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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 26

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΚΣ'

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

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

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

Theme

Deuteronomy 26 is the liturgical climax of the Deuteronomic law-code, comprising three movements: the rite of firstfruits with its recited creed (vv. 1–11), the third-year tithe declaration (vv.

Translation & textual notes

The Greek text of Deuteronomy 26 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Deuteronomy 26 is the liturgical climax of the Deuteronomic law-code, comprising three movements: the rite of firstfruits with its recited creed (vv. 1–11), the third-year tithe declaration (vv. 12–15), and the covenant-ratification climax (vv. 16–19). At its heart stands the so-called 'little historical creed' (vv. 5–9), the great Heilsgeschichte confession recited by the worshipper at the chosen place — a compressed salvation-narrative running from the wandering patriarch through the

descent into Egypt, the affliction, the outcry, and the LORD's deliverance 'with a mighty hand' into 'a land flowing with milk and honey.' The LXX offers a strikingly divergent rendering of the creed's opening line at v. 5: the Hebrew אֲבִי אֲרָם בָּרַךְ (‘a wandering/perishing Aramean was my father’) becomes Συρίαν ἀπέβαλεν ὁ πατήρ μου (‘my father abandoned/forsook Syria’), reading the participle בָּרַךְ as a transitive verb and construing ‘Aram’ as object rather than predicate — a divergence with a long history of interpretation. The tithe declaration (vv. 12–15) gives the worshipper's oath of obedience: the holy things have been removed and given to the Levite, the sojourner, the orphan, and the widow; the commandment has been neither transgressed nor forgotten. The chapter culminates in the mutual-election formula (vv. 16–19): ‘today you have chosen (εἴλου) the LORD to be your God ... and the LORD has chosen (εἵλατό) you today to be to him a treasured people (λαὸν περιούσιον)’ — the reciprocal covenant bond, framing Israel as a holy people set high above all nations in praise, name, and glory (cf. Deut 7:6; 14:2; and the NT reuse of περιούσιος at Titus 2:14 and λαὸς εἰς περιποίησιν at 1 Pet 2:9). The verbs of election (αἵρετιζω / αἵρέομαι) and the formula λαὸς περιούσιος are the theological signature of the chapter.

Discourse structure of the chapter

A · 26:1–4

The firstfruits rite: bringing the basket to the chosen place

Upon entry, inheritance, and settlement in the land (v. 1), the worshipper is to take the first of the ground's produce, place it in a basket (κάρταλλον), and carry it to the place the LORD will choose for his name to be invoked (v. 2). There he approaches the officiating priest with a declaration that he has come into the land the LORD swore to the fathers (v. 3); the priest takes the basket from his hands and sets it before the altar of the LORD (v. 4).

B · 26:5–11

The recited creed and the worshipper's joy

The worshipper recites the 'little historical creed' (vv. 5–9): the wandering father, the descent into Egypt as a small band, growth into a great nation, the Egyptians' affliction, the outcry to the LORD, and the deliverance 'with a mighty hand and an outstretched arm' into the land flowing with milk and honey. He then presents the firstfruits, bows before the LORD (v. 10), and rejoices in all the good things given — he, the Levite, and the sojourner (v. 11).

C · 26:12–15

The third-year tithe and the declaration of obedience

In the third year, the year of tithing, the worshipper gives the second tithe to the Levite, sojourner, orphan, and widow (v. 12), then makes the avowal before the LORD: he has removed the holy things and given them rightly, transgressing and forgetting no commandment (v. 13); he has not eaten of them in mourning, nor given of them for the dead (v. 14); and he petitions the LORD to look down from his holy dwelling and bless his people Israel and the land (v. 15).

D · 26:16–19

Covenant ratification: the mutual election and the treasured people

The LORD commands obedience with the whole heart and soul (v. 16). The reciprocal covenant formula follows: today Israel has chosen the LORD to be its God and to walk in his ways (v. 17), and today the LORD has chosen Israel to be to him a treasured people (λαὸν περιούσιον), to keep his commandments (v. 18), and to be set high above all nations in praise, name, and glory, a people holy to the LORD (v. 19).

1 καὶ ἔσται ἐὰν εἰσέλθῃς εἰς τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ καὶ κατακληρονομήσῃς αὐτήν καὶ κατοικήσῃς ἐπ' αὐτῆς

And it shall be, when you enter into the land which the LORD your God gives you as an inheritance, and you take possession of it and dwell upon it,

Protasis opening the firstfruits legislation (casuistic law-formula) καὶ ἔσται ἐὰν

The formula καὶ ἔσται ἐὰν ('and it shall be, when/if') is the standard LXX rendering of וְיִהְיֶה, the casuistic conditional that opens a new legal unit; the threefold subjunctive sequence εἰσέλθῃς ... κατακληρονομήσῃς ... κατοικήσῃς (enter, inherit, settle) frames the rite as contingent upon the completed conquest and settlement, anchoring worship in the gift of the land.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of apodosis-frame (impersonal 'it shall come to pass')

→ predictive future (legal/temporal framing)

εἰμί (fut. ἔσται): 'be / come to pass'; the impersonal καὶ ἔσται renders Hebrew הָיָה, a discourse marker introducing the conditions under which a law takes effect; it signals the opening of a new legislative unit.

ἐάν

when / if

conditional conjunction (introducing protasis + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if / when(ever)'; with the subjunctive it renders עַד in casuistic law; here temporal-conditional ('when you enter'), the entry being assumed as certain.

εἰσέλθης

you enter

Aor Act Subj 2 Sg · εἰσέρχομαι

verb of protasis (first member of the entry-inherit-settle sequence)

→ ingressive aorist subjunctive (act of entering, viewed as a single completed step)

εἰσέρχομαι: 'enter / come into'; renders נָכַח; the aorist subjunctive presents the entry into the land as the threshold condition of the whole rite — firstfruits presuppose possession of the soil.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς (the promised land)

→ object specification

γῆ: 'land / earth'; renders אֶרֶץ; here the land of promise, the territorial gift on which the entire firstfruits liturgy depends.

ἣν

which

Accusative

relative pronoun (object of δίδωσιν, antecedent γῆν)

→ participant reference

ὅς, ἥ, ὅ: relative pronoun; the accusative ἣν is the object of δίδωσιν within the relative clause defining the land as YHWH's gift.

κύριος

LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; subject of the giving — the land is YHWH's sovereign grant, not a human conquest-prize.

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

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; renders אֱלֹהִים; the apposition κύριος ὁ θεός σου ('the LORD your God') is the leitmotif of Deuteronomy, binding the divine name to the covenant relationship with the addressee.

σου

your

Genitive

genitive of possession (with θεός)

→ relational specification

σύ (gen. σου): the singular 'your' addresses Israel as a single covenant partner — the characteristic Deuteronomic 'thou,' personalising the law for each hearer.

δίδωσίν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause (the land as gift)

→ present of characteristic/ongoing action (the standing gift)

δίδωμι: 'give'; renders יָתַן; the present tense presents the gift of the land as a settled, ongoing reality of the covenant — a recurrent Deuteronomic formula (cf. 26:2).

σοι

to you

Dative

dative indirect object (recipient of the gift)

→ participant reference or interest

σύ (dat. σοι): the dative of the singular addressee; Israel as a unified recipient of the land-grant.

ἐν

as / in

preposition + dative (manner/status: 'as an inheritance')

→ spatial or relational framing

ἐν: here with κλήρω in the sense 'as an allotted inheritance,' rendering the Hebrew idiom of inheritance/possession (יְרֵכָה).

κλήρω

inheritance / allotment

Dative

dative with ἐν (status: 'as an allotted portion')

→ sphere or reference

κλήρος: 'lot / allotted portion / inheritance'; renders הֶחֱזַק; the land is given ἐν κλήρω, by divine allotment, evoking the tribal land-distribution and the theology of the land as YHWH's apportioned gift.

καὶ

and

coordinate conjunction (second member of the sequence)

→ discourse linkage or contrast

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

κατακληρονομήσης

you take possession of

Aor Act Subj 2 Sg · κατακληρονομέω

verb of protasis (second member: inherit/possess)

→ ingressive aorist subjunctive (taking possession as a completed act)

κατακληρονομέω: 'take possession of / inherit by lot'; the intensive κατα-compound renders שָׁרַץ ('dispossess and occupy'); it denotes not merely receiving but actively entering into and holding the inheritance.

αὐτήν

it

Accusative

direct object of κατακληρονομήσης (referring to γῆν)

→ participant reference

αὐτός (acc. fem. αὐτήν): resumptive pronoun referring back to τὴν γῆν, the land taken into possession.

καὶ

and

coordinate conjunction (third member of the sequence)

→ discourse linkage or contrast

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

κατοικήσης

you dwell

Aor Act Subj 2 Sg · κατοικέω

verb of protasis (third member: settle/dwell)

→ ingressive aorist subjunctive (taking up settled habitation)

κατοικέω: 'settle / dwell / inhabit'; renders יָשַׁב; the third and culminating verb of the sequence — entry, possession, and settled dwelling complete the precondition for the firstfruits rite.

ἐπ'

upon

preposition + genitive (elided before vowel; location)

→ spatial or relational framing

ἐπ': meaning 'upon'; here it marks the relation signaled by preposition + genitive (elided before vowel; location).

αὐτῆς

it

Genitive

genitive object of ἐπ' (the land dwelt upon)

→ relational specification

αὐτός (gen. fem. αὐτῆς): pronoun referring to the land; ἐπ' αὐτῆς ('upon it') completes the settlement clause.

2 καὶ λήμψη ἀπὸ τῆς ἀπαρχῆς τῶν καρπῶν τῆς γῆς σου ἧς κύριος ὁ θεός σου δίδωσίν σοι καὶ ἐμβαλεῖς εἰς κάρταλλον καὶ πορεύση εἰς τὸν τόπον ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ

then you shall take from the firstfruits of the produce of your land which the LORD your God gives you, and you shall put it in a basket, and you shall go to the place which the LORD your God chooses to have his name invoked there,

Apodosis: the prescribed action sequence (take, put, go) καὶ λήμψη

The apodosis unfolds in three future indicatives with imperatival force (λήμψη ... ἐμβαλεῖς ... πορεύση), the LXX's standard rendering of the Hebrew weqatal-chain of legal instruction. The destination is defined by the central-sanctuary formula τὸν τόπον ὃν ἂν ἐκλέξηται κύριος ('the place the LORD chooses'), the refrain of Deuteronomic cult-centralisation (cf. 12:5, 11, 14), here specified by the name-theology ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ.

καὶ
and

narrative conjunction (introducing apodosis)

→ discourse linkage or contrast

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

λήμψη

you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb of apodosis (imperatival future)

→ imperatival future (legal instruction)

λαμβάνω: 'take / receive'; the future with imperatival force renders the Hebrew weqatal (וַיִּקַּח); the worshipper is to take a portion of the firstfruits as the cultic gift.

ἀπὸ

from

preposition + genitive (partitive: 'from the firstfruits')

→ spatial or relational framing

ἀπό: here partitive, 'some of / a portion from'; the offering is taken ἀπό the firstfruits, a representative part standing for the whole harvest.

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἀπαρχῆς

firstfruits

Genitive

genitive with ἀπό (partitive: source of the offering)

→ relational specification

ἀπαρχή: 'firstfruits / first portion / first-offering'; renders תְּבִיאָה; the first and best of the harvest, owed to YHWH as acknowledgment that the land and its yield are his gift; the term carries rich theological freight, reused in the NT for Christ and the Spirit (1 Cor 15:20; Rom 8:23).

τῶν

the

Genitive

article

→ noun-phrase marking

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

καρπῶν

fruits / produce

Genitive

genitive (defining the firstfruits: 'of the produce')

→ relational specification

καρπός: 'fruit / produce / crop'; renders רִבְוֹת; the genitive specifies that the ἀπαρχή consists of the agricultural yield of the land.

τῆς

the

Genitive

article

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of source (the produce 'of your land')

→ relational specification

γῆ: 'land / ground / soil'; here the cultivated ground whose produce yields the firstfruits.

σου

your

Genitive

genitive of possession (with γῆς)

→ relational specification

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

ἣς

which

Genitive

relative pronoun (attracted to gen. of antecedent γῆς; object of δίδωσιν)

→ relational specification

ὅς (gen. fem. ἣς): relative pronoun whose case is attracted to its antecedent γῆς; logically the object of δίδωσιν ('the land which he gives').

κύριος

LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: rendering of the Tetragrammaton; again the land is named as YHWH's gift, the theological ground of the firstfruits obligation.

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

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of possession (with θεός)

→ relational specification

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

δίδωσίν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause (the land as gift)

→ present of standing/ongoing gift

δίδωμι: 'give'; the present again frames the land as YHWH's continuing grant, the basis for returning its firstfruits to him.

σοι

to you

Dative

dative indirect object (recipient)

→ participant reference or interest

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

καὶ

and

coordinate conjunction (second action)

→ discourse linkage or contrast

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

ἐμβαλεῖς

you shall put

Fut Act Indic 2 Sg · ἐμβάλλω

main verb (imperative future: second action)

→ imperative future (legal instruction)

ἐμβάλλω: 'put in / cast into / place within'; the compound ἐν- marks placement inside a container; the worshipper deposits the firstfruits in the basket for transport to the sanctuary.

εἰς

into

preposition + accusative (direction into container)

→ spatial or relational framing

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

κάρταλλον

basket

Accusative

accusative object of εἰς (the firstfruits basket)

→ object specification

κάρταλλος: 'basket' (specifically a tapering, pointed-bottom basket); renders κρῖν; the cultic vessel for carrying the firstfruits; the same word recurs at vv. 4 as the priest receives it — the basket is the tangible focus of the rite.

καὶ

and

coordinate conjunction (third action)

→ discourse linkage or contrast

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

πορεύση

you shall go

Fut Mid Indic 2 Sg · πορεύομαι

main verb (imperative future: third action)

→ imperative future (legal instruction)

πορεύομαι: 'go / journey / proceed'; renders ἰθὺ; the pilgrimage to the central sanctuary, the third and climactic act of the sequence, brings the offering to the chosen place.

εἰς

to

preposition + accusative (destination)

→ spatial or relational framing

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

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

accusative object of εἰς (the chosen sanctuary)

→ object specification

τόπος: 'place / site'; renders οἶκος; ὁ τόπος ὃν ἐκλέγεται κύριος ('the place the LORD chooses') is the central-sanctuary formula of Deuteronomy (cf. 12:5, 11, 14), the single legitimate site of sacrificial worship.

ὃν

which

Accusative

relative pronoun (object of ἐκλέγεται, antecedent τόπον)

→ participant reference

ὃς (acc. masc. ὃν): relative pronoun introducing the choice-clause defining the place.

ἄν

ever

modal particle (with subjunctive in relative clause)

→ discourse linkage or contrast

ἄν: modal particle marking the relative clause as indefinite/conditional ('whichever place he chooses'); standard with the subjunctive in such constructions.

ἐκλέξεται

he chooses

Aor Mid Subj 3 Sg · ἐκλέγομαι

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

→ aorist subjunctive (the act of choosing, viewed indefinitely)

ἐκλέγομαι: 'choose / select / elect'; renders ִקַּח; the verb of divine election applied to the sanctuary-site; the same root governs the chapter's climactic mutual-election in vv. 17–18, binding cult-place and covenant-people under one theology of divine choice.

κύριος

LORD

Nominative

subject of ἐκλέξεται

→ participant prominence

κύριος: rendering of the Tetragrammaton; the LORD is the one who chooses the place where his name will dwell.

