with the resident ministers.

πάντες

all

Nominative

attributive adjective (with ἀδελφοί)

→ participant prominence

πᾶς (nom. pl. πάντες): 'all'; underscores complete equality — like all his brother-Levites without distinction.

οἱ

the

Nominative

article (with ἀδελφοί)

→ noun-phrase marking

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

ἀδελφοί

brothers

Nominative

subject of the comparative clause (the resident Levites)

→ participant prominence

ἀδελφός (nom. pl. ἀδελφοί): 'brother'; the fellow Levites already serving at the sanctuary — kin to the newcomer.

αὐτοῦ

his

Genitive

genitive of relationship (with ἀδελφοί)

→ relational specification

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

οἱ

the

Nominative

article (in apposition: 'the Levites')

→ noun-phrase marking

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

Λευῖται

Levites

Nominative

nominative in apposition to ἀδελφοί

→ participant prominence

Λευίτης (nom. pl. Λευῖται): 'Levite'; appositional, identifying the 'brothers' precisely as the serving Levites.

οἱ

the

Nominative

article (substantivizing the participle παρестηκότες)

→ noun-phrase marking

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

παρεστηκότες

who stand

Perf Act Part Nom Pl Masc · παρίστημι

attributive participle (describing the ministering Levites)

→ perfect participle (settled, abiding standing in service)

παρίστημι (perf. act. part. παρεστηκότες): 'stand by / be in attendance'; echoes παρεστάναι of v. 5; the perfect participle marks the resident Levites' established standing in ministry before YHWH; their settled service becomes the measure of the newcomer's equal right.

ἐκεῖ

there

adverb of place (at the chosen sanctuary)

→ adverbial qualification

ἐκεῖ: 'there'; the chosen place of v. 6, the site of priestly attendance.

ἔναντι

before

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

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders יָצָל; locates the ministry in YHWH's presence, as at v. 5.

κυρίου

of the LORD

Genitive

object of ἔναντι

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; before whom the Levites stand in service.

8 μερίδα μεμερισμένην φάγεται πλὴν τῆς πράσεως τῆς κατὰ πατριάν.

He shall eat an equal portion, apart from the proceeds of the sale according to the ancestral house.

Conclusion of the Levite statute: equal share at the sanctuary

μερίδα μεμερισμένην φάγεται

The unit closes with the visiting Levite's guaranteed equal share: μερίδα μεμερισμένην ('an apportioned/equal portion') uses the cognate participle of μερίζω to stress fair distribution. The qualification πλὴν τῆς πράσεως τῆς κατὰ πατριάν ('apart from the sale according to the ancestral house') reserves to him also any private proceeds from his patrimony — his sanctuary-share does not cancel his family entitlements. μερίδα picks up μερίς from v. 1, closing an inclusio on the priestly portion.

μερίδα

portion

Accusative

direct object of φάγεται

→ object specification

μερίς (acc. μερίδα): 'portion / share'; picks up μερίς from v. 1, forming an inclusio around the priestly-portion unit; here the visiting Levite's share of the sanctuary offerings.

μεμερισμένην

apportioned / equal

Perf Pass Part Acc Sg Fem · μερίζω

attributive participle (modifying μερίδα: cognate construction)

→ perfect passive participle (a share fixed by equal division)

μερίζω (perf. pass. part. μεμερισμένην): 'divide / apportion'; the cognate construction μερίδα μεμερισμένην ('a portion having-been-apportioned') is a figura etymologica stressing that the Levite receives a duly-allotted, equal share — he is not a second-class guest at the altar but a full participant.

φάγεται

he shall eat

Fut Mid Indic 3 Sg · ἐσθίω

main verb (the granted entitlement to eat)

→ permissive/legislative future (right to the equal share)

ἐσθίω (fut. mid. φάγεται): 'eat'; echoes φάγονται of v. 1; the visiting Levite eats his apportioned share of the offerings, just as the resident priests live from the altar.

πλὴν

apart from / besides

preposition + genitive (exception: 'besides')

→ spatial or relational framing

πλὴν: 'except / apart from / besides'; here marking an additional entitlement reserved to the Levite over and above his sanctuary-share — his private patrimonial proceeds are not forfeited.

τῆς

the

Genitive

article (with πράσεως)

→ noun-phrase marking

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

πράσεως

sale / proceeds

Genitive

object of πλὴν (the patrimonial sale-proceeds)

→ relational specification

πῶσις (gen. πράσεως): 'sale / selling'; from πιπράσκω ('sell'); renders רָכָה; the proceeds from the sale of the Levite's ancestral property, which he retains in addition to his sanctuary portion; the Hebrew is debated, but the LXX construes it as private family revenue.

τῆς

the

Genitive

article (with the prepositional phrase κατὰ πατριάν)

→ noun-phrase marking

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

κατὰ

according to

preposition + accusative (standard/relation: 'by ancestral house')

→ spatial or relational framing

κατὰ + accusative: 'according to / by'; here distributive, defining the proceeds 'by ancestral house' — the patrimonial line.

πατρίαν

ancestral house / family

Accusative

object of κατά (the paternal lineage)

→ object specification

πατριά (acc. πατρίαν): 'paternal lineage / ancestral house / clan'; renders / בִּן תִּיבָה הַיְיָשָׁר; the family inheritance-unit from which the Levite's private proceeds derive.

9 ἔαν δὲ εἰσέλθῃς εἰς τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσίν σοι, οὐ μαθήσῃ ποιεῖν κατὰ τὰ βδελύγματα τῶν ἐθνῶν ἐκείνων.

And when you enter into the land that the LORD your God gives you, you shall not learn to do according to the abominations of those nations.

New section: prohibition of the nations' occult practices (entry-into-land protasis)

ἔαν δὲ εἰσέλθῃς

A major section-break: the entry-formula ἔαν δὲ εἰσέλθῃς εἰς τὴν γῆν ('when you enter the land') introduces the law against Canaanite occultism. The prohibition οὐ μαθήσῃ ποιεῖν ('you shall not learn to do') targets imitative assimilation; κατὰ τὰ βδελύγματα ('according to the abominations') brands the practices that follow (vv. 10–11) with the cultic term βδέλυγμα, the keyword of this unit (recurring at vv. 12 ×2).

ἐάν

if / when

conditional-temporal particle (protasis, + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if / when'; with the subjunctive εἰσέλθῃς it forms the entry-into-the-land protasis typical of Deuteronomy's land-laws (cf. 17:14; 18:9; 26:1).

δὲ

and / now

narrative continuative (post-positive, marking the section-shift)

→ discourse linkage or contrast

δὲ: post-positive; marks the transition from the priestly-portion unit to the prohibition of pagan divination.

εἰσέλθῃς

you enter

Aor Act Subj 2 Sg · εἰσέρχομαι

verb of the protasis (subjunctive with ἐάν)

→ aorist subjunctive (the single act of entering the land)

εἰσέρχομαι (aor. subj. εἰσέλθῃς): 'enter / go in'; renders נִיב; the aorist subjunctive frames the entry into Canaan as the decisive event after which the occult prohibition takes force.

εἰς

into

preposition + accusative (goal: 'into the land')

→ spatial or relational framing

εἰς + accusative: 'into'; the goal of entry.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

object of εἰς (the promised land)

→ object specification

γῆ (acc. γῆν): 'land / earth'; renders γִּבְלָהּ; the land of Canaan, the LORD's gift, whose prior inhabitants' practices are now forbidden.

ἣν

which

Accusative

relative pronoun (object of δίδωσιν)

→ participant reference

ὃς (fem. acc. ἣν): 'which'; relative pronoun introducing the defining clause on the land as divine gift.

κύριος

LORD

Nominative

subject of δίδωσιν

→ participant prominence

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

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship

→ relational specification

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

δίδωσιν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of the relative clause (the land as gift)

→ present of certain/imminent gift (the land already being given)

δίδωμι (pres. δίδωσιν): 'give'; renders יִתֵּן; the present tense presents the land-gift as a present reality (the gift is in process), the theological premise of all Deuteronomic obedience.

σοι

to you

Dative

dative indirect object (recipient of the land)

→ participant reference or interest

σύ (dat. σοι): 'to you'; the people as recipients of the divine land-gift.

οὐ

not

negation (with μαθήση)

→ participant reference

οὐ: objective negation; οὐ + future = a categorical prohibition ('you shall not'), the apodictic form of the Decalogue, here against imitating pagan occultism.

μαθήση

you shall learn

Fut Mid Indic 2 Sg · μανθάνω

main verb of the apodosis (prohibitive future)

→ prohibitive future (categorical ban on learning the practices)

μανθάνω (fut. mid. μαθήση): 'learn'; renders תִּלְמַד; 'you shall not learn to do' forbids not merely the practices but the apprenticeship in them — Israel must not absorb the religious culture of Canaan.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (with μαθήση: 'learn to do')

→ present infinitive (the practice as ongoing conduct)

ποιέω (pres. inf. ποιεῖν): 'do / make / practice'; complements μαθήση; the object of the forbidden learning is the practice of the nations' abominations.

κατὰ

according to

preposition + accusative (standard: 'after the manner of')

→ spatial or relational framing

κατὰ + accusative: 'according to / after the manner of'; brands Israel's potential conduct as conformity to the abominable customs of Canaan.

τὰ

the

Accusative

article (with βδελύγματα)

→ noun-phrase marking

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

βδελύγματα

abominations

Accusative

object of κατὰ (the pagan practices)

→ object specification

βδελύγμα (pl. βδελύγματα): 'abomination / detestable thing'; renders תִּבְעָלָה; the cultic keyword of this unit (vv. 9, 12 ×2), branding the divination practices as objects of divine loathing; the same root underlies the 'abomination of desolation' (Dan 9:27; Matt 24:15).

τῶν

the

Genitive

article (with ἐθνῶν)

→ noun-phrase marking

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

ἐθνῶν

nations

Genitive

genitive of possession (whose abominations)

→ relational specification

ἔθνος (gen. pl. ἐθνῶν): 'nation / Gentile people'; renders יָג; the Canaanite peoples whose occult religion is the abomination to be shunned.

ἐκείνων

those

Genitive

demonstrative adjective (with ἐθνῶν: 'those nations')

→ relational specification

ἐκεῖνος (gen. pl. ἐκείνων): 'those'; the distal demonstrative distances Israel from the nations being dispossessed (cf. v. 12).

