

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

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 27

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΚΖ΄

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 27 marks a structural seam in the book: the long second discourse of Moses pauses, and a ceremony of covenant ratification at Shechem is commanded for the day Israel crosses the Jordan (vv.

Translation & textual notes

The Greek text of Deuteronomy 27 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 27 marks a structural seam in the book: the long second discourse of Moses pauses, and a ceremony of covenant ratification at Shechem is commanded for the day Israel crosses the Jordan (vv. 1–8; cf. its fulfilment at Josh 8:30–35). Israel is to set up great plastered stones on Mount Ebal (Γαιβαλ) and inscribe on them 'all the words of this law' (πάντα τὸν νόμον τοῦτον σαφῶς σφόδρα, v. 8), and to build an altar of unhewn stones — no iron tool to be lifted upon them (οὐκ

ἐπιβαλεῖς ἐπ' αὐτοὺς σίδηρον, v. 5; cf. Exod 20:25) — for whole burnt offerings (ὀλοκαυτώματα) and peace offerings (θυσίαν σωτηρίου), eating and rejoicing before the LORD (vv. 6–7). At v. 9 the priests the Levites declare, ἐν τῇ ἡμέρᾳ ταύτῃ γέγονας εἰς λαὸν κυρίῳ τῷ θεῷ σου ('on this day you have become a people to the LORD your God'), the perfect γέγονας marking an accomplished covenantal status. The tribal liturgy (vv. 11–13) divides Israel: six tribes stand on Mount Gerizim (Γαριζιν) to bless the people, six on Mount Ebal ἐπὶ τῆς κατάρας ('for the curse'). There follows the great Levitical dodecalogue of curses (vv. 14–26): twelve declarations, each opening with the verbal adjective ἐπικατάρατος ('cursed') and each sealed by the whole people's antiphonal γένοιτο ('so be it / Amen', rendering Hebrew יִהְיֶה) — against the idol-maker (v. 15), the one who dishonours father or mother (v. 16), who moves a neighbour's boundary (v. 17), who misleads the blind (v. 18), who perverts the justice due to sojourner, orphan, and widow (v. 19), the several cases of incest and bestiality (vv. 20–23), the secret murderer (v. 24), and the taker of a bribe to slay innocent blood (v. 25). The series climaxes at v. 26 in a comprehensive curse that gathers all the rest: ἐπικατάρατος πᾶς ἄνθρωπος ὃς οὐκ ἐμμενεῖ ἐν πᾶσιν τοῖς λόγοις τοῦ νόμου τούτου τοῦ ποιῆσαι αὐτούς ('Cursed is everyone who does not abide by all the words of this law, to do them'). Paul cites this verse at Gal 3:10 — almost verbatim from the LXX, retaining ἐπικατάρατος, πᾶς, and the totalizing ἐν πᾶσιν — as scriptural proof that ὅσοι ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσὶν ('all who rely on works of the law are under a curse'), since no one keeps the whole of it; the LXX's universalizing πᾶς ἄνθρωπος ('every person'), absent from the MT's verse-opening, is precisely the word that carries the weight of his argument. The chapter is thus the Old Testament's most concentrated statement of the law's sanction of curse, and a primary text for the Pauline antithesis of law and faith.

Discourse structure of the chapter

A · 27:1–8

The command at the Jordan: inscribed stones and the altar on Ebal

Moses and the elders charge Israel to keep all the commandments (v. 1). On the day they cross the Jordan into the land flowing with milk and honey they are to set up great plastered stones and write on them all the words of this law (vv. 2–4, 8), and to build on Mount Ebal an altar of whole, unhewn stones untouched by iron (vv. 5–6a), offering whole burnt offerings and peace offerings and rejoicing before the LORD (vv. 6b–7). The inscription is to be plain and very clear (σαφῶς σφόδρα, v. 8).

B · 27:9–10

Constitution of the covenant people

Moses and the Levitical priests call Israel to silence and attention: 'on this day you have become a people to the LORD your God' (γέγονας εἰς λαόν, v. 9). Therefore Israel must obey the voice of the LORD and do his commandments and statutes (v. 10). The perfect-tense declaration ratifies the covenant relationship as a present, accomplished fact.

C · 27:11–13

The tribal liturgy: Gerizim and Ebal

Moses divides the twelve tribes for an antiphonal ceremony: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin stand on Mount Gerizim to bless the people (v. 12); Reuben, Gad, Asher, Zebulun, Dan, and Naphtali stand on Mount Ebal 'for the curse' (ἐπὶ τῆς κατάρας, v. 13). The geography dramatizes the two ways set before Israel: blessing and curse.

D · 27:14–26

The dodecalogue of curses with the people's Amen

The Levites proclaim with a loud voice (v. 14) twelve curses, each introduced by ἐπικατάρατος and ratified by the people's γένοιτο ('Amen'): against the idol-maker (v. 15), the dishonourer of parents (v. 16), the mover of boundaries (v. 17), the misleader of the blind (v. 18), the perverter of justice for the vulnerable (v. 19), the cases of incest and bestiality (vv. 20–23), the secret killer (v. 24), and the bribe-taker (v. 25). The final curse (v. 26) — against everyone who does not abide by all the words of this law — universalizes the whole series and is the verse Paul cites at Gal 3:10.

1 καὶ προσέταξεν Μωυσῆς καὶ ἡ γερουσία Ἰσραὴλ λέγων φυλάσσεσθε πάσας τὰς ἐντολὰς ταύτας ὅσας ἐγὼ ἐντέλλομαι ὑμῖν σήμερον

And Moses and the council of elders of Israel gave command, saying, 'Keep all these commandments that I command you today.'

New section: command introducing the Shechem covenant ceremony

καὶ προσέταξεν Μωυσῆς

The chapter opens a new unit after the long legal discourse of chs. 12–26; καί-parataxis with the aorist προσέταξεν marks a fresh authoritative charge. Moses acts together with ἡ γερουσία ('the council of elders'), giving the command corporate weight. The participle λέγων introduces direct speech and governs the second-person plural imperative φυλάσσεσθε.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

προσέταξεν

commanded / gave charge

Aor Act Indic 3 Sg · προστάσσω

main verb (authoritative charge)

→ constative aorist (single decisive act of commanding)

προστάσσω: 'command / order / appoint'; renders ἰβ; the compound προσ- adds the nuance of issuing an order to a party; the singular verb takes a compound subject (Moses and the council), a common Greek concord where the first-named subject governs the verb.

Μωυσῆς

Moses

Nominative

subject (first member of compound subject)

→ participant prominence

Μωυσῆς: transliteration of Hebrew מֹשֶׁה; declined as a first/second-declension noun in Rahlfs' LXX (gen. Μωυσῆ, acc. Μωυσῆν); here nominative as principal subject of προσέταξεν.

καὶ

and

coordinate conjunction (joining the second subject)

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with γερούσια)

→ noun-phrase marking

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

γερούσια

council of elders

Nominative

subject (second member of compound subject)

→ participant prominence

γερούσια: 'senate / council of elders'; from γέρων ('old man'); renders עֲלֵזִים ('elders'); the LXX often uses γερούσια for Israel's collective body of elders (cf. Exod 3:16; 12:21); its inclusion gives the command communal authority, not Moses' alone.

Ισραηλ

of Israel

genitive of relationship (indeclinable: 'the elders of Israel')

→ participant identification

Ισραηλ: transliteration of Hebrew לְאִשְׂרָאֵל; indeclinable in the LXX; here functioning as a genitive ('council of elders of Israel') though morphologically unmarked.

λέγων

saying

Pres Act Ptc Masc Nom Sg · λέγω

circumstantial participle introducing direct speech

→ present participle (concurrent speech-act)

λέγω: the participle λέγων is a Hebraism rendering אָמַר ('saying'), the standard formula introducing direct discourse; the masculine singular agrees with the lead subject Μωϋσῆς though the command is corporate.

φυλάσσεσθε

keep / guard

Pres Mid Impv 2 Pl · φυλάσσω

main verb of direct speech (imperative)

→ durative present imperative (ongoing, habitual observance)

φυλάσσω: 'guard / keep / observe'; renders נָחַץ; the middle voice φυλάσσεσθε ('keep for yourselves / take heed to keep') stresses Israel's vested interest in the commandments; the present imperative calls for continuous, lifelong observance rather than a single act.

πάσας

all

Accusative

attributive adjective (modifying ἐντολάς)

→ object specification

πάς: 'all / every'; the totalizing πάσας τὰς ἐντολάς ('all the commandments') anticipates the comprehensive scope of v. 26 (ἐν πᾶσιν τοῖς λόγοις) — obedience is to the whole law, not a selection.

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 φυλάσσεσθε

→ object specification

ἐντολή: 'commandment / charge'; renders נְהִיגָה; the standard Deuteronomic term for the stipulations of the covenant; here it summarizes the whole foregoing legislation that the ceremony will memorialize in stone.

ταύτας

these

Accusative

demonstrative adjective (modifying ἐντολάς)

→ object specification

οὗτος: 'this / these'; the near-demonstrative ταύτας points to the commandments just delivered in the preceding chapters, binding the ceremony of ch. 27 to the law-code of chs. 12–26.

ὅσας

as many as / which

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ὅσος: 'as much/many as'; the quantitative relative ὅσας reinforces the totality already marked by πάσας — every single one of the commandments Moses commands is in view.

ἐγώ

I

Nominative

subject of ἐντέλλομαι (emphatic pronoun)

→ participant reference

ἐγώ: the emphatic personal pronoun foregrounds Moses as the authoritative covenant mediator who issues the commandments in YHWH's name.

ἐντέλλομαι

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause

→ performative present (the commanding enacted in the speaking)

ἐντέλλομαι: 'command / enjoin / give orders'; deponent middle; renders נִצַּח; the performative present ('I hereby command') makes the act of commanding coincide with the utterance; the cognate noun ἐντολάς stands as its object, a figura etymologica.

ὕμῃν

you

Dative

indirect object (dative of person commanded)

→ participant reference or interest

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

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today / this day'; renders הַיּוֹם; a keyword of Deuteronomy's covenant rhetoric (cf. v. 4, 9, 10), stressing the present, decisive moment of obligation — the covenant is renewed 'today' for each hearing generation.

2 καὶ ἔσται ἥ ἂν ἡμέρα διαβῆτε τὸν Ιορδάνην εἰς τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσίν σοι καὶ στήσεις σεαυτῷ λίθους μεγάλους καὶ κονιάσεις αὐτοὺς κονία

And it shall be that on whatever day you cross the Jordan into the land that the LORD your God is giving you, you shall set up for yourself great stones and plaster them with plaster.

Apodosis-setting formula introducing the future ceremony καὶ ἔσται

καὶ ἔσται ('and it shall be') is the standard LXX rendering of וְיָהִי , a temporal-conditional formula projecting the command into the future day of the Jordan crossing. The relative clause $\text{הַיּוֹם אֲשֶׁר יַעְבֹּדְכֶם}$ ('on whatever day you cross') with the subjunctive marks the time as certain in fact but indefinite in date. The main commands follow in the second-person singular future-as-imperative (στήσεις, κονιάσεις).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of temporal formula (καὶ ἔσται = 'and it shall come to pass')

→ predictive future (projecting the command forward to the crossing)

εἰμί (fut. ἔσται): the formula καὶ ἔσται renders Hebrew וְיָהִי , a frame introducing a future temporal-conditional scenario; it sets up the apodosis (στήσεις ... κονιάσεις) governed by the protasis 'on whatever day you cross.'

ἥ

on which

Dative

relative pronoun (dative of time, with ἡμέρα)

→ participant reference or interest

ὅς: relative pronoun; the dative ἥ ... ἡμέρα ('on which day') is a dative of time; with ἂν and the subjunctive it expresses an indefinite but certain future occasion.

ἂν

ever

modal particle (with subjunctive in indefinite temporal clause)

→ discourse linkage or contrast

ἂν: modal particle generalizing the relative clause; ἥ ἂν ... διαβῆτε = 'on whatever day you cross,' leaving the precise date open while affirming the certainty of the crossing.

ἡμέρα

day

Dative

dative of time (antecedent in the relative construction)

→ sphere or reference

ἡμέρα: 'day'; renders יוֹם; the dative of time within which; the construction frames the entire inaugural ceremony as bound to the single day of entry into the land.

διαβῆτε

you cross over

Aor Act Subj 2 Pl · διαβαίνω

verb of indefinite temporal clause

→ aorist subjunctive (anticipated single act of crossing)

διαβαίνω: 'cross over / pass through'; renders רַבַּץ; the compound δια- emphasizes passing across (the Jordan); the aorist subjunctive with ἄν views the crossing as a single completed event whose timing is left general.

τὸν

the

Accusative

article (with Ἰορδάνην)

→ noun-phrase marking

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

Ἰορδάνην

Jordan

Accusative

direct object of διαβῆτε

→ object specification

Ἰορδάνης: Hellenized form of Hebrew יַרְדֵּן; here declined (acc. Ἰορδάνην) as a first-declension masculine; the Jordan is the boundary between wilderness and inheritance, so its crossing marks the threshold of covenant fulfilment.

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 (goal of crossing)

→ object specification

γῆ: 'land / earth'; renders אֶרֶץ; the promised land as the goal of the crossing and the setting of the covenant ceremony.

ἣν

which

Accusative

relative pronoun (object of δίδωσιν)

→ participant reference

ἣ: relative pronoun; ἣν ... δίδωσίν σοι ('which he is giving you') characterizes the land as pure divine gift, a recurring Deuteronomic refrain.

κύριος

LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the giver of the land, named in the covenant formula κύριος ὁ θεός σου ('the LORD your God').

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριος

→ participant prominence

θεός: 'God'; renders אֱלֹהִים; in apposition to κύριος; the bound phrase κύριος ὁ θεός σου ('the LORD your God') is the central covenant designation in Deuteronomy.

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

is giving

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause

→ present of certain bestowal (the gift in progress)

δίδωμι: 'give'; renders יתן; the present δίδωσιν ('is giving') presents the land as a gift already in process of being granted, a settled divine purpose, even though the entry is still future.