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

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of possession (with θεός)

→ relational specification

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

ἐπικληθῆναι

to be invoked / to be called upon

Aor Pass Inf · ἐπικαλέω

infinitive of purpose (purpose of the choosing)

→ telic aorist infinitive (purpose: that the name be invoked)

ἐπικαλέω (aor. pass. inf.): 'call upon / name / invoke'; the passive ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ('that his name be invoked/named there') renders the name-theology of ִקַּח יְהוָה שְׁמִי ('to cause his name to dwell there'); the chosen place is where YHWH's name is set and called upon — the locus of legitimate worship.

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

accusative subject of the passive infinitive ἐπικληθῆναι

→ object specification

ὄνομα: 'name'; renders ִשְׁמִי; the divine Name as YHWH's presence and reputation localised at the sanctuary — the Deuteronomic 'Name-theology' that mediates divine immanence without compromising transcendence.

αὐτοῦ

his

Genitive

genitive of possession (with ὄνομα)

→ relational specification

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

ἐκεῖ

there

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

→ adverbial qualification

ἐκεῖ: 'there'; the deictic adverb fixes the invocation of the Name at the single chosen place, reinforcing cult-centralisation.

3 καὶ ἐλεύση πρὸς τὸν ἱερέα ὃς ἐὰν ᾗ ἐν ταῖς ἡμέραις ἐκείναις καὶ ἐρεῖς πρὸς αὐτόν ἀναγγέλλω σήμερον κυρίῳ τῷ θεῷ μου ὅτι εἰσελήλυθα εἰς τὴν γῆν ἣν ὥμοσεν κύριος τοῖς πατράσιν ἡμῶν δοῦναι ἡμῖν

And you shall come to the priest who is in office in those days, and you shall say to him, 'I declare today to the LORD my God that I have entered into the land which the LORD swore to our fathers to give to us.'

Continuation of the rite: approach to the priest and the entry-declaration καὶ ἐλεύση

The worshipper's first spoken formula (ἀναγγέλλω σήμερον ... ὅτι εἰσελήλυθα) is a confessional declaration before the priest: the perfect εἰσελήλυθα ('I have entered') affirms the completed fulfilment of the promise to the fathers. The clause ὃς ἐὰν ᾗ ἐν ταῖς ἡμέραις ἐκείναις ('whoever is priest in those days') anticipates the institution's perpetuity across generations.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλεύση

you shall come

Fut Mid Indic 2 Sg · ἔρχομαι

main verb (imperative future)

→ imperative future (legal instruction)

ἔρχομαι (fut. ἐλεύσομαι): 'come / go'; the worshipper approaches the officiating priest, the cultic mediator who receives the offering and witnesses the declaration.

πρὸς

to

preposition + accusative (direction toward person)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with ἱερέα)

→ noun-phrase marking

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

ἱερέα

priest

Accusative

accusative object of *πρός* (the officiating priest)

→ object specification

ἱερεύς: 'priest'; renders יִזְבִּיחַ; the cultic functionary who receives the firstfruits basket and presides at the altar; in Deuteronomy the priesthood is Levitical.

ὅς

who

Nominative

relative pronoun (subject of ἦ; antecedent ἱερέα)

→ participant reference

ὅς: relative pronoun introducing the indefinite clause 'whoever is priest in those days.'

ἐάν

ever

conditional particle (generalising the relative: 'whoever')

→ discourse linkage or contrast

ἐάν: here equivalent to ἄν, generalising the relative ὅς to 'whoever happens to be'; marks the perpetuity of the office across generations.

ἦ

is / may be

Pres Act Subj 3 Sg · εἰμί

verb of indefinite relative clause

→ present subjunctive (general/indefinite reference)

εἰμί (pres. subj. ἦ): 'be'; with ὅς ἐάν it forms 'whoever may be (in office)' — the law applies to the priest serving at any given time.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

ταῖς

the

Dative

article (with ἡμέραις)

→ noun-phrase marking

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

ἡμέραις

days

Dative

dative of time (with ἐν: 'in those days')

→ sphere or reference

ἡμέρα: 'day'; ἐν ταῖς ἡμέραις ἐκείναις ('in those days') renders יְמֵי יִזְבִּיחַ, locating the rite at whatever future time the worshipper performs it.

ἐκείναις

those

Dative

demonstrative adjective (modifying ἡμέραις)

→ sphere or reference

ἐκεῖνος: 'that / those'; the demonstrative points forward to the indefinite future days when the rite will be enacted.

καὶ

and

coordinate conjunction (introducing the declaration)

→ discourse linkage or contrast

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

ἐρεῖς

you shall say

Fut Act Indic 2 Sg · λέγω

main verb introducing direct speech (imperative future)

→ imperative future (prescribed liturgical speech)

λέγω (fut. ἐρῶ): 'say / speak'; introduces the first of the chapter's two recited liturgical formulas; the prescribed words make worship a scripted act of remembrance and confession.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτόν

him

Accusative

accusative object of *πρός* (the priest)

→ participant reference

αὐτός (acc. masc. αὐτόν): pronoun referring to the priest, the addressee of the entry-declaration.

ἀναγγέλλω

I declare

Pres Act Indic 1 Sg · ἀναγγέλλω

main verb of the worshipper's declaration (performative present)

→ performative present (the declaration is enacted in the speaking)

ἀναγγέλλω: 'declare / announce / report'; the compound ἀνα- conveys 'report up/back'; renders יְהִיגֵד; the performative present effects the very confession it names — to say it is to make the declaration before God.

σήμερον

today

adverb of time (the present day of the rite)

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the emphatic 'today' is a Deuteronomic keyword (cf. vv. 16–18) collapsing the distance between the founding moment and each generation's re-enactment of the covenant.

κυρίῳ

to the LORD

Dative

dative indirect object (the addressee of the declaration)

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton; though spoken to the priest, the declaration is directed κυρίῳ τῷ θεῷ — confession before God 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

dative in apposition to κυρίῳ

→ sphere or reference

θεός (dat. θεῷ): 'God'; the apposition κυρίῳ τῷ θεῷ μου ('to the LORD my God') personalises the confession — note the shift to the singular 'my'.

μου

my

Genitive

genitive of possession (with θεῷ)

→ relational specification

ἐγώ (gen. μου): 'my'; the first-person possessive marks the individual worshipper's personal covenant claim on YHWH.

ὅτι

that

conjunction (introducing content of the declaration)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the substance of the confession — the declarative content of what is announced to YHWH.

εἰσελήλυθα

I have entered

Perf Act Indic 1 Sg · εἰσέρχομαι

verb of the ὅτι-clause (content of declaration)

→ resultative perfect (a completed entry with abiding effect)

εἰσέρχομαι (perf. εἰσελήλυθα): 'have entered / have come in'; the perfect tense affirms the accomplished and abiding fact of entry into the land — the promise to the fathers (v. 3b) is now fulfilled and stands realised in the worshipper's present.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς (the promised land)

→ object specification

γῆ: 'land'; the land of promise, now entered, the object of the patriarchal oath.

ἣν

which

Accusative

relative pronoun (object of ὥμοσεν... δοῦναι; antecedent γῆν)

→ participant reference

ἥ (acc. fem. ἣν): relative pronoun introducing the oath-clause defining the land.

ῥμοσεν

swore

Aor Act Indic 3 Sg · ῥμννμ

verb of relative clause (the patriarchal oath)

→ constative aorist (the completed oath to the fathers)

ῥμννμ: 'swear (an oath)'; renders נבנ; the divine oath to the patriarchs (Abraham, Isaac, Jacob) is the bedrock of Deuteronomic land-theology — the gift of the land rests on YHWH's sworn promise.

κύριος

LORD

Nominative

subject of ῥμοσεν

→ participant prominence

κύριος: rendering of the Tetragrammaton; YHWH as the one who swore the land-oath to the fathers.

τοῖς

to the

Dative

article (with πατράσιν)

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative indirect object of ῥμοσεν (recipients of the oath)

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'father'; οἱ πατέρες ('the fathers') are the patriarchs to whom YHWH swore the land — the foundation of the covenant's continuity across generations.

ἡμῶν

our

Genitive

genitive of possession (with πατράσιν)

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; the shift from singular ('my God') to communal ('our fathers') incorporates the individual worshipper into the corporate story of Israel.

δοῦναι

to give

Aor Act Inf · δίδωμ

infinitive complementing ῥμοσεν (content of the oath)

→ aorist infinitive (the substance of the sworn promise)

δίδωμ (aor. inf. δοῦναι): 'to give'; the complementary infinitive states the content of the oath — that YHWH would give the land; the gift sworn to the fathers is now realised for their descendants.

ἡμῖν

to us

Dative

dative indirect object of δοῦναι (the present generation as heirs)

→ participant reference or interest

ἐγώ (dat. pl. ἡμῖν): 'to us'; the oath sworn to the fathers is fulfilled 'to us' — the living generation inherits the promise.

4 καὶ λήμψεται ὁ ἱερεὺς τὸν κάρταλλον ἐκ τῶν χειρῶν σου καὶ θήσει αὐτὸν ἀπέναντι τοῦ θυσιαστηρίου κυρίου τοῦ θεοῦ σου

And the priest shall take the basket from your hands and shall set it before the altar of the LORD your God.

Priestly action: receipt and placement of the offering

καὶ λήμψεται ὁ ἱερεὺς

The priest now acts: he takes the basket from the worshipper's hands and sets it ἀπέναντι τοῦ θυσιαστηρίου ('before the altar'). The transfer from the worshipper's hands to the altar's front dramatises the offering's passage from human possession into the sphere of YHWH; the rite is consummated by physical placement before the divine presence.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

λήμψεται

shall take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (priest as subject; ritual receipt)

→ predictive/prescriptive future (the priest's prescribed action)

λαμβάνω: 'take / receive'; the priest receives the firstfruits basket, the cultic act of accepting the offering on YHWH's behalf.

ὁ

the

Nominative

article (with ἱερεὺς)

→ noun-phrase marking

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

ἱερεὺς

priest

Nominative

subject of λήμψεται and θήσει

→ participant prominence

ἱερεὺς: 'priest'; the cultic mediator who receives the offering and places it before the altar — the human agent of its consecration.

τὸν

the

Accusative

article (with κάρταλλον)

→ noun-phrase marking

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

κάρταλλον

basket

Accusative

direct object of λήμψεται (the firstfruits basket)

→ object specification

κάρταλλος: 'basket'; the same vessel of v. 2, now passing from the worshipper's hands to the priest — the tangible focus of the rite.

ἐκ

from

preposition + genitive (source: 'out of the hands')

→ spatial or relational framing

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

τῶν

the

Genitive

article (with χειρῶν)

→ noun-phrase marking

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

χειρῶν

hands

Genitive

genitive with ἐκ (source of the basket)

→ relational specification

χείρ (gen. pl. χειρῶν): 'hand'; ἐκ τῶν χειρῶν σου ('from your hands') dramatises the transfer of the gift from worshipper to priest — the offering leaves human possession.

σου

your

Genitive

genitive of possession (with χειρῶν)

→ relational specification

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

καὶ

and

coordinate conjunction (second priestly act)

→ discourse linkage or contrast

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

θήσει

shall set

Fut Act Indic 3 Sg · τίθημι

main verb (priest sets the basket before the altar)

→ predictive/prescriptive future

τίθημι (fut. θήσει): 'place / set / put down'; renders תָּיִתֵּן; the priest deposits the basket before the altar, completing the offering's presentation to YHWH.

αὐτόν

it

Accusative

direct object of θήσει (the basket)

→ participant reference

αὐτός (acc. masc. αὐτόν): pronoun referring to τὸν κάρταλλον, the basket set before the altar.

ἀπέναντι

before / in front of

improper preposition + genitive (position before the altar)

→ spatial or relational framing

ἀπέναντι: 'before / opposite / in front of'; renders אֲנֹכַח; locates the offering directly before the altar, in YHWH's presence — the spatial idiom of cultic presentation.

τοῦ

the

Genitive

article (with θυσιαστηρίου)

→ noun-phrase marking

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

θυσιαστηρίου

altar

Genitive

genitive object of ἀπέναντι (the altar)

→ relational specification

θυσιαστήριον: 'altar / place of sacrifice'; renders תִּבְיָחִית; the LXX-coined term (from θυσιάζω) reserved for the legitimate altar of YHWH, distinguished from βωμός (pagan altar); the focal point of sacrificial worship at the chosen place.

κυρίου

of the LORD

Genitive

genitive of possession (the altar belongs to the LORD)

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; the altar is YHWH's, marking the offering's destination as the divine presence itself.

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

genitive in apposition to κυρίου

→ relational specification

θεός (gen. θεοῦ): 'God'; the apposition κυρίου τοῦ θεοῦ σου completes the Deuteronomic divine-name formula.

σου

your

Genitive

genitive of possession (with θεοῦ)

→ relational specification

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

5 καὶ ἀποκριθήσῃ καὶ ἔρεῖς ἔναντι κυρίου τοῦ θεοῦ σου Συρίαν ἀπέβαλεν ὁ πατήρ μου καὶ κατέβη εἰς Αἴγυπτον καὶ παρώκησεν ἐκεῖ ἐν ἀριθμῷ βραχεῖ καὶ ἐγένετο ἐκεῖ εἰς ἔθνος μέγα καὶ πλῆθος πολὺ καὶ μέγα

And you shall respond and say before the LORD your God, 'My father abandoned Syria and went down into Egypt and sojourned there in small number, and there he became a great nation and a multitude many and great.'

The recited creed: opening of the 'little historical creed' (vv. 5–9) καὶ ἀποκριθήσῃ καὶ ἔρεῖς

This is the second and central liturgical recitation — the 'little historical creed,' the great Heilsgeschichte confession compressing Israel's whole salvation-narrative. The LXX's opening line Συρίαν ἀπέβαλεν ὁ πατήρ μου ('my father abandoned Syria') diverges sharply from the Hebrew אֲרָמִי אֲבִי אֲבָד ('a wandering/perishing Aramean was my father'): the translator read the participle אֲבָד as a transitive verb ('cast off / lost') and 'Aram' as its object rather than as a predicate describing the father. The doublet ἀποκριθήσῃ καὶ ἔρεῖς ('answer and say') renders the Hebrew אָמַרְתָּ וְעָנִיתָ, a liturgical formula introducing solemn declaration.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἀποκριθήσῃ
you shall respond

Fut Pass Indic 2 Sg · ἀποκρίνομαι

main verb (imperative future; first of the 'answer and say' doublet)

→ imperative future (prescribed liturgical response)

ἀποκρίνομαι: 'answer / respond / declare solemnly'; renders אָמַרְתָּ; in such liturgical formulas 'answer' does not presuppose a question but introduces a weighty pronouncement; the doublet ἀποκριθήσῃ καὶ ἔρεῖς (cf. v. 13; 27:14) frames the creed as formal avowal.

καὶ
and

coordinate conjunction (doublet)

→ discourse linkage or contrast

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

ἔρεῖς
you shall say

Fut Act Indic 2 Sg · λέγω

main verb introducing the recited creed (imperative future)

→ imperative future (prescribed liturgical speech)

λέγω (fut. ἐρῶ): 'say'; introduces the words of the creed proper; the scripted confession turns personal worship into recitation of the communal salvation-story.

ἔναντι

before

improper preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders לִפְנֵי; the creed is recited coram Deo — directly before the LORD at his altar.

κυρίου

of the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; the confession is made in YHWH's own presence.

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

genitive in apposition to κυρίου

→ relational specification

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

σου

your

Genitive

genitive of possession (with θεοῦ)

→ relational specification

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

Συρίαν

Syria

Accusative

direct object of ἀπέβαλεν (the LXX's distinctive construal)

→ object specification

Συρία: 'Syria / Aram'; the LXX renders מִדְּבָרָא ('an Aramean') by the place-name Συρίαν and makes it the object of ἀπέβαλεν — 'my father abandoned/forsook Syria.' This is the celebrated creed-crux: where Hebrew predicates a 'wandering/perishing Aramean' of the patriarch (Jacob, or Abraham), the LXX construes Aram as the land the father left behind, reading דְּבָרָא as transitive.