10 οὐχ εὕρεθήσεται ἐν σοὶ περικαθαίρων τὸν υἱὸν αὐτοῦ ἢ τὴν θυγατέρα αὐτοῦ ἐν πυρί, μαντευόμενος μαντείαν, κληδονιζόμενος καὶ οἰωνιζόμενος, φαρμακός,

There shall not be found in you one who purges his son or his daughter in fire, one who divines a divination, a soothsayer and an augur, a sorcerer,

Prohibition catalogue (first half: the forbidden practitioners) οὐχ εὕρεθήσεται ἐν σοὶ

The prohibition takes the form 'there shall not be found in you ...' followed by a string of substantival participles and nouns naming the forbidden practitioners. The list runs across vv. 10–11 as a single asyndetic catalogue. Note the cognate construction μαντευόμενος μαντείαν ('one who divines a divination'), a Hebraizing figura etymologica intensifying the comprehensiveness of the ban.

οὐχ

not

negation (with εὕρεθήσεται)

→ clausal qualification or emphasis

οὐ (οὐχ before rough breathing): objective negation; οὐχ εὕρεθήσεται ('there shall not be found') is the apodictic formula banning the existence of such persons within Israel.

εὕρεθήσεται

shall be found

Fut Pass Indic 3 Sg · εὕρισκω

main verb (existential-prohibitive future)

→ prohibitive future (categorical ban on the practitioner's presence)

εὕρισκω (fut. pass. εὕρεθήσεται): 'be found'; renders נִפְחַל (Niphal); the passive 'shall not be found in you' bans the very presence of such practitioners in the community — not one is to be discoverable among the people.

ἐν

in / among

preposition + dative (location: 'in/among you')

→ spatial or relational framing

ἐν + dative: 'in / among'; ἐν σοί ('among you') = within the covenant community.

σοὶ

you

Dative

object of ἐν (the community of Israel)

→ participant reference or interest

σύ (dat. σοί): 'you'; Israel as the corporate community in which no diviner may be found.

περικαθαίρων

one who purges

Pres Act Part Nom Sg Masc · περικαθαίρω

substantival participle (first practitioner: child-immolator)

→ customary present participle (habitual practitioner)

περικαθαίρω: 'cleanse all around / purge by ritual'; the LXX's interpretive rendering of מַעֲבִיר ... בְּאֵשׁ ('one who makes [his son] pass through the fire'); the Greek construes the child-sacrifice / fire-ordeal as a ritual 'purging,' the abominable Molech-rite (cf. Lev 18:21; 2 Kgs 23:10); the most heinous practice heads the list.

τὸν

the

Accusative

article (with υἱόν)

→ noun-phrase marking

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

υἱόν

son

Accusative

direct object of περικαθαίρων

→ object specification

υἱός (acc. υἱόν): 'son'; the child subjected to the fire-rite.

αὐτοῦ

his

Genitive

genitive of relationship (with υἱόν)

→ relational specification

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

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; disjunctive — son or daughter alike are objects of the forbidden rite.

τὴν

the

Accusative

article (with θυγατέρα)

→ noun-phrase marking

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

θυγατέρα

daughter

Accusative

direct object of περικαθαίρων (alternative to υἱόν)

→ object specification

θυγάτηρ (acc. θυγατέρα): 'daughter'; renders תַּבָּ; daughters as well as sons were victims of the immolation-rite.

αὐτοῦ

his

Genitive

genitive of relationship (with θυγατέρα)

→ relational specification

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

ἐν

in

preposition + dative (instrument/means: 'in fire')

→ spatial or relational framing

ἐν + dative: here instrumental/locative, 'in/with fire' — the means of the abominable rite.

πυρί

fire

Dative

object of ἐν (the fire of the rite)

→ sphere or reference

πῦρ (dat. πυρί): 'fire'; renders שֶׁ֔ר; the fire of the child-immolation; ironically the same word for the fire of Horeb (v. 16) before which Israel trembled — the true God's fire versus the false rite's fire.

μαντεύόμενος

one who divines

Pres Mid Part Nom Sg Masc · μαντεύομαι

substantival participle (second practitioner: the diviner)

→ customary present participle (habitual diviner)

μαντεύομαι: 'divine / practice divination / consult an oracle'; renders מְדַבֵּר; the generic diviner; in the cognate construction μαντεύόμενος μαντείαν ('divining a divination'), a Hebraizing figura etymologica.

μαντείαν

a divination

Accusative

cognate accusative (with μαντεύόμενος)

→ object specification

μαντεία (acc. μαντείαν): 'divination / oracle'; cognate accusative intensifying the participle (μαντεύόμενος μαντείαν, 'divining a divination'), a figura etymologica calquing the Hebrew מְדַבֵּר and stressing the totality of the prohibition.

κληδονιζόμενος

a soothsayer

Pres Mid Part Nom Sg Masc · κληδονίζομαι

substantival participle (third practitioner: omen-reader)

→ customary present participle (habitual omen-reader)

κληδονίζομαι: 'observe omens / take signs (from sounds, chance words, or clouds)'; from κληδών ('omen, ominous sound'); renders קְלָדָן ('practice soothsaying'); a reader of portents and chance utterances.

καὶ

and

coordinate conjunction (within the catalogue)

→ discourse linkage or contrast

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

οἰωνιζόμενος

an augur

Pres Mid Part Nom Sg Masc · οἰωνίζομαι

substantival participle (fourth practitioner: augur)

→ customary present participle (habitual augur)

οἰωνίζομαι: 'take auguries / divine from the flight and cries of birds'; from οἰωνός ('bird of omen'); renders שֶׁ֔ר ('practice augury / read omens'); the diviner who reads signs in nature, especially birds.

φαρμακός

a sorcerer

Nominative

substantive (fifth practitioner: sorcerer)

→ participant prominence

φαρμακός: 'sorcerer / one who deals in potions and spells'; related to φάρμακον ('drug, potion, charm'); renders מְשַׁכֵּם; the practitioner of magic by drugs and incantations; the φαρμακ- word-group reappears among the vices of Gal 5:20 (φαρμακεία) and Rev 21:8; 22:15.

11 ἐπαίδων ἐπαοιδήν, ἐγγαστρίμυθος καὶ τερατοσκόπος, ἐπερωτῶν τοὺς νεκρούς.

a charmer who chants a charm, a medium and a wizard, one who inquires of the dead.

Prohibition catalogue (second half: the remaining practitioners) ἐπαίδων ἐπαοιδήν

The catalogue concludes with four more figures, again partly in cognate construction (ἐπαίδων ἐπαοιδήν, 'chanting a chant'). The list reaches its climax in necromancy — ἐγγαστρίμυθος ('ventriloquist-medium'), τερατοσκόπος ('portent-gazer / wizard'), and ἐπερωτῶν τοὺς νεκρούς ('one who inquires of the dead') — the consultation of the dead being the gravest violation, set against the living God who speaks through his prophet (vv. 15–18).

ἐπαίδων

a charmer who chants

Pres Act Part Nom Sg Masc · ἐπαίδω

substantival participle (sixth practitioner: charmer)

→ customary present participle (habitual enchanter)

ἐπαίδω (ἐπάδω): 'sing over / chant a spell / enchant'; from ἐπί + αἶδω ('sing'); renders קָרַב קָרַב ('one who ties a knot/binds with spells'); the enchanter who works by incantation, in the cognate construction ἐπαίδων ἐπαοιδήν.

ἐπαοιδήν

a charm / incantation

Accusative

cognate accusative (with ἐπαίδων)

→ object specification

ἐπαοιδή (acc. ἐπαοιδήν): 'incantation / charm / spell'; cognate accusative with ἐπαίδων ('chanting a chant'), a second figura etymologica in the list (after μαντευόμενος μαντείαν, v. 10), reinforcing the comprehensiveness of the ban on magic-by-incantation.

ἐγγαστρίμυθος

a medium / ventriloquist

Nominative

substantive (seventh practitioner: medium)

→ participant prominence

ἐγγαστρίμυθος: lit. 'one who speaks from the belly' (ἐν + γαστήρ + μυθος); 'ventriloquist-medium / necromancer'; renders בֹּרֵךְ ('medium / consulter of spirits'); the spirit-medium through whom the supposed voice of the dead speaks — the same term used of the medium of Endor (1 Kgdms 28:7–8 LXX).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τερατοσκόπος

a wizard / portent-gazer

Nominative

substantive (eighth practitioner: wizard)

→ participant prominence

τερατοσκόπος: 'one who observes portents / interprets omens and wonders' (τέρας + σκοπέω); renders יָנִיִּי ('knowing one / wizard / familiar spirit'); the diviner who reads prodigies and signs; regularly paired with ἐγγαστρίμυθος in the LXX (cf. Lev 19:31; 20:6, 27).

ἐπερωτῶν

one who inquires of

Pres Act Part Nom Sg Masc · ἐπερωτάω

substantival participle (ninth practitioner: necromancer)

→ customary present participle (habitual consulter of the dead)

ἐπερωτάω: 'inquire of / question / consult'; renders שָׁאַל ('seek / consult'); the necromancer who consults the dead — the climactic abomination, directly antithetical to consulting the living God, who instead provides a living prophet to speak his word (vv. 15–18; contrast Isa 8:19, 'should they consult the dead on behalf of the living?').

τοὺς

the

Accusative

article (with νεκρούς)

→ noun-phrase marking

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

νεκρούς

dead

Accusative

direct object of ἐπερωτῶν (the dead consulted)

→ object specification

νεκρός (acc. pl. νεκρούς): 'dead (person)'; renders נֶפֶשׁ; the dead whom the necromancer consults for hidden knowledge — forbidden because it seeks revelation from the realm of death rather than from the living LORD.

12 ἔστιν γὰρ βδέλυγμα κυρίῳ τῷ θεῷ σου πᾶς ποιῶν ταῦτα· ἔνεκεν γὰρ τῶν βδελυγμάτων τούτων κύριος ἐξολεθρεύσει αὐτοὺς ἀπὸ σοῦ.

For everyone who does these things is an abomination to the LORD your God; for on account of these abominations the LORD will utterly destroy them from before you.

Causal ground: the practices are an abomination; the nations' dispossession

ἔστιν γὰρ βδέλυγμα

Double γάρ gives the rationale of the prohibition. First: everyone who does these things is βδέλυγμα ('an abomination') to the LORD — the person, not merely the act, is branded. Second: it is precisely for these abominations that the LORD is dispossessioning (ἐξολεθρεύσει) the nations before Israel — making Israel's imitation of them not only sinful but suicidal, inviting the same judgment that fell on Canaan.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί
copula (predicate βδέλυγμα)

→ gnomic present (timeless valuation)

εἰμί (pres. ἔστιν): 'is'; the gnomic present states a timeless truth — the practitioner stands permanently classed as an abomination before God.