σοι

to you

Dative

indirect object (dative of recipient)

→ participant reference or interest

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

καὶ

and

coordinate conjunction (introducing apodosis)

→ discourse linkage or contrast

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

στήσεις

you shall set up

Fut Act Indic 2 Sg · ἵστημι

main verb of apodosis (future with imperatival force)

→ imperatival future (legal command in future indicative)

ἵστημι: 'cause to stand / set up / erect'; renders יקח; the future στήσεις functions as a command (a Hebraism rendering the weqatal of instruction); the addressee shifts here to the second-person singular ('you,' i.e., Israel as a corporate individual).

σεαυτῷ

for yourself

Dative

reflexive pronoun (dative of advantage)

→ participant reference or interest

σεαυτοῦ: reflexive pronoun 'yourself'; the dative of advantage (dativus commodi) σεαυτῷ ('for yourself / for your own benefit') renders the Hebrew ethical dative לך, stressing that the memorial stones serve Israel's own covenantal remembrance.

λίθους

stones

Accusative

direct object of στήσεις

→ object specification

λίθος: 'stone'; renders אבנים; the great plastered stones are to bear the inscribed law (v. 3), distinct from the unhewn altar stones of v. 5 — two stone monuments stand at the heart of the ceremony.

μεγάλους

great / large

Accusative

attributive adjective (modifying λίθους)

→ object specification

μέγας: 'great / large'; renders גדולים; the size of the stones suits their purpose as a public, legible monument bearing the whole law.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κονιάσεις

you shall plaster / whitewash

Fut Act Indic 2 Sg · κονιάω

main verb of apodosis (coordinate command)

→ imperativ future (legal instruction)

κονιάω: 'plaster / coat with lime / whitewash'; renders $\tau\iota\psi$ / $\tau\iota\psi$ ('coat with lime'); the same verb appears in Jesus' τάφοι κεκονιαμένοι ('whitewashed tombs', Matt 23:27); the plaster provides a smooth white surface for the inscription of the law.

αὐτούς

them

Accusative

direct object of κονιάσεις (the stones)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κονιάσεις (the stones).

κονία

with plaster / lime

Dative

dative of instrument (cognate with κονιάσεις)

→ sphere or reference

κονία: 'plaster / lime / whitewash'; renders $\tau\iota\psi$; the cognate dative κονιάσεις ... κονία ('plaster ... with plaster') echoes the Hebrew figura etymologica and intensifies the action — the stones are to be thoroughly coated to make the inscription clear.

- 3 καὶ γράψεις ἐπὶ τῶν λίθων πάντας τοὺς λόγους τοῦ νόμου τούτου ὥς ἂν διαβῇτε τὸν Ἰορδάνην ἡνίκα ἔαν εἰσέλθητε εἰς τὴν γῆν ἣν κύριος ὁ θεὸς τῶν πατέρων σου δίδωσίν σοι γῆν ῥέουσαν γάλα καὶ μέλι ὃν τρόπον εἶπεν κύριος ὁ θεὸς τῶν πατέρων σου σοι

And you shall write on the stones all the words of this law when you cross the Jordan, as soon as you enter into the land that the LORD the God of your fathers is giving you, a land flowing with milk and honey, just as the LORD the God of your fathers said to you.

Continuation of the command: the inscription of the law καὶ γράψεις

The third future-as-imperative (γράφεις) specifies the purpose of the plastered stones: to bear πάντας τοὺς λόγους τοῦ νόμου τούτου ('all the words of this law'). The doubled temporal clauses (ὥς ἂν διαβῇτε ... ἡνίκα ἔαν εἰσέλθητε) and the milk-and-honey formula tie the act to the covenant promise to the fathers. The totalizing πάντας anticipates the comprehensive demand of v. 26.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

γράψεις
you shall write

Fut Act Indic 2 Sg · γράφω

main verb (future with imperatival force)

→ imperatival future (legal command)

γράφω: 'write / inscribe'; renders בָּרַךְ; the inscribing of the law on stone makes it a permanent public monument; the act recalls the writing of the Decalogue on tablets (Exod 24:12) and anticipates the prophetic hope of the law written on the heart (Jer 31:33).

ἐπὶ
on / upon

preposition + genitive (surface)

→ spatial or relational framing

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

τῶν
the

Genitive

article (with λίθων)

→ noun-phrase marking

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

λίθων
stones

Genitive

genitive object of ἐπὶ (writing surface)

→ relational specification

λίθος: 'stone'; the plastered stones of v. 2 now become the inscriptional surface for the law.

πάντας
all

Accusative

attributive adjective (modifying λόγους)

→ object specification

πᾶς: 'all / every'; πάντας τοὺς λόγους ('all the words') insists that the whole law, not an abstract or a selection, is to be inscribed; cf. v. 8 (πάντα τὸν νόμον) and the climactic ἐν πᾶσιν τοῖς λόγοις of v. 26.

τοὺς
the

Accusative

article (with λόγους)

→ noun-phrase marking

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

λόγους
words

Accusative

direct object of γράψεις

→ object specification

λόγος: 'word / saying / matter'; renders בָּרַךְ; οἱ λόγοι τοῦ νόμου ('the words of the law') is the precise phrase echoed at v. 26 and quoted by Paul at Gal 3:10.

τοῦ
the

Genitive

article (with νόμου)

→ noun-phrase marking

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

νόμου
law

Genitive

genitive (defining: 'the words of the law')

→ relational specification

νόμος: 'law / instruction'; renders הַחֻקִּים; the inscribed law is the Deuteronomic covenant document; νόμος is the key term of the whole curse-section and of Paul's argument in Gal 3.

τούτου
this

Genitive

demonstrative adjective (with νόμου)

→ relational specification

οὗτος: 'this'; τοῦ νόμου τούτου ('this law') is a fixed Deuteronomic self-reference (cf. 1:5; 4:8; 27:26), designating the specific covenant law Moses has delivered.

ὡς
when / as

temporal conjunction (with ἅν + subjunctive)

→ discourse linkage or contrast

ὡς: here temporal, 'when / as soon as'; with ἅν and the subjunctive διαβῇτε it marks an indefinite future occasion.

ἄν

ever

modal particle (generalizing the temporal clause)

→ discourse linkage or contrast

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

διαβῆτε

you cross over

Aor Act Subj 2 Pl · διαβαίνω

verb of temporal clause

→ aorist subjunctive (anticipated single crossing)

διαβαίνω: 'cross over'; repeats the verb of v. 2, binding the inscription firmly to the moment of entry into the land.

τὸν

the

Accusative

article (with Ἰορδάνην)

→ noun-phrase marking

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

Ἰορδάνην

Jordan

Accusative

direct object of διαβῆτε

→ object specification

Ἰορδάνης: the Jordan, the boundary of entry; see on v. 2.

ἥνικά

when / at the time when

temporal conjunction (with ἕάν + subjunctive)

→ discourse linkage or contrast

ἥνικά: 'at which time / when'; renders ἡψυχ; the second temporal marker reinforces the first, framing the inscription as coincident with the entry into the land.

ἕάν

if / whenever

conditional particle (with subjunctive, temporal force)

→ discourse linkage or contrast

ἕάν: conditional 'if'; here combined with ἥνικά for the sense 'as soon as ever'; a Septuagintal pleonasm reinforcing the certainty-yet-indefiniteness of the occasion.

εἰσέλθητε

you enter

Aor Act Subj 2 Pl · εἰσέρχομαι

verb of temporal clause

→ aorist subjunctive (anticipated entry)

εἰσέρχομαι: 'enter / go into'; renders ἵδ; the compound εἰσ- marks entry into the land as the realization of the promise to the fathers.

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

→ object specification

γῆ: 'land'; the promised land, here characterized by the milk-and-honey formula.

ἣν

which

Accusative

relative pronoun (object of δίδωσιν)

→ participant reference

ἣν: meaning 'which'; pronoun marking person, possession, or reference within the clause; here it functions as relative pronoun (object of δίδωσιν).

κύριος

LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; here named with the patriarchal formula 'the God of your fathers,' anchoring the gift in the promises to Abraham, Isaac, and Jacob.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριος

→ participant prominence

θεός: 'God'; the construction ὁ θεός τῶν πατέρων σου ('the God of your fathers') links the present command to the ancestral promise of the land.

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 of the fathers')

→ relational specification

πατήρ: 'father'; renders בֹּרֵךְ; 'the God of the fathers' is the patriarchal covenant designation, grounding the land-gift in the promise to Abraham, Isaac, and Jacob.

σου

your

Genitive

genitive of possession (with πατέρων)

→ relational specification

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

δίδωσίν

is giving

Pres Act Indic 3 Sg · δίδωμι

verb of relative clause

→ present of certain bestowal

δίδωμι: 'give'; the present δίδωσιν again presents the land as a gift in process; see on v. 2.

σοι

to you

Dative

indirect object

→ participant reference or interest

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

γῆν

a land

Accusative

accusative in apposition to the earlier γῆν

→ object specification

γῆ: the resumptive γῆν introduces the descriptive milk-and-honey formula, a Hebraizing appositional restatement (יָדָה שָׂדֶה לְבָנָה וְחָמֶץ).

ρέουσιν

flowing

Pres Act Ptc Fem Acc Sg · ῥέω

attributive participle (modifying γῆν)

→ present participle (continuous, characteristic flowing)

ῥέω: 'flow / run'; renders רָוַי; the participial phrase γῆν ῥέουσιν γάλα καὶ μέλι ('a land flowing with milk and honey') is the classic formula of the land's fertility (cf. Exod 3:8; Num 13:27); γάλα and μέλι stand as accusatives of respect/content with the participle.

γάλα

milk

Accusative

accusative of content (with ῥέουσιν)

→ object specification

γάλα: 'milk'; renders חָלָב; with μέλι forms the proverbial pair denoting pastoral and agricultural abundance.

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'; renders שָׁבֵר; completes the milk-and-honey merism of the land's bounty.

ὅν

which

Accusative

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

→ participant reference

ὅς: relative pronoun; ὅν τρόπον ('in which manner / just as') is an adverbial accusative idiom rendering כַּשֶּׁנְּ, introducing the comparison with the prior divine promise.

τρόπον

manner / way

Accusative

adverbial accusative (with ὅν: 'in the manner that')

→ object specification

τρόπος: 'manner / way'; the fixed phrase ὅν τρόπον functions as a conjunction 'just as,' grounding the land-description in YHWH's earlier word.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

verb of comparative clause

→ constative aorist (the prior promise as completed speech-act)

λέγω: 'say'; the aorist εἶπεν refers back to YHWH's earlier promise of the land to the fathers (cf. Exod 3:8, 17), confirming continuity between promise and fulfilment.

κύριος

LORD

Nominative

subject of εἶπεν

→ participant prominence

κύριος: the Tetragrammaton; the speaker of the original land-promise, here invoked to certify the present command.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

appositive to κύριος

→ participant prominence

θεός: 'God'; the repetition of the full title 'the LORD the God of your fathers' frames the verse with the patriarchal covenant.

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 of the fathers')

→ relational specification

πατήρ: 'father'; see above; the repeated patriarchal designation closes the verse on the note of ancestral promise.

σου

your

Genitive

genitive of possession (with πατέρων)

→ relational specification

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

σοι

to you

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 indirect object of εἶπεν.

4 καὶ ἔσται ὡς ἂν διαβῆτε τὸν Ιορδάνην στήσετε τοὺς λίθους τούτους οὓς ἐγὼ ἐντέλλομαί σοι σήμερον ἐν ὄρει Γαιβαλ καὶ κονιάσεις αὐτοὺς κονία

And it shall be that when you cross the Jordan, you shall set up these stones, which I command you today, on Mount Ebal, and you shall plaster them with plaster.

Restatement specifying the site: Mount Ebal καὶ ἔσται

The command of v. 2 is repeated and localized: the stones are to be erected ἐν ὄρει Γαιβαλ ('on Mount Ebal'). (The Samaritan Pentateuch and some witnesses read Gerizim; the LXX with the MT reads Ebal.) The shift between plural στήσετε and singular κονιάσεις reflects Deuteronomy's fluid address to Israel as both the many and the corporate one.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb of temporal formula (καὶ ἔσται)

→ predictive future (temporal frame)

εἰμί (fut.): the formula καὶ ἔσται (= הָיָה) again frames the future occasion; see on v. 2.

ὡς

when

temporal conjunction (with ἂν + subjunctive)

→ discourse linkage or contrast

ὡς: temporal 'when / as soon as'; see on v. 3.

ἂν

ever

modal particle

→ discourse linkage or contrast

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

διαβῆτε

you cross over

Aor Act Subj 2 Pl · διαβαίνω

verb of temporal clause

→ aorist subjunctive (anticipated crossing)

διαβαίνω: 'cross over'; the third occurrence of the verb in as many verses, hammering the link between covenant act and entry into the land.

τὸν

the

Accusative

article (with Ιορδάνην)

→ noun-phrase marking

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

Ιορδάνην

Jordan

Accusative

direct object of διαβῆτε

→ object specification

Ιορδάνης: the Jordan; see on v. 2.

στήσετε

you shall set up

Fut Act Indic 2 Pl · ἵστημι

main verb (future with imperatival force, 2nd plural)

→ imperatival future (legal command)

ἵστημι: 'set up / erect'; here in the plural στήσετε (contrast singular στήσεις in v. 2), addressing the whole assembly; the command to erect the inscribed stones is repeated and given its precise location.

τοὺς

the

Accusative

article (with λίθους)

→ noun-phrase marking

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

λίθους

stones

Accusative

direct object of στήσετε

→ object specification

λίθος: 'stone'; 'these stones' (τοὺς λίθους τούτους) refers back to the great plastered stones of v. 2.

τούτους

these

Accusative

demonstrative adjective (with λίθους)

→ object specification

οὗτος: 'these'; the near-demonstrative ties the command back to the stones already specified.

οὓς

which

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ὅς: relative pronoun; οὓς ἐγὼ ἐντέλλομαι σοι ('which I command you') stresses Moses' direct mediatorial authority over the ceremony.