ἀπέβαλεν

abandoned / cast off

Aor Act Indic 3 Sg · ἀποβάλλω

main verb of the creed's opening line

→ constative aorist (a completed past act of the patriarch)

ἀποβάλλω: 'cast off / throw away / abandon / lose'; the LXX's rendering of the participle דְּבָרָא (root דָּבַח, 'perish / be lost'), here read transitively/actively so that the father is the one who 'lost' or 'abandoned' Aram-Syria. The translator's choice transforms a confession of the father's precarious wandering existence into a statement that he forsook his homeland — one of the most discussed divergences between the LXX and MT in the Pentateuch.

ὁ

the

Nominative

article (with πατήρ)

→ noun-phrase marking

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

πατήρ

father

Nominative

subject of ἀπέβαλεν

→ participant prominence

πατήρ: 'father'; ὁ πατήρ μου ('my father') is the patriarchal ancestor — traditionally identified with Jacob (who fled to and from Aram), though some read Abraham (who came out of Aram-Mesopotamia); the singular subject of the whole creed's first movement.

μου

my

Genitive

genitive of possession (with πατήρ)

→ relational specification

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

καὶ

and

narrative conjunction (next event of the creed)

→ discourse linkage or contrast

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

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb (the descent into Egypt)

→ constative aorist (the completed descent)

καταβαίνω: 'go down / descend'; renders Τῇ; 'going down' to Egypt is the fixed idiom of the patriarchal and Joseph narratives (Gen 46:3–4), Egypt being lower than Canaan both topographically and theologically — the descent into the place of bondage.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

Αἴγυπτον

Egypt

Accusative

accusative object of εἰς (destination of the descent)

→ object specification

Αἴγυπτος: standard LXX form of מִצְרַיִם; the land of sojourn and subsequent bondage, the setting for the creed's middle movement.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρώκησεν

sojourned

Aor Act Indic 3 Sg · παροικέω

main verb (the patriarch's resident-alien status in Egypt)

→ constative aorist (the completed period of sojourn)

παροικέω: 'sojourn / dwell as a resident alien'; renders גָּר; the cognate πάροικος denotes the legally vulnerable status of the non-citizen — Israel began in Egypt not as masters but as dependent sojourners, which makes the later affliction the more poignant and the deliverance the more gracious.

ἐκεῖ

there

adverb of place (in Egypt)

→ adverbial qualification

ἐκεῖ: 'there'; locating the sojourn in Egypt; the repeated ἐκεῖ (vv. 5) keeps Egypt in focus as the place of both lowliness and miraculous growth.

ἐν

in

preposition + dative (manner/state)

→ spatial or relational framing

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

ἀριθμῶ

number

Dative

dative with ἐν (state: 'in small number')

→ sphere or reference

ἀριθμός: 'number'; ἐν ἀριθμῷ βραχεῖ ('in small number / few in number') renders טַּרְיָמָן ('with few men'); the smallness of the original band heightens the contrast with the great nation it became — divine multiplication from nothing.

βραχεῖ

small / few

Dative

attributive adjective (modifying ἀριθμῷ)

→ sphere or reference

βραχύς: 'short / small / few'; emphasises that Israel entered Egypt as a tiny group; the antithesis to the ἔθνος μέγα that follows.

καὶ

and

narrative conjunction (the turn to growth)

→ discourse linkage or contrast

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

ἐγένετο

he became

Aor Mid Indic 3 Sg · γίνομαι

main verb (transformation into a great nation)

→ constative aorist (the accomplished transformation)

γίνομαι: 'become / come to be'; the singular subject (the father / the people-in-the-father) 'became' a great nation — the fulfilment of the patriarchal promise of innumerable descendants (Gen 12:2; 46:3); the corporate identity of Israel emerges from the single ancestor.

ἐκεῖ

there

adverb of place (in Egypt)

→ adverbial qualification

ἐκεῖ: meaning 'there'; it shapes time, manner, location, or discourse flow in the clause.

εἰς

into

preposition + accusative (predicate/result: 'into a nation')

→ spatial or relational framing

εἰς: here predicative ('became into a nation'), a Hebraism rendering לְ of result with הָיָה — 'became a great nation.'

ἔθνος

nation

Accusative

accusative predicate of ἐγένετο (with εἰς)

→ object specification

ἔθνος: 'nation / people'; renders ἱσ; Israel became a 'great nation' in Egypt, the promise to the patriarchs realised even in the land of sojourn before the deliverance.

μέγα

great

Accusative

attributive adjective (modifying ἔθνος)

→ object specification

μέγας: 'great'; renders בָּרָא; ἔθνος μέγα echoes the promise to Abraham (Gen 12:2) — the nation's greatness is the visible token of covenant fidelity.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πλῆθος

multitude

Accusative

accusative predicate (coordinate with ἔθνος)

→ object specification

πλῆθος: 'multitude / great number'; renders מִצֵּד / בָּרָא; reinforces ἔθνος μέγα with the note of sheer numerical abundance — the fulfilment of the promise of descendants as numerous as the stars.

πολύ

many / numerous

Accusative

attributive adjective (modifying πλῆθος)

→ object specification

πολύς: 'much / many / numerous'; intensifies πλῆθος.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μέγα

great

Accusative

attributive adjective (modifying πλῆθος; emphatic doubling)

→ object specification

μέγας: 'great'; the second μέγα reinforces πλῆθος πολύ καὶ μέγα ('a multitude many and great'), a piling-up of synonyms typical of the creed's exuberant style celebrating Israel's growth.

6 καὶ ἐκάκωσαν ἡμᾶς οἱ Αἰγύπτιοι καὶ ἐταπείνωσαν ἡμᾶς καὶ ἐπέθηκαν ἡμῖν ἔργα σκληρά

And the Egyptians ill-treated us and humbled us and laid upon us hard labors.

The creed's affliction-movement: the Egyptian oppression καὶ ἐκάκωσαν

The creed pivots from growth to oppression with a triad of verbs (ἐκάκωσαν ... ἐταπείνωσαν ... ἐπέθηκαν) describing escalating mistreatment — ill-treatment, humiliation, and the imposition of hard labor. Note the shift to first-person plural (ἡμᾶς, ἡμῖν): the worshipper identifies himself with the enslaved ancestors, making the historical affliction his own confessed memory.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάκωσαν

ill-treated

Aor Act Indic 3 Pl · κακῶ

main verb (first of the oppression-triad)

→ constative aorist (the completed mistreatment)

κακῶ: 'mistreat / harm / oppress'; renders קָטַף / עָנָה; the same verb of Gen 15:13 ('they will afflict them four hundred years') — the creed deliberately echoes the covenant prophecy to Abraham, framing the affliction as foreseen and bounded.

ἡμεῖς

us

Accusative

direct object of ἐκάκωσαν

→ participant reference

ἐγὼ (acc. pl. ἡμεῖς): 'us'; the first-person plural draws the worshipper into solidarity with the afflicted ancestors — their suffering is confessed as 'ours.'

οἱ

the

Nominative

article (with Αἰγύπτιοι)

→ noun-phrase marking

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

Αἰγύπτιοι

Egyptians

Nominative

subject of the oppression-verbs

→ participant prominence

Αἰγύπτιος: 'Egyptian'; the gentilic used substantively; the Egyptians are named as the human agents of the affliction, in contrast to YHWH as the agent of deliverance (v. 8).

καὶ

and

coordinate conjunction (second verb of triad)

→ discourse linkage or contrast

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

ἐταπείνωσαν

humbled / afflicted

Aor Act Indic 3 Pl · ταπεινῶ

main verb (second of the oppression-triad)

→ constative aorist

ταπεινῶ: 'humble / humiliate / bring low'; renders קָטַף; the cognate noun ταπείνωσις recurs at v. 7 as the affliction YHWH 'sees' — the verbal echo binds the affliction to its divine remedy.

ἡμεῖς

us

Accusative

direct object of ἐταπείνωσαν

→ participant reference

ἡμεῖς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐταπείνωσαν.

καὶ

and

coordinate conjunction (third verb of triad)

→ discourse linkage or contrast

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

ἐπέθηκαν

laid upon

Aor Act Indic 3 Pl · ἐπιτίθημι

main verb (third of the oppression-triad)

→ constative aorist

ἐπιτίθημι: 'place upon / impose / lay on'; the compound ἐπι- conveys the burdening imposition of forced labor (cf. Exod 1:11); renders יָבַשׁ / עָבַשׁ; the hard labor laid 'upon us' is the concrete form of the affliction.

ἡμῖν

on us

Dative

dative indirect object of ἐπέθηκαν

→ participant reference or interest

ἐγὼ (dat. pl. ἡμῖν): 'on us'; the dative of the burdened party — the labor is imposed upon the enslaved people.

ἔργα

works / labors

Accusative

direct object of ἐπέθηκαν

→ object specification

ἔργον: 'work / labor / task'; renders עָבַד; ἔργα σκληρά ('hard labors') denotes the brick-and-mortar slavery of Exod 1:13–14; the plural marks the multiple oppressive tasks of bondage.

σκληρά

hard

Accusative

attributive adjective (modifying ἔργα)

→ object specification

σκληρός: 'hard / harsh / severe'; renders
נָפַץ; the same root family used for
Pharaoh's 'hardening' — the labor is as
unyielding as the heart that imposed it.

7 καὶ ἀνεβοήσαμεν πρὸς κύριον τὸν θεὸν τῶν πατέρων ἡμῶν καὶ εἰσήκουσεν κύριος τῆς φωνῆς ἡμῶν καὶ εἶδεν τὴν ταπείνωσιν ἡμῶν καὶ τὸν μόχθον ἡμῶν καὶ τὸν θλιμὸν ἡμῶν

And we cried out to the LORD, the God of our fathers, and the LORD heard our voice and saw our affliction and our toil and our oppression.

The creed's outcry-and-hearing movement καὶ ἀνεβοήσαμεν

The pivot of the creed: human outcry (ἀνεβοήσαμεν) meets divine response (εἰσήκουσεν ... εἶδεν). The structure mirrors Exod 2:23–25 (Israel cried, God heard, saw, knew). A threefold object of divine seeing — ταπείνωσιν ... μόχθον ... θλιμὸν ('affliction, toil, oppression') — answers the threefold affliction of v. 6, showing YHWH's perception matching the full extent of the suffering.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀνεβοήσαμεν

we cried out

Aor Act Indic 1 Pl · ἀναβοάω

main verb (the outcry of the oppressed)

→ constative aorist (the completed cry for help)

ἀναβοάω: 'cry out / cry aloud'; the compound ἀνα- intensifies the cry sent up to heaven; renders ἀναβοάω / ἀναβοή; the cry of the oppressed (Exod 2:23) is the hinge on which the salvation-narrative turns — affliction provokes the outcry that summons divine intervention.

πρὸς

to

preposition + accusative (direction of the cry)

→ spatial or relational framing

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

κύριον

LORD

Accusative

accusative object of πρὸς (the one cried to)

→ object specification

κύριος (acc. κύριον): rendering of the Tetragrammaton; the cry is directed to YHWH, the covenant God, not to any human deliverer.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

accusative in apposition to κύριον

→ object specification

θεός (acc. θεόν): 'God'; the apposition τὸν θεόν τῶν πατέρων ἡμῶν ('the God of our fathers') grounds the appeal in the patriarchal covenant — Israel cries to the God already bound by oath to the fathers.

τῶν

the

Genitive

article (with πατέρων)

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive (defining God: 'God of the fathers')

→ relational specification

πατήρ (gen. pl. πατέρων): 'father'; the patriarchs whose covenant-God is invoked; the appeal to ancestral covenant is the implicit ground of confidence that the cry will be heard.

ἡμῶν

our

Genitive

genitive of possession (with πατέρων)

→ relational specification

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

καὶ

and

narrative conjunction (divine response)

→ discourse linkage or contrast

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

εἰσήκουσεν

heard

Aor Act Indic 3 Sg · εἰσακούω

main verb (divine hearing of the cry)

→ constative aorist (the completed act of hearing)

εἰσακούω: 'hear / heed / listen favorably'; the compound εισ- implies attentive, responsive hearing (not mere perception) — to 'hear the voice' is to act on it; renders נָשָׁע; the divine hearing is the answer to the outcry of v. 7a.

κύριος

LORD

Nominative

subject of εἰσήκουσεν and εἶδεν

→ participant prominence

κύριος: rendering of the Tetragrammaton; YHWH is the active subject of the deliverance-sequence (hear, see, bring out).

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of εἰσήκουσεν (the thing heard)

→ relational specification

φωνῆς: 'voice / cry / sound'; renders לִּישָׁע; εἰσακούω governs the genitive of the thing heard; YHWH heard 'our voice' — the cry of the afflicted reaches and moves him.

ἡμῶν

our

Genitive

genitive of possession (with φωνῆς)

→ relational specification

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

καὶ

and

coordinate conjunction (second divine response)

→ discourse linkage or contrast

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

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (divine seeing of the affliction)

→ constative aorist (the completed act of seeing)

ὁράω (aor. εἶδεν): 'see / perceive'; renders הִרְאָה; the divine 'seeing' of the affliction (cf. Exod 3:7) is no passive observation but the prelude to redemptive action — God sees in order to deliver.

τὴν

the

Accusative

article (with ταπείνωσιν)

→ noun-phrase marking

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

ταπείνωσιν

affliction / humiliation

Accusative

direct object of εἶδεν (first of the triad of sufferings seen)

→ object specification

ταπείνωσις: 'humiliation / affliction / lowliness'; the cognate noun of ἐταπείνωσαν (v. 6) — what the Egyptians inflicted, YHWH now sees; renders הִרְאָה; the same word the Magnificat applies to Mary's 'low estate' (Luke 1:48).

ἡμῶν

our

Genitive

genitive of possession (with ταπείνωσιν)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν
the

Accusative

article (with μόχθον)

→ noun-phrase marking

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

μόχθον
toil / hardship

Accusative

direct object of εἶδεν (second of the triad)

→ object specification

μόχθος: 'toil / hardship / wearisome labor'; renders ληγ; denotes the grinding exhaustion of forced labor; the second member of the suffering-triad seen by ΥΗWH.

ἡμῶν
our

Genitive

genitive of possession (with μόχθον)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν
the

Accusative

article (with θλιμμόν)

→ noun-phrase marking

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

θλιμμόν
oppression / affliction

Accusative

direct object of εἶδεν (third of the triad)

→ object specification

θλιμός: 'pressure / oppression / affliction' (a rare noun cognate with θλίβω, 'press / squeeze'); renders γΠλ ('oppression / squeezing'); the third member of the suffering-triad, capturing the crushing constraint of bondage; cf. the cognate θλιψις so prominent in the NT.

ἡμῶν
our

Genitive

genitive of possession (with θλιμμόν)

→ relational specification

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

8 καὶ ἐξήγαγεν ἡμᾶς κύριος ἐξ Αἰγύπτου αὐτὸς ἐν ἰσχύι μεγάλη καὶ ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι αὐτοῦ τῷ ὑψηλῷ καὶ ἐν ὁράμασιν μεγάλοις καὶ ἐν σημείοις καὶ ἐν τέρασιν

And the LORD brought us out of Egypt himself with great strength and with a mighty hand and with his uplifted arm and with great visions and with signs and with wonders.

The creed's deliverance-climax: the Exodus with mighty hand καὶ ἐξήγαγεν ἡμᾶς κύριος

The climax of the creed: the Exodus itself, narrated with the classic Deuteronomic deliverance-formula 'with a mighty hand and an outstretched arm' (ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ; cf. 4:34; 5:15; 7:19). The emphatic αὐτός ('he himself') stresses that YHWH alone, by no human or angelic proxy, accomplished the deliverance. A cascade of instrumental ἐν-phrases (strength, hand, arm, visions, signs, wonders) heaps up the means of divine power.