γάρ

for

causal conjunction (grounding the prohibition, post-positive)

→ discourse linkage or contrast

γάρ: 'for'; the first of the verse's two γάρ-clauses, giving the reason the practices are banned.

βδέλυγμα

an abomination

Nominative

predicate nominative (with ἔστιν)

→ participant prominence

βδέλυγμα: 'abomination / detestable thing'; renders יהוה; here the practitioner himself is the abomination — the cultic loathing attaches to the person; the keyword of the unit (cf. vv. 9, 12b).

κυρίῳ

to the LORD

Dative

dative of reference (abomination 'to/before the LORD')

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton; the dative of the one to whom the practice is loathsome — these are sins against YHWH himself.

τῷ

the

Dative

article (with θεῷ)

→ noun-phrase marking

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

θεῷ

God

Dative

apposition to κυρίῳ

→ sphere or reference

θεός (dat. θεῷ): 'God'; the covenant formula 'the LORD your God' in the dative.

σου

your

Genitive

genitive of relationship

→ relational specification

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

πᾶς

everyone

Nominative

subject (with the substantival participle ποιῶν)

→ participant prominence

πᾶς: 'every / all'; πᾶς ὁ ποιῶν ('everyone who does') universalizes the verdict — no practitioner of any item in the list is exempt.

ποιῶν

who does

Pres Act Part Nom Sg Masc · ποιέω

substantival participle (subject, with πᾶς)

→ customary present participle (habitual practitioner)

ποιέω (pres. part. ποιῶν): 'do / practice'; the substantival participle with πᾶς designates the whole class of those who engage in the listed practices.

ταῦτα

these things

Accusative

direct object of ποιῶν (the listed practices)

→ object specification

οὗτος (neut. pl. ταῦτα): 'these things'; refers back to the whole catalogue of vv. 10–11.

ἐνεκεν

on account of

preposition + genitive (cause: 'because of')

→ spatial or relational framing

ἐνεκεν (ἐνεκα): 'on account of / because of'; introduces the causal ground of the nations' dispossession.

γάρ

for

causal conjunction (second γάρ, post-positive)

→ discourse linkage or contrast

γάρ: 'for'; the second causal clause, explaining the historical consequence of these abominations — the expulsion of the Canaanites.

τῶν

the

Genitive

article (with βδελυγμάτων)

→ noun-phrase marking

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

βδελυγμάτων

abominations

Genitive

object of ἔνεκεν (cause of dispossession)

→ relational specification

βδέλυγμα (gen. pl. βδελυγμάτων): 'abomination'; the keyword once more — the nations' own abominations are the very reason for their judgment, a warning to Israel not to repeat them.

τούτων

these

Genitive

demonstrative adjective (with βδελυγμάτων)

→ relational specification

οὗτος (gen. pl. τούτων): 'these'; the abominations just catalogued.

κύριος

LORD

Nominative

subject of ἐξολεθρεύσει

→ participant prominence

κύριος: rendering of the Tetragrammaton; the agent of the nations' destruction.

ἐξολεθρεύσει

will utterly destroy

Fut Act Indic 3 Sg · ἐξολεθρεύω

main verb (divine judgment on the nations)

→ predictive future (certain divine act of dispossession)

ἐξολεθρεύω: 'utterly destroy / exterminate / root out'; renders יַשְׁמִיחַ / יַשְׁרִיחַ; the intensive compound ἐξ- marks total destruction; the LXX's standard verb for the herem-dispossession of Canaan; its use here makes Israel's potential imitation of the nations a self-condemnation to the same fate.

αὐτούς

them

Accusative

direct object of ἐξολεθρεύσει (the nations)

→ participant reference

αὐτός (acc. pl. αὐτούς): 'them'; the Canaanite nations being dispossessed.

ἀπὸ

from

preposition + genitive (separation: 'from before you')

→ spatial or relational framing

ἀπό + genitive: 'from / away from'; ἀπὸ σοῦ ('from before you') = out of Israel's path, as the land is cleared for the covenant people.

σοῦ

you

Genitive

object of ἀπό (Israel)

→ relational specification

σύ (gen. σοῦ): 'you'; Israel, before whom the nations are removed.

13 τέλειος ἔση ἐναντίον κυρίου τοῦ θεοῦ σου.

You shall be blameless before the LORD your God.

Positive summary command (the counterpart to the prohibition) τέλειος ἔση

A terse positive command crowning the prohibition: against the Canaanites' divided, occult religion, Israel is to be τέλειος ('whole / blameless / undivided') before the LORD. The fronted predicate adjective τέλειος bears the weight; the verse forms the hinge between the prohibition (vv. 9–12, 14) and the promise of the prophet (vv. 15–19) — wholehearted reliance on the LORD's own word rather than on divination.

τέλειος

blameless / whole

Nominative

predicate adjective (fronted, with ἔση)

→ participant prominence

τέλειος: 'complete / whole / perfect / blameless'; renders כָּלִים ('whole / undivided / with integrity'); not sinless perfection but undivided loyalty — Israel is to belong wholly to the LORD, not hedging its devotion with occult practices; cf. the same idiom of Noah (Gen 6:9) and Abraham (Gen 17:1, ἄμεμπτος); echoed in Matt 5:48 (ἔσεσθε ... τέλειοι).

ἔση

you shall be

Fut Mid Indic 2 Sg · εἰμί

main verb (copula with predicate τέλειος)

→ imperativ future (command framed as future statement)

εἰμί (fut. ἔση): 'you shall be'; the imperativ future (as in the Decalogue) issues a command in the form of a prediction — 'you are to be blameless.'

ἐναντίον

before

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

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; renders עֲנֹכְל; Israel's integrity is measured in the sight of God himself, not by human or magical standards.

κυρίου

of the LORD

Genitive

object of ἐναντίον

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; before whom Israel is to be blameless.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

apposition to κυρίου

→ relational specification

θεός (gen. θεοῦ): 'God'; the covenant formula 'the LORD your God.'

σου

your

Genitive

genitive of relationship

→ relational specification

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

14 τὰ γὰρ ἔθνη ταῦτα, οὓς σὺ κατακληρονομεῖς αὐτούς, οὗτοι κληδόνων καὶ μαντειῶν ἀκούσονται· σοὶ δὲ οὐχ οὕτως ἔδωκεν κύριος ὁ θεός σου.

For these nations, whom you are dispossessing, they listen to soothsayers and diviners; but to you the LORD your God has not granted so.

Causal contrast: the nations heed diviners, but Israel is granted otherwise

τὰ γὰρ ἔθνη ταῦτα

γάρ grounds the call to blamelessness (v. 13) in a sharp contrast: the nations Israel dispossesses 'listen to' (ἀκούσονται) soothsayers and diviners, but Israel has been granted 'not so' (οὐχ οὕτως). The verb ἀκούσονται here ('heed / obey') sets up the great reversal of v. 15: where the nations heed diviners, Israel is to heed the prophet (αὐτοῦ ἀκούσεσθε) — the LORD's own provision in place of divination.

τὰ

the

Nominative

article (with ἔθνη)

→ noun-phrase marking

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

γάρ

for

causal conjunction (grounding v. 13, post-positive)

→ discourse linkage or contrast

γάρ: 'for'; grounds the command to be blameless by contrasting Israel with the divining nations.

ἔθνη

nations

Nominative

nominative (suspended/topicalized subject, resumed by οὗτοι)

→ participant prominence

ἔθνος (nom. pl. ἔθνη): 'nation / Gentile'; the Canaanite peoples, topicalized at the head of the clause and resumed by the pleonastic οὗτοι ('these') — a Hebraizing casus pendens.

ταῦτα

these

Nominative

demonstrative adjective (with ἔθνη)

→ participant prominence

οὗτος (neut. pl. ταῦτα): 'these'; the nations being dispossessed.

οὓς

whom

Accusative

relative pronoun (object of κατακληρονομεῖς)

→ participant reference

ὓς (masc. acc. pl. οὓς): 'whom'; the relative shifts to masculine by sense-construction (the nations as peoples), introducing the dispossession-clause; resumed pleonastically by αὐτούς (a Hebraism).

σύ

you

Nominative

subject of κατακληρονομεῖς (emphatic pronoun)

→ participant reference

σύ: 'you'; the emphatic pronoun stresses Israel as the agent of dispossession, in pointed contrast to 'these nations.'

κατακληρονομεῖς

you are dispossessing

Pres Act Indic 2 Sg · κατακληρονομέω

verb of the relative clause (the act of dispossession)

→ futuristic/progressive present (the dispossession in process)

κατακληρονομέω: 'take possession of / dispossess / inherit (territory)'; renders שָׁרָה; the κατα- compound can mean both 'inherit the land' and 'dispossess its occupants'; here Israel takes over the nations' territory — the very land whose diviners are now forbidden.

αὐτούς

them

Accusative

resumptive pronoun (pleonastic object of κατακληρονομεῖς)

→ participant reference

αὐτός (acc. pl. αὐτούς): 'them'; the resumptive/pleonastic object after the relative οὓς — a Hebraism rendering the resumptive suffix of אֵלֶּם ... רָשָׁע.

οὗτοι

these

Nominative

resumptive subject (picking up τὰ ἔθνη after the casus pendens)

→ participant prominence

οὗτος (nom. pl. masc. οὗτοι): 'these'; resumes the suspended subject τὰ ἔθνη, a Hebraizing pendent-nominative resumption.

κληδόνων

soothsayers / omens

Genitive

genitive object of ἀκούσονται (what they heed)

→ relational specification

κληδών (gen. pl. κληδόνων): 'omen / divination by signs / soothsaying'; cognate with κληδονιζόμενος (v. 10); here the practice/practitioners of omen-reading; genitive as the object 'heard/heeded.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μαντειῶν

divinations

Genitive

genitive object of ἀκούσονται (what they heed)

→ relational specification

μαντεία (gen. pl. μαντειῶν): 'divination / oracle'; cognate with μαντευόμενος μαντείαν (v. 10); the pair κληδόνων καὶ μαντειῶν sums up the whole catalogue of vv. 10–11 as the nations' alternative to the prophetic word.