ἐγὼ

I

Nominative

subject of ἐντέλλομαι (emphatic)

→ participant reference

ἐγὼ: emphatic pronoun foregrounding Moses as covenant lawgiver; cf. v. 1.

ἐντέλλομαι

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause

→ performative present (commanding enacted in speaking)

ἐντέλλομαι: 'command'; deponent; the performative present, as in v. 1; the enclitic-accented ἐντέλλομαί reflects the following enclitic σοι.

σοι

you

Dative

indirect object (dative)

→ participant reference or interest

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

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; the Deuteronomic 'today' (יום־הזֶה) again stresses the present moment of covenant obligation; cf. v. 1.

ἐν

on / in

preposition + dative (location)

→ spatial or relational framing

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

ὄρει

mountain

Dative

dative of place (with ἐν: 'on the mountain')

→ sphere or reference

ὄρος: 'mountain'; renders ֶרֶץ; the inscribed stones and the altar are to stand on Mount Ebal, the mountain of the curse (v. 13).

Γαιβαλ

Ebal

indeclinable place-name (in apposition to ὄρει)

→ participant identification

Γαιβαλ: transliteration of Hebrew עִיבָל ('Ebal'); indeclinable in the LXX; Mount Ebal, north of Shechem opposite Mount Gerizim, is the mountain designated for the curse (v. 13) — notably the law-stones and altar are placed here, on the mountain of the curse, not on Gerizim.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κονιάσεις

you shall plaster

Fut Act Indic 2 Sg · κονιάω

main verb (future with imperatival force, 2nd singular)

→ imperatival future (legal command)

κονιάω: 'plaster / whitewash'; repeats the instruction of v. 2 (now singular κονιάσεις after plural στήσετε), confirming the stones are to be coated to receive the inscription.

αὐτούς

them

Accusative

direct object of κονιάσεις

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of κονιάσεις.

κονία

with plaster

Dative

dative of instrument (cognate with κονιάσεις)

→ sphere or reference

κονία: 'plaster / lime'; the cognate dative repeats the figura etymologica of v. 2 ('plaster them with plaster').

5 καὶ οἰκοδομήσεις ἐκεῖ θυσιαστήριον κυρίῳ τῷ θεῷ σου θυσιαστήριον ἐκ λίθων οὐκ ἐπιβαλεῖς ἐπ' αὐτούς σίδηρον

And there you shall build an altar to the LORD your God, an altar of stones; you shall not lift up iron upon them.

Second command: the altar of unhewn stones

καὶ οἰκοδομήσεις

Alongside the inscribed stones a second monument is commanded: an altar (θυσιαστήριον) to YHWH built of natural stones. The prohibition οὐκ ἐπιβαλεῖς ἐπ' αὐτούς σίδηρον ('you shall not lift up iron upon them') reproduces the ancient altar-law of Exod 20:25 — human tooling would profane the altar; only stones as God made them are fit for sacrifice.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οἰκοδομήσεις
you shall build

Fut Act Indic 2 Sg · οἰκοδομέω

main verb (future with imperatival force)

→ imperatival future (legal command)

οἰκοδομέω: 'build / construct'; renders עָבַד; the building of an altar at the place of covenant ratification marks Ebal as a site of worship; the act is fulfilled at Josh 8:30.

ἐκεῖ
there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; renders עַל־עֵבֶל; locates the altar at Mount Ebal, the same site as the inscribed stones.

θυσιαστήριον
altar

Accusative

direct object of οἰκοδομήσεις

→ object specification

θυσιαστήριον: 'altar / place of sacrifice'; a LXX coinage (from θυσιάζω) reserved for legitimate altars to YHWH (rendering מִזְבֵּחַ), distinguished from βωμός (used of pagan altars); its repetition in this verse underscores the sanctity of the structure.

κυρίῳ
to the LORD

Dative

dative of advantage / indirect object (recipient of the altar)

→ sphere or reference

κύριος: the Tetragrammaton יְהוָה; the altar is built exclusively for YHWH, the recipient of its offerings.

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

appositive to κυρίῳ

→ sphere or reference

θεός: 'God'; the covenant title κυρίῳ τῷ θεῷ σου ('to the LORD your God') recurs as a refrain through vv. 5–7.

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).

θυσιαστήριον
an altar

Accusative

accusative in apposition (resumptive: 'an altar of stones')

→ object specification

θυσιαστήριον: the repetition (θυσιαστήριον ἐκ λίθων) specifies the material — an altar of natural stones — and prepares for the prohibition of iron tooling.

ἐκ
of / from

preposition + genitive (material)

→ spatial or relational framing

ἐκ: here of material, 'made of stones'; the genitive of source defines the altar's composition.

λίθων
stones

Genitive

genitive of material (with ἐκ)

→ relational specification

λίθος: 'stone'; renders אֲבָנֵי־עֵבֶל; these altar-stones are distinct from the plastered inscription-stones — they must remain whole and untooled (v. 6, ὅλοκλήρους).

οὐκ
not

negative particle (with ἐπιβαλεῖς)

→ discourse linkage or contrast

οὐ: objective negation; the prohibition is absolute — no iron whatever is to touch the altar stones.

ἐπιβαλεῖς

you shall lay / lift upon

Fut Act Indic 2 Sg · ἐπιβάλλω

main verb (prohibitive future)

→ prohibitive future (legal prohibition: 'you shall not...')

ἐπιβάλλω: 'throw / lay / lift upon'; renders הִנִּיחַ ('wield / lift'); οὐκ ἐπιβαλεῖς ... σίδηρον ('you shall not lift iron upon them') reproduces the altar-law of Exod 20:25 (cf. Josh 8:31): a tooled stone is profaned, so the altar must be of stones as found in nature.

ἐπ̄

upon

preposition + accusative (elided before vowel)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of ἐπ̄ (the altar stones)

→ participant reference

αὐτούς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπ̄ (the altar stones).

σίδηρον

iron / iron tool

Accusative

direct object of ἐπιβαλεῖς

→ object specification

σίδηρος: 'iron'; here by metonymy an iron tool (chisel); renders הַיָּבֵן; the iron implement symbolizes human technological intrusion that would desecrate the natural altar; cf. the rationale of Exod 20:25 ('if you wield your tool on it, you profane it').

6 λίθους ὁλοκλήρους οἰκοδομήσεις θυσιαστήριον κυρίῳ τῷ θεῷ σου καὶ ἀνοίσεις ἐπ̄ αὐτὸ ὀλοκαυτώματα κυρίῳ τῷ θεῷ σου

Of whole stones you shall build the altar to the LORD your God, and you shall offer up on it whole burnt offerings to the LORD your God.

Restatement and purpose: whole stones, whole offerings

λίθους ὁλοκλήρους

The fronted λίθους ὁλοκλήρους ('whole stones') is emphatic — the altar's integrity matches the wholeness of the ὀλοκαυτώματα ('whole burnt offerings') offered on it. The verse links the material (unhewn, complete stones) to the cultic act (total offerings wholly consumed for YHWH), a fitting symbol of undivided covenant devotion.

λίθους

stones

Accusative

direct object of οἰκοδομήσεις (fronted for emphasis)

→ object specification

λίθος: 'stone'; the fronted accusative stresses the material requirement — whole, unworked stones.

όλοκλήρους

whole / unbroken

Accusative

attributive adjective (modifying λίθους)

→ object specification

όλοκληρος: 'complete / whole / sound in every part'; from ὅλος + κληρος; renders תּוֹמָלֵשׁ ('whole / unhewn'); the stones must be entire and unworked, echoing the prohibition of iron in v. 5; the word also has moral overtones of integrity (cf. Jas 1:4; 1 Thess 5:23).

οἰκοδομήσεις

you shall build

Fut Act Indic 2 Sg · οἰκοδομέω

main verb (imperative future)

→ imperative future (legal command)

οἰκοδομέω: 'build'; repeats the command of v. 5, now with emphasis on the wholeness of the building material.

θυσιαστήριον

the altar

Accusative

direct object of οἰκοδομήσεις

→ object specification

θυσιαστήριον: 'altar'; see on v. 5; the altar built of whole stones for YHWH.

κυρίῳ

to the LORD

Dative

dative of advantage (recipient)

→ sphere or reference

κύριος: the Tetragrammaton; the altar belongs to YHWH.

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

appositive to κυρίῳ

→ sphere or reference

θεός: 'God'; the refrain κυρίῳ τῷ θεῷ σου recurs twice in this single verse, framing both the building and the offering as acts for YHWH.

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).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀνοίσεις

you shall offer up

Fut Act Indic 2 Sg · ἀναφέρω

main verb (imperative future)

→ imperative future (cultic command)

ἀναφέρω: 'bring up / offer up'; renders הִלַּחַ ('cause to go up'); the technical sacrificial sense ('offer up on the altar') is standard in the LXX for presenting burnt offerings whose smoke ascends to God.

ἐπὶ

upon

preposition + accusative (elided before vowel)

→ spatial or relational framing

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

αὐτὸ

it

Accusative

accusative object of ἐπὶ (the altar)

→ participant reference

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

ὅλοκαυτώματα

whole burnt offerings

Accusative

direct object of ἀνοίσεις

→ object specification

ὅλοκαύτωμα: 'whole burnt offering'; from ὅλος + καίω ('wholly burned'); renders πᾶν; the offering entirely consumed by fire, symbolizing total dedication to God; the lexical echo with ὅλοκληρος ('whole stones') joins whole altar to whole sacrifice.

κυρίῳ

to the LORD

Dative

dative of advantage (recipient of the offering)

→ sphere or reference

κύριος; the Tetragrammaton; the burnt offerings ascend 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

appositive to κυρίῳ

→ sphere or reference

θεός: 'God'; the second occurrence of the covenant refrain in the verse.

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).

7 καὶ θύσεις ἐκεῖ θυσίαν σωτηρίου κυρίῳ τῷ θεῷ σου καὶ φάγη καὶ ἐμπλησθήσῃ καὶ εὐφρανθήσῃ ἐναντίον κυρίου τοῦ θεοῦ σου

And there you shall sacrifice a sacrifice of deliverance to the LORD your God, and you shall eat and be filled and rejoice before the LORD your God.

Climax of the altar rite: peace offering, eating, and joy καὶ θύσεις

Beyond the whole burnt offerings (v. 6) the people offer θυσίαν σωτηρίου ('a sacrifice of deliverance/well-being'), the shared peace offering whose meat is eaten in covenant fellowship. The triad φάγη ... ἐμπλησθήσῃ ... εὐφρανθήσῃ ('eat ... be filled ... rejoice') culminates the ceremony in joyful communion ἐναντίον κυρίου ('before the LORD') — covenant ratification ends not in dread but in feasting and gladness.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

θύσεις

you shall sacrifice

Fut Act Indic 2 Sg · θύω

main verb (imperative future)

→ imperative future (cultic command)

θύω: 'sacrifice / slaughter (for sacrifice)'; renders תָּבַח; with cognate object θυσίαν ('sacrifice a sacrifice'), a figura etymologica rendering the Hebrew תָּבַח ... תִּבְחַח.

ἐκεῖ

there

adverb of place

→ adverbial qualification

ἐκεῖ: 'there'; at the Ebal altar; see on v. 5.

θυσίαν

a sacrifice

Accusative

cognate direct object of θύσεις

→ object specification

θυσία: 'sacrifice / offering'; renders תָּבַח; the cognate accusative with θύσεις; θυσία σωτηρίου is the LXX rendering of תָּבַח דְּמִלְחָמָה, the peace/fellowship offering eaten in part by the worshippers.

σωτηρίου

of deliverance / well-being

Genitive

genitive of quality (defining the type of sacrifice)

→ relational specification

σωτήριον: 'deliverance / salvation / well-being'; substantival neuter; θυσία σωτηρίου ('sacrifice of well-being/peace') renders מִזְבֵּחַ חֶבֶד — the offering of communion and thanksgiving whose meat is shared in a sacred meal, expressing peace between God and worshipper.

κυρίῳ

to the LORD

Dative

dative of advantage (recipient)

→ sphere or reference

κύριος; the Tetragrammaton; the peace offering is made to YHWH.

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

appositive to κυρίῳ

→ sphere or reference

θεός; 'God'; the covenant refrain κυρίῳ τῷ θεῷ σου.

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).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

φάγη

you shall eat

Fut Mid Indic 2 Sg · ἐσθίω

main verb (imperative future, first of triad)

→ imperative future (covenant-meal command)

ἐσθίω (fut. mid. φάγομαι, 2 sg. φάγη): 'eat'; renders לֶחֶם; the eating of the peace-offering's meat is the communal heart of the rite; the suppletive future stem φαγ- (from the root of the aorist ἔφαγον) supplies the future of ἐσθίω.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐμπλησθήση

you shall be filled / satisfied

Fut Pass Indic 2 Sg · ἐμπίμπλημι

main verb (imperative future, second of triad)

→ imperative future (passive: be satisfied)

ἐμπίμπλημι: 'fill up / satisfy'; renders עִבַּרְךָ; the passive ἐμπλησθήση ('you will be filled/satisfied') marks the abundance of the covenant feast — the land's fullness enjoyed before God.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὐφρανθήση

you shall rejoice / be glad

Fut Pass Indic 2 Sg · εὐφραίνω

main verb (imperative future, third of triad)

→ imperative future (passive-deponent: rejoice)

εὐφραίνω (pass. εὐφραίνομαι): 'make glad / (pass.) rejoice'; renders נִחַםְךָ; the climactic note of joy before YHWH is characteristic of Deuteronomy's vision of worship (cf. 12:7, 12, 18; 16:11) — covenant obedience issues in gladness, not only solemnity.

ἐναντίον

before / in the presence of

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

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; Hebraism rendering יָצַדְךָ; the joy is enjoyed in the cultic presence of YHWH at the sanctuary-altar.

κυρίου

of the LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος: the Tetragrammaton; the gladness is 'before the LORD,' in covenant fellowship with him.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositive to κυρίου

→ relational specification

θεός: 'God'; the covenant title in the genitive (ἐναντίον κυρίου τοῦ θεοῦ σου), closing the altar-rite section.