καὶ
and

narrative conjunction (the deliverance)

→ discourse linkage or contrast

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

ἐξήγαγεν

brought out

Aor Act Indic 3 Sg · ἐξάγω

main verb (the Exodus deliverance)

→ constative aorist (the completed act of deliverance)

ἐξάγω: 'lead out / bring out'; renders נָצַח (Hiphil נִצְחִיחַ); the standard Exodus-verb for YHWH's act of bringing Israel out of Egypt — the defining saving deed of the OT and the ground of all covenant obligation (cf. Exod 20:2).

ἡμᾶς

us

Accusative

direct object of ἐξήγαγεν

→ participant reference

ἐγώ (acc. pl. ἡμᾶς): 'us'; the worshipper confesses the Exodus as his own deliverance — 'he brought us out,' not merely 'them.'

κύριος

LORD

Nominative

subject of ἐξήγαγεν

→ participant prominence

κύριος: rendering of the Tetragrammaton; YHWH as the sole agent of the Exodus.

ἐξ

out of

preposition + genitive (source of the deliverance)

→ spatial or relational framing

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

Αἴγυπτου

Egypt

Genitive

genitive object of ἐξ (place of departure)

→ relational specification

Αἴγυπτος (gen. Αἴγυπτου): the land of bondage out of which YHWH brought Israel — the negative pole of the salvation-narrative.

αὐτός

himself

Nominative

intensive pronoun (emphasising κύριος: 'he himself')

→ participant reference

αὐτός: intensive pronoun, 'himself'; stresses that YHWH personally and alone effected the deliverance — no human leader and no angel is credited; the emphatic αὐτός underlines divine sole-agency in the Exodus.

ἐν

with

preposition + dative (instrumental: means of deliverance)

→ spatial or relational framing

ἐν: here instrumental ('with / by means of'), a Hebraism rendering אֶל of instrument; governs the cascade of power-phrases that follow.

ἰσχύι

strength

Dative

dative of means (with ἐν)

→ sphere or reference

ἰσχύς: 'strength / might / power'; the first of the instrumental phrases; renders / יָד רַב; YHWH's sheer power as the means of deliverance.

μεγάλη

great

Dative

attributive adjective (modifying ἰσχύι)

→ sphere or reference

μέγας: 'great'; intensifies ἰσχύι — the deliverance was wrought by 'great strength.'

καὶ

and

coordinate conjunction (next instrumental phrase)

→ discourse linkage or contrast

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

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

χειρὶ

hand

Dative

dative of means (with ἐν)

→ sphere or reference

χείρ: 'hand'; ἐν χειρὶ κραταιᾷ ('with a mighty hand') is the classic Deuteronomic Exodus-formula (Deut 4:34; 5:15; 7:19), rendering יָד רַבְרָבָה; the divine 'hand' is the anthropomorphic image of YHWH's irresistible power.

κραταιᾷ

mighty

Dative

attributive adjective (modifying χειρὶ)

→ sphere or reference

κραταιός: 'strong / mighty / powerful'; renders רַבְרָבָה; the 'mighty hand' overpowers Pharaoh's resistance and breaks the bondage of Egypt.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

βραχίονι

arm

Dative

dative of means (with ἐν)

→ sphere or reference

βραχίων: 'arm'; ἐν βραχίονι ὑψηλῷ ('with an uplifted/outstretched arm') renders הַיָּד הַגִּבּוֹרָה; paired with the 'mighty hand,' the 'outstretched arm' completes the Deuteronomic deliverance-formula — the image of YHWH reaching out in power to save.

αὐτοῦ

his

Genitive

genitive of possession (with βραχίονι)

→ relational specification

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

τῷ

the

Dative

article (with ὑψηλῷ, attributive)

→ noun-phrase marking

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

ὑψηλῷ

uplifted / high

Dative

attributive adjective (modifying βραχίονι: 'his uplifted arm')

→ sphere or reference

ὑψηλός: 'high / lofty / uplifted'; renders הַיָּד הַגִּבּוֹרָה ('stretched out!'); the uplifted arm is the gesture of decisive divine intervention in the Exodus.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

with

preposition + dative (instrumental)

→ spatial or relational framing

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

ὁράμασιν

visions / great sights

Dative

dative of means (with ἐν)

→ sphere or reference

ὄραμα: 'vision / sight / spectacle'; renders הַמַּאֲרָמִים ('terror / awesome deed') — the LXX read the Hebrew as הַמַּאֲרָמִים ('sight / vision') or rendered the awe-inspiring deeds as 'great sights'; ἐν ὁράμασιν μεγάλοις denotes the visible, awe-striking manifestations of divine power in the plagues and the sea-crossing.

μεγάλοις

great

Dative

attributive adjective (modifying ὁράμασιν)

→ sphere or reference

μέγας: 'great'; the 'great sights' are the awesome public displays of YHWH's deliverance.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν
with

preposition + dative (instrumental)

→ spatial or relational framing

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

σημείοις
signs

Dative

dative of means (with ἐν)

→ sphere or reference

σημεῖον: 'sign / token'; renders **תִּלְכָּה**; the 'signs' of the Exodus (the plagues and wonders) attest YHWH's power and identity; **σημεῖα καὶ τέρατα** ('signs and wonders') is the fixed Deuteronomic word-pair for the Exodus miracles (Deut 4:34; 7:19), echoed throughout Scripture (Acts 7:36).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν
with

preposition + dative (instrumental)

→ spatial or relational framing

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

τέρασιν
wonders

Dative

dative of means (with ἐν; final member of the cascade)

→ sphere or reference

τέρας: 'wonder / portent / marvel'; renders **תִּלְכָּה**; the second half of the **σημεῖα καὶ τέρατα** pair; the 'wonders' are the prodigious, fear-inspiring acts of the Exodus that close the creed's recital of divine power.

9 καὶ εἰσήγαγεν ἡμᾶς εἰς τὸν τόπον τοῦτον καὶ ἔδωκεν ἡμῖν τὴν γῆν ταύτην γῆν ῥέουσαν γάλα καὶ μέλι

And he brought us into this place and gave us this land, a land flowing with milk and honey.

The creed's culmination: entry into the land of promise

καὶ εἰσήγαγεν ἡμᾶς

The creed reaches its goal: εἰσήγαγεν ('brought in') answers ἐξήγαγεν ('brought out', v. 8) — the saving movement is complete, from Egypt out to the land in. The land is characterised by the classic formula γῆ ῥέουσα γάλα καὶ μέλι ('a land flowing with milk and honey'), the recurrent epithet of the promised land (Exod 3:8; Num 13:27) signalling abundant fertility — the fitting climax of the salvation-narrative the firstfruits acknowledge.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἰσήγαγεν
brought in

Aor Act Indic 3 Sg · εἰσάγω

main verb (entry into the land)

→ constative aorist (the completed in-bringing)

εἰσάγω: 'lead in / bring into'; renders נִיב (Hiphil); the deliberate counterpart to ἐξάγω (v. 8): YHWH not only brought Israel out of Egypt but brought them in to the land — the negative and positive poles of redemption.

ἡμᾶς
us

Accusative

direct object of εἰσήγαγεν

→ participant reference

ἡμᾶς: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of εἰσήγαγεν.

εἰς
into

preposition + accusative (direction)

→ spatial or relational framing

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

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

accusative object of εἰς (the land/sanctuary)

→ object specification

τόπος: 'place'; ὁ τόπος οὗτος ('this place') denotes the promised land (and by extension the place of worship); the deictic τοῦτον makes the gift present and tangible at the moment of confession.

τοῦτον
this

Accusative

demonstrative adjective (modifying τόπον)

→ participant reference

οὗτος: 'this'; the demonstrative brings the salvation-story to the worshipper's own present standing-place — 'this place' where he now offers.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (the gift of the land)

→ constative aorist (the completed gift)

δίδωμι: 'give'; the aorist ἔδωκεν here (vs. the present δίδωσιν of vv. 1–2) views the land-gift as an accomplished historical fact — the promise sworn to the fathers now fulfilled and possessed.

ἡμῖν

to us

Dative

dative indirect object (recipient of the land)

→ participant reference or interest

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

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

direct object of ἔδωκεν

→ object specification

γῆ: 'land'; the gift par excellence — the promised land, object of the patriarchal oath now realised.

ταύτην

this

Accusative

demonstrative adjective (modifying γῆν)

→ participant reference

οὗτος (acc. fem. ταύτην): 'this'; again the deictic anchors the gift in the worshipper's present possession.

γῆν

a land

Accusative

accusative in apposition to τὴν γῆν ταύτην

→ object specification

γῆ: the second, anarthrous γῆν introduces the descriptive epithet 'a land flowing with milk and honey,' a Hebraic appositional restatement (שָׁרָרָה בְּחָיִל וּבְחָיִל וּבְחָיִל).

ρέουσιν

flowing

Pres Act Ptcp Acc Fem Sg · ῥέω

attributive participle (modifying γῆν)

→ present participle (describing a continuing quality of the land)

ῥέω: 'flow / run'; renders רָוַה ('flow / ooze'); the participle ῥέουσιν γάλα καὶ μέλι ('flowing with milk and honey') is the fixed epithet of the promised land's fertility, the milk of pasturage and the honey of orchard and wild — a land of superabundant nourishment.

γάλα

milk

Accusative

accusative of content (with ῥέουσιν: 'flowing with milk')

→ object specification

γάλα: 'milk'; renders גָּלָה; the milk of flocks and herds, token of pastoral abundance; with μέλι forms the proverbial pair for the land's fertility.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μέλι

honey

Accusative

accusative of content (with ῥέουσιν: 'flowing with honey')

→ object specification

μέλι: 'honey'; renders מֶלֶךְ; the honey of bees and of fruit (date-syrup), token of natural sweetness and plenty; completes the formula celebrating the land's richness.

10 καὶ νῦν ἰδοὺ ἐνήνοχα τὴν ἀπαρχὴν τῶν γενημάτων τῆς γῆς ἧς ἔδωκάς μοι κύριε γῆν ῥέουσαν γάλα καὶ μέλι καὶ ἀφήσεις αὐτὰ ἀπέναντι κυρίου τοῦ θεοῦ σου καὶ προσκυνήσεις ἐκεῖ ἔναντι κυρίου τοῦ θεοῦ σου

And now, behold, I have brought the firstfruits of the produce of the land which you gave me, O LORD, a land flowing with milk and honey. And you shall set them down before the LORD your God and shall worship there before the LORD your God.

The presentation: 'and now' applies the creed to the present offering καὶ νῦν ἰδοὺ

The καὶ νῦν ('and now') marks the rhetorical turn from recited history to present act: on the basis of all YHWH has done (vv. 5–9), the worshipper now presents the firstfruits. The perfect ἐνήνοχα ('I have brought') and the direct vocative κύριε ('O LORD') make the offering a personal, present transaction with God. The closing instructions (ἀφήσεις ... προσκυνήσεις) shift back to second-person prescription: set down the gift and worship.

καὶ
and

coordinate conjunction (transition to present act)

→ discourse linkage or contrast

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

νῦν
now

temporal adverb (marking the rhetorical pivot)

→ adverbial qualification

νῦν: 'now'; καὶ νῦν renders כֵּן, the characteristic Hebrew hinge from narration/argument to consequent action — here from the recited creed to the present offering.

ἰδοὺ
behold

presentative interjection (drawing attention to the offering)

→ clausal contribution

ἰδοὺ: 'behold / look'; an interjection (frozen aor. imperative of ὁράω) rendering כִּי; presents the firstfruits to YHWH's attention — 'here, look, I have brought!'

ἐνήνοχα

I have brought

Perf Act Indic 1 Sg · φέρω

main verb (the act of presentation)

→ resultative perfect (the offering brought and now present)

φέρω (perf. ἐνήνοχα): 'bring / carry / bear'; the perfect tense (with its characteristic reduplicated stem) presents the offering as brought and now lying present before God — the completed act with abiding result, the firstfruits here and now in hand.

τὴν

the

Accusative

article (with ἀπαρχὴν)

→ noun-phrase marking

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

ἀπαρχὴν

firstfruits

Accusative

direct object of ἐνήνοχα

→ object specification

ἀπαρχή: 'firstfruits'; the cultic gift of vv. 2, now formally presented; the first and best of the produce, offered in acknowledgment that the land and its yield are YHWH's gift.

τῶν

the

Genitive

article (with γενημάτων)

→ noun-phrase marking

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

γενημάτων

produce / fruits

Genitive

genitive defining ἀπαρχὴν (the firstfruits of the produce')

→ relational specification

γένημα: 'produce / yield / fruit (of the earth)'; renders תְּבוּאָה / פֶּרִי; distinct from γέννημα ('offspring'); denotes what the ground brings forth — the agricultural increase from which the firstfruits are taken.

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of source (the produce of the land')

→ relational specification

γῆ: 'land'; the source of the produce, again named as YHWH's gift in the following relative clause.

ἧς

which

Genitive

relative pronoun (attracted to gen. of γῆς; object of ἔδωκας)

→ relational specification

ὅς (gen. fem. ἧς): relative pronoun, case attracted to antecedent γῆς; logically the object of ἔδωκας.

ἔδωκας

you gave

Aor Act Indic 2 Sg · δίδωμι

verb of relative clause (direct address to YHWH)

→ constative aorist (the completed gift)

δίδωμι: 'give'; the second-person ἔδωκας addresses YHWH directly — the worshipper turns from speaking of God to speaking to him; the gift of the land is acknowledged face to face.

μοι

to me

Dative

dative indirect object of ἔδωκας

→ participant reference or interest

ἐγώ (dat. μοι): 'to me'; the worshipper personally claims the land-gift — 'which you gave me.'

κύριε

O LORD

Vocative

vocative of direct address

→ direct address

κύριος (voc. κύριε): rendering of the Tetragrammaton in direct address; the vocative marks the turn to direct prayer — the offering is presented to YHWH's face.

γῆν

a land

Accusative

accusative in apposition (resuming the land-epithet)

→ object specification

γῆ: the anarthrous γῆν resumes the 'land flowing with milk and honey' formula of v. 9, restating the land's character even as its firstfruits are offered back.

ρέουσιν

flowing

Pres Act Ptcp Acc Fem Sg · ῥέω

attributive participle (modifying γῆν)

→ present participle (continuing quality of the land)

ῥέω: 'flow'; the repeated epithet (cf. v. 9) keeps the land's God-given fertility before the worshipper as he returns its first portion.

γάλα

milk

Accusative

accusative of content (with *ρέουσιν*)

→ object specification

γάλα: 'milk'; see v. 9.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μέλι

honey

Accusative

accusative of content (with *ρέουσιν*)

→ object specification

μέλι: 'honey'; see v. 9.

καὶ

and

coordinate conjunction (return to prescription)

→ discourse linkage or contrast

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

ἀφήσεις

you shall set down / leave

Fut Act Indic 2 Sg · ἀφήμι

main verb (imperative future: depositing the offering)

→ imperative future (prescribed ritual act)

ἀφήμι: 'leave / set down / let go'; renders *פָּרַדְתָּ*; here 'you shall set/leave them down' before the LORD — the worshipper relinquishes the firstfruits, depositing them in YHWH's presence as a completed gift.

αὐτά

them

Accusative

direct object of ἀφήσεις (the firstfruits)

→ participant reference

αὐτός (acc. neut. pl. αὐτά): 'them'; the firstfruits/produce set down before the LORD.

ἔμπροσθεν

before

improper preposition + genitive (position before)

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of'; renders *לְפָנַי*; locates the deposited offering in YHWH's presence (cf. v. 4).