ἀκούσονται

they listen / heed

Fut Mid Indic 3 Pl · ἀκούω

main verb (the nations' practice: heeding diviners)

→ customary/gnomic future (their habitual recourse)

ἀκούω (fut. mid. ἀκούσονται): 'hear / heed / obey'; with the genitive object it means 'give heed to'; pointedly the same verb (αὐτοῦ ἀκούσεσθε, v. 15) that commands Israel to heed the coming prophet — the nations heed diviners, Israel is to heed God's prophet.

σοὶ

to you

Dative

dative indirect object (emphatic, fronted: 'to you')

→ participant reference or interest

σύ (dat. σοί): 'to you'; the fronted, emphatic dative sets Israel in sharp antithesis to the nations — 'but as for you ...'

δὲ

but

adversative (post-positive, marking the contrast)

→ discourse linkage or contrast

δὲ: post-positive adversative; marks the strong contrast between the nations and Israel.

οὐχ

not

negation (with οὕτως)

→ clausal qualification or emphasis

οὐ (οὐχ): negation; οὐχ οὕτως ('not so') denies that Israel has been given any such recourse as divination.

οὕτως

so / thus

adverb of manner (object of the granting: 'not so')

→ adverbial qualification

οὕτως: 'thus / so'; οὐχ οὕτως = 'not in this way' — Israel has not been granted the path of divination but, instead, the prophetic word (v. 15).

ἔδωκεν

has granted

Aor Act Indic 3 Sg · δίδωμι

main verb (the LORD's provision for Israel)

→ constative aorist (the LORD's settled provision)

δίδωμι (aor. ἔδωκεν): 'give / grant / allow'; here 'has granted/permitted' — the LORD has not granted Israel the diviners' way; the negative prepares for the positive gift of the prophet in v. 15 (ἀναστήσει ... κύριος).

κύριος

LORD

Nominative

subject of ἔδωκεν

→ participant prominence

κύριος: rendering of the Tetragrammaton; the one who grants Israel its distinctive way.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship

→ relational specification

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

15 προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμὲ ἀναστήσει σοι κύριος ὁ θεός σου· αὐτοῦ ἀκούσεσθε,

A prophet from among your brothers like me the LORD your God will raise up for you; him you shall heed —

THE HEADLINE PROMISE: the prophet like Moses (positive provision replacing divination)

προφήτην ... ἀναστήσει

The chapter's headline crux and its theological centre. In place of the forbidden divination (v. 14), the LORD grants Israel a living prophetic voice. The fronted object προφήτην ... ὡς ἐμέ ('a prophet ... like me') and the climactic command αὐτοῦ ἀκούσεσθε ('him you shall heed') answer the nations' ἀκούσονται of v. 14. Quoted of Christ at Acts 3:22–23 and 7:37 and standing behind the Mosaic-prophet expectation of John 1:21, 25; 6:14; 7:40. Read both of the succession of prophets culminating in, and definitively of, the Messiah.

προφήτην

a prophet

Accusative

direct object of ἀναστήσει (fronted for prominence)

→ object specification

προφήτης (acc. προφήτην): 'prophet / spokesman'; renders נָבִיא; the fronted object stands at the head of the promise — over against diviners (vv. 10–11, 14), the LORD provides a true prophet who speaks his word; quoted as messianic at Acts 3:22; 7:37.

ἐκ

from among

preposition + genitive (source: 'from among your brothers')

→ spatial or relational framing

ἐκ + genitive: 'from / out of'; the prophet arises from within Israel itself, not from outside — kinship guarantees covenant solidarity (cf. the king 'from among your brothers,' 17:15).

τῶν

the

Genitive

article (with ἀδελφῶν)

→ noun-phrase marking

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

ἀδελφῶν

brothers

Genitive

object of ἐκ (the prophet's kinsmen)

→ relational specification

ἀδελφός (gen. pl. ἀδελφῶν): 'brother / kinsman'; renders ΠΡ; the same word as v. 2 (Levi 'among their brothers') — the prophet shares Israel's own flesh and covenant, a point Peter presses in the messianic application (Acts 3:22, 25–26).

σου

your

Genitive

genitive of relationship (with ἀδελφῶν)

→ relational specification

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

ὥς

like

comparative particle (introducing the Moses-comparison)

→ discourse linkage or contrast

ὥς: 'as / like'; ὥς ἐμέ ('like me') is the heart of the crux — the prophet is patterned on Moses himself, the unique mediator who spoke with God face to face (cf. 34:10, where no prophet 'like Moses' had yet arisen); the NT reads its fullness in Christ, the new and greater Moses.

ἐμέ

me

Accusative

object of ὥς (Moses as the prototype)

→ participant reference

ἐγώ (emphatic acc. ἐμέ): 'me'; Moses, the prophetic prototype; the comparison 'like me' grounds the prophet's authority in the Mosaic pattern of mediated revelation, fulfilled supremely in the prophet of the last days (Heb 1:1–2).

ἀναστήσει

will raise up

Fut Act Indic 3 Sg · ἀνίστημι

main verb (the divine promise)

→ predictive/promissory future (certain divine provision)

ἀνίστημι (fut. ἀναστήσει): 'raise up / cause to stand / establish'; renders קִיּוּם; the verb of raising up a prophet (cf. v. 18 ἀναστήσω); the NT hears in ἀναστήσει both the raising up of the prophet and, by resonance, the resurrection of Christ (Acts 3:22, 26 ἀναστήσας; cf. 13:33–34).

σοι

for you

Dative

dative of advantage (the prophet given for Israel's benefit)

→ participant reference or interest

σύ (dat. σοι): 'for you'; dative of advantage — the prophet is the LORD's gift for Israel's good, replacing the divination Israel must shun.

κύριος

LORD

Nominative

subject of ἀναστήσει

→ participant prominence

κύριος: rendering of the Tetragrammaton; the sole author of true prophecy, who raises up the prophet.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship

→ relational specification

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

αὐτοῦ

him

Genitive

genitive object of ἀκούσεσθε (fronted: 'him you shall heed')

→ relational specification

αὐτός (gen. αὐτοῦ): 'him'; the genitive object of ἀκούω ('heed'); fronted for emphasis — 'him, and no diviner, you shall heed'; at the Transfiguration the divine voice echoes this very command of the prophet like Moses: αὐτοῦ ἀκούετε ('hear him,' Mark 9:7; cf. Acts 3:22).

ἀκούσεσθε

you shall heed

Fut Mid Indic 2 Pl · ἀκούω

main verb (the binding command to heed the prophet)

→ imperatival future (binding command to obey)

ἀκούω (fut. mid. ἀκούσεσθε): 'hear / heed / obey'; the imperatival future commands obedience to the prophet's word; deliberately answers ἀκούσονται (v. 14) — Israel is to heed not diviners but the LORD's prophet; the failure to heed is precisely what v. 19 makes punishable (and Acts 3:23 makes definitive).

16 κατὰ πάντα ὅσα ἠτήσω παρὰ κυρίου τοῦ θεοῦ σου ἐν Χωρηβ τῇ ἡμέρᾳ τῆς ἐκκλησίας λέγοντες Οὐ προσθήσομεν ἀκοῦσαι τὴν φωνὴν κυρίου τοῦ θεοῦ ἡμῶν καὶ τὸ πῦρ τὸ μέγα τοῦτο οὐκ ὀψόμεθα ἔτι οὐδὲ μὴ ἀποθάνωμεν.

according to all that you asked from the LORD your God at Horeb on the day of the assembly, saying, 'Let us not again hear the voice of the LORD our God, and let us not see any more this great fire, lest we die.'

Ground of the promise: the Horeb request for a mediator

κατὰ πάντα ὅσα ἠτήσω

The prophetic provision is grounded in Israel's own Horeb request (Exod 20:18–21; Deut 5:23–27): terrified at the theophanic voice and fire, the people begged not to hear God directly lest they die, asking Moses to mediate. The promised prophet thus institutionalizes Mosaic mediation. λέγοντες introduces their direct quotation; οὐδὲ μὴ ἀποθάνωμεν ('lest we die') voices the mortal terror that the mediated word answers.

κατὰ

according to

preposition + accusative (standard: 'in accordance with')

→ spatial or relational framing

κατά + accusative: 'according to'; the prophet-provision corresponds exactly to what Israel itself requested at Horeb.

πάντα

all

Accusative

substantival adjective (object of κατὰ)

→ object specification

πᾶς (neut. pl. πάντα): 'all (things)'; the totality of Israel's Horeb request.

ὅσα

as much as

Accusative

relative adjective (object of ἡτήσω)

→ object specification

ὅσος (neut. pl. ὅσα): 'as much/many as'; correlates with πάντα ('all that ...'), introducing the content of the request.

ἡτήσω

you asked

Aor Mid Indic 2 Sg · αἰτέω

verb of the relative clause (Israel's request)

→ constative aorist (the completed Horeb petition)

αἰτέω (aor. mid. ἡτήσω): 'ask / request'; the middle stresses asking for oneself; the 2nd singular addresses Israel as a corporate 'you'; refers to the petition at Horeb that Moses mediate between God and people.

παρὰ

from

preposition + genitive (source of the request)

→ spatial or relational framing

παρά + genitive: 'from (the side of)'; the LORD as the one from whom the request was made.

κυρίου

of the LORD

Genitive

object of παρὰ

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; addressee of the Horeb request.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

apposition to κυρίου

→ relational specification

θεός (gen. θεοῦ): 'God'; the covenant formula 'the LORD your God.'

σου

your

Genitive

genitive of relationship

→ relational specification

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

ἐν

at / in

preposition + dative (place: 'at Horeb')

→ spatial or relational framing

ἐν + dative: 'at / in'; locates the request at the mountain of revelation.

Χωρηβ

Horeb

indeclinable place-name (object of ἐν)

→ participant identification

Χωρηβ: transliteration of Hebrew חֹרֵב; indeclinable; Deuteronomy's preferred name for the mountain of the covenant (= Sinai), the site of the theophany and the people's terrified petition.

τῇ

the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (when the request was made)

→ sphere or reference

ἡμέρα (dat. ἡμέρα): 'day'; dative of time — the day of the assembly at Horeb.

τῆς

the

Genitive

article (with ἐκκλησίας)

→ noun-phrase marking

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

ἐκκλησίας

assembly

Genitive

genitive of definition (with ἡμέρα: 'day of the assembly')

→ relational specification

ἐκκλησία (gen. ἐκκλησίας): 'assembly / congregation'; renders לָקָה; the gathered covenant people at Horeb; the LXX's ἐκκλησία becomes the NT word for the church — the assembly that hears God's word through his appointed mediator.