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).

8 καὶ γράψεις ἐπὶ τῶν λίθων πάντα τὸν νόμον τοῦτον σαφῶς σφόδρα

And you shall write on the stones all this law very plainly.

Inclusio: restatement of the inscription command (cf. v. 3) καὶ γράψεις

The inscription command of v. 3 is resumed and intensified, forming an inclusio around the altar instructions (vv. 5–7). Now the requirement is πάντα τὸν νόμον τοῦτον σαφῶς σφόδρα ('all this law very plainly') — the law is to be inscribed legibly and clearly, a public, accessible witness. The adverbial pair σαφῶς σφόδρα emphasizes maximal clarity.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

γράψεις
you shall write

Fut Act Indic 2 Sg · γράφω

main verb (imperative future)

→ imperative future (legal command)

γράφω: 'write / inscribe'; resumes the command of v. 3, framing the altar instructions; the law inscribed on stone stands as a permanent public witness to the covenant.

ἐπὶ
on

preposition + genitive (surface)

→ spatial or relational framing

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

τῶν
the

Genitive

article (with λίθων)

→ noun-phrase marking

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

λίθων
stones

Genitive

genitive object of ἐπί (writing surface)

→ relational specification

λίθος: 'stone'; the plastered inscription-stones of vv. 2–4.

πάντα
all

Accusative

attributive adjective (modifying νόμον)

→ object specification

πᾶς: 'all / whole'; πάντα τὸν νόμον ('all the law / the whole law') intensifies πάντας τοὺς λόγους of v. 3 and again anticipates the totalizing demand of v. 26 (ἐν πᾶσιν τοῖς λόγοις).

τὸν
the

Accusative

article (with νόμον)

→ noun-phrase marking

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

νόμον
law

Accusative

direct object of γράψεις

→ object specification

νόμος: 'law'; renders תּוֹרָה; 'this law' is the Deuteronomic covenant document to be memorialized in stone; νόμος is the keyword binding this command to the climactic curse of v. 26.

τοῦτον
this

Accusative

demonstrative adjective (with νόμον)

→ participant reference

οὗτος: 'this'; τὸν νόμον τοῦτον ('this law'), the Deuteronomic self-reference; cf. v. 3, 26.

σαφῶς
plainly / clearly

adverb of manner (modifying γράψεις)

→ clausal contribution

σαφῶς: 'clearly / plainly / distinctly'; renders בְּיָדָא הַיָּדָא ('making it very plain'); the law must be inscribed legibly so that all the people may read and know it — a witness against any future disobedience.

σφόδρα
very / exceedingly

adverb of degree (intensifying σαφῶς)

→ clausal contribution

σφόδρα: 'very / exceedingly'; standard LXX rendering of דַּבָּר; σαφῶς σφόδρα ('very plainly / with great clarity') stresses the maximal legibility of the inscription — the law is to be unmistakably public.

9 καὶ ἐλάλησεν Μωυσῆς καὶ οἱ ἱερεῖς οἱ Λευῖται παντὶ Ἰσραηλ λέγοντες σιώπα καὶ ἄκουε Ἰσραηλ ἐν τῇ
ἡμέρᾳ ταύτῃ γέγονας εἰς λαὸν κυρίῳ τῷ θεῷ σου

And Moses and the priests the Levites spoke to all Israel, saying, 'Be silent and hear, O Israel: on this day you have become a people to the LORD your God.'

New unit: constitution of the covenant people

καὶ ἐλάλησεν Μωυσῆς

Moses, now joined by οἱ ἱερεῖς οἱ Λευῖται ('the priests the Levites'), addresses all Israel with the summons σιώπα καὶ ἄκουε ('be silent and hear'). The perfect γέγονας εἰς λαόν ('you have become a people') declares the covenant relationship as an accomplished present reality — the ceremony does not merely anticipate but enacts Israel's constitution as YHWH's people.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introduction)

→ constative aorist (single solemn address)

λαλέω: 'speak'; renders לָאָהַר; the singular verb governs the compound subject (Moses and the priests); the solemn corporate address gives the covenant declaration full authority.

Μωυσῆς

Moses

Nominative

subject (first member of compound subject)

→ participant prominence

Μωυσῆς: Moses; the lead subject governing the singular verb; see on v. 1.

καὶ

and

coordinate conjunction (joining second subject)

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with ἱερεῖς)

→ noun-phrase marking

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

ἱερεῖς

priests

Nominative

subject (second member of compound subject)

→ participant prominence

ἱερεύς: 'priest'; renders יִהְיֶה; the priests join Moses in the covenant declaration; their inclusion gives the proclamation cultic and constitutional weight.

οἱ

the

Nominative

article (with Λευῖται)

→ noun-phrase marking

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

Λευῖται

Levites

Nominative

appositive to ἱερεῖς ('the priests the Levites')

→ participant prominence

Λευίτης: 'Levite'; renders לֵוִי; the apposition οἱ ἱερεῖς οἱ Λευῖται ('the priests the Levites') is a characteristic Deuteronomistic designation of the priesthood (cf. 17:9, 18; 18:1; 24:8), identifying the legitimate priests as those of the tribe of Levi; it is the Levites who pronounce the curses of vv. 14–26.

παντὶ

to all

Dative

attributive adjective (with Ἰσραηλ, dative)

→ sphere or reference

πᾶς: 'all'; παντὶ Ἰσραηλ ('to all Israel') marks the address as comprehensive — the whole covenant nation is summoned to hear.

Ἰσραηλ

Israel

dative indirect object (indeclinable; addressee)

→ participant identification

Ἰσραηλ: indeclinable; here functioning as dative ('to Israel') after the participle of speaking; the whole nation is addressed as a single covenant entity.

λέγοντες

saying

Pres Act Ptc Masc Nom Pl · λέγω

circumstantial participle introducing direct speech

→ present participle (concurrent speech-act)

λέγω: the plural participle λέγοντες (agreeing with the compound subject) is the Hebraizing רמל formula introducing the direct address that follows.

σιώπα

be silent

Pres Act Impv 2 Sg · σιωπάω

main verb of direct speech (imperative)

→ durative present imperative (maintain silence / attentive stillness)

σιωπάω: 'be silent / keep still'; renders תִּשְׁכַּח ('be silent / give attention'); the call to silence demands reverent, undivided attention to the covenant word about to be declared.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἄκουε
hear

Pres Act Impv 2 Sg · ἀκούω

main verb of direct speech (imperative)

→ durative present imperative (attend and obey)

ἀκούω: 'hear / listen / obey'; renders שׁמַע; ἄκουε Ἰσραηλ echoes the great Shema summons (Deut 6:4); in Hebrew thought 'hearing' implies obedient response, not mere audition.

Ἰσραηλ
O Israel

vocative (indeclinable: direct address)

→ participant identification

Ἰσραηλ: here vocative, 'O Israel'; the direct address personifies the nation as a single hearer summoned to covenant attention.

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 ἡμέρα)

→ noun-phrase marking

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

ἡμέρα
day

Dative

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

→ sphere or reference

ἡμέρα: 'day'; ἐν τῇ ἡμέρᾳ ταύτῃ ('on this day') marks the present moment as the decisive instant of covenant constitution; cf. the Deuteronomic 'today' (σήμερον) of vv. 1, 4, 10.

ταύτῃ
this

Dative

demonstrative adjective (with ἡμέρα)

→ participant reference or interest

οὗτος: 'this'; ἐν τῇ ἡμέρᾳ ταύτῃ — the very day of the covenant ceremony.

γέγονας
you have become

Perf Act Indic 2 Sg · γίνομαι

main verb (perfect of accomplished status)

→ resultative perfect (achieved and abiding covenant status)

γίνομαι (perf. γέγονα): 'become / come to be'; the perfect γέγονας ('you have become and now are') renders the Hebrew הָיָה and stresses that Israel's status as YHWH's people is, as of this day, an accomplished and enduring reality — the covenant relationship is now constituted, not merely promised.

εἰς

into / as

preposition + accusative (predicate: 'become a people')

→ spatial or relational framing

εἰς: here predicative, 'become as / into'; the construction γίνομαι εἰς λαόν renders the Hebrew בָּנִיָּה ('become a people for/to'), a Semitism for entering a new state or relationship.

λαόν

a people

Accusative

accusative predicate (with εἰς)

→ object specification

λαός: 'people'; renders עָם ; the covenant-people term; $\text{גָּעוֹנָא עַיִשׁ לַאֲדֹנָי}$ ('you have become a people to the LORD') is the heart of the covenant formula 'I will be your God and you shall be my people' (cf. Deut 26:17–18).

κυρίῳ

to the LORD

Dative

dative of possession / advantage (the people belong to YHWH)

→ sphere or reference

κύριος: the Tetragrammaton; the dative κυρίῳ marks YHWH as the one to whom Israel now belongs as his own people.

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

appositive to κυρίῳ

→ sphere or reference

θεός: 'God'; the covenant title κυρίῳ τῷ θεῷ σου seals the constitution of Israel as YHWH's people.

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).

10 καὶ εἰσακούσῃ τῆς φωνῆς κυρίου τοῦ θεοῦ σου καὶ ποιήσεις πάσας τὰς ἐντολάς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον

And you shall obey the voice of the LORD your God, and you shall do all his commandments and his ordinances that I command you today.

Consequence: the obligation flowing from covenant constitution

καὶ εἰσακούσῃ

Because Israel has become YHWH's people (v. 9), the imperatival futures εἰσακούσῃ ('you shall obey') and ποιήσεις ('you shall do') state the answering obligation. The pairing ἐντολάς ... δικαιώματα ('commandments ... ordinances') is a standard Deuteronomic merism for the whole law, and the totalizing πάσας again looks toward v. 26.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσακούση

you shall obey / hearken

Fut Mid Indic 2 Sg · εἰσακούω

main verb (imperative future)

→ imperative future (covenant obligation)

εἰσακούω: 'listen to / hearken / obey'; renders עֲשֵׂה (with לַיהוָה); the compound εἰσ- intensifies the sense to 'heed / obey'; εἰσακούση τῆς φωνῆς ('obey the voice') is the standard idiom for covenant obedience to YHWH's spoken will.

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 εἰσακούση (verb of hearing takes genitive)

→ relational specification

φωνή: 'voice / sound'; renders קוֹל ; 'the voice of the LORD' stands by metonymy for his commands; the genitive is the regular case after verbs of hearing/obeying.

κυρίου

of the LORD

Genitive

genitive of possession (with φωνῆς)

→ relational specification

κύριος: the Tetragrammaton; the voice obeyed is YHWH's own.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

appositive to κυρίου

→ relational specification

θεός: 'God'; the covenant title κυρίου τοῦ θεοῦ σου.

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

→ discourse linkage or contrast

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

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (imperative future)

→ imperative future (covenant obligation)

ποιέω: 'do / make / perform'; renders עָשָׂה ; the verb of obedient performance of the commandments; the cognate sense recurs in the climactic τοῦ ποιῆσαι αὐτούς of v. 26 ('to do them').

πάσας

all

Accusative

attributive adjective (with ἐντολάς)

→ object specification

πᾶς: 'all'; πάσας τὰς ἐντολάς ('all the commandments'); the totalizing demand of obedience that v. 26 will sanction with a curse for any failure.

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 ποιήσεις

→ object specification

ἐντολή: 'commandment'; renders תְּנִיחָה; with δικαιώματα forms the Deuteronomic word-pair for the totality of the law.

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).

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 δικαιώματα)

→ noun-phrase marking

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

δικαιώματα

ordinances / statutes

Accusative

direct object of ποιήσεις (coordinate with ἐντολάς)

→ object specification

δικαίωμα: 'ordinance / statute / righteous requirement'; renders צְבָטִים / קְנִי; in the LXX a standard term for the law's binding decrees; ἐντολαὶ καὶ δικαιώματα is a fixed Deuteronomic merism encompassing the whole covenant law (cf. Luke 1:6 for the same pairing).

αὐτοῦ

his

Genitive

genitive of possession (with δικαιώματα)

→ relational specification

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

ὅσα

as many as / which

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ὅσος: 'as many as'; the quantitative relative again underlines totality — every commandment and ordinance Moses delivers is binding; cf. v. 1.

ἐγὼ

I

Nominative

subject of ἐντέλλομαι (emphatic)

→ participant reference

ἐγὼ: emphatic pronoun, Moses as covenant mediator; cf. vv. 1, 4.

ἐντέλλομαί

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause

→ performative present (commanding enacted in speaking)

ἐντέλλομαι: 'command'; deponent; performative present as in vv. 1, 4; the accent ἐντέλλομαί anticipates the enclitic σοι.

σοι

you

Dative

indirect object (dative)

→ participant reference or interest

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

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; the Deuteronomic 'today' of present covenant obligation; cf. vv. 1, 4, 9.

11 καὶ ἐνετείλατο Μωσῆς τῷ λαῷ ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων

And Moses commanded the people on that day, saying,

New unit: introduction to the tribal liturgy καὶ ἐνετείλατο Μωσῆς

A fresh command-introduction (ἐνετείλατο ... λέγων) opens the section on the division of the tribes for the blessing-and-curse ceremony. The temporal phrase ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') links this to the covenant day of v. 9. The verse is purely introductory, setting up the direct speech of vv. 12–13.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (command-introduction)

→ constative aorist (single decisive command)

ἐντέλλομαι: 'command / charge'; deponent; the aorist ἐνετείλατο introduces the directions for the tribal ceremony; renders תִּצַּו.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: Moses, the covenant mediator who arranges the ceremony.

τῷ

the

Dative

article (with λαῷ)

→ noun-phrase marking

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

λαῷ

people

Dative

indirect object (dative of person commanded)

→ sphere or reference

λαός: 'people'; renders אָמָר; the covenant people, here receiving the instructions for the tribal liturgy.

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'on'; 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)

→ sphere or reference

ἡμέρᾳ: 'day'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') ties the tribal instructions to the covenant day of vv. 9–10.

ἐκείνη

that

Dative

demonstrative adjective (with ἡμέρα)

→ sphere or reference

ἐκεῖνος; 'that'; the far-demonstrative ('that day') is narrative, marking the same occasion as the foregoing covenant declaration.