κυρίου

of the LORD

Genitive

genitive object of ἔμπροσθεν

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton.

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

genitive in apposition to κυρίου

→ relational specification

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

σου

your

Genitive

genitive of possession (with *θεοῦ*)

→ relational specification

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

καὶ

and

coordinate conjunction (final prescribed act)

→ discourse linkage or contrast

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

προσκυνήσεις

you shall worship / bow down

Fut Act Indic 2 Sg · προσκυνέω

main verb (imperative future: act of worship)

→ imperative future (prescribed worship)

προσκυνέω: 'bow down / do obeisance / worship'; renders יהָרַחֵם; the bodily prostration before YHWH that consummates the firstfruits rite — the gift is completed by adoration, worship as the proper response to the remembered salvation.

ἐκεῖ

there

adverb of place (at the sanctuary)

→ adverbial qualification

ἐκεῖ: 'there'; at the chosen place, before the altar — worship localised at the sanctuary of the Name.

ἔναντι

before

improper preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; the worship is rendered coram Deo, in YHWH's very presence.

κυρίου

of the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton.

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

genitive in apposition to κυρίου

→ relational specification

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

σου

your

Genitive

genitive of possession (with θεοῦ)

→ relational specification

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

11 καὶ εὐφρανθήσῃ ἐν πᾶσιν τοῖς ἀγαθοῖς οἷς ἔδωκέν σοι κύριος ὁ θεός σου καὶ τῇ οἰκίᾳ σου σὺ καὶ ὁ Λευίτης καὶ ὁ προσήλυτος ὁ ἐν σοί

And you shall rejoice in all the good things which the LORD your God gave to you and to your household — you and the Levite and the sojourner who is among you.

The joyful conclusion of the firstfruits rite καὶ εὐφρανθήσῃ

The rite ends not in solemnity but in joy: εὐφρανθήσῃ ('you shall rejoice'), the characteristic Deuteronomic command to rejoice before the LORD over his gifts (cf. 12:7, 12, 18; 16:11). The joy is shared communally — the worshipper, his household, the Levite (the landless cultic servant), and the προσήλυτος (the resident sojourner) — embodying the inclusive table-fellowship of Deuteronomic worship, in which the dependent and the alien are welcomed into the celebration.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εὐφρανθήσῃ
you shall rejoice

Fut Pass Indic 2 Sg · εὐφραίνω

main verb (imperative future: command to rejoice)

→ imperative future (prescribed joy before the LORD)

εὐφραίνω (pass. 'be glad / rejoice'): renders Πᾶσι; the Deuteronomic command to rejoice before YHWH over his gifts is a hallmark of its worship-theology — covenant obedience issues in festal joy, not grim duty; here the firstfruits celebration is to be shared with the whole community.

ἐν
in

preposition + dative (sphere/object of rejoicing)

→ spatial or relational framing

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

πᾶσιν
all

Dative

attributive adjective (modifying ἀγαθοῖς)

→ sphere or reference

πᾶς: 'all'; the joy embraces 'all the good things' — the totality of YHWH's benefactions, not merely the harvest.

τοῖς

the

Dative

article (with ἀγαθοῖς)

→ noun-phrase marking

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

ἀγαθοῖς

good things

Dative

substantival adjective (object of rejoicing, with ἐν)

→ sphere or reference

ἀγαθός: 'good'; the neuter plural τὰ ἀγαθὰ ('the good things') denotes the sum of YHWH's material blessings — the land, its produce, and all covenant benefits; renders טוב/טוב.

οἷς

which

Dative

relative pronoun (attracted to dat. of ἀγαθοῖς; object of ἔδωκεν)

→ participant reference or interest

ὅς (dat. pl. οἷς): relative pronoun, case attracted to its antecedent ἀγαθοῖς; logically the object of ἔδωκεν ('the good things which he gave').

ἔδωκέν

gave

Aor Act Indic 3 Sg · δίδωμι

verb of relative clause (YHWH's giving of the good things)

→ constative aorist (the completed bestowal)

δίδωμι: 'give'; YHWH is again named as the giver of all good — the ground of the worshipper's joy is the recognition that every blessing is a gift.

σοι

to you

Dative

dative indirect object of ἔδωκεν

→ participant reference or interest

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

κύριος

LORD

Nominative

subject of ἔδωκεν

→ participant prominence

κύριος: rendering of the Tetragrammaton; the divine benefactor.

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

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of possession (with θεός)

→ relational specification

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

καὶ

and

coordinate conjunction (extending the gift to the household)

→ discourse linkage or contrast

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

τῇ

the

Dative

article (with οἰκία)

→ noun-phrase marking

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

οἰκία

house / household

Dative

dative indirect object (coordinate with σοι: 'and to your household')

→ sphere or reference

οἰκία: 'house / household'; renders תַּיִב; the gift and the joy extend to the whole household — the covenant blessing is corporate, embracing the family unit.

σου

your

Genitive

genitive of possession (with οἰκία)

→ relational specification

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

σύ

you

Nominative

nominative (subject in apposition, resuming the rejoicer)

→ participant reference

σύ: emphatic nominative pronoun resuming the subject of εὐφρανθήσῃ; introduces the list of co-celebrants — 'you and the Levite and the sojourner.'

καὶ

and

coordinate conjunction (joining co-celebrants)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with Λευίτης)

→ noun-phrase marking

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

Λευίτης

Levite

Nominative

nominative (co-celebrant in the rejoicing)

→ participant prominence

Λευίτης: 'Levite'; the member of the priestly-cultic tribe who, holding no tribal land-allotment (cf. 10:9; 18:1–2), depends on the offerings and the generosity of the community; characteristically included in Deuteronomic feasts as one of the landless to be provided for and welcomed into joy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with προσήλυτος)

→ noun-phrase marking

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

προσήλυτος

sojourner / proselyte

Nominative

nominative (co-celebrant in the rejoicing)

→ participant prominence

προσήλυτος: 'sojourner / resident alien / proselyte'; the LXX's standard rendering of ἄλλοθι; the non-native who dwells among Israel, legally vulnerable and so a recurrent object of Deuteronomic protection and inclusion (cf. 10:18–19); here welcomed into the firstfruits joy alongside the Israelite and the Levite.

ὁ

the (who)

Nominative

article functioning as relative (with ἐν σοί: 'who is among you')

→ noun-phrase marking

ὁ: the article ὁ ἐν σοί ('the one among you') functions attributively/relatively, specifying the sojourner as the one resident within the community.

ἐν

among / in

preposition + dative (location: 'among you')

→ spatial or relational framing

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

σοί

you

Dative

dative object of ἐν (the sojourner dwelling among Israel)

→ participant reference or interest

σύ (dat. σοί): 'you / among you'; ὁ ἐν σοί locates the sojourner within the covenant community, present and to be embraced in its celebration.

12 ἔὰν δὲ συντελέσης ἀποδεκατῶσαι πᾶν τὸ ἐπιδέκατον τῶν γεννημάτων τῆς γῆς σου ἐν τῷ ἔτει τῷ τρίτῳ τὸ δεύτερον ἐπιδέκατον δώσεις τῷ Λευίτῃ καὶ τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ καὶ φάγονται ἐν ταῖς πόλεσίν σου καὶ ἐμπλησθήσονται

And when you finish tithing all the tithe of the produce of your land in the third year, the second tithe, you shall give it to the Levite and to the sojourner and to the orphan and to the widow, and they shall eat in your cities and be filled.

New legal unit: the third-year tithe (protasis + prescription)

ἔὰν δὲ συντελέσης

A new casuistic unit (ἔὰν δέ, 'and when') opens the third-year tithe legislation. The 'second tithe' (τὸ δεύτερον ἐπιδέκατον) of the third year is given not consumed at the sanctuary but distributed locally to the four classic dependent groups — Levite, sojourner, orphan, widow — who are to eat and be satisfied 'in your cities.' The quartet of beneficiaries embodies the Deuteronomic ethic of provision for the landless and vulnerable.

ἔὰν

when / if

conditional conjunction (introducing protasis + subjunctive)

→ discourse linkage or contrast

ἔάν: 'when / if'; with the subjunctive opens a new casuistic legal unit (the tithe legislation), rendering יָדָּ.

δὲ

now / and

transitional particle (post-positive; marking new unit)

→ discourse linkage or contrast

δέ: post-positive particle marking the transition from the firstfruits rite (vv. 1–11) to the distinct tithe legislation (vv. 12–15).

συντελέσης

you finish / complete

Aor Act Subj 2 Sg · συντελέω

verb of protasis (completion of the tithing)

→ effective aorist subjunctive (bringing the tithing to completion)

συντελέω: 'complete / finish / bring to an end'; the compound συν- stresses full completion; renders הִלֵּךְ; the protasis fixes the moment when all the tithing of the third-year harvest has been carried out.

ἀποδεκατῶσαι

to tithe

Aor Act Inf · ἀποδεκατόω

complementary infinitive (with συντελέσης: 'finish tithing')

→ aorist infinitive (the act of tithing as completed)

ἀποδεκατόω: 'tithe / give/take a tenth'; renders הָשַׁב (Piel); the verb denotes setting apart the tenth of the produce as a sacred due — the complement of συντελέσης, 'when you have finished tithing.'

πᾶν

all

Accusative

attributive adjective (modifying ἐπιδέκατον)

→ object specification

πᾶς: 'all / the whole'; emphasises that the entire tithe is to be set apart — none withheld.

τὸ

the

Accusative

article (with ἐπιδέκατον)

→ noun-phrase marking

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

ἐπιδέκατον

tithe / tenth

Accusative

direct object of ἀποδεκατῶσαι

→ object specification

ἐπιδέκατον: 'tithe / tenth part'; renders תְּשַׁמְרֶנּוּ; the tenth of the produce owed to YHWH; in the third year this tithe is redirected to local charitable distribution (the 'poor tithe' of 14:28–29).

τῶν

the

Genitive

article (with γενημάτων)

→ noun-phrase marking

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

γενημάτων

produce

Genitive

genitive defining ἐπιδέκατον (the tithe 'of the produce')

→ relational specification

γένημα: 'produce / yield'; the agricultural increase from which the tithe is taken (cf. v. 10).

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of source (the produce 'of your land')

→ relational specification

γῆ: 'land'; the source of the tithed produce.

σου

your

Genitive

genitive of possession (with γῆς)

→ relational specification

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

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

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

τῷ

the

Dative

article (with ἔτει)

→ noun-phrase marking

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

ἔτει

year

Dative

dative of time (with ἐν: 'in the year')

→ sphere or reference

ἔτος: 'year'; ἐν τῷ ἔτει τῷ τρίτῳ ('in the third year') specifies the triennial cycle of the charitable tithe (cf. 14:28; 26:12).

τῷ

the

Dative

article (with τρίτῳ, attributive)

→ noun-phrase marking

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

τρίτω

third

Dative

attributive ordinal adjective (modifying ἔτει)

→ sphere or reference

τρίτος: 'third'; the ordinal marking the third year of the sabbatical-cycle reckoning as the 'year of tithing' devoted to the poor.

τὸ

the

Accusative

article (with ἐπιδέκατον)

→ noun-phrase marking

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

δεύτερον

second

Accusative

attributive ordinal adjective (modifying ἐπιδέκατον)

→ object specification

δεύτερος: 'second'; τὸ δεύτερον ἐπιδέκατον ('the second tithe') is the LXX's specifying designation, reflecting the later distinction between the annual festal tithe and the triennial charity tithe; it identifies which tithe is here in view.

ἐπιδέκατον

tithe

Accusative

direct object of δώσεις (resuming the tithe to be given)

→ object specification

ἐπιδέκατον: 'tithe'; the object of δώσεις — this second/third-year tithe is to be given over to the dependent classes.

δώσεις

you shall give

Fut Act Indic 2 Sg · δίδωμι

main verb of apodosis (imperative future)

→ imperative future (legal prescription)

δίδωμι: 'give'; the apodosis-verb prescribing the distribution of the tithe to the four dependent groups — the act of covenant charity.

τῷ

to the

Dative

article (with Λευίτη)

→ noun-phrase marking

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

Λευίτη

Levite

Dative

dative indirect object (first beneficiary)

→ sphere or reference

Λευίτης (dat. Λευίτη): 'Levite'; the landless cultic servant, first of the four classic recipients of charity in Deuteronomy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

to the

Dative

article (with προσηλύτῳ)

→ noun-phrase marking

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

προσηλύτῳ

sojourner

Dative

dative indirect object (second beneficiary)

→ sphere or reference

προσήλυτος (dat. προσηλύτῳ): 'sojourner / resident alien'; the second of the dependent quartet (Levite, sojourner, orphan, widow), the standard Deuteronomic list of the vulnerable to be provided for.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

to the

Dative

article (with ὀρφανῷ)

→ noun-phrase marking

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

ὀρφανῷ

orphan

Dative

dative indirect object (third beneficiary)

→ sphere or reference

ὀρφανός: 'orphan / fatherless'; renders **אֹרְפָן**; the fatherless child without legal protector — the third member of the vulnerable quartet, paradigmatic object of divine and covenantal concern (cf. 10:18; Ps 68:5).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῇ

to the

Dative

article (with χήρα)

→ noun-phrase marking

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

χήρα

widow

Dative

dative indirect object (fourth beneficiary)

→ sphere or reference

χήρα: 'widow'; renders **אַלְמָנָה**; the husbandless woman without economic support — the fourth of the vulnerable quartet; 'the orphan and the widow' are the classic biblical pair under God's special protection (cf. James 1:27).

καὶ

and

coordinate conjunction (result of the giving)

→ discourse linkage or contrast

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

φάγονται

they shall eat

Fut Mid Indic 3 Pl · ἐσθίω

main verb (the beneficiaries' consumption)

→ predictive future (the intended result of the tithe)

ἐσθίω (fut. mid. φάγονται): 'eat'; the purpose of the charitable tithe — the dependent are to eat their fill; the local consumption 'in your cities' distinguishes this tithe from the festal tithe eaten at the sanctuary.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

ταῖς

the

Dative

article (with πόλεσιν)

→ noun-phrase marking

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

πόλειςίν

cities

Dative

dative of place (with ἐν: 'in your cities')

→ sphere or reference

πόλις (dat. pl. πόλειςίν): 'city / town'; ἐν ταῖς πόλειςίν σου ('within your gates/cities') renders יְרֵיכָה; the local, decentralised distribution of the third-year tithe, in contrast to the sanctuary-centred firstfruits and festal tithes.

σου

your

Genitive

genitive of possession (with πόλειςίν)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐμπλησθήσονται

shall be filled / satisfied

Fut Pass Indic 3 Pl · ἐμπίμπλημι

main verb (the satisfaction of the beneficiaries)

→ predictive future (the goal: satisfaction of the needy)

ἐμπίμπλημι (pass. 'be filled / satisfied'): renders מִלֵּא; the goal of the charitable tithe is not mere subsistence but satisfaction — the vulnerable are to eat and be filled, an expression of covenant generosity and the land's God-given abundance shared with the needy.

13 καὶ ἐρεῖς ἐναντίον κυρίου τοῦ θεοῦ σου ἐξεκάθαρα τὰ ἅγια ἐκ τῆς οἰκίας μου καὶ ἔδωκα αὐτὰ τῷ Λευίτῃ καὶ τῷ προσηλύτῳ καὶ τῷ ὀρφανῷ καὶ τῇ χήρᾳ κατὰ πάσας τὰς ἐντολάς ἃς ἐνετείλω μοι οὐ παρήλθον τὴν ἐντολήν σου καὶ οὐκ ἐπελαθόμην

And you shall say before the LORD your God, 'I have cleared out the holy things from my house and have given them to the Levite and to the sojourner and to the orphan and to the widow, according to all the commandments which you commanded me; I have not transgressed your commandment nor forgotten it.'