λέγοντες

saying

Pres Act Part Nom Pl Masc · λέγω

participle of attendant circumstance (introducing direct speech)

→ present participle (introducing the quoted request)

λέγω (pres. part. λέγοντες): 'saying'; the participle introduces the direct quotation of Israel's petition; constructio ad sensum (plural participle with the collective 'you') — a Hebraism rendering רַבִּינֵי.

οὐ

not

negation (with προσθήσομεν)

→ participant reference

οὐ: negation opening the quoted request — 'we will not again ...'

προσθήσομεν

we will again / add

Fut Act Indic 1 Pl · προστίθημι

main verb of the quotation (Hebraistic auxiliary)

→ volitive future (the people's resolve / plea)

προστίθημι (fut. προσθήσομεν): 'add / do again'; renders וְשָׁב; the idiom οὐ προσθήσομεν + infinitive ('we will not add to do' = 'we will not do again') is a Hebraism for 'not any more'; here the people resolve/beg not to hear the divine voice again directly.

ἀκοῦσαι

to hear

Aor Act Inf · ἀκούω

complementary infinitive (with προσθήσομεν)

→ aorist infinitive (the act of hearing the voice)

ἀκούω (aor. inf. ἀκοῦσαι): 'hear'; complements προσθήσομεν; what the people will not do again is hear the unmediated voice of God — the very terror that the mediating prophet (v. 15) is given to relieve.

τὴν

the

Accusative

article (with φωνήν)

→ noun-phrase marking

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

φωνήν

voice

Accusative

direct object of ἀκοῦσαι

→ object specification

φωνή (acc. φωνήν): 'voice / sound'; renders ღჳ; the divine voice of the Horeb theophany, too terrifying for direct hearing — hence the request for a prophetic mediator.

κυρίου

of the LORD

Genitive

genitive of possession (whose voice)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; whose voice the people feared to hear.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

apposition to κυρίου

→ relational specification

θεός (gen. θεοῦ): 'God'; 'the LORD our God' (note ἡμῶν — the people speak).

ἡμῶν

our

Genitive

genitive of relationship (the people's own confession)

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; the shift to first-person plural marks the quoted speech of the people.

καὶ

and

coordinate conjunction (joining the two clauses of the plea)

→ discourse linkage or contrast

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

τὸ

the

Accusative

article (with πῦρ)

→ noun-phrase marking

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

πῦρ

fire

Accusative

direct object of ὀψόμεθα

→ object specification

πῦρ (acc. πῦρ): 'fire'; renders שֶׁ֔חַ; the great theophanic fire of Horeb (cf. 4:11–12, 33; 5:24–26); ironically the same word as the fire of the forbidden rite (v. 10) — the true God's holy fire versus the false rite's profane fire.

τὸ

the

Accusative

article (with μέγα)

→ noun-phrase marking

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

μέγα

great

Accusative

attributive adjective (with πῦρ)

→ object specification

μέγας (neut. μέγα): 'great'; intensifies the awe-inspiring magnitude of the theophanic fire that the people could not bear to face again.

τοῦτο

this

Accusative

demonstrative adjective (with πῦρ: 'this great fire')

→ participant reference

οὗτος (neut. τοῦτο): 'this'; deictic, pointing back to the very fire then blazing on the mountain.

οὐκ

not

negation (with ὀψόμεθα)

→ clausal qualification or emphasis

οὐ (οὐκ): negation; 'we will not see ...'

ὁψόμεθα

we will see

Fut Mid Indic 1 Pl · ὁράω

main verb of the second clause of the plea

→ volitive future (the people's plea not to see)

ὁράω (fut. mid. ὁψόμεθα): 'see'; suppletive future of ὁράω; the people plead not to look again on the consuming fire — the visual counterpart to not hearing the voice.

ἔτι

any more / again

adverb (temporal: 'any longer')

→ clausal contribution

ἔτι: 'still / any more'; with the negative, 'no longer / not again' — reinforcing the οὐ προσθήσομεν idiom of cessation.

οὐδὲ

lest / and not

negative conjunction (introducing the feared outcome)

→ discourse linkage or contrast

οὐδέ: 'and not / nor'; with μή it introduces the dreaded result — that they would die; effectively 'lest we die.'

μή

not

negation (with subjunctive ἀποθάνωμεν: emphatic/apprehensive)

→ clausal qualification or emphasis

μή: subjective negation; οὐδέ μή + aorist subjunctive expresses strong apprehension — 'lest we die / that we may by no means die'; the mortal fear of unmediated divine presence.

ἀποθάνωμεν

we die

Aor Act Subj 1 Pl · ἀποθνήσκω

verb of the apprehensive clause (the feared death)

→ aorist subjunctive (apprehension of dying)

ἀποθνήσκω (aor. subj. ἀποθάνωμεν): 'die'; renders תָּמוּת; the death feared from direct exposure to the divine voice and fire; this terror is the very reason a prophetic mediator 'like Moses' is granted — and the same verb returns at v. 20 of the false prophet who must die.

17 καὶ εἶπεν κύριος πρὸς με ὀρθῶς πάντα ὅσα ἐλάλησαν.

And the LORD said to me, 'They have rightly spoken all that they said.'

Divine approval of the people's request (transition to the promise)

καὶ εἶπεν κύριος πρὸς με

Moses reports the LORD's response to the Horeb petition: the fronted ὀρθῶς ('rightly') endorses the people's plea for mediation as sound. This divine approval forms the bridge from the historical request (v. 16) to the formal promise of the prophet (v. 18); the people's fear was not faithless but fitting, and God answers it with the institution of prophecy.

καὶ
and

narrative connective

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single completed speech-act)

λέγω (aor. εἶπεν): 'said'; introduces the LORD's direct reply to Moses, reported within Moses' speech to Israel.

κύριος
LORD

Nominative

subject of εἶπεν

→ participant prominence

κύριος: rendering of the Tetragrammaton; the speaker who approves the people's request and announces the prophet.

πρός
to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρός + accusative: 'to / toward'; direction of the divine address to Moses.

με
me

Accusative

object of πρὸς (Moses as recipient)

→ participant reference

ἐγώ (acc. με): 'me'; Moses, recounting in the first person the LORD's word to him at Horeb.

ὀρθῶς
rightly

adverb (fronted, evaluating the people's speech)

→ participant identification

ὀρθῶς: 'rightly / correctly'; renders יְיָטִיב ('they have done well'); the fronted adverb constitutes the LORD's verdict on the people's request — it was right and well-spoken, vindicating the institution of mediated prophecy.

πάντα
all

Accusative

substantival adjective (object of ἐλάλησαν)

→ object specification

πᾶς (neut. pl. πάντα): 'all (things)'; the whole of what the people said is approved.

ὅσα
as much as

Accusative

relative adjective (object of ἐλάλησαν)

→ object specification

ὅσος (neut. pl. ὅσα): 'as much/many as'; correlates with πάντα ('all that ...'), encompassing the entire request of v. 16.

ἐλάλησαν
they spoke

Aor Act Indic 3 Pl · λαλέω

verb of the relative clause (the people's speech)

→ constative aorist (the completed request)

λαλέω (aor. ἐλάλησαν): 'speak'; the people's Horeb petition; the verb λαλέω becomes thematic in this unit — the prophet will λαλήσει (v. 18) what God commands, and the false prophet λαλήσῃ (vv. 19, 20, 22) what God did not.

18 προφήτην ἀναστήσω αὐτοῖς ἐκ τῶν ἀδελφῶν αὐτῶν ὥσπερ σέ, καὶ δώσω τὸ ῥῆμά μου ἐν τῷ στόματι αὐτοῦ, καὶ λαλήσει αὐτοῖς καθότι ἂν ἐντείλωμαι αὐτῷ·

I will raise up for them a prophet from among their brothers like you, and I will put my word in his mouth, and he shall speak to them whatever I command him;

THE DIVINE PROMISE (first person): the prophet and the word in his mouth προφήτην ἀναστήσω

The formal divine promise, now in the LORD's own first person, restating v. 15 from the divine side. Three coordinated futures define the prophet's office: ἀναστήσω ('I will raise up'), δώσω τὸ ῥῆμά μου ἐν τῷ στόματι αὐτοῦ ('I will put my word in his mouth'), and λαλήσει ... καθότι ἂν ἐντείλωμαι ('he shall speak whatever I command'). The 'word in the mouth' is the signature of true prophecy (cf. Jer 1:9; Isa 51:16); quoted of Christ at Acts 3:22; 7:37, and resonant with John 12:49–50 (Jesus speaks what the Father commands).

προφήτην

a prophet

Accusative

direct object of ἀναστήσω (fronted)

→ object specification

προφήτης (acc. προφήτην): 'prophet'; renders נִבִּיָּא; fronted as in v. 15; the prophet the LORD himself promises to raise up — the NT's locus for the 'prophet like Moses' Christology (Acts 3:22; 7:37).

ἀναστήσω

I will raise up

Fut Act Indic 1 Sg · ἀνίστημι

main verb (first-person divine promise)

→ promissory future (the LORD's own pledge)

ἀνίστημι (fut. ἀναστήσω): 'raise up / establish'; renders קִּיּוּם; the divine first person makes explicit what v. 15 stated in the third — the LORD himself is the author of the prophet; Acts 3:26 reads the verb's resurrection-resonance (ἀναστήσας τὸν παῖδα αὐτοῦ).

αὐτοῖς

for them

Dative

dative of advantage (for the people)

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): 'for them'; the people, for whose benefit the prophet is raised up.

ἐκ

from among

preposition + genitive (source)

→ spatial or relational framing

ἐκ + genitive: 'from among'; the prophet arises from within the people, as in v. 15.

τῶν

the

Genitive

article (with ἀδελφῶν)

→ noun-phrase marking

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

ἀδελφῶν

brothers

Genitive

object of ἐκ (the prophet's kinsmen)

→ relational specification

ἀδελφός (gen. pl. ἀδελφῶν): 'brother / kinsman'; the prophet's solidarity with the people; the kinship motif Peter develops at Acts 3:22, 25.