λέγων

saying

Pres Act Ptc Masc Nom Sg · λέγω

circumstantial participle introducing direct speech

→ present participle (concurrent speech-act)

λέγω: the participle λέγων is the Hebraizing **למנוח** formula introducing the tribal-division instructions of vv. 12–13.

12 οὗτοι στήσονται εὐλογεῖν τὸν λαὸν ἐν ὄρει Γαριζὶν διαβάντες τὸν Ἰορδάνην Συμεὼν Λεὺι Ἰουδᾶς Ἰσσαχάρ Ἰωσήφ καὶ Βενιαμὴν

These shall stand to bless the people on Mount Gerizim, when they have crossed the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.

The six tribes of blessing on Mount Gerizim

οὗτοι στήσονται

The fronted demonstrative οὗτοι ('these') and the future στήσονται set up the first half of the antiphonal liturgy: six tribes stand on Mount Gerizim εὐλογεῖν τὸν λαόν ('to bless the people'). The named six — Simeon, Levi, Judah, Issachar, Joseph, Benjamin — are predominantly the sons of Leah and Rachel (the 'full wives'), assigned to blessing; the aorist participle διαβάντες locates the act after the Jordan crossing.

οὔτοι

these

Nominative

demonstrative pronoun (subject, fronted)

→ participant reference

οὔτοι: 'these'; the fronted demonstrative introduces the first group of tribes, the ones assigned to bless; cf. καὶ οὔτοι in v. 13 for the cursing group.

στήσονται

shall stand

Fut Mid Indic 3 Pl · ἵστημι

main verb (future of the prescribed positioning)

→ predictive/prescriptive future (liturgical instruction)

ἵστημι (fut. mid. στήσονται): 'stand / take one's stand'; the middle/intransitive future denotes the tribes taking their appointed liturgical position on the mountain; renders יָתַחֲמֹּנָה.

εὐλογεῖν

to bless

Pres Act Inf · εὐλογέω

infinitive of purpose (with στήσονται)

→ present infinitive (purpose: the function of the standing)

εὐλογέω: 'bless / speak well of'; from εὖ + λόγος; renders בָּרַךְ; the infinitive of purpose states why these tribes stand on Gerizim — to pronounce the blessing on the people; the LXX text gives the blessing tribes a positive function, balancing the curse-tribes of v. 13.

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 εὐλογεῖν

→ object specification

λαός: 'people'; the object of the blessing is the whole covenant nation.

ἐν

on

preposition + dative (location)

→ spatial or relational framing

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

ὄρει

mountain

Dative

dative of place (with ἐν)

→ sphere or reference

ὄρος: 'mountain'; the blessing tribes stand on Mount Gerizim, opposite the cursing tribes on Ebal (v. 13).

Γαριζιν

Gerizim

indeclinable place-name (in apposition to ὄρει)

→ participant identification

Γαριζιν: transliteration of Hebrew גִּרְזִימ ('Gerizim'); indeclinable in the LXX; the mountain south of Shechem designated for the blessing, opposite Mount Ebal; later the site of the Samaritan temple and central to Samaritan worship (cf. John 4:20).

διαβάντες

having crossed

Aor Act Ptc Masc Nom Pl · διαβαίνω

circumstantial participle (temporal, with the tribes as subject)

→ aorist participle (antecedent action: after crossing)

διαβαίνω: 'cross over'; the aorist participle διαβάντες ('having crossed / when they have crossed') places the liturgy after the entry into the land; cf. the same verb in vv. 2–4.

τὸν

the

Accusative

article (with Ἰορδάνην)

→ noun-phrase marking

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

Ἰορδάνην

Jordan

Accusative

direct object of διαβάντες

→ object specification

Ἰορδάνης: the Jordan; see on v. 2.

Συμεων

Simeon

indeclinable proper name (in apposition to οὗτοι)

→ participant identification

Συμεων: transliteration of Hebrew שִׁמְעוֹן; indeclinable; first of the six blessing tribes, a son of Leah.

Λευι

Levi

indeclinable proper name (in apposition to οὗτοι)

→ participant identification

Λευι: transliteration of Hebrew לֵוִי; indeclinable; though the Levites stand to pronounce the curses (v. 14), the tribe of Levi is here counted among the blessing tribes — a tension the tradition resolves by distinguishing the officiating Levites from the tribe's representatives.

Ιουδας

Judah

proper name (in apposition to οὗτοι)

→ participant identification

Ιουδας: Hellenized form of Hebrew יְהוּדָה; a son of Leah; the royal tribe, here among the blessing six.

Ισσαχαρ

Issachar

indeclinable proper name (in apposition to οὗτοι)

→ participant identification

Ισσαχαρ: transliteration of Hebrew יִשָּׁכָר; indeclinable; a son of Leah, among the blessing tribes.

Ιωσηφ

Joseph

indeclinable proper name (in apposition to οὗτοι)

→ participant identification

Ιωσηφ: transliteration of Hebrew יוֹסֵף; indeclinable; the firstborn of Rachel (representing Ephraim and Manasseh), among the blessing tribes.

καὶ

and

coordinate conjunction (before final name)

→ discourse linkage or contrast

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

Βενιαμιν

Benjamin

indeclinable proper name (in apposition to οὗτοι)

→ participant identification

Βενιαμιν: transliteration of Hebrew בְּנִימִין; indeclinable; the younger son of Rachel, completing the six blessing tribes — all six are sons of the 'full wives' Leah and Rachel.

13 καὶ οὗτοι στήσονται ἐπὶ τῆς κατάρας ἐν ὄρει Γαιβαλ Ρουβην Γαδ καὶ Ασηρ Ζαβουλων Δαν καὶ Νεφθαλι

And these shall stand for the curse on Mount Ebal: Reuben, Gad, and Asher, Zebulun, Dan, and Naphtali.

The six tribes of cursing on Mount Ebal καὶ οὗτοι στήσονται

The parallel clause καὶ οὗτοι στήσονται ('and these shall stand') sets the second group on Mount Ebal ἐπὶ τῆς κατάρας ('for the curse'). The six named here are largely the sons of the maidservants Bilhah and Zilpah, plus Reuben (the disgraced firstborn) and Zebulun — the tribes assigned to the curse. The geography stages the two ways of blessing and curse that the dodecalogue (vv. 14–26) will articulate.

καὶ
and

coordinate conjunction (parallel to v. 12)

→ discourse linkage or contrast

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

οὗτοι
these

Nominative

demonstrative pronoun (subject, fronted)

→ participant reference

οὗτος: 'these'; introduces the second group of tribes, assigned to the curse; the parallel with v. 12's οὗτοι frames the antiphonal structure.

στήσονται
shall stand

Fut Mid Indic 3 Pl · ἵστημι

main verb (prescriptive future)

→ prescriptive future (liturgical instruction)

ἵστημι: 'stand'; see on v. 12; the cursing tribes take their position on Ebal.

ἐπὶ
for / upon

preposition + genitive (purpose/relation: 'for the curse')

→ spatial or relational framing

ἐπί + gen.: here in the sense 'for / over / in charge of'; ἐπὶ τῆς κατάρας ('for the curse') designates the liturgical function of these tribes, in contrast to εὐλογεῖν of v. 12.

τῆς
the

Genitive

article (with κατάρας)

→ noun-phrase marking

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

κατάρας
curse

Genitive

genitive object of ἐπὶ

→ relational specification

κατάρα: 'curse / imprecation'; renders הַלְלָה; the noun cognate with ἐπικατάρατος (the refrain of vv. 15–26) and with Paul's κατάρα at Gal 3:10, 13; these tribes stand 'for the curse,' embodying the negative sanction of the covenant.

ἐν
on

preposition + dative (location)

→ spatial or relational framing

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

ὄρει
mountain

Dative

dative of place (with ἐν)

→ sphere or reference

ὄρος: 'mountain'; the cursing tribes stand on Mount Ebal, the mountain of the curse, where the law-stones and altar also stand (vv. 4–5).

Γαιβαλ

Ebal

indeclinable place-name (in apposition to ὄρει)

→ participant identification

Γαιβαλ: transliteration of Hebrew גַּיְבָל; indeclinable; Mount Ebal, the mountain of the curse, opposite Gerizim; see on v. 4.

Ρουβην

Reuben

indeclinable proper name (in apposition to οὗτοι)

→ participant identification

Ρουβην: transliteration of Hebrew רְּוִינָה; indeclinable; the firstborn of Leah who forfeited his birthright (Gen 49:4), here among the cursing tribes.

Γαδ

Gad

indeclinable proper name (in apposition to οὗτοι)

→ participant identification

Γαδ: transliteration of Hebrew גָּד; indeclinable; a son of Zilpah (Leah's maidservant), among the cursing tribes.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ασηρ

Asher

indeclinable proper name (in apposition to οὗτοι)

→ participant identification

Ασηρ: transliteration of Hebrew אָשֶׁר; indeclinable; a son of Zilpah, among the cursing tribes.

Ζαβουλων

Zebulun

indeclinable proper name (in apposition to οὗτοι)

→ participant identification

Ζαβουλων: transliteration of Hebrew זְבֻלֹן; indeclinable; the youngest son of Leah, here grouped with the cursing tribes.

Δαν

Dan

indeclinable proper name (in apposition to οὗτοι)

→ participant identification

Δαν: transliteration of Hebrew דָּן; indeclinable; a son of Bilhah (Rachel's maidservant), among the cursing tribes.

καὶ

and

coordinate conjunction (before final name)

→ discourse linkage or contrast

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

Νεφθαλι

Naphtali

indeclinable proper name (in apposition to οὗτοι)

→ participant identification

Νεφθαλι: transliteration of Hebrew נַפְתָּלִי; indeclinable; a son of Bilhah, completing the six cursing tribes — predominantly the sons of the maidservants, with Reuben and Zebulun.

14 καὶ ἀποκριθέντες οἱ Λευῖται ἔροῦσιν παντὶ Ἰσραὴλ φωνῇ μεγάλῃ

And the Levites shall respond and say to all Israel with a loud voice:

Introduction to the dodecalogue of curses καὶ ἀποκριθέντες οἱ Λευῖται

The Levites are the liturgical speakers of the twelve curses; ἀποκριθέντες ('responding') and the future ἔροῦσιν ('they will say') introduce the antiphonal recitation. The phrase φωνῇ μεγάλῃ ('with a loud voice') signals the public, solemn proclamation heard by all Israel, who answer each curse with γένοιτο.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἀποκριθέντες

answering / responding

Aor Pass Ptc Masc Nom Pl · ἀποκρίνομαι

circumstantial participle (with οἱ Λευῖται)

→ aorist participle (Hebraizing 'answering and saying' idiom)

ἀποκρίνομαι: 'answer / respond'; the aorist passive participle ἀποκριθέντες (passive in form, active in sense) renders Hebrew קָרָא; the pairing 'answering ... they shall say' is a Semitic idiom for solemn declaration, not necessarily a reply to a question.

οἱ

the

Nominative

article (with Λευῖται)

→ noun-phrase marking

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

Λευῖται

Levites

Nominative

subject

→ participant prominence

Λευίτης: 'Levite'; the Levites pronounce the twelve curses; positioned (per Josh 8:33) between the two mountains with the ark, they lead the covenant liturgy as the people respond.

ἔροῦσιν

shall say

Fut Act Indic 3 Pl · λέγω (εἶπον)

main verb (future of proclamation)

→ prescriptive future (liturgical declaration)

λέγω (fut. ἐρῶ, 3 pl. ἔροῦσιν): 'say / declare'; the future from the suppletive stem ἐρ-; introduces the words of the curses; the same verb recurs as the refrain καὶ ἔροῦσιν πᾶς ὁ λαός in vv. 15–26.

παντὶ

to all

Dative

attributive adjective (with Ἰσραὴλ)

→ sphere or reference

πᾶς: 'all'; the curses are proclaimed to the whole nation, who as a body respond with γένοιτο.

Ἰσραὴλ

Israel

dative indirect object (indeclinable)

→ participant identification

Ἰσραὴλ: indeclinable; functioning as dative ('to all Israel'), the audience of the Levitical proclamation.

φωνῇ

with a voice

Dative

dative of manner (with μεγάλῃ)

→ sphere or reference

φωνή: 'voice / sound'; the dative of manner φωνῇ μεγάλῃ ('with a loud voice') marks the public, audible solemnity of the proclamation; renders קוֹל גָּדוֹל.

μεγάλη

loud / great

Dative

attributive adjective (with φωνῇ)

→ sphere or reference

μέγας: 'great / loud'; intensifies φωνῇ —
the curses are cried aloud so that all the
people hear and ratify them.

15 ἐπικατάρατος ἄνθρωπος ὅστις ποιήσῃ γλυπτὸν καὶ χωνευτὸν βδέλυγμα κυρίῳ ἔργον χειρῶν τεχνίτου καὶ θήσῃ αὐτὸ ἐν ἀποκρύφῳ καὶ ἀποκριθεὶς πᾶς ὁ λαὸς ἐροῦσιν γένοιτο

Cursed is the person who makes a carved or molten image, an abomination to the LORD, the work of a craftsman's hands, and sets it up in secret. And all the people shall respond and say, 'So be it!'

First curse: the idol-maker (head of the dodecalogue)

ἐπικατάρατος ἄνθρωπος

The first curse opens the series with the verbal adjective ἐπικατάρατος ('cursed'), the keyword that heads each of the twelve declarations and is taken up by Paul at Gal 3:10, 13. It strikes at the root sin against the first commandment — secret idolatry (γλυπτὸν καὶ χωνευτὸν, 'carved and molten image'). The people's antiphonal γένοιτο ('so be it / Amen') ratifies the curse, a refrain repeated through v. 26.

ἐπικατάρατος

cursed

Nominative

predicate adjective (verbal adjective, no copula)

→ participant prominence

ἐπικατάρατος: 'cursed / accursed'; verbal adjective from ἐπικαταράομαι ('curse upon'); renders קלל ('cursed'); the heading-word of all twelve curses (vv. 15–26); Paul quotes it verbatim at Gal 3:10 (from this verse, v. 26) and 3:13 (of Christ, from Deut 21:23), making it a load-bearing term of his law-and-curse theology; with no copula the verbless clause has the force of a performative imprecation.