The tithe-declaration: the worshipper's avowal of obedience καὶ ἐρεῖς ἐναντίον κυρίου

The second great recitation of the chapter (paralleling the firstfruits creed of vv. 5–10): a formal declaration of covenant fidelity made before YHWH. The worshipper affirms that he has discharged the tithe-obligation in full (ἐξεκάθαρα ... ἔδωκα) and protests that he has neither transgressed nor forgotten the commandment (οὐ παρήλθον ... οὐκ ἐπελαθόμην). The avowal-of-innocence form has cultic parallels, declaring ritual and moral integrity at the sanctuary.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐρεῖς

you shall say

Fut Act Indic 2 Sg · λέγω

main verb introducing the declaration (imperative future)

→ imperative future (prescribed liturgical speech)

λέγω (fut. ἐρῶ): 'say'; introduces the tithe-declaration, the second scripted confession of the chapter — covenant worship as recited avowal.

ἐναντίον

before

improper preposition + genitive (in the presence of)

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; renders יְהוָה; the declaration is made coram Deo, in YHWH's presence.

κυρίου

of the LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton.

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

genitive in apposition to κυρίου

→ relational specification

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

σου

your

Genitive

genitive of possession (with θεοῦ)

→ relational specification

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

ἐξεκάθαρα

I have cleared out / removed

Aor Act Indic 1 Sg · ἐκκαθαίρω

main verb of the declaration (first avowal)

→ constative aorist (the completed removal of the holy things)

ἐκκαθαίρω: 'clear out / cleanse thoroughly / purge'; the compound ἐκ- means to remove completely; renders רָצַח ('remove / clear away'); the worshipper has fully cleared the consecrated tithe-portion out of his house, withholding none — the verb is later reused by Paul (1 Cor 5:7, ἐκκαθάρατε) for purging out the old leaven.

τὰ

the

Accusative

article (with ἅγια)

→ noun-phrase marking

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

ἅγια

holy things

Accusative

direct object of ἐξεκάθαρα

→ object specification

ἅγιος: 'holy'; τὰ ἅγια ('the holy things') denotes the consecrated tithe-portion set apart for YHWH; renders שְׁתֵּי־קָדְשִׁים; the sacred status of the tithe makes its proper disposal a matter of cultic integrity.

ἐκ

from / out of

preposition + genitive (source)

→ spatial or relational framing

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

τῆς

the

Genitive

article (with οἰκίας)

→ noun-phrase marking

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

οἰκίας

house

Genitive

genitive with ἐκ (source: 'out of my house')

→ relational specification

οἰκία: 'house / household'; the holy things are cleared 'out of my house' — the private storehouse is emptied of the sacred portion, which must not be retained for personal use.

μου

my

Genitive

genitive of possession (with οἰκίας)

→ relational specification

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

καὶ

and

coordinate conjunction (second avowal)

→ discourse linkage or contrast

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

ἔδωκα

I gave

Aor Act Indic 1 Sg · δίδωμι

main verb (the act of giving the tithe)

→ constative aorist (the completed distribution)

δίδωμι: 'give'; the worshipper has given the tithe to the four dependent groups exactly as commanded — positive fulfilment of the charitable obligation.

αὐτὰ

them

Accusative

direct object of ἔδωκα (the holy things)

→ participant reference

αὐτός (acc. neut. pl. αὐτά): 'them'; the holy things given to the dependent classes.

τῷ

to the

Dative

article (with Λευίτη)

→ noun-phrase marking

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

Λευίτη

Levite

Dative

dative indirect object (first recipient)

→ sphere or reference

Λευίτης (dat. Λευίτη): 'Levite'; the first of the four recipients, repeating the quartet of v. 12 — fulfilment matches command precisely.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

to the

Dative

article (with προσηλύτῳ)

→ noun-phrase marking

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

προσηλύτῳ

sojourner

Dative

dative indirect object (second recipient)

→ sphere or reference

προσήλυτος (dat. προσηλύτῳ): 'sojourner'; the second recipient (cf. v. 12).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῷ

to the

Dative

article (with ὀρφανῷ)

→ noun-phrase marking

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

ὀρφανῷ

orphan

Dative

dative indirect object (third recipient)

→ sphere or reference

ὀρφανός (dat. ὀρφανῷ): 'orphan'; the third recipient (cf. v. 12).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τῇ

to the

Dative

article (with χήρᾳ)

→ noun-phrase marking

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

χήρᾳ

widow

Dative

dative indirect object (fourth recipient)

→ sphere or reference

χήρα (dat. χήρᾳ): 'widow'; the fourth recipient, completing the quartet of the vulnerable (cf. v. 12).

κατὰ

according to

preposition + accusative (norm/standard)

→ spatial or relational framing

κατά + acc.: 'according to / in conformity with'; introduces the standard of obedience — the giving conformed to all the divine commandments.

πάσας

all

Accusative

attributive adjective (modifying ἐντολάς)

→ object specification

πᾶς: 'all'; the obedience claimed is comprehensive — 'according to all the commandments,' withholding nothing.

τάς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

accusative object of κατὰ

→ object specification

ἐντολή: 'commandment / precept'; renders תּוֹרָה; the divine commandments governing the tithe; the standard against which the worshipper measures his obedience.

ὅς

which

Accusative

relative pronoun (object of ἐνετείλω; antecedent ἐντολάς)

→ participant reference

ὅς (acc. fem. pl. ὅς): relative pronoun introducing the clause defining the commandments as divinely given.

ἐνετείλω

you commanded

Aor Mid Indic 2 Sg · ἐντέλλομαι

verb of relative clause (direct address to YHWH)

→ constative aorist (the completed act of commanding)

ἐντέλλομαι: 'command / enjoin / charge'; renders Πῆχ; the second-person address (as in v. 10) turns the avowal into direct speech to YHWH — 'which you commanded me.'

μοι

me

Dative

dative indirect object of ἐνετείλω

→ participant reference or interest

μοι: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object of ἐνετείλω.

οὐ

not

negative particle (with παρήλθον)

→ discourse linkage or contrast

οὐ: 'not'; the negation of the first protestation of innocence.

παρήλθον

I transgressed / passed by

Aor Act Indic 1 Sg · παρέρχομαι

main verb (protestation: 'I did not transgress')

→ constative aorist (denial of any past transgression)

παρέρχομαι: 'pass by / pass over / transgress'; renders פָּרַח ('cross over / transgress'); to 'pass by' the commandment is to neglect or violate it; the worshipper denies any such transgression — a claim of integral covenant-keeping.

τὴν

the

Accusative

article (with ἐντολήν)

→ noun-phrase marking

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

ἐντολήν

commandment

Accusative

direct object of παρήλθον

→ object specification

ἐντολή: 'commandment'; the singular here denotes the commandment as a whole — the worshipper has not stepped past it in any respect.

σου

your

Genitive

genitive of possession (with ἐντολήν)

→ relational specification

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

καὶ

and

coordinate conjunction (second protestation)

→ discourse linkage or contrast

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

οὐκ

not

negative particle (with ἐπελαθόμην)

→ discourse linkage or contrast

οὐκ: 'not' (pre-vocalic form); the negation of the second protestation.

ἐπελαθόμην

I forgot

Aor Mid Indic 1 Sg · ἐπιλανθάνομαι

main verb (protestation: 'I did not forget')

→ constative aorist (denial of any forgetting)

ἐπιλανθάνομαι: 'forget / neglect'; renders פָּחַשׁ; to 'forget' the commandment is the cardinal Deuteronomic danger (cf. 6:12; 8:11); the worshipper denies both active transgression and passive forgetting — full positive remembrance and obedience.

14 καὶ οὐκ ἔφαγον ἐν ὀδύνῃ μου ἀπ' αὐτῶν οὐκ ἐκάρπωσα ἀπ' αὐτῶν εἰς ἀκάθαρτον οὐκ ἔδωκα ἀπ' αὐτῶν
τῷ τεθνηκότι ὑπήκουσα τῆς φωνῆς κυρίου τοῦ θεοῦ μου ἐποίησα καθὰ ἐνετείλω μοι

And I did not eat of them in my mourning, nor offer any of them for an unclean use, nor give any of them to the dead; I obeyed the voice of the LORD my God, I did according to all you commanded me.

Continuation of the avowal: three denials and two positive affirmations καὶ οὐκ ἔφαγον

The declaration continues with a triad of denials (οὐκ ἔφαγον ... οὐκ ἐκάρπωσα ... οὐκ ἔδωκα) renouncing any defilement of the holy tithe — eating it in mourning, devoting it to an unclean purpose, or offering it to the dead (possibly a polemic against funerary/chthonic cult). Two positive affirmations close the avowal: I obeyed (ὑπήκουσα) and I did (ἐποίησα) as commanded — the worshipper's integrity stated both negatively and positively.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οὐκ
not

negative particle (with ἔφαγον)

→ discourse linkage or contrast

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

ἔφαγον

I ate

Aor Act Indic 1 Sg · ἐσθίω

main verb (first denial)

→ constative aorist (denial of a defiling act)

ἐσθίω (aor. ἔφαγον): 'eat'; the worshipper denies eating the holy portion 'in his mourning' — a state of ritual impurity; the holy tithe must not be consumed by one in a defiled condition (cf. Hos 9:4; Lev 7:20).

ἐν
in

preposition + dative (state/circumstance)

→ spatial or relational framing

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

ὀδύνη

grief / mourning

Dative

dative with ἐν (state: 'in my mourning')

→ sphere or reference

ὀδύνη: 'pain / grief / sorrow'; renders יָגֵן ('mourning'); ἐν ὀδύνῃ μου ('in my grief/mourning') refers to the ritually unclean state of bereavement; eating the holy things while in mourning would profane them.

μου

my

Genitive

genitive of possession (with ὀδύνη)

→ relational specification

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

ἀπ'

of / from

preposition + genitive (partitive: 'of them')

→ spatial or relational framing

ἀπό: partitive, 'of / from'; ἀπ' αὐτῶν ('of them') refers to the holy things — none of them was eaten in mourning.

αὐτῶν

them

Genitive

genitive with ἀπό (partitive: the holy things)

→ relational specification

αὐτός (gen. pl. αὐτῶν): 'them'; the consecrated tithe-portions.

οὐκ

not

negative particle (with ἐκάρπωσα; second denial)

→ discourse linkage or contrast

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

ἐκάρπωσα

I devoted / offered

Aor Act Indic 1 Sg · καρπῶ

main verb (second denial)

→ constative aorist (denial of an unclean offering)

καρπῶ: 'offer / present as produce / devote'; cognate with καρπός ('fruit'); here 'I did not devote/offer any of them for an unclean purpose'; renders יָעַב; the holy tithe was not diverted to any defiling or illegitimate use.

ἀπ'

of

preposition + genitive (partitive)

→ spatial or relational framing

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

αὐτῶν

them

Genitive

genitive with ἀπό (partitive)

→ relational specification

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

εἰς

for

preposition + accusative (purpose: 'for an unclean use')

→ spatial or relational framing

εἰς: here of purpose/result — 'for an unclean (purpose).'

ἀκάθαρτον

unclean

Accusative

substantival adjective (object of εἰς: 'for an unclean thing')

→ object specification

ἀκάθαρτος: 'unclean / impure'; renders Νηρ; εἰς ἀκάθαρτον ('for an unclean use/thing') denotes any ritually defiling purpose to which the holy portion must not be turned.

οὐκ

not

negative particle (with ἔδωκα; third denial)

→ discourse linkage or contrast

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

ἔδωκα

I gave

Aor Act Indic 1 Sg · δίδωμι

main verb (third denial)

→ constative aorist (denial of a funerary offering)

δίδωμι: 'give'; 'I did not give any of them to the dead' — denying use of the holy tithe in funerary or chthonic rites; the prohibition may polemicise against the cult of the dead and food-offerings to the deceased common in the ancient Near East.

ἀπ'

of

preposition + genitive (partitive)

→ spatial or relational framing

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

αὐτῶν

them

Genitive

genitive with ἀπό (partitive)

→ relational specification

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

τῷ

to the

Dative

article (with τεθνηκότι)

→ noun-phrase marking

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

τεθνηκότι

to the dead one

Perf Act Ptcp Dat Masc Sg · θνήσκω

substantival participle (dative indirect object: 'to the dead')

→ perfect participle (one in the settled state of having died)

θνήσκω (perf. ptcp. τεθνηκώς): 'have died / be dead'; the substantival perfect participle ὁ τεθνηκώς ('the dead one') denotes one in the abiding state of death; the holy portion was not given to/for the dead — no funerary food-offering was made from it.

ὕπηκουσα

I obeyed / listened

Aor Act Indic 1 Sg · ὑπακούω

main verb (first positive affirmation)

→ constative aorist (affirmation of obedience)

ὕπακούω: 'obey / listen / hearken'; lit. 'hear under / submit to'; renders עָשָׂה (with לְקוֹל); 'I obeyed the voice of the LORD' is the positive counterpart to the preceding denials — covenant fidelity stated affirmatively.

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ὑπῆκουσα (the thing obeyed)

→ relational specification

φωνή: 'voice'; ὑπακούω governs the genitive; 'the voice of the LORD' is the divine command to be obeyed — to hear YHWH's voice is to do his will.

κυρίου

of the LORD

Genitive

genitive (defining φωνῆς: 'voice of the LORD')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton.

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

genitive in apposition to κυρίου

→ relational specification

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

μου

my

Genitive

genitive of possession (with θεοῦ)

→ relational specification

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

ἐποίησα

I did

Aor Act Indic 1 Sg · ποιέω

main verb (second positive affirmation)

→ constative aorist (affirmation of performance)

ποιέω: 'do / make / perform'; 'I did according to all you commanded' — the final affirmation that obedience was carried into action, not mere intention; doing, not only hearing, the commandment.

καθὰ

according as

comparative conjunction (introducing standard of obedience)

→ discourse linkage or contrast

καθὰ: 'according as / just as'; renders כַּכֵּן; introduces the measure of the performed obedience — exactly as commanded.

ἐνετείλω

you commanded

Aor Mid Indic 2 Sg · ἐντέλλομαι

verb of comparative clause (direct address to YHWH)

→ constative aorist (the completed command)

ἐντέλλομαι: 'command / charge'; the second-person address continues the direct prayer to YHWH; the worshipper's deeds conform exactly to what God commanded.

μοι

me

Dative

dative indirect object of ἐνετείλω

→ participant reference or interest

μοι: meaning 'me'; pronoun marking person, possession, or reference within the clause; here it functions as dative indirect object of ἐνετείλω.

15 κάτιδε ἐκ τοῦ οἴκου τοῦ ἁγίου σου ἐκ τοῦ οὐρανοῦ καὶ εὐλόγησον τὸν λαόν σου τὸν Ἰσραὴλ καὶ τὴν γῆν ἣν ἔδωκας αὐτοῖς καθὰ ὥμοσας τοῖς πατράσιν ἡμῶν δοῦναι ἡμῖν γῆν ῥέουσαν γάλα καὶ μέλι

Look down from your holy dwelling, from heaven, and bless your people Israel and the land which you have given them, as you swore to our fathers to give us, a land flowing with milk and honey.

The petition for blessing closing the tithe-declaration

κάτιδε

The avowal of obedience issues in a bold petition (κάτιδε ... εὐλόγησον, two aorist imperatives addressed to YHWH): having kept the commandment, the worshipper may now ask God to look down from his holy heavenly dwelling and bless the people and the land. The heavenly localisation (ἐκ τοῦ οὐρανοῦ) complements the Name-theology of the earthly sanctuary — YHWH dwells in heaven yet sets his Name at the chosen place. The blessing-request invokes the patriarchal oath once more (καθὰ ὥμοσας).