αὐτῶν

their

Genitive

genitive of relationship (with ἀδελφῶν)

→ relational specification

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

ὥσπερ

just like

comparative particle (Moses as prototype)

→ discourse linkage or contrast

ὥσπερ: 'just as / like'; ὥσπερ σέ ('like you') addresses Moses directly — the prophet is patterned on Moses, the mediator of the word; the comparison is the seed of the NT's new-Moses Christology (Heb 3:1–6).

σέ

you

Accusative

object of ὥσπερ (Moses as the pattern)

→ participant reference

σύ (emphatic acc. σέ): 'you'; Moses, the prophetic prototype, now addressed by God himself ('like you').

καὶ

and

coordinate conjunction (joining the second promise)

→ discourse linkage or contrast

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

δώσω

I will put / give

Fut Act Indic 1 Sg · δίδωμι

main verb (second divine promise)

→ promissory future (the inspiration of the prophet)

δίδωμι (fut. δώσω): 'give / put'; δώσω τὸ ῥῆμά μου ἐν τῷ στόματι ('I will put my word in his mouth') is the classic image of prophetic inspiration (cf. Jer 1:9, ἔδωκα τοὺς λόγους μου εἰς τὸ στόμα σου; Isa 51:16; Num 22:38; 23:5); the prophet speaks not his own word but God's.

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

word

Accusative

direct object of δώσω

→ object specification

ῥῆμα (acc. ῥῆμα): 'word / utterance / thing said'; renders רִבְרִי; the divine word placed in the prophet's mouth — the keyword of the test that follows (τὸ ῥῆμα, vv. 21–22); the prophet's authority rests wholly on its being God's ῥῆμα, not his own.

μου

my

Genitive

genitive of possession (the word belongs to God)

→ relational specification

ἐγώ (gen. μου): 'my'; the word is emphatically God's own — the ground of the prophet's authority and of the demand to heed him (v. 19).

ἐν

in

preposition + dative (location: 'in his mouth')

→ spatial or relational framing

ἐν + dative: 'in'; the locus of the word — the prophet's mouth as the organ of divine speech.

τῷ

the

Dative

article (with στόματι)

→ noun-phrase marking

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

στόματι

mouth

Dative

object of ἐν (the prophet's mouth)

→ sphere or reference

στόμα (dat. στόματι): 'mouth'; renders 𐤔𐤕 ; the prophet's mouth as the vessel of the divine word; the image grounds the principle that true prophecy is God-sourced speech (cf. 2 Pet 1:21).

αὐτοῦ

his

Genitive

genitive of possession (the prophet's mouth)

→ relational specification

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

καὶ

and

coordinate conjunction (joining the third promise)

→ discourse linkage or contrast

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

λαλήσει

he shall speak

Fut Act Indic 3 Sg · λαλέω

main verb (third promise: the prophet's faithful speaking)

→ predictive future (the prophet's commissioned speech)

λαλέω (fut. λαλήσει): 'speak'; the prophet will speak exactly what God commands — the criterion of true prophecy and the hinge to the test of vv. 20–22, where the false prophet speaks what God did not command; cf. John 12:49 (Jesus speaks only what the Father commands).

αὐτοῖς

to them

Dative

dative indirect object (the people)

→ participant reference or interest

αὐτοῖς (dat. pl. αὐτοῖς): 'to them'; the people, the addressees of the prophet's word.

καθότι

whatever / according as

comparative conjunction (with ἅν + subjunctive: 'whatever')

→ discourse linkage or contrast

καθότι: 'according as / inasmuch as'; with ἅν + subjunctive it has indefinite force ('whatever I command'), defining the prophet's message as wholly determined by the divine command.

ἅν

ever

modal particle (with subjunctive ἐντείλωμαι)

→ discourse linkage or contrast

ἅν: modal particle giving the indefinite 'whatever' to the subjunctive clause.

ἐντείλωμαι

I command

Aor Mid Subj 1 Sg · ἐντέλλομαι

verb of the indefinite clause (the divine command)

→ aorist subjunctive (the content of the divine charge)

ἐντέλλομαι (aor. mid. subj. ἐντείλωμαι): 'command / charge / enjoin'; renders 𐤍𐤕𐤋 ; the prophet speaks strictly the divinely-commanded word — the limit that the presumptuous prophet of v. 20 transgresses by speaking 'what I did not command (οὐ προσέταξα)!'.

αὐτῷ

him

Dative

dative indirect object (the prophet commanded)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'him'; the prophet to whom the command is given.

19 καὶ ὁ ἄνθρωπος ὃς ἐὰν μὴ ἀκούσῃ ὅσα ἐὰν λαλήσῃ ὁ προφήτης ἐπὶ τῷ ὀνόματί μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ.

And the man who will not heed whatever the prophet speaks in my name, I myself will require it of him.

Sanction: judgment on whoever does not heed the prophet

καὶ ὁ ἄνθρωπος ὃς ἐὰν μὴ ἀκούσῃ

The sanction that secures the command of v. 15 (αὐτοῦ ἀκούσεσθε): whoever refuses to heed the prophet's words spoken in the LORD's name faces divine reckoning. The *casus pendens* (ὁ ἄνθρωπος ὃς ἐὰν ...) is resumed by the emphatic ἐγὼ ἐκδικήσω ('I myself will require it'). Acts 3:23 cites this verse to climactic effect, intensifying it with 'shall be utterly destroyed from the people' — the refusal to heed the prophet like Moses (Christ) is covenant-severing.

καὶ

and

connective (introducing the sanction)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with ἄνθρωπος)

→ noun-phrase marking

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

ἄνθρωπος

man

Nominative

casus pendens (suspended subject, resumed by ἐξ αὐτοῦ)

→ participant prominence

ἄνθρωπος: 'man / person'; the pendent nominative ('the man who ...') is a Hebraizing casuistic construction (שִׂיחַ רִשְׁוֹ), resumed later by the pronoun; the individual who refuses the prophet's word.

ὃς

who

Nominative

relative pronoun (subject of ἀκούσῃ)

→ participant reference

ὃς (nom. ὅς): 'who'; with ἐὰν forms an indefinite relative ('whoever'), introducing the conditional case.

ἐάν

ever

conditional particle (with ὅς, forming indefinite relative + subjunctive)

→ discourse linkage or contrast

ἐάν: here joined to ὅς (= ὅς ἄν) giving 'whoever'; takes the subjunctive ἀκούσῃ.

μή

not

negation (with subjunctive ἀκούσῃ)

→ clausal qualification or emphasis

μή: subjective negation, proper to the subjunctive in the conditional relative clause.

ἀκούσῃ

heeds

Aor Act Subj 3 Sg · ἀκούω

verb of the indefinite relative clause (the refusal to heed)

→ aorist subjunctive (a single act of refusal to obey)

ἀκούω (aor. subj. ἀκούσῃ): 'hear / heed / obey'; the same verb as the command αὐτοῦ ἀκούσεσθε (v. 15) and the nations' ἀκούσονται (v. 14); failure to heed the prophet is what the sanction punishes — and what Acts 3:23 makes covenant-decisive.

ὅσα

whatever

Accusative

relative adjective (object of both ἀκούσῃ and λαλήσῃ)

→ object specification

ὅσος (neut. pl. ὅσα): 'as much/many as / whatever'; the indefinite content of the prophet's speech that must be heeded.

ἐάν

ever

conditional particle (with λαλήσῃ, indefinite)

→ discourse linkage or contrast

ἐάν: with ὅσα gives 'whatever' he may speak; takes the subjunctive λαλήσῃ.

λαλήσῃ

speaks

Aor Act Subj 3 Sg · λαλέω

verb of the indefinite relative clause (the prophet's speech)

→ aorist subjunctive (the prophet's authoritative utterance)

λαλέω (aor. subj. λαλήσῃ): 'speak'; the prophet's word, spoken in God's name, that demands obedience; the verb λαλέω threads through vv. 17–22, distinguishing the word God commands from the word he did not.

ὁ

the

Nominative

article (with προφήτης)

→ noun-phrase marking

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

προφήτης

prophet

Nominative

subject of λαλήσῃ

→ participant prominence

προφήτης: 'prophet'; the true prophet of vv. 15, 18, whose name-bearing word carries divine authority.

ἐπὶ

in

preposition + dative (basis: 'in my name')

→ spatial or relational framing

ἐπί + dative: 'on the basis of / in'; ἐπὶ τῷ ὀνόματί μου ('in my name') marks the prophet's word as spoken on the LORD's authority — the same phrase distinguishes the true (v. 19, 22) from the false who speaks 'in the name of other gods' (v. 20).

τῷ

the

Dative

article (with ὀνόματι)

→ noun-phrase marking

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

ὀνόματί

name

Dative

object of ἐπί (the divine name)

→ sphere or reference

ὄνομα (dat. ὀνόματι): 'name'; the divine name in whose authority the prophet speaks — the keyword linking priest (v. 5), prophet (vv. 19–22), and the whole chapter's theology of the name.

μου

my

Genitive

genitive of possession (the LORD's name)

→ relational specification

ἐγὼ (gen. μου): 'my'; the LORD speaks; the prophet's word is spoken in God's own name.

ἐγὼ

I myself

Nominative

emphatic subject of ἐκδικήσω (resuming the casus pendens)

→ participant reference

ἐγὼ: the emphatic pronoun stresses that the LORD himself — not human courts — will exact the reckoning for refusing the prophet; the divine first person guarantees the sanction.

ἐκδικήσω

I will require / avenge

Fut Act Indic 1 Sg · ἐκδικέω

main verb of the apodosis (divine reckoning)

→ predictive future (certain divine retribution)

ἐκδικέω (fut. ἐκδικήσω): 'avenge / vindicate / exact justice / require'; renders שָׁרַף (here 'require/call to account'); ἐκδικήσω ἐξ αὐτοῦ = 'I will require it of him' — God personally holds the one who spurns the prophet accountable; Acts 3:23 renders the sanction as ἐξολεθρευθήσεται ('shall be utterly destroyed').

ἐξ

of / from

preposition + genitive (source of the requital: 'from him')

→ spatial or relational framing

ἐκ (ἐξ before vowel) + genitive: 'from / of'; ἐκδικήσω ἐξ αὐτοῦ ('I will require it of/from him') is a Hebraism (עַל מִשְׁפָּחָו) — God will demand an accounting from the offender himself.

αὐτοῦ

him

Genitive

object of ἐξ (the one held accountable)

→ relational specification

αὐτός (gen. αὐτοῦ): 'him'; resumes the casus pendens ὁ ἄνθρωπος — the man who refuses the prophet, from whom God will require it.