ἄνθρωπος

person / man

Nominative

subject (of the verbless curse-clause)

→ participant prominence

ἄνθρωπος: 'human being / person'; renders שׂר ('the generic 'anyone who...'; the same noun recurs in the climactic πᾶς ἄνθρωπος of v. 26, where its universalizing 'every person' carries Paul's argument.

ὅστις

whoever

Nominative

indefinite relative pronoun (subject of ποιήσει)

→ participant reference

ὅστις: 'whoever / anyone who'; the indefinite relative generalizes the curse to any and every offender of this type; introduces the protasis-like description of the cursed deed.

ποιήσει

makes

Fut Act Indic 3 Sg · ποιέω

verb of relative clause

→ gnomic/conditional future (whoever shall make)

ποιέω: 'make / do'; renders יצא; here of fashioning an idol; the future in the relative clause has conditional-generalizing force ('whoever makes').

γλυπτόν

a carved image

Accusative

direct object of ποιήσει

→ object specification

γλυπτός: 'carved / sculptured (thing)'; substantival; renders יצא ('graven image'); the carved idol prohibited by the second commandment (Exod 20:4; Deut 5:8).

καὶ

and / or

coordinate conjunction (joining the two idol-types)

→ discourse linkage or contrast

καί: here 'and/or', joining the carved and the molten image as the two standard categories of forbidden idol.

χωνευτόν

a molten image

Accusative

direct object of ποιήσει (coordinate with γλυπτόν)

→ object specification

χωνευτός: 'cast / molten (thing)'; from χωνεύω ('to cast metal'); renders יצא ('molten image'); together γλυπτόν καὶ χωνευτόν is the fixed LXX pair for idols of carving and casting (cf. the golden calf, a χωνευτόν, Exod 32:4).

βδέλυγμα

an abomination

Accusative

accusative in apposition (to γλυπτόν ... χωνευτόν)

→ object specification

βδέλυγμα: 'abomination / detestable thing'; from βδελύσσομαι ('to loathe'); renders יאבד; the LXX's standard word for what is culturally abhorrent to YHWH; the idol is intrinsically detestable to God (βδέλυγμα κυρίῳ).

κυρίω

to the LORD

Dative

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

→ sphere or reference

κύριος: the Tetragrammaton; the idol is an abomination specifically to YHWH, the offended covenant God.

ἔργον

work

Accusative

accusative in apposition (to the idol)

→ object specification

ἔργον: 'work / product'; renders עֲשֵׂה;
ἔργον χειρῶν τεχνίτου ('work of a craftsman's hands') exposes the idol's absurdity — it is a mere human artifact, yet worshipped as divine (cf. the polemic of Isa 44:9–20; Ps 115:4).

χειρῶν

of hands

Genitive

genitive (defining ἔργον)

→ relational specification

χείρ: 'hand'; the idol is the work of human hands, underscoring its created, powerless nature.

τεχνίτου

of a craftsman

Genitive

genitive of source (with χειρῶν)

→ relational specification

τεχνίτης: 'craftsman / artisan'; from τέχνη ('skill'); renders שָׂרָף; the skilled maker of the idol, whose artistry only deepens the deception.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θήσει

sets / places

Fut Act Indic 3 Sg · τίθημι

verb of relative clause (coordinate with ποιήσει)

→ gnomic/conditional future (and sets it up)

τίθημι: 'put / place / set up'; renders נָשָׂא;
the act of installing the idol — and doing so ἐν ἀποκρύφῳ ('in secret') — aggravates the sin: it is hidden, deliberate, defiant covenant treachery.

αὐτὸ

it

Accusative

direct object of θήσει (the idol)

→ participant reference

αὐτὸ: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of θήσει (the idol).

ἐν

in

preposition + dative (place/manner)

→ spatial or relational framing

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

ἀποκρύφῳ

a secret place / hiding

Dative

dative object of ἐν (substantial: 'in secret')

→ sphere or reference

ἀπόκρυφος: 'hidden / secret'; substantial neuter ἐν ἀποκρύφῳ ('in secret / in a hidden place'); renders בְּסֵתֶר; the secrecy is the point — the idolater knows the act is forbidden, so the curse reaches even what is hidden from human sight but open to God.

καὶ

and

coordinate conjunction (introducing the refrain)

→ discourse linkage or contrast

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

ἀποκριθεὶς

answering / responding

Aor Pass Ptc Masc Nom Sg · ἀποκρίνομαι

circumstantial participle (with πᾶς ὁ λαός)

→ aorist participle (Hebraizing 'answering and saying')

ἀποκρίνομαι: 'answer / respond'; the singular participle ἀποκριθεὶς agrees with the collective πᾶς ὁ λαός ('all the people'); the people respond antiphonally to the Levites' curse — the only verse of the series to add ἀποκριθεὶς to the refrain.

πᾶς

all

Nominative

attributive adjective (with ὁ λαός)

→ participant prominence

πᾶς: 'all'; πᾶς ὁ λαός ('all the people') is the collective subject of the refrain — the whole nation ratifies each curse.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἐροῦσιν

→ participant prominence

λαός: 'people'; the whole covenant assembly; their unanimous γένοιτο makes the curse self-imposed and binding upon the nation.

ἐροῦσιν

shall say

Fut Act Indic 3 Pl · λέγω (εἶπον)

main verb of the refrain

→ prescriptive future (liturgical response)

λέγω (fut. ἐροῦσιν): 'say'; the plural verb with the collective subject πᾶς ὁ λαός (a Hebraizing construct-with-plural-verb concord); introduces the people's γένοιτο.

γένοιτο

so be it / Amen

Aor Mid Opt 3 Sg · γίνομαι

main verb of the people's response (optative of wish)

→ optative of wish (solemn ratification: 'may it be so')

γίνομαι (aor. opt. γένοιτο): 'may it become / so be it'; the optative of wish renders Hebrew אמן ('Amen / truly'); the people's γένοιτο is not passive assent but an active self-imprecation, invoking the curse upon themselves should they commit the named sin; this antiphonal 'Amen' seals each of the twelve curses (vv. 15–26).

16 ἐπικατάρατος ὁ ἀτιμάζων πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ καὶ ἐροῦσιν πᾶς ὁ λαός γένοιτο

Cursed is the one who dishonors his father or his mother. And all the people shall say, 'So be it!'

Second curse: dishonoring father or mother

ἐπικατάρατος ὁ ἀτιμάζων

From the curses' standard form onward (vv. 16–25) the offender is described by an articular present participle (ὁ ἀτιμάζων, 'the one who dishonors'), a terser pattern than v. 15's relative clause. This second curse defends the fifth commandment (Exod 20:12), the foundational social bond; the people again answer γένοιτο.

ἐπικατάρατος

cursed

Nominative

predicate adjective (verbal adjective, no copula)

→ participant prominence

ἐπικατάρατος: 'cursed'; the refrain-word heading each curse; renders ἡΓΑ; see on v. 15.

ὁ

the (one)

Nominative

article (substantivizing the participle ἀτιμάζων)

→ noun-phrase marking

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

ἀτιμάζων

dishonoring

Pres Act Ptc Masc Nom Sg · ἀτιμάζω

substantival participle (subject of the curse)

→ present participle (characteristic/habitual action: 'the one who dishonors')

ἀτιμάζω: 'dishonor / treat with contempt / slight'; from ἀ- (privative) + τιμή ('honor'); renders ἡΓΑ (treats with contempt / makes light of); the antithesis of the fifth commandment's τίμα ('honor', Exod 20:12); the articular present participle marks the habitual offender.

πατέρα

father

Accusative

direct object of ἀτιμάζων

→ object specification

πατήρ: 'father'; renders ὁ; the parent whose honor is protected by the fifth commandment; contempt for parents was a capital matter in the law (cf. Exod 21:17; Deut 21:18–21).

αὐτοῦ

his

Genitive

genitive of possession (with πατέρα)

→ relational specification

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

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; renders ἢ; joins father and mother as equally protected — dishonor to either parent incurs the curse.

μητέρα

mother

Accusative

direct object of ἀτιμάζων (coordinate with πατέρα)

→ object specification

μήτηρ: 'mother'; renders ὁ; the equal naming of mother with father reflects the parity of both parents in the honor-commandment.

αὐτοῦ

his

Genitive

genitive of possession (with μητέρα)

→ relational specification

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

καὶ

and

coordinate conjunction (introducing the refrain)

→ discourse linkage or contrast

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

ἐροῦσιν

shall say

Fut Act Indic 3 Pl · λέγω (εἶπον)

main verb of the refrain

→ prescriptive future (liturgical response)

λέγω (fut. ἐροῦσιν): the refrain verb; from v. 16 onward the people's response is the shorter καὶ ἐροῦσιν πᾶς ὁ λαός γένοιτο (without ἀποκριθεὶς), the fixed form for the remaining curses.

πᾶς

all

Nominative

attributive adjective (with ὁ λαός)

→ participant prominence

πᾶς: 'all'; πᾶς ὁ λαός — the whole people ratify the curse.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἐροῦσιν

→ participant prominence

λαός: 'people'; the covenant assembly responding with one voice.

γένοιτο

so be it / Amen

Aor Mid Opt 3 Sg · γίνομαι

main verb of the people's response (optative of wish)

→ optative of wish (solemn ratification)

γίνομαι (γένοιτο): 'so be it / Amen'; renders גִּבּוֹר; the self-imprecatory ratification; see on v. 15.

17 ἐπικατάρατος ὁ μετατιθεὶς ὄρια τοῦ πλησίον καὶ ἐροῦσιν πᾶς ὁ λαός γένοιτο

Cursed is the one who moves his neighbor's boundaries. And all the people shall say, 'So be it!'

Third curse: moving a neighbor's boundary

ἐπικατάρατος ὁ μετατιθεὶς

The third curse protects property rights and the integrity of inherited land by condemning the secret removal of boundary markers (cf. Deut 19:14; Prov 22:28). Like v. 16 it uses the articular participle (ὁ μετατιθεὶς) and closes with the standard refrain.

ἐπικατάρατος

cursed

Nominative

predicate adjective (verbal adjective, no copula)

→ participant prominence

ἐπικατάρατος: 'cursed'; the heading-refrain; renders נִקְלָה; see on v. 15.

ὁ

the (one)

Nominative

article (substantivizing μετατιθεὶς)

→ noun-phrase marking

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

μετατιθεὶς

moving / relocating

Pres Act Ptc Masc Nom Sg · μετατίθημι

substantival participle (subject of the curse)

→ present participle (habitual offender: 'the one who moves')

μετατίθημι: 'transfer / move / shift'; from μετά + τίθημι; renders גִּבּוֹר ('one who removes/displaces'); the secret moving of a boundary stone steals land from one's neighbor under cover of stealth (cf. Deut 19:14; Job 24:2); the articular participle marks the habitual fraud.

ὄρια

boundaries / landmarks

Accusative

direct object of μετατιθεὶς

→ object specification

ὄριον (pl. ὄρια): 'boundary / border / landmark'; renders גְּבוּל; the boundary markers that fixed each family's inherited portion of the land; tampering with them undermined the whole tribal land-tenure system.

τοῦ the Genitive <i>article (with πλησίον)</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	πλησίον neighbor Genitive <i>genitive of possession (substantivized adverb: 'of the neighbor')</i> → relational specification πλησίον: 'neighbor'; originally an adverb 'near,' used substantively; renders שָׁרָא; the victim is the fellow Israelite whose inherited land is encroached upon.	καὶ and <i>coordinate conjunction (introducing the refrain)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐροῦσιν shall say Fut Act Indic 3 Pl · λέγω (εἶπον) <i>main verb of the refrain</i> → prescriptive future (liturgical response) λέγω (fut. ἐροῦσιν): the refrain verb; see on v. 16.
πᾶς all Nominative <i>attributive adjective (with ὁ λαός)</i> → participant prominence πᾶς: 'all'; πᾶς ὁ λαός — the whole people.	ὁ the Nominative <i>article (with λαός)</i> → noun-phrase marking ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.	λαός people Nominative <i>subject of ἐροῦσιν</i> → participant prominence λαός: 'people'; the covenant assembly ratifying the curse.	γένοιτο so be it / Amen Aor Mid Opt 3 Sg · γίνομαι <i>main verb of the people's response (optative of wish)</i> → optative of wish (solemn ratification) γίνομαι (γένοιτο): 'so be it / Amen'; renders יִהְיֶה; see on v. 15.

18 ἐπικατάρατος ὁ πλανῶν τυφλὸν ἐν ὁδῷ καὶ ἐροῦσιν πᾶς ὁ λαός γένοιτο

Cursed is the one who leads a blind person astray on the road. And all the people shall say, 'So be it!'

Fourth curse: misleading the blind

ἐπικατάρατος ὁ πλανῶν

The fourth curse defends the helpless from exploitation, condemning the one who misleads a blind person on the road (cf. Lev 19:14, 'you shall not put a stumbling block before the blind'). It targets cruelty that human courts could rarely detect, again sealed by the people's γένοιτο.

ἐπικατάρατος

cursed

Nominative

predicate adjective (verbal adjective, no copula)

→ participant prominence

ἐπικατάρατος: 'cursed'; the heading-refrain; renders רָרַץ; see on v. 15.

ὁ

the (one)

Nominative

article (substantivizing πλανῶν)

→ noun-phrase marking

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

πλανῶν

leading astray / misleading

Pres Act Ptc Masc Nom Sg · πλανάω

substantival participle (subject of the curse)

→ present participle (habitual offender: 'the one who misleads')

πλανάω: 'cause to wander / lead astray / deceive'; renders תָּאֲשִׁימַ ('one who misleads'); the contracted participle πλανῶν; to misdirect a blind man on the road is a cruelty exploiting another's helplessness, abhorred by the law (Lev 19:14); the verb's wider sense of spiritual 'leading astray' gives the act moral resonance.