κάτιδε

look down

Aor Act Impv 2 Sg · καθοράω

main verb (imperative petition to YHWH)

→ aorist imperative (urgent petition for a single decisive act)

καθοράω (aor. impv. κάτιδε): 'look down / behold from above'; the compound κατα- expresses looking down from a height; renders הִשְׁקִיף ('look down'); the worshipper boldly summons YHWH's gaze from heaven upon his people — petition grounded in demonstrated obedience.

ἐκ

from

preposition + genitive (source of the looking)

→ spatial or relational framing

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

τοῦ

the

Genitive

article (with οἴκου)

→ noun-phrase marking

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

οἴκου

house / dwelling

Genitive

genitive with ἐκ (source: 'from your holy dwelling')

→ relational specification

οἶκος: 'house / dwelling'; ὁ οἶκος ὁ ἅγιός σου ('your holy dwelling') is here YHWH's heavenly abode (as the following ἐκ τοῦ οὐρανοῦ clarifies), the celestial counterpart of the earthly sanctuary.

τοῦ

the

Genitive

article (with ἁγίου, attributive)

→ noun-phrase marking

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

ἁγίου

holy

Genitive

attributive adjective (modifying οἴκου)

→ relational specification

ἅγιος: 'holy'; the heavenly dwelling is 'holy' — the sphere of YHWH's transcendent presence from which he looks down to bless.

σου

your

Genitive

genitive of possession (with οἴκου)

→ relational specification

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

ἐκ

from

preposition + genitive (epexegetical: 'that is, from heaven')

→ spatial or relational framing

ἐκ: the second ἐκ-phrase specifies the first — 'from your holy dwelling, (that is) from heaven.'

τοῦ

the

Genitive

article (with οὐρανοῦ)

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive with ἐκ (specifying the holy dwelling as heaven)

→ relational specification

οὐρανός: 'heaven / sky'; renders שָׁמַיִם; identifies YHWH's holy dwelling as heaven — the transcendent God who nonetheless sets his Name at the earthly sanctuary; the dual localisation balances divine immanence and transcendence.

καὶ

and

coordinate conjunction (second imperative)

→ discourse linkage or contrast

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

εὐλόγησον

bless

Aor Act Impv 2 Sg · εὐλογέω

main verb (second imperative petition)

→ aorist imperative (petition for blessing)

εὐλογέω: 'bless / speak well of / invoke good upon'; renders בָּרַךְ; the worshipper petitions YHWH to bless both people and land — the blessing-request is the fitting climax of covenant obedience, calling down divine favor on the community and its soil.

τὸν

the

Accusative

article (with λαόν)

→ noun-phrase marking

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

λαόν

people

Accusative

direct object of εὐλόγησον (first object of blessing)

→ object specification

λαός: 'people'; renders עַם ; τὸν λαόν σου τὸν Ἰσραὴλ ('your people Israel') names the covenant nation as the object of blessing — the people belonging peculiarly to YHWH.

σου

your

Genitive

genitive of possession (with λαόν)

→ relational specification

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

τὸν

the

Accusative

article (in apposition, with Ἰσραὴλ)

→ noun-phrase marking

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

Ἰσραὴλ

Israel

indeclinable proper noun (in apposition to λαόν)

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל ; indeclinable in the LXX; 'your people Israel' identifies the covenant nation as YHWH's own — the name carries the whole history of election from Jacob onward.

καὶ

and

coordinate conjunction (second object of blessing)

→ discourse linkage or contrast

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

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

direct object of εὐλόγησον (second object of blessing)

→ object specification

γῆ: 'land'; the land too is blessed — its fertility is a covenant gift, and the blessing of the soil sustains the people; the firstfruits and tithe presuppose this blessed productivity.

ἣν

which

Accusative

relative pronoun (object of ἔδωκας; antecedent γῆν)

→ participant reference

ὃς (acc. fem. ἣν): relative pronoun introducing the clause defining the land as YHWH's gift.

ἔδωκας

you have given

Aor Act Indic 2 Sg · δίδωμι

verb of relative clause (the land-gift, direct address)

→ constative aorist (the completed gift)

δίδωμι: 'give'; second-person direct address to YHWH — 'the land which you gave them'; the gift fulfils the patriarchal oath named in the next clause.

αὐτοῖς

to them

Dative

dative indirect object of ἔδωκας (the people)

→ participant reference or interest

αὐτοῖς (dat. pl. αὐτοῖς): 'to them'; the people Israel to whom the land was given.

καθὰ

as / according as

comparative conjunction (introducing the oath-standard)

→ discourse linkage or contrast

καθά: 'as / just as'; introduces the appeal to the patriarchal oath as the ground of the gift — the land was given in fulfilment of the sworn promise.

ὥμοσας

you swore

Aor Act Indic 2 Sg · ὤμνημι

verb of comparative clause (the patriarchal oath, direct address)

→ constative aorist (the completed oath)

ὤμνημι: 'swear'; renders וַיִּשְׁבַּע; the appeal to the oath sworn to the fathers (cf. v. 3) grounds the petition for blessing in YHWH's own sworn fidelity — God is asked to bless in keeping with his promise.

τοῖς

to the

Dative

article (with πατράσιν)

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative indirect object of ὥμοσας (recipients of the oath)

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'father'; the patriarchs to whom the land-oath was sworn (cf. v. 3) — the bedrock of covenant continuity.

ἡμῶν

our

Genitive

genitive of possession (with πατράσιν)

→ relational specification

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

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive complementing ὥμοσας (content of the oath)

→ aorist infinitive (the substance of the sworn promise)

δίδωμι (aor. inf. δοῦναι): 'to give'; the complementary infinitive states the content of the oath (cf. v. 3) — YHWH swore to give the land; the gift is now realised.

ἡμῖν

to us

Dative

dative indirect object of δοῦναι

→ participant reference or interest

ἐγώ (dat. pl. ἡμῖν): 'to us'; the present generation as heirs of the promise (cf. v. 3); note the shift from αὐτοῖς ('to them') to ἡμῖν ('to us'), folding the worshipper into the recipients.

γῆν

a land

Accusative

accusative in apposition (the land-epithet)

→ object specification

γῆ: the anarthrous γῆν resumes the 'land flowing with milk and honey' formula (cf. vv. 9–10), closing the petition with the land's God-given abundance.

ρέουσιν

flowing

Pres Act Ptcp Acc Fem Sg · ῥέω

attributive participle (modifying γῆν)

→ present participle (continuing quality of the land)

ῥέω: 'flow'; the repeated epithet (cf. vv. 9–10) seals the tithe-declaration with the land's proverbial fertility.

γάλα

milk

Accusative

accusative of content (with ῥέουσιν)

→ object specification

γάλα: 'milk'; see v. 9.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μέλι

honey

Accusative

accusative of content (with ῥέουσιν)

→ object specification

μέλι: 'honey'; see v. 9; the formula closes the petition and the entire tithe-declaration unit.

16 ἐν τῇ ἡμέρᾳ ταύτῃ κύριος ὁ θεός σου ἐνετείλατό σοι ποιῆσαι πάντα τὰ δικαιώματα ταῦτα καὶ τὰ κρίματα καὶ φυλάξεσθε καὶ ποιήσετε αὐτὰ ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν

On this day the LORD your God has commanded you to do all these statutes and judgments; and you shall keep and do them with your whole heart and with your whole soul.

Opening of the covenant-ratification climax (vv. 16–19)

ἐν τῇ ἡμέρᾳ ταύτῃ

The final movement of the chapter and of the law-code proper. The emphatic 'on this day' (ἐν τῇ ἡμέρᾳ ταύτῃ) and the recurring σήμερον ('today', vv. 17–18) mark the present moment as the day of covenant ratification. The demand to obey 'with the whole heart and whole soul' (ἐξ ὅλης τῆς καρδίας ... ψυχῆς) echoes the Shema (Deut 6:5), framing the ratification as wholehearted covenant commitment. Note the shift from singular (σοι) to plural (φυλάξεσθε ... ὑμῶν), addressing the whole assembly.

ἐν

in / on

preposition + dative (temporal)

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἡμέρᾳ)

→ noun-phrase marking

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

ἡμέρᾳ

day

Dative

dative of time (with ἐν: 'on this day')

→ sphere or reference

ἡμέρᾳ: 'day'; ἐν τῇ ἡμέρᾳ ταύτῃ ('on this day') solemnly marks the present as the moment of covenant ratification — the 'today' of decision that runs through the whole closing unit.

ταύτῃ

this

Dative

demonstrative adjective (modifying ἡμέρᾳ)

→ participant reference or interest

οὗτος (dat. fem. ταύτῃ): 'this'; the deictic emphasises the immediacy of the ratification day.

κύριος

LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: rendering of the Tetragrammaton; YHWH is the one who commands the covenant obedience.

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

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of possession (with θεός)

→ relational specification

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

ἐνετείλατό

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (the divine command)

→ constative aorist (the act of commanding, given today)

ἐντέλλομαι: 'command / charge / enjoin'; renders תְּצַו; YHWH 'on this day' commands the doing of all the statutes — the law-giving is renewed as a present covenant obligation.

σοι

you

Dative

dative indirect object of ἐνετείλατο

→ participant reference or interest

σύ (dat. σοι): 'to you' (singular); Israel addressed as one covenant partner before the plural verbs that follow.

ποιῆσαι

to do

Aor Act Inf · ποιέω

complementary infinitive (with ἐνετείλατο: content of the command)

→ aorist infinitive (the commanded performance)

ποιέω (aor. inf. ποιῆσαι): 'do / perform'; the content of the command — to do the statutes; covenant obedience is enacted, not merely assented to.

πάντα

all

Accusative

attributive adjective (modifying δικαιώματα)

→ object specification

πᾶς: 'all'; the obedience demanded is comprehensive — 'all these statutes,' none excepted.

τὰ

the

Accusative

article (with δικαιώματα)

→ noun-phrase marking

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

δικαιώματα

statutes / ordinances

Accusative

direct object of ποιῆσαι

→ object specification

δικαίωμα: 'statute / ordinance / righteous requirement'; renders תְּצַו / תְּצַו; the prescribed regulations of the covenant; with κρίματα ('judgments') forms the standard Deuteronomic pair for the law's content (cf. 4:1; 5:1).

ταῦτα

these

Accusative

demonstrative adjective (modifying δικαιώματα)

→ object specification

οὗτος (acc. neut. pl. ταῦτα): 'these'; points to the whole body of statutes just expounded in the law-code.

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 κρίματα)

→ noun-phrase marking

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

κρίματα

judgments / ordinances

Accusative

direct object (coordinate with δικαιώματα)

→ object specification

κρίμα: 'judgment / legal decision / ordinance'; renders וְשִׁפְטִים; the case-law decisions of the covenant; δικαιώματα καὶ κρίματα ('statutes and judgments') is the comprehensive Deuteronomic formula for the divine law.

καὶ

and

coordinate conjunction (shift to plural address)

→ discourse linkage or contrast

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

φυλάξεσθε

you shall keep

Fut Mid Indic 2 Pl · φυλάσσω

main verb (imperative future, plural)

→ imperative future (covenant obligation)

φυλάσσω (mid. 'keep / observe / guard'): renders וְשָׁמַרְתָּ; 'you shall keep' the commandments — the characteristic Deuteronomic verb for covenant observance; the shift to plural (φυλάξεσθε) addresses the whole assembly together.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (imperative future, plural)

→ imperative future (covenant obligation)

ποιέω: 'do / perform'; the pairing φυλάξεσθε καὶ ποιήσετε ('keep and do') unites careful observance with active performance — to guard the law is to carry it out.

αὐτὰ

them

Accusative

direct object of ποιήσετε (the statutes and judgments)

→ participant reference

αὐτός (acc. neut. pl. αὐτά): 'them'; the statutes and judgments to be kept and done.

ἐξ

out of / with

preposition + genitive (source/manner: 'with the whole heart')

→ spatial or relational framing

ἐκ: here of manner/source — 'out of / with the whole heart'; the obedience must spring from the inmost self.

ὅλης

whole

Genitive

attributive adjective (modifying καρδίας)

→ relational specification

ὅλος: 'whole / entire'; ἐξ ὅλης τῆς καρδίας ('with the whole heart') demands undivided devotion — the Shema's totality (Deut 6:5) applied to covenant obedience.

τῆς

the

Genitive

article (with καρδίας)

→ noun-phrase marking

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

καρδίας

heart

Genitive

genitive with ἐξ (the whole heart)

→ relational specification

καρδία: 'heart'; renders לֵב/לִב; in Hebrew anthropology the seat of will, mind, and intention; whole-hearted obedience engages the entire inner person, not mere outward compliance.

ὕμῶν

your

Genitive

genitive of possession (plural; with καρδίας)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your' (plural); the plural pronoun confirms the address to the whole assembly.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐξ out of / with <i>preposition + genitive (source/manner)</i> → spatial or relational framing ἐξ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (source/manner).	ὅλης whole Genitive <i>attributive adjective (modifying ψυχῆς)</i> → relational specification ὅλος: 'whole'; ἐξ ὅλης τῆς ψυχῆς ('with the whole soul') completes the Shema-pair — heart and soul together signify total covenant devotion.	τῆς the Genitive <i>article (with ψυχῆς)</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.
ψυχῆς soul Genitive <i>genitive with ἐξ (the whole soul)</i> → relational specification ψυχή: 'soul / life / self'; renders נַפְשְׁךָ; the whole living self; with καρδία it forms the Shema's idiom of comprehensive, wholehearted love and obedience toward YHWH.	ὕμῶν your Genitive <i>genitive of possession (plural; with ψυχῆς)</i> → relational specification ὕμῶν: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (plural; with ψυχῆς).		

17 τὸν θεὸν εἵλου σήμερον εἶναί σου θεὸν καὶ πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ καὶ φυλάσσεσθαι τὰ δικαιώματα καὶ τὰ κρίματα αὐτοῦ καὶ ὑπακούειν τῆς φωνῆς αὐτοῦ

Today you have chosen God to be your God, and to walk in his ways and to keep his statutes and his judgments and to obey his voice.

First half of the mutual-election formula: Israel chooses YHWH

τὸν θεὸν εἵλου σήμερον

The reciprocal covenant formula, first half: 'today you have chosen (εἵλου) God to be your God.' The fronted object τὸν θεόν and the verb of election αἰρέομαι frame Israel's deliberate covenant commitment. Three infinitives spell out what choosing YHWH entails: to walk in his ways, to keep his statutes and judgments, and to obey his voice — election issues in obedience. This crux (with its echo at v. 18) is the heart of the chapter's covenant theology of mutual choice.

τὸν

the

Accusative

article (with θεόν, fronted object)

→ noun-phrase marking

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

θεόν

God

Accusative

direct object of εἶλον (fronted for emphasis)

→ object specification

θεός: 'God'; the fronted accusative τὸν θεόν emphasises the object of Israel's choice — YHWH himself; Israel chooses God to be its God, a deliberate covenant election.

εἶλον

you chose

Aor Mid Indic 2 Sg · αἰρέομαι

main verb (Israel's act of choosing YHWH)

→ constative aorist (the decisive act of covenant election)

αἰρέομαι (mid. 'choose / select for oneself'; aor. εἶλον): the middle of αἰρέω; renders רמץ (Hiphil, 'cause to declare/avow') in this distinctive LXX rendering — the Hebrew רָמַצְתָּ ('you have declared/avowed') is rendered by the verb of choosing; Israel 'chose' YHWH to be its God, the human side of the reciprocal election; cf. the deponent's force of deliberate self-committing choice.

σήμερον

today

adverb of time (the day of ratification)

→ clausal contribution

σήμερον: 'today'; renders היום; the keyword of the ratification unit (vv. 16–18); the covenant is chosen 'today,' the ever-present moment of decision.