20 πλὴν ὁ προφήτης ὃς ἂν ἀσεβήσῃ λαλῆσαι ἐπὶ τῷ ὀνόματί μου ῥῆμα ὃ οὐ προσέταξα λαλῆσαι, καὶ ὃς ἂν λαλήσῃ ἐπ' ὀνόματι θεῶν ἑτέρων, ἀποθανεῖται ὁ προφήτης ἐκεῖνος.

But the prophet who presumptuously dares to speak a word in my name which I did not command him to speak, or who speaks in the name of other gods, that prophet shall die.

The false prophet: capital sanction against presumptuous and idolatrous prophecy

πλὴν ὁ προφήτης ὃς ἂν ἀσεβήσῃ

πλὴν ('but / however') sets the dark counterpart to the true prophet: the presumptuous prophet (ἀσεβήσῃ, 'acts impiously / dares') who either speaks in the LORD's name what God did not command (οὐ προσέταξα), or speaks in the name of other gods, incurs the death penalty (ἀποθανεῖται). Two false-prophet types — the impostor in YHWH's name and the spokesman of other gods — share one verdict, framed by the inclusio ὁ προφήτης ... ὁ προφήτης ἐκεῖνος.

πλὴν

but / however

adversative particle (marking the counterpart)

→ discourse linkage or contrast

πλὴν: 'except / but / however'; adversative, turning from the true prophet to be heeded (vv. 15–19) to the false prophet to be executed.

ὁ

the

Nominative

article (with προφήτης)

→ noun-phrase marking

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

προφήτης

prophet

Nominative

subject (casus pendens, resumed by ὁ προφήτης ἐκεῖνος)

→ participant prominence

προφήτης: 'prophet'; here the false or presumptuous claimant to the prophetic office, whose word is not from God.

ὃς

who

Nominative

relative pronoun (subject of ἀσεβήσῃ)

→ participant reference

ὃς: 'who'; with ἂν forms the indefinite relative defining the presumptuous prophet.

ἄν

ever

modal particle (with subjunctive ἄσεβῃσῃ)

→ discourse linkage or contrast

ἄν: modal particle giving indefinite force to the relative clause.

ἄσεβῆσῃ

presumptuously dares / acts

impiously

Aor Act Subj 3 Sg · ἄσεβέω

verb of the relative clause (the presumptuous act)

→ ingressive aorist subjunctive (the impious undertaking to prophesy falsely)

ἄσεβέω (aor. subj. ἄσεβῃσῃ): 'act impiously / be ungodly / commit sacrilege'; renders Τῇ / Τῇ ('act presumptuously'); the false prophet's offense is framed as ἀσέβεια ('impiety') — a sacrilegious arrogation of the divine name; cognate with ἀσεβεία at v. 22.

λαλῆσαι

to speak

Aor Act Inf · λαλέω

complementary infinitive (with ἄσεβῃσῃ: 'dares to speak')

→ aorist infinitive (the act of false speaking)

λαλέω (aor. inf. λαλῆσαι): 'speak'; complements ἄσεβῃσῃ — the impious daring consists in speaking a word God did not give.

ἐπὶ

in

preposition + dative (basis: 'in my name')

→ spatial or relational framing

ἐπὶ + dative: 'in / on the basis of'; the false prophet wrongly claims to speak ἐπὶ τῷ ὀνόματί μου — the very formula of true prophecy (v. 19), now usurped.

τῷ

the

Dative

article (with ὀνόματι)

→ noun-phrase marking

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

ὀνόματί

name

Dative

object of ἐπὶ (the divine name, falsely claimed)

→ sphere or reference

ὄνομα (dat. ὀνόματι): 'name'; the divine name fraudulently invoked by the impostor.

μου

my

Genitive

genitive of possession (the LORD's name)

→ relational specification

ἐγώ (gen. μου): 'my'; the LORD's name, which the false prophet misappropriates.

ῥῆμα

a word

Accusative

direct object of λαλῆσαι

→ object specification

ῥῆμα (acc. ῥῆμα): 'word / utterance'; the false word the prophet dares to speak — contrasted with the true ῥῆμα God puts in the prophet's mouth (v. 18) and tested in vv. 21–22.

ὃ

which

Accusative

relative pronoun (object of προσέταξα / λαλήσαι)

→ participant reference

ὃς (neut. acc. ὅ): 'which'; introduces the defining clause — the word God did not command.

οὐ

not

negation (with προσέταξα)

→ participant reference

οὐ: objective negation; marks the decisive fault — the word was not divinely commanded.

προσέταξα

I commanded

Aor Act Indic 1 Sg · προστάσσω

verb of the relative clause (the absent divine command)

→ constative aorist (the command that was never given)

προστάσσω (aor. προσέταξα): 'command / order / enjoin'; renders ΠΙΨ; synonymous with ἐντέλλομαι (v. 18) — the true prophet speaks what God commands, the false prophet speaks 'what I did not command,' the precise mark of false prophecy.

λαλήσαι

to speak

Aor Act Inf · λαλέω

complementary infinitive (with προσέταξα: 'command to speak')

→ aorist infinitive (the speaking God did not authorize)

λαλέω (aor. inf. λαλήσαι): 'speak'; the act God did not command — the impostor speaks on his own authority, not God's.

καὶ

and / or

coordinate conjunction (joining the second false-prophet type)

→ discourse linkage or contrast

καί: 'and'; here effectively disjunctive ('or'), introducing the second category — the prophet of other gods.

ὃς

who

Nominative

relative pronoun (subject of λαλήση, second false-prophet type)

→ participant reference

ὃς: 'who'; with ἄν, the indefinite relative defining the second condemned type.

ἄν

ever

modal particle (with subjunctive λαλήση)

→ discourse linkage or contrast

ἄν: modal particle, indefinite force.

λαλήση

speaks

Aor Act Subj 3 Sg · λαλέω

verb of the relative clause (idoltrous prophecy)

→ aorist subjunctive (the act of speaking for other gods)

λαλέω (aor. subj. λαλήση): 'speak'; here speaking in the name of other gods — the second capital offense, idoltrous prophecy (cf. 13:1–5).

ἐπ'

in

preposition + dative (basis: 'in the name of', elided before vowel)

→ spatial or relational framing

ἐπί (ἐπ' before vowel) + dative: 'in / on the basis of'; here in the name/authority of other gods.

ὄνόματι

name

Dative

object of ἐπ' (the name of other gods)

→ sphere or reference

ὄνομα (dat. ὀνόματι): 'name'; now the name of false gods — the antithesis of the LORD's name in which true prophecy speaks.

θεῶν

of gods

Genitive

genitive of possession (whose name)

→ relational specification

θεός (gen. pl. θεῶν): 'god'; here the false gods of the nations; speaking in their name is idoltrous prophecy.

ἐτέρων

other

Genitive

attributive adjective (with θεῶν: 'other gods')

→ relational specification

ἕτερος (gen. pl. ἐτέρων): 'other / different'; θεοὶ ἕτεροι ('other gods') is the standard Deuteronomic phrase for the forbidden deities (renders עֲלֵהֶם אֱלֹהִים, cf. 5:7; 6:14).

ἀποθανεῖται

shall die

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb of the apodosis (capital sentence)

→ legislative future (mandated death penalty)

ἀποθνήσκω (fut. mid. ἀποθανεῖται): 'die / be put to death'; renders תוּמ (the legal 'shall surely die'); the death penalty for false prophecy; the same verb voiced the people's terror at Horeb (ἀποθάνωμεν, v. 16) — there a feared death, here a mandated one for the impostor.

ὁ

the

Nominative

article (with προφήτης)

→ noun-phrase marking

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

προφήτης

prophet

Nominative

subject of ἀποθανεῖται (resuming the casus pendens)

→ participant prominence

προφήτης: 'prophet'; the inclusio ὁ προφήτης ... ὁ προφήτης ἐκεῖνος frames the verse, fixing the sentence on the false prophet.

ἐκεῖνος

that

Nominative

demonstrative adjective (with προφήτης: 'that prophet')

→ participant prominence

ἐκεῖνος: 'that'; the distal demonstrative singles out the condemned prophet for the sentence — 'that prophet (and no other) shall die.'

21 ἐὰν δὲ εἴπῃς ἐν τῇ καρδίᾳ σου Πῶς γνωσόμεθα τὸ ῥῆμα ὃ οὐκ ἐλάλησεν κύριος;

And if you say in your heart, 'How shall we know the word that the LORD has not spoken?' —

Anticipated objection: how to discern a false word (setting up the test) ἐὰν δὲ εἴπῃς ἐν τῇ καρδίᾳ σου

An anticipated inward question (ἐὰν ... εἴπῃς ἐν τῇ καρδίᾳ σου, 'if you say in your heart') sets up the criterion of v. 22. Given the capital stakes of v. 20, the people need a means of discernment: how is the unauthorized word to be recognized? The diatribe-like self-question is a Deuteronomic device (cf. 7:17; 8:17; 18:21) introducing the practical answer that follows.

ἐάν

if

conditional particle (protasis, + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the hypothetical inward objection, the protasis answered by v. 22.

δὲ

and / but

continuative (post-positive)

→ discourse linkage or contrast

δέ: post-positive; transitions from the sentence on the false prophet to the means of recognizing him.

εἶπης

you say

Aor Act Subj 2 Sg · λέγω

verb of the protasis (the inward question)

→ aorist subjunctive (a potential inner reflection)

λέγω (aor. subj. εἶπης): 'say'; with ἐν τῇ καρδίᾳ ('in your heart') it denotes inner reflection or self-questioning — a Hebraism (בְּלִבְךָ אָמַרְתָּ) for unspoken thought (cf. 7:17; 8:17; 9:4).

ἐν

in

preposition + dative (location: 'in your heart')

→ spatial or relational framing

ἐν + dative: 'in'; the locus of the inward reflection.

τῇ

the

Dative

article (with καρδίᾳ)

→ noun-phrase marking

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

καρδίᾳ

heart

Dative

object of ἐν (the seat of thought)

→ sphere or reference

καρδίᾳ (dat. καρδίᾳ): 'heart / inner self'; renders לֵב; in Hebrew anthropology the seat of thought and will, not mere emotion; 'to say in the heart' = to think or wonder inwardly.

σου

your

Genitive

genitive of possession (with καρδίᾳ)

→ relational specification

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

Πῶς

how

interrogative adverb (introducing the direct question)

→ participant identification

πῶς: 'how?'; introduces the direct question of discernment — by what criterion the unauthorized word can be known.