τυφλὸν

a blind person

Accusative

direct object of πλανῶν

→ object specification

τυφλός: 'blind'; substantival; renders תִּבְלָה; the blind person, dependent on others for safe passage, epitomizes the vulnerable whom the law protects.

ἐν

on / in

preposition + dative (place)

→ spatial or relational framing

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

ὁδῶ

road / way

Dative

dative of place (with ἐν: 'on the road')

→ sphere or reference

ὁδός: 'road / way / journey'; renders דֶּרֶךְ; the literal road on which the blind person is misdirected; the imagery of 'leading astray on the way' also carries figurative force for moral misguidance.

καὶ

and

coordinate conjunction (introducing the refrain)

→ discourse linkage or contrast

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

ἐροῦσιν

shall say

Fut Act Indic 3 Pl · λέγω (εἶπον)

main verb of the refrain

→ prescriptive future (liturgical response)

λέγω (fut. ἐροῦσιν): the refrain verb; see on v. 16.

πᾶς

all

Nominative

attributive adjective (with ὁ λαός)

→ participant prominence

πᾶς: 'all'; the whole people.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἐροῦσιν

→ participant prominence

λαός: 'people'; the covenant assembly.

γένοιτο

so be it / Amen

Aor Mid Opt 3 Sg · γίνομαι

main verb of the people's response (optative of wish)

→ optative of wish (solemn ratification)

γίνομαι (γένοιτο): 'so be it / Amen'; renders לִמְנָה ; see on v. 15.

19 ἐπικατάρατος ὃς ἂν ἐκκλίνῃ κρίσιν προσηλύτου καὶ ὀρφανοῦ καὶ χήρας καὶ ἐροῦσιν πᾶς ὁ λαός γένοιτο

Cursed is whoever perverts the justice due to a sojourner and an orphan and a widow. And all the people shall say, 'So be it!'

Fifth curse: perverting justice for the vulnerable triad

ἐπικατάρατος ὃς ἂν ἐκκλίνῃ

The fifth curse, reverting to the relative construction (ὃς ἂν ... ἐκκλίνῃ) of v. 15, condemns the perversion of justice for the classic vulnerable triad — sojourner, orphan, widow (cf. Deut 24:17; Exod 22:21–22). These three, lacking a family protector or land, depend wholly on impartial courts; perverting their cause is covenant treachery against God's special care for them.

ἐπικατάρατος

cursed

Nominative

predicate adjective (verbal adjective, no copula)

→ participant prominence

ἐπικατάρατος: 'cursed'; the heading-refrain; renders לִמְנָה ; see on v. 15.

ὃς

whoever

Nominative

relative pronoun (subject of ἐκκλίνῃ)

→ participant reference

ὃς: relative pronoun; ὃς ἂν with the subjunctive ('whoever') generalizes the curse to any such offender; the same construction recurs in vv. 25–26.

ἂν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἂν: generalizing particle; ὃς ἂν ἐκκλίνῃ = 'whoever perverts.'

ἐκκλίνῃ

perverts / turns aside

Pres Act Subj 3 Sg · ἐκκλίνω

verb of indefinite relative clause

→ present subjunctive (generalizing: whoever turns justice aside)

ἐκκλίνω: 'turn aside / bend away / pervert'; from ἐκ + κλίνω ('bend'); renders הַמְּטִיף ('one who turns aside [judgment]'); ἐκκλίνειν κρίσιν ('to pervert justice') is the LXX idiom for the corruption of a legal verdict (cf. Exod 23:6; Deut 24:17), here against the defenseless.

κρίσιν

justice / judgment

Accusative

direct object of ἐκκλίνη

→ object specification

κρίσις: 'judgment / justice / legal right'; renders **כְּשֵׁר**; here the just verdict or legal due owed to the vulnerable; to 'turn aside' their κρίσις is to deny them their rights in court.

προσηλύτου

of a sojourner / proselyte

Genitive

genitive (defining whose justice: 'of a sojourner')

→ relational specification

προσήλυτος: 'sojourner / resident alien / proselyte'; from προσέρχομαι ('come to'); renders **גֵּר** ('resident alien'); the LXX's coinage for the foreigner dwelling among Israel, lacking ancestral land and tribal protection; later the word came to mean a religious convert ('proselyte').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὀρφανοῦ

of an orphan

Genitive

genitive (coordinate with προσηλύτου)

→ relational specification

ὀρφανός: 'orphan / fatherless'; renders **יָתֵם**; the fatherless child, without a protector or inheritance-guardian; second member of the vulnerable triad.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

χήρας

of a widow

Genitive

genitive (coordinate with προσηλύτου, ὀρφανοῦ)

→ relational specification

χήρα: 'widow'; renders **אַלְמָנָה**; the widow, bereft of her husband's protection and legal standing; the triad sojourner-orphan-widow is the standard biblical shorthand for those under God's special protection (cf. Deut 10:18; Ps 68:5; Jas 1:27).

καὶ

and

coordinate conjunction (introducing the refrain)

→ discourse linkage or contrast

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

ἐροῦσιν

shall say

Fut Act Indic 3 Pl · λέγω (εἶπον)

main verb of the refrain

→ prescriptive future (liturgical response)

λέγω (fut. ἐροῦσιν): the refrain verb; see on v. 16.

πᾶς

all

Nominative

attributive adjective (with ὁ λαός)

→ participant prominence

πᾶς: 'all'; the whole people.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἐροῦσιν

→ participant prominence

λαός: 'people'; the covenant assembly.

γένοιτο

so be it / Amen

Aor Mid Opt 3 Sg · γίνομαι

main verb of the people's response (optative of wish)

→ optative of wish (solemn ratification)

γίνομαι (γένοιτο): 'so be it / Amen'; renders **יְהִי**; see on v. 15.

20 ἐπικατάρατος ὁ κοιμώμενος μετὰ γυναικὸς τοῦ πατρὸς αὐτοῦ ὅτι ἀπεκάλυψεν συγκάλυμμα τοῦ πατρὸς αὐτοῦ καὶ ἐροῦσιν πᾶς ὁ λαὸς γένοιτο

Cursed is the one who lies with his father's wife, because he has uncovered his father's covering. And all the people shall say, 'So be it!'

Sixth curse: incest with the father's wife (first of the sexual cases)

ἐπικατάρατος ὁ κοιμώμενος

The sixth curse opens the cluster of sexual offenses (vv. 20–23), each introduced by ὁ κοιμώμενος μετὰ ('the one who lies with'). This first case — intercourse with the father's wife — is uniquely given a causal clause (ὅτι ἀπεκάλυψεν συγκάλυμμα τοῦ πατρὸς, 'because he has uncovered his father's covering'), the LXX idiom for violating the father's marital prerogative (cf. Lev 18:8; 20:11; the offense of Reuben, Gen 35:22).

ἐπικατάρατος

cursed

Nominative

predicate adjective (verbal adjective, no copula)

→ participant prominence

ἐπικατάρατος: 'cursed'; the heading-refrain; renders נִקְלָא; see on v. 15.

ὁ

the (one)

Nominative

article (substantivizing κοιμώμενος)

→ noun-phrase marking

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

κοιμώμενος

lying / sleeping

Pres Mid Ptc Masc Nom Sg · κοιμάω

substantival participle (subject of the curse)

→ present participle (the one who lies with — euphemistic of intercourse)

κοιμάω (mid. κοιμάομαι): 'lie down / sleep'; the middle participle κοιμώμενος μετὰ ('lying with') is the LXX euphemism for sexual intercourse, rendering נִשְׁכַּב עִם; it heads each of the incest/bestiality curses (vv. 20–23).

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; in the idiom κοιμάσθαι μετὰ denotes sexual relations.

γυναικὸς

the wife

Genitive

genitive object of μετά

→ relational specification

γυνή: 'woman / wife'; renders ἡψα; here 'the wife of his father' — a stepmother or another wife of the father, not the man's own mother; the offense violates the father's marriage.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατρός

of the father

Genitive

genitive of relationship (with γυναικὸς)

→ relational specification

πατήρ: 'father'; γυνή τοῦ πατρός ('the father's wife') is the standard biblical designation for the forbidden relation of Lev 18:8; cf. 1 Cor 5:1, where Paul condemns exactly this sin in the Corinthian church.

αὐτοῦ

his

Genitive

genitive of possession (with πατρός)

→ relational specification

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

ὅτι

because

causal conjunction (introducing the reason for the curse)

→ discourse linkage or contrast

ὅτι: 'because'; renders כי; introduces the causal clause unique to this curse, explaining the offense in the legal idiom of 'uncovering.'

ἀπεκάλυψεν

he uncovered

Aor Act Indic 3 Sg · ἀποκαλύπτω

verb of causal clause

→ constative aorist (the completed act of violation)

ἀποκαλύπτω: 'uncover / reveal'; renders הָלַל ('uncover'); ἀποκαλύπτειν συγγάλυμμα ('to uncover the covering') is the LXX's literal calque of the Hebrew euphemism הָלַל הַכֶּתֶם ('uncover the skirt/covering') for sexual violation of another man's marital right (cf. Deut 22:30; Ruth 3:9).

συγγάλυμμα

covering

Accusative

direct object of ἀπεκάλυψεν (cognate-antonymic with ἀποκαλύπτω)

→ object specification

συγγάλυμμα: 'covering / veil'; from συγκαλύπτω ('cover over'); the pointed antithesis ἀπεκάλυψεν ... συγγάλυμμα ('uncovered the covering') renders the Hebrew idiom; 'the father's covering' denotes the conjugal privacy/right of the father that the son has violated.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

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

πατὴρ

of the father

Genitive

genitive of possession (with συγκαλύμμα)

→ relational specification

πατήρ: 'father'; the repetition 'his father's covering / his father's wife' stresses that the wrong is fundamentally an offense against the father.

αὐτοῦ

his

Genitive

genitive of possession (with πατὴρ)

→ relational specification

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

καὶ

and

coordinate conjunction (introducing the refrain)

→ discourse linkage or contrast

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

ἐροῦσιν

shall say

Fut Act Indic 3 Pl · λέγω (εἶπον)

main verb of the refrain

→ prescriptive future (liturgical response)

λέγω (fut. ἐροῦσιν): the refrain verb; see on v. 16.

πᾶς

all

Nominative

attributive adjective (with ὁ λαός)

→ participant prominence

πᾶς: 'all'; the whole people.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἐροῦσιν

→ participant prominence

λαός: 'people'; the covenant assembly.

γένοιτο

so be it / Amen

Aor Mid Opt 3 Sg · γίνομαι

main verb of the people's response (optative of wish)

→ optative of wish (solemn ratification)

γίνομαι (γένοιτο): 'so be it / Amen'; renders ἡδύ; see on v. 15.

21 ἐπικατάρατος ὁ κοιμώμενος μετὰ παντὸς κτήνους καὶ ἐροῦσιν πᾶς ὁ λαός γένοιτο

Cursed is the one who lies with any animal. And all the people shall say, 'So be it!'

Seventh curse: bestiality

ἐπικατάρατος ὁ κοιμώμενος

The seventh curse condemns bestiality (cf. Exod 22:19; Lev 18:23; 20:15–16), a violation of the created order itself. The totalizing παντὸς κτήνους ('any animal whatever') admits no exception. The same ὁ κοιμώμενος μετὰ formula and the people's γένοιτο continue the sexual cluster.

ἐπικατάρατος

cursed

Nominative

predicate adjective (verbal adjective, no copula)

→ participant prominence

ἐπικατάρατος: 'cursed'; the heading-refrain; renders וָרָצָה; see on v. 15.

ὁ

the (one)

Nominative

article (substantivizing κοιμώμενος)

→ noun-phrase marking

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

κοιμώμενος

lying

Pres Mid Ptc Masc Nom Sg · κοιμάω

substantival participle (subject of the curse)

→ present participle (euphemistic of intercourse)

κοιμάω (mid.): 'lie with'; the euphemism for sexual relations; see on v. 20.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά + gen.: 'with'; in the idiom κοιμᾶσθαι μετά of sexual relations.

παντὸς

any

Genitive

attributive adjective (with κτήνους)

→ relational specification

πᾶς: 'any / every'; παντὸς κτήνους ('any animal whatever') totalizes the prohibition — no creature is excepted from the ban on bestiality.

κτήνους

animal / beast

Genitive

genitive object of μετά

→ relational specification

κτῆνος: 'beast / domestic animal'; renders חַיָּוָה; intercourse with an animal is τεβεל ('perversion', Lev 18:23), a confusion of the created order itself.

καὶ

and

coordinate conjunction (introducing the refrain)

→ discourse linkage or contrast

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

ἐροῦσιν

shall say

Fut Act Indic 3 Pl · λέγω (εἶπον)

main verb of the refrain

→ prescriptive future (liturgical response)

λέγω (fut. ἐροῦσιν): the refrain verb; see on v. 16.

πᾶς

all

Nominative

attributive adjective (with ὁ λαός)

→ participant prominence

πᾶς: 'all'; the whole people.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἐροῦσιν

→ participant prominence

λαός: 'people'; the covenant assembly.

γένοιτο

so be it / Amen

Aor Mid Opt 3 Sg · γίνομαι

main verb of the people's response (optative of wish)

→ optative of wish (solemn ratification)

γίνομαι (γένοιτο): 'so be it / Amen'; renders וְיָבֹרֵךְ; see on v. 15.

22 ἐπικατάρατος ὁ κοιμώμενος μετὰ ἀδελφῆς ἐκ πατρὸς ἢ ἐκ μητρὸς αὐτοῦ καὶ ἐροῦσιν πᾶς ὁ λαὸς γένοιτο

Cursed is the one who lies with his sister, by his father or by his mother. And all the people shall say, 'So be it!'

Eighth curse: incest with a sister or half-sister

ἐπικατάρατος ὁ κοιμώμενος

The eighth curse condemns incest with a sister, whether full or half (ἐκ πατρὸς ἢ ἐκ μητρὸς, 'by the father or by the mother'), covering both paternal and maternal half-sisters (cf. Lev 18:9; 20:17). The phrasing closes any loophole that would exempt a half-sibling relationship.