εἶναί

to be

Pres Act Inf · εἶμι

infinitive (content of the choice: 'to be your God')

→ present infinitive (the abiding relationship chosen)

εἶμι (pres. inf. εἶναι): 'to be'; the infinitive states the content of the choice — that YHWH be 'your God'; the covenant-relationship formula (cf. 'I will be your God and you my people').

σου

your

Genitive

genitive of possession (with θεόν)

→ relational specification

σύ (gen. σου): 'your'; the covenant possessive — YHWH chosen to be 'your God.'

θεόν

God

Accusative

predicate accusative (with εἶναι: 'to be your God')

→ object specification

θεός: 'God'; the predicate of εἶναι — the relationship into which Israel enters by its choice.

καὶ

and

coordinate conjunction (second infinitive)

→ discourse linkage or contrast

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

πορεύεσθαι

to walk

Pres Mid Inf · πορεύομαι

infinitive (content of the choice: 'to walk in his ways')

→ present infinitive (continuing manner of life chosen)

πορεύομαι: 'go / walk / conduct oneself'; renders הִלְכְּ ; 'to walk in his ways' is the Deuteronomic idiom for a whole way of life conformed to YHWH's will (cf. 8:6; 10:12) — election entails ethical conformity.

ἐν

in

preposition + dative (sphere: 'in his ways')

→ spatial or relational framing

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

ταῖς

the

Dative

article (with ὁδοῖς)

→ noun-phrase marking

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

ὁδοῖς

ways

Dative

dative with ἐν (the sphere of conduct)

→ sphere or reference

ὁδός: 'way / road / path'; renders דֶּרֶךְ ; 'his ways' are YHWH's prescribed paths of conduct; walking in them is the metaphor for covenant obedience as a manner of life.

αὐτοῦ

his

Genitive

genitive of possession (with ὁδοῖς)

→ relational specification

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

καὶ

and

coordinate conjunction (third infinitive)

→ discourse linkage or contrast

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

φυλάσσεσθαι

to keep

Pres Mid Inf · φυλάσσω

infinitive (content of the choice: 'to keep his statutes')

→ present infinitive (continuing observance chosen)

φυλάσσω (mid. 'keep / observe'): renders שָׁמַר ; to keep his statutes and judgments — the third element of what choosing YHWH entails; careful, continual covenant observance.

τὰ

the

Accusative

article (with δικαιώματα)

→ noun-phrase marking

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

δικαιώματα

statutes

Accusative

direct object of φυλάσσεσθαι

→ object specification

δικαίωμα: 'statute / ordinance'; the prescribed regulations of the covenant (cf. v. 16); to be kept as the content of covenant fidelity.

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 κρίματα)

→ noun-phrase marking

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

κρίματα

judgments

Accusative

direct object (coordinate with δικαιώματα)

→ object specification

κρίμα: 'judgment / ordinance'; the case-law of the covenant (cf. v. 16); paired with δικαιώματα for the law's full content.

αὐτοῦ

his

Genitive

genitive of possession (with δικαιώματα and κρίματα)

→ relational specification

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

καὶ

and

coordinate conjunction (fourth infinitive)

→ discourse linkage or contrast

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

ὑπακούειν

to obey

Pres Act Inf · ὑπακούω

infinitive (content of the choice: 'to obey his voice')

→ present infinitive (continuing obedience chosen)

ὑπακούω: 'obey / hearken / submit to'; renders נָשָׁא (with לִקְרָא); 'to obey his voice' is the climactic element — election issues in heeding YHWH's spoken will; cf. the same verb in the worshipper's avowal at v. 14.

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ὑπακούειν (the thing obeyed)

→ relational specification

φωνή: 'voice'; ὑπακούω governs the genitive; 'his voice' is YHWH's spoken command — to obey it is to live out the covenant choice.

αὐτοῦ

his

Genitive

genitive of possession (with φωνῆς)

→ relational specification

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

18 καὶ κύριος εἵλατό σε σήμερον γενέσθαι σε αὐτῷ λαὸν περιούσιον καθάπερ εἶπέν σοι φυλάσσειν πάσας τὰς ἐντολὰς αὐτοῦ

And the LORD has chosen you today to become for him a treasured people, just as he told you, and to keep all his commandments,

Second half of the mutual-election formula: YHWH chooses Israel

καὶ κύριος εἵλατό σε σήμερον

The reciprocal counterpart to v. 17: as Israel chose YHWH, so 'the LORD has chosen (εἵλατό) you today' to be λαὸν περιούσιον ('a treasured/special people') — the great covenant-formula of Deuteronomy (7:6; 14:2; Exod 19:5). The rare adjective περιούσιος ('belonging especially, treasured, set apart as one's own possession') becomes a key term of NT ecclesiology (Titus 2:14, λαὸν περιούσιον; cf. 1 Pet 2:9). The mutual election is the theological summit of the chapter.

καὶ
and

coordinate conjunction (the reciprocal half)

→ discourse linkage or contrast

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

κύριος

LORD

Nominative

subject of εἵλατο

→ participant prominence

κύριος; rendering of the Tetragrammaton; YHWH as the subject of the reciprocal election — he chooses Israel as Israel chose him.

εἵλατό

chose

Aor Mid Indic 3 Sg · αἰρέομαι

main verb (YHWH's act of choosing Israel)

→ constative aorist (the decisive divine election)

αἰρέομαι (aor. εἵλατο): 'choose / select for oneself'; the divine counterpart to Israel's εἴλου (v. 17); renders רָחַץ (Hiphil); YHWH 'chose' Israel today to be his treasured people — the divine side of the mutual covenant election; the same verb-pair frames the reciprocity of the covenant bond.

σε

you

Accusative

direct object of εἵλατο (Israel chosen)

→ participant reference

σύ (acc. σε): 'you'; Israel as the object of YHWH's choice.

σήμερον

today

adverb of time (the day of ratification)

→ clausal contribution

σήμερον: 'today'; the keyword of the ratification unit recurs — the divine election too is 'today,' the present covenant moment.

γενέσθαι

to become

Aor Mid Inf · γίνομαι

infinitive (content/result of the choice: 'to become a people')

→ aorist infinitive (the resulting status)

γίνομαι (aor. inf. γενέσθαι): 'become / come to be'; states the purpose/result of the election — that Israel become YHWH's treasured people; the covenant choice constitutes Israel's very identity.

σε

you

Accusative

accusative subject of the infinitive γενέσθαι

→ participant reference

σύ (acc. σε): 'you'; the accusative subject of γενέσθαι — 'that you become.'

αὐτῷ

for him / to him

Dative

dative of advantage (the people belongs to YHWH)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'to/for him'; the dative of possession/advantage — Israel becomes a people belonging peculiarly to YHWH, his own treasured possession.

λαὸν

people

Accusative

predicate accusative (with γενέσθαι: 'to become a people')

→ object specification

λαός: 'people'; renders לָאֹד ; λαὸν περιούσιον ('a treasured people') is the covenant-status into which YHWH's election constitutes Israel — his own special possession among the nations.

περιούσιον

treasured / special / for his own possession

Accusative

attributive adjective (modifying λαὸν)

→ object specification

περιούσιος: 'special / select / belonging peculiarly to oneself, treasured possession'; a rare adjective (likely coined by the LXX from περιουσία, 'abundance / property') rendering חֵן ('valued personal property / treasure'); λαὸς περιούσιος is the covenant-formula of Deut 7:6; 14:2; Exod 19:5; the NT reuses it of the church (Titus 2:14, λαὸν περιούσιον; cf. λαὸς εἰς περιποίησιν, 1 Pet 2:9) — Israel, and then the church, as God's treasured possession.

καθάπερ

just as

comparative conjunction (introducing the prior promise)

→ discourse linkage or contrast

καθάπερ: 'just as / exactly as'; renders כַּדְּמָרְאָה ; appeals to YHWH's prior word — the election fulfils what he had already spoken.

εἶπέν

he said / told

Aor Act Indic 3 Sg · λέγω

verb of comparative clause (the prior divine promise)

→ constative aorist (the prior word now fulfilled)

λέγω (aor. εἶπεν): 'say / tell'; 'just as he told you' grounds the election in YHWH's earlier promise (cf. Exod 19:5–6) — the covenant-status is the keeping of a prior word.

σοι

to you

Dative

dative indirect object of εἶπεν

→ participant reference or interest

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

φυλάσσειν

to keep

Pres Act Inf · φυλάσσω

infinitive (purpose/obligation: 'to keep his commandments')

→ present infinitive (continuing obligation entailed by election)

φυλάσσω: 'keep / observe'; renders רָמַץ; the election to be a treasured people carries the obligation 'to keep all his commandments' — privilege and responsibility joined; election is unto obedience.

πάσας

all

Accusative

attributive adjective (modifying ἐντολάς)

→ object specification

πᾶς: 'all'; the obligation is comprehensive — 'all his commandments.'

τὰς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of φυλάσσειν

→ object specification

ἐντολή: 'commandment'; renders רָמַץ; the commandments Israel is bound to keep as the treasured people — the covenant's stipulations.

αὐτοῦ

his

Genitive

genitive of possession (with ἐντολάς)

→ relational specification

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

19 καὶ εἶναί σε ὑπεράνω πάντων τῶν ἐθνῶν ὡς ἐποίησέν σε ὀνομαστὸν καὶ καύχημα καὶ δόξαστόν εἶναί σε λαὸν ἅγιον κυρίῳ τῷ θεῷ σου καθὼς ἐλάλησεν

and to make you high above all the nations, as he has made you renowned and a boast and a glory, that you should be a people holy to the LORD your God, just as he spoke.

Climax of the ratification: Israel exalted as a holy people καὶ εἶναί σε ὑπεράνω

The chapter and the law-code close on the exaltation of the elected people: Israel is to be set 'high above all the nations' (ὑπεράνω πάντων τῶν ἐθνῶν) in 'renown, boast, and glory' (ὀνομαστὸν καὶ καύχημα καὶ δόξαστόν), the purpose being that Israel be λαὸν ἅγιον ('a holy people') to YHWH. The triad of honor and the holiness-formula consummate the covenant theology of election: chosen, treasured, and set apart as holy. The closing καθὼς ἐλάλησεν ('just as he spoke') seals it as the fulfilment of the divine word.

καὶ

and

coordinate conjunction (continuing the purpose of election)

→ discourse linkage or contrast

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

εἶναί

to be / to make you be

Pres Act Inf · εἰμί

infinitive (purpose/result: 'that you be high above')

→ present infinitive (the resulting exalted status)

εἰμί (pres. inf. εἶναί): 'to be'; continues the purpose-construction — the election is unto Israel's being set high above the nations; the divine intent is the people's exaltation.

σε

you

Accusative

accusative subject of the infinitive εἶναί

→ participant reference

σύ (acc. σε): 'you'; the accusative subject of εἶναί — 'that you be.'

ὑπεράνω

high above

improper preposition + genitive (superiority: 'above all nations')

→ spatial or relational framing

ὑπεράνω: 'far above / high above'; the double compound (ὑπέρ + ἄνω) intensifies the elevation; renders ἡλῆ (high / supreme); Israel is to be exalted above all nations — the covenant privilege of preeminence in honor (cf. Deut 28:1).

πάντων

all

Genitive

attributive adjective (modifying ἔθνων)

→ relational specification

παῖς: 'all'; Israel's exaltation is over 'all the nations' — universal preeminence in praise and honor.

τῶν

the

Genitive

article (with ἔθνων)

→ noun-phrase marking

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

ἔθνων

nations

Genitive

genitive object of ὑπεράνω (the nations over which Israel is exalted)

→ relational specification

ἔθνος: 'nation / gentile'; renders ἰλ; 'all the nations' over which the holy, treasured people is set high — the covenant election distinguishes Israel from the surrounding peoples.

ὥς

as

comparative/causal conjunction (introducing the honor-clause)

→ discourse linkage or contrast

ὥς: 'as / since'; introduces the threefold honor YHWH has bestowed — the ground or manner of Israel's exaltation.

ἐποίησέν

he has made

Aor Act Indic 3 Sg · ποιέω

verb of the ὥς-clause (YHWH's bestowal of honor)

→ constative aorist (the completed act of exaltation)

ποιέω: 'make / do'; YHWH 'made' Israel renowned — the divine action that constitutes the people's honored status; the triad that follows names the threefold glory bestowed.

σε

you

Accusative

direct object of ἐποίησεν

→ participant reference

σύ (acc. σε): 'you'; Israel made the object of YHWH's honoring.

ὀνομαστόν

renowned / named

Accusative

predicate accusative (first of the honor-triad)

→ object specification

ὀνομαστός: 'named / renowned / famous'; from ὄνομα; renders ὄψ ('name / renown'); Israel made 'renowned,' possessing a great name among the nations — the first member of the honor-triad (name, praise, glory).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καύχημα

boast / praise

Accusative

predicate accusative (second of the honor-triad)

→ object specification

καύχημα: 'boast / object of pride / ground of glorying'; from καυχάομαι ('boast'); renders תְּהַלֵּל ('praise'); Israel made an object of praise/boasting — the second member of the honor-triad; the cognate καύχημα is prominent in Paul's theology of glorying (e.g., 1 Cor 5:6; Phil 2:16).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δόξαστόν

glorious / a glory

Accusative

predicate accusative (third of the honor-triad)

→ object specification

δοξαστός: 'glorious / held in honor / an object of glory'; from δοξάζω; renders תְּהַלֵּל ('glory / beauty / adornment'); Israel made 'glorious' — the third and climactic member of the honor-triad (renown, praise, glory) crowning the people's exaltation among the nations.

εἶναί

to be

Pres Act Inf · εἰμί

infinitive (purpose: 'that you be a holy people')

→ present infinitive (the resulting holy status)

εἰμί (pres. inf. εἶναί): 'to be'; the second purpose-infinitive — the goal of the honor is that Israel be 'a holy people to the LORD'; exaltation serves holiness, not mere prestige.

σε

you

Accusative

accusative subject of the infinitive εἶναι

→ participant reference

σύ (acc. σε): 'you'; the accusative subject of εἶναι — 'that you be.'

λαὸν

people

Accusative

predicate accusative (with εἶναι: 'a holy people')

→ object specification

λαός: 'people'; λαὸν ἅγιον ('a holy people') is the consummating covenant-status — Israel set apart for YHWH; cf. λαὸς ἅγιος of Deut 7:6; 14:2, 21, the holiness that flows from election.

ἅγιον

holy

Accusative

attributive adjective (modifying λαὸν)

→ object specification

ἅγιος: 'holy / set apart / consecrated'; renders ၵံး; the holiness of the people is its being set apart as YHWH's own — the theological essence of election; the NT applies the same holiness-and-treasure language to the church (1 Pet 2:9, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν).

κυρίῳ

to the LORD

Dative

dative of advantage/possession (the people holy 'to the LORD')

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton; Israel is holy 'to the LORD' — set apart as belonging to YHWH alone.

τῷ

the

Dative

article (with θεῷ)

→ noun-phrase marking

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

θεῷ

God

Dative

dative in apposition to κυρίῳ

→ sphere or reference

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

σου

your

Genitive

genitive of possession (with θεῷ)

→ relational specification

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

καθώς

just as

comparative conjunction (sealing with the divine word)

→ discourse linkage or contrast

καθώς: 'just as / according as'; renders ၵံး; the closing formula grounds the whole covenant-status in YHWH's prior speech — all is the fulfilment of what he said.

ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

verb of comparative clause (the divine word now fulfilled)

→ constative aorist (the completed divine speech)

λαλέω: 'speak'; renders רָדַד; the chapter and the law-code close with 'just as he spoke' — the covenant exaltation of the holy people is the realisation of YHWH's own word, sealing the ratification with the certainty of the divine promise.

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.