γινωσόμεθα

shall we know

Fut Mid Indic 1 Pl · γινώσκω

main verb of the quoted question (the problem of discernment)

→ deliberative future (genuine question of how to discern)

γινώσκω (fut. mid. γινωσόμεθα): 'know / recognize / discern'; the deliberative future ('how shall we know ...?') voices the practical need that the test of v. 22 answers; the shift to first-person plural marks the quoted communal question.

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

word

Accusative

direct object of γινωσόμεθα

→ object specification

ῥῆμα (acc. ῥῆμα): 'word / utterance'; the prophetic word whose genuineness is in question — the keyword τὸ ῥῆμα carries through to v. 22 (the word that must 'come to pass').

ὃ

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὃς (neut. acc. ὃ): 'which'; introduces the defining clause — the word the LORD did not speak.

οὐκ

not

negation (with ἐλάλησεν)

→ clausal qualification or emphasis

οὐ (οὐκ): objective negation; the crux of the test — the word the LORD did NOT speak.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of the relative clause (the absent divine speech)

→ constative aorist (the speaking that did not occur)

λαλέω (aor. ἐλάλησεν): 'speak'; the word 'the LORD did not speak' — the false word; the same phrase ὁ οὐκ ἐλάλησεν κύριος recurs verbatim at v. 22, binding question and answer.

κύριος

LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton; the only true author of the genuine prophetic word.

22 ὅσα ἐὰν λαλήσῃ ὁ προφήτης ἐπὶ τῷ ὀνόματι κυρίου καὶ μὴ γένηται τὸ ῥῆμα καὶ μὴ συμβῇ, τοῦτο τὸ ῥῆμα ὃ οὐκ ἐλάλησεν κύριος· ἐν ἀσεβείᾳ ἐλάλησεν ὁ προφήτης ἐκεῖνος, οὐκ ἀφέξεσθε αὐτοῦ.

Whatever the prophet speaks in the name of the LORD, and the word does not come to pass and does not come about — this is the word that the LORD has not spoken; in presumption the prophet spoke it; you shall not spare him.

THE CRITERION: non-fulfillment proves false prophecy; do not fear him ὅσα ἐὰν λαλήσῃ ὁ προφήτης

The chapter's closing crux, answering v. 21: the empirical test of prophecy is fulfillment. If a word spoken in the LORD's name does not come to pass and does not come about (μὴ γένηται ... καὶ μὴ συμβῇ), it was not the LORD's word; the prophet spoke it ἐν ἀσεβείᾳ ('in presumption / impiety') — and Israel is not to fear or spare him (οὐκ ἀφέξεσθε αὐτοῦ). The double negative pair (γένηται / συμβῇ) and the verbatim echo of v. 21 (ὁ οὐκ ἐλάλησεν κύριος) make non-fulfillment the decisive, falsifiable mark of the false prophet.

ὅσα

whatever

Accusative

relative adjective (object of λαλήση; suspended topic)

→ object specification

ὅσος (neut. pl. ὅσα): 'as much/many as / whatever'; the indefinite content of the prophet's speech, topicalized at the head and resumed by τοῦτο τὸ ῥῆμα ('this word').

ἐάν

ever

conditional particle (with ὅσα, indefinite + subjunctive)

→ discourse linkage or contrast

ἐάν: with ὅσα gives 'whatever'; takes the subjunctive λαλήση.

λαλήση

speaks

Aor Act Subj 3 Sg · λαλέω

verb of the indefinite relative clause (the prophet's claim)

→ aorist subjunctive (the prophet's purported utterance)

λαλέω (aor. subj. λαλήση): 'speak'; the word the prophet claims to speak in the LORD's name, now to be tested by outcome.

ὁ

the

Nominative

article (with προφήτης)

→ noun-phrase marking

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

προφήτης

prophet

Nominative

subject of λαλήση

→ participant prominence

προφήτης: 'prophet'; the one whose claim to speak for the LORD is subjected to the fulfillment-test.

ἐπὶ

in

preposition + dative (basis: 'in the name of')

→ spatial or relational framing

ἐπὶ + dative: 'in / on the basis of'; the claimed authority — speaking in the LORD's name.

τῷ

the

Dative

article (with ὄνοματι)

→ noun-phrase marking

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

ὄνοματι

name

Dative

object of ἐπὶ (the divine name claimed)

→ sphere or reference

ὄνομα (dat. ὄνοματι): 'name'; the LORD's name in which the word is claimed to be spoken — the claim the test will verify or expose.

κυρίου

of the LORD

Genitive

genitive of possession (whose name)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; in whose name the prophet claims to speak.

καὶ

and

coordinate conjunction (introducing the test-condition)

→ discourse linkage or contrast

καί: 'and'; here introducing the conditional outcome that exposes falsehood — 'and [if] the word does not come to pass.'

μὴ

not

negation (with subjunctive γένηται)

→ clausal qualification or emphasis

μὴ: subjective negation with the subjunctive in the conditional test-clause.

γένηται

comes to pass

Aor Mid Subj 3 Sg · γίνομαι

verb of the test-condition (non-fulfillment)

→ aorist subjunctive (the failure of the word to materialize)

γίνομαι (aor. subj. γένηται): 'happen / come to pass / be realized'; renders / הִיָּחַד; the decisive criterion — if the word does not γένηται, it is not from God; the first of the paired test-verbs (γένηται / συμβῇ).

τὸ

the

Nominative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

word

Nominative

subject of γένηται and συμβῆ

→ participant prominence

ῥῆμα (nom. ῥῆμα): 'word / utterance / matter'; the prophetic word whose realization (or not) is the test; here ῥῆμα carries the Hebraic double sense of 'word' and 'thing/event' (רֵאָוָה), so that the word's coming-true is its becoming an event.

καὶ

and

coordinate conjunction (joining the second test-verb)

→ discourse linkage or contrast

καί: 'and'; pairs the second verb of the test (συμβῆ) with the first, reinforcing the criterion.

μὴ

not

negation (with subjunctive συμβῆ)

→ clausal qualification or emphasis

μὴ: subjective negation with the subjunctive.

συμβῆ

comes about

Aor Act Subj 3 Sg · συμβαίνω

verb of the test-condition (non-occurrence, parallel to γένηται)

→ aorist subjunctive (the failure of the word to occur)

συμβαίνω (aor. subj. συμβῆ): 'happen / come about / befall'; near-synonym of γίνομαι, reinforcing by repetition the criterion of fulfillment; the doublet μὴ γένηται ... καὶ μὴ συμβῆ leaves no ambiguity — the unfulfilled word is conclusively false.

τοῦτο

this

Nominative

demonstrative (resuming the topic ὅσα: 'this word')

→ participant reference

οὗτος (neut. τοῦτο): 'this'; resumes the suspended ὅσα — 'this (very word) is the word the LORD did not speak.'

τὸ

the

Nominative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

word

Nominative

predicate nominative (the verdict on the word)

→ participant prominence

ῥῆμα (nom. ῥῆμα): 'word'; the verdict — the unfulfilled utterance is identified as 'the word the LORD did not speak,' echoing v. 21 verbatim.

ὅ

which

Accusative

relative pronoun (object of ἐλάλησεν)

→ participant reference

ὅς (neut. acc. ὅ): 'which'; introduces the verdict-clause, repeating the language of v. 21.

οὐκ

not

negation (with ἐλάλησεν)

→ clausal qualification or emphasis

οὐ (οὐκ): objective negation; the conclusive verdict — the LORD did not speak it.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of the relative clause (the divine non-speaking, the verdict)

→ constative aorist (the speaking that did not occur)

λαλέω (aor. ἐλάλησεν): 'speak'; verbatim echo of v. 21 (ὁ οὐκ ἐλάλησεν κύριος) — the criterion's conclusion: non-fulfillment proves the LORD never spoke the word.

κύριος

LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton; the true author of the genuine word, who did not speak the failed one.

ἐν

in

preposition + dative (manner: 'in presumption')

→ spatial or relational framing

ἐν + dative: 'in / with'; here of manner — the prophet spoke 'in/with presumption.'

ἄσεβεία

presumption / impiety

Dative

dative of manner (with ἐλάλησεν: 'in presumption')

→ sphere or reference

ἄσεβεια (dat. ἀσεβείᾳ): 'impiety / ungodliness / presumption'; renders ἰ᾽Τε; cognate with ἄσεβῆση (v. 20); the false prophet's speaking is an act of sacrilegious presumption against the divine name — the moral verdict matching the legal sentence of v. 20.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (the prophet's culpable act)

→ constative aorist (the completed presumptuous utterance)

λαλέω (aor. ἐλάλησεν): 'speak'; here of the false prophet's own presumptuous speaking — not God's word but his own, spoken ἐν ἄσεβείᾳ.

ὁ

the

Nominative

article (with προφήτης)

→ noun-phrase marking

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

προφήτης

prophet

Nominative

subject of ἐλάλησεν

→ participant prominence

προφήτης: 'prophet'; the false claimant, whose presumptuous word condemns him.

ἐκεῖνος

that

Nominative

demonstrative adjective (with προφήτης: 'that prophet')

→ participant prominence

ἐκεῖνος: 'that'; the distal demonstrative singles out the false prophet, echoing ὁ προφήτης ἐκεῖνος of v. 20.

οὐκ

not

negation (with ἀφέξεσθε)

→ clausal qualification or emphasis

οὐ (οὐκ): negation; οὐκ + future = prohibition ('you shall not ...').

ἀφέξεσθε

you shall spare / refrain from

Fut Mid Indic 2 Pl · ἀπέχω

main verb (closing prohibition: do not spare/fear him)

→ prohibitive future (binding command not to spare him)

ἀπέχω (fut. mid. ἀφέξεσθε): 'hold off from / refrain from / spare'; the middle ἀπέχομαι + genitive = 'keep away from / spare'; here the LXX's rendering of וְלֹא תִירָא מִן הַנָּבוֹן הַזֶּה ('you shall not be afraid of him') — Israel is neither to fear the false prophet nor to spare him from the penalty of v. 20; the unfulfilled word strips him of all authority.

αὐτοῦ

him

Genitive

genitive object of ἀφέξεσθε (the false prophet)

→ relational specification

αὐτός (gen. αὐτοῦ): 'him'; the false prophet, whom Israel is not to fear or spare — the chapter closes by stripping the failed prophet of the awe due only to the true word of the LORD.

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.