ἐπικατάρατος

cursed

Nominative

predicate adjective (verbal adjective, no copula)

→ participant prominence

ἐπικατάρατος: 'cursed'; the heading-refrain; renders עָרָא; see on v. 15.

ὁ

the (one)

Nominative

article (substantivizing κοιμώμενος)

→ noun-phrase marking

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

κοιμώμενος

lying

Pres Mid Ptc Masc Nom Sg · κοιμάω

substantival participle (subject of the curse)

→ present participle (euphemistic of intercourse)

κοιμάω (mid.): 'lie with'; the euphemism for sexual relations; see on v. 20.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ἀδελφῆς

a sister

Genitive

genitive object of μετὰ

→ relational specification

ἀδελφῆς: 'sister'; renders תּוֹכַח; the qualifying phrase makes clear that both full and half sisters are meant — incest in any degree of sibling kinship is cursed (Lev 18:9).

ἐκ

from / by

preposition + genitive (source/descent)

→ spatial or relational framing

ἐκ: here of origin/parentage, 'by (the same) father'; ἀδελφὴ ἐκ πατρός = a paternal half-sister.

πατρὸς

father

Genitive

genitive of source (with ἐκ)

→ relational specification

πατήρ: 'father'; a sister 'by the father' = sharing the same father (paternal half-sister).

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; renders וְ; joins the two cases of half-sibling kinship, leaving neither unprohibited.

ἐκ

from / by

preposition + genitive (source/descent)

→ spatial or relational framing

ἐκ: 'by (the same) mother'; ἀδελφή ἐκ μητρός = a maternal half-sister.

μητρός

mother

Genitive

genitive of source (with ἐκ)

→ relational specification

μήτηρ: 'mother'; a sister 'by the mother' = sharing the same mother (maternal half-sister).

αὐτοῦ

his

Genitive

genitive of possession (with the kinship phrase)

→ relational specification

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

καὶ

and

coordinate conjunction (introducing the refrain)

→ discourse linkage or contrast

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

ἐροῦσιν

shall say

Fut Act Indic 3 Pl · λέγω (εἶπον)

main verb of the refrain

→ prescriptive future (liturgical response)

λέγω (fut. ἐροῦσιν): the refrain verb; see on v. 16.

πᾶς

all

Nominative

attributive adjective (with ὁ λαός)

→ participant prominence

πᾶς: 'all'; the whole people.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἐροῦσιν

→ participant prominence

λαός: 'people'; the covenant assembly.

γένοιτο

so be it / Amen

Aor Mid Opt 3 Sg · γίνομαι

main verb of the people's response (optative of wish)

→ optative of wish (solemn ratification)

γίνομαι (γένοιτο): 'so be it / Amen'; renders ἡμῶν; see on v. 15.

23 ἐπικατάρατος ὁ κοιμώμενος μετὰ πενθερᾶς αὐτοῦ καὶ ἐροῦσιν πᾶς ὁ λαός γένοιτο ἐπικατάρατος ὁ κοιμώμενος μετὰ ἀδελφῆς γυναικὸς αὐτοῦ καὶ ἐροῦσιν πᾶς ὁ λαός γένοιτο

Cursed is the one who lies with his mother-in-law. And all the people shall say, 'So be it!' Cursed is the one who lies with his wife's sister. And all the people shall say, 'So be it!'

Ninth and tenth curses: the mother-in-law and the wife's sister (a double verse)

ἐπικατάρατος ὁ κοιμώμενος

Verse 23 in the LXX contains TWO full curses, each with its own γένοιτο: against intercourse with one's mother-in-law (πενθερά; cf. Lev 18:17; 20:14) and against intercourse with one's wife's sister (ἀδελφή γυναικός; cf. Lev 18:18). The second curse — absent from the MT here — brings the LXX's tally to the full twelve. Both close the sexual cluster of vv. 20–23.

ἐπικατάρατος

cursed

Nominative

predicate adjective (first curse; verbal adjective, no copula)

→ participant prominence

ἐπικατάρατος: 'cursed'; the heading-refrain; renders אָרָר; see on v. 15.

ὁ

the (one)

Nominative

article (substantivizing κοιμώμενος)

→ noun-phrase marking

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

κοιμώμενος

lying

Pres Mid Ptc Masc Nom Sg · κοιμάω

substantival participle (subject of the first curse)

→ present participle (euphemistic of intercourse)

κοιμάω (mid.): 'lie with'; the euphemism for sexual relations; see on v. 20.

μετὰ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

πενθερᾶς

mother-in-law

Genitive

genitive object of μετὰ

→ relational specification

πενθερά: 'mother-in-law'; renders אִמְתָּה / the relation of Lev 18:17; 20:14; intercourse with one's wife's mother is condemned as wickedness (רָעָה) deserving fire in Lev 20:14.

αὐτοῦ

his

Genitive

genitive of possession (with πενθερᾶς)

→ relational specification

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

καὶ

and

coordinate conjunction (introducing the refrain)

→ discourse linkage or contrast

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

ἐροῦσιν

shall say

Fut Act Indic 3 Pl · λέγω (εἶπον)

main verb of the first refrain

→ prescriptive future (liturgical response)

λέγω (fut. ἐροῦσιν): the refrain verb; see on v. 16.

πᾶς

all

Nominative

attributive adjective (with ὁ λαός)

→ participant prominence

πᾶς: 'all'; the whole people.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἐροῦσιν

→ participant prominence

λαός: 'people'; the covenant assembly.

γένοιτο

so be it / Amen

Aor Mid Opt 3 Sg · γίνομαι

main verb of the first response (optative of wish)

→ optative of wish (solemn ratification)

γίνομαι (γένοιτο): 'so be it / Amen'; renders ἡν; see on v. 15.

ἐπικατάρατος

cursed

Nominative

predicate adjective (second curse of the verse; verbal adjective, no copula)

→ participant prominence

ἐπικατάρατος: 'cursed'; the second occurrence within v. 23 opens the tenth curse of the series; see on v. 15.

ὁ

the (one)

Nominative

article (substantivizing κοιμώμενος)

→ noun-phrase marking

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

κοιμώμενος

lying

Pres Mid Ptc Masc Nom Sg · κοιμάω

substantival participle (subject of the second curse)

→ present participle (euphemistic of intercourse)

κοιμάω (mid.): 'lie with'; the euphemism for sexual relations; see on v. 20.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

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

ἀδελφῆς

the sister

Genitive

genitive object of μετά

→ relational specification

ἀδελφή: 'sister'; here ἀδελφή γυναικός ('the sister of his wife'), i.e., the sister-in-law; marrying/lying with a wife's sister (as a rival during the wife's lifetime) is forbidden in Lev 18:18.

γυναικός

of his wife

Genitive

genitive of relationship (with ἀδελφῆς)

→ relational specification

γυνή: 'wife'; ἀδελφή γυναικός αὐτοῦ = 'his wife's sister'; this second curse, distinctive to the LXX here, completes the count of twelve.

αὐτοῦ

his

Genitive

genitive of possession (with γυναικός)

→ relational specification

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

καί

and

coordinate conjunction (introducing the second refrain)

→ discourse linkage or contrast

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

ἔροῦσιν

shall say

Fut Act Indic 3 Pl · λέγω (εἶπον)

main verb of the second refrain

→ prescriptive future (liturgical response)

λέγω (fut. ἔροῦσιν): the refrain verb; see on v. 16.

πᾶς

all

Nominative

attributive adjective (with ὁ λαός)

→ participant prominence

πᾶς: 'all'; the whole people.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἔροῦσιν

→ participant prominence

λαός: 'people'; the covenant assembly.

γένοιτο

so be it / Amen

Aor Mid Opt 3 Sg · γίνομαι

main verb of the second response (optative of wish)

→ optative of wish (solemn ratification)

γίνομαι (γένοιτο): 'so be it / Amen'; renders יִהְיֶה; see on v. 15.

24 ἐπικατάρατος ὁ τύπτων τὸν πλησίον αὐτοῦ δόλῳ καὶ ἔροῦσιν πᾶς ὁ λαός γένοιτο

Cursed is the one who strikes down his neighbor by treachery. And all the people shall say, 'So be it!'

Eleventh curse: the secret/treacherous killer

ἐπικατάρατος ὁ τύπτων

The eleventh curse condemns the one who kills his neighbor δόλῳ ('by treachery / in secret'), the murderer whom human justice cannot reach because the deed is hidden (cf. Exod 21:12–14; Deut 19:11). The curse-ceremony reaches precisely those crimes that escape the courts, placing them under God's direct sanction.

ἐπικατάρατος

cursed

Nominative

predicate adjective (verbal adjective, no copula)

→ participant prominence

ἐπικατάρατος: 'cursed'; the heading-refrain; renders רִיגָא; see on v. 15.

ὁ

the (one)

Nominative

article (substantivizing τύπων)

→ noun-phrase marking

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

τύπων

striking / smiting

Pres Act Ptc Masc Nom Sg · τύπτω

substantival participle (subject of the curse)

→ present participle (habitual offender: 'the one who strikes down')

τύπτω: 'strike / beat / smite'; renders הַמַּכֵּה ('one who strikes [fatally]'); here of a lethal blow, i.e., murder; with δόλω ('by treachery') it specifies the premeditated, covert killer as distinct from one who kills openly or accidentally.

τὸν

the

Accusative

article (with πλησίον)

→ noun-phrase marking

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

πλησίον

neighbor

Accusative

direct object of τύπων (substantivized adverb)

→ object specification

πλησίον: 'neighbor'; renders עֵרֵךְ; the fellow Israelite treacherously slain; the same word as in v. 17, here the victim of murder rather than of fraud.

αὐτοῦ

his

Genitive

genitive of relationship (with πλησίον)

→ relational specification

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

δόλω

by treachery / deceitfully

Dative

dative of manner (modifying τύπων)

→ sphere or reference

δόλος: 'deceit / treachery / guile'; renders רִשְׁעָא ('in secret') / the sense of premeditated stealth; the dative of manner δόλω marks the killing as covert and cunning — the very secrecy that shields it from human courts brings it under the covenant curse.

καὶ

and

coordinate conjunction (introducing the refrain)

→ discourse linkage or contrast

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

ἐροῦσιν

shall say

Fut Act Indic 3 Pl · λέγω (εἶπον)

main verb of the refrain

→ prescriptive future (liturgical response)

λέγω (fut. ἐροῦσιν): the refrain verb; see on v. 16.

πᾶς

all

Nominative

attributive adjective (with ὁ λαός)

→ participant prominence

πᾶς: 'all'; the whole people.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἐροῦσιν

→ participant prominence

λαός: 'people'; the covenant assembly.

γένοιτο

so be it / Amen

Aor Mid Opt 3 Sg · γίνομαι

main verb of the people's response (optative of wish)

→ optative of wish (solemn ratification)

γίνομαι (γένοιτο): 'so be it / Amen'; renders
יָנִיחַ; see on v. 15.

25 ἐπικατάρατος ὃς ἂν λάβῃ δῶρα πατάξαι ψυχὴν αἵματος ἀθώου καὶ ἐροῦσιν πᾶς ὁ λαός γένοιτο

Cursed is whoever takes a bribe to strike down a soul of innocent blood. And all the people shall say,
'So be it!'

Twelfth curse: the bribe-taker / hired killer

ἐπικατάρατος ὃς ἂν λάβῃ

The twelfth curse (reverting to the relative ὃς ἂν λάβῃ) condemns the one who takes a bribe to slay the innocent — the corrupt judge or hired assassin who sheds αἷμα ἀθῶον ('innocent blood'; cf. Exod 23:7–8; Deut 16:19; 19:10). It rounds off the list of crimes that subvert covenant justice from within, just before the universalizing climax of v. 26.

ἐπικατάρατος

cursed

Nominative

predicate adjective (verbal adjective, no copula)

→ participant prominence

ἐπικατάρατος: 'cursed'; the heading-
refrain; renders יָנִיחַ; see on v. 15.

ὃς

whoever

Nominative

relative pronoun (subject of λάβῃ)

→ participant reference

ὃς: relative pronoun; ὃς ἂν λάβῃ ('whoever
takes') generalizes the curse; cf. vv. 19, 26.

ἂν

ever

modal particle (with subjunctive)

→ discourse linkage or contrast

ἂν: generalizing particle; with the
subjunctive λάβῃ.

λάβῃ

takes / receives

Aor Act Subj 3 Sg · λαμβάνω

verb of indefinite relative clause

→ aorist subjunctive (generalizing: whoever
takes)

λαμβάνω: 'take / receive'; renders יִקַּח;
λαβεῖν δῶρα ('to take gifts/bribes') is the
LXX idiom for judicial corruption (cf. Exod
23:8); the bribe perverts justice and here
purchases the death of an innocent person.

δῶρα

gifts / a bribe

Accusative

direct object of λάβη

→ object specification

δῶρον: 'gift / present'; in legal contexts 'bribe'; renders Δῶν ('bribe'); the plural δῶρα denotes the bribe-money that buys a corrupt verdict or a contract killing; the law repeatedly bans such gifts as blinding the eyes of the just (Exod 23:8; Deut 16:19).

πατάξαι

to strike down / kill

Aor Act Inf · πατάσσω

infinitive of purpose (with λάβη: 'takes a bribe in order to kill')

→ aorist infinitive (purpose: the intended lethal act)

πατάσσω: 'strike / smite (fatally)'; renders תַּחַת / תַּחַת; the infinitive of purpose states why the bribe is taken — to slay a person; πατάξαι ψυχὴν = 'to strike down a life/person.'

ψυχὴν

a soul / life / person

Accusative

direct object of πατάξαι

→ object specification

ψυχὴ: 'soul / life / person'; renders נַפְשׁ; here 'a life / person'; πατάξαι ψυχὴν ('to strike down a soul') = to kill a human being; the phrase ψυχὴν αἵματος ἀθώου renders the Hebrew יָקַח נַפְשׁ נָקִי ('a person of innocent blood').

αἵματος

of blood

Genitive

genitive of quality (with ψυχὴν: 'a soul of innocent blood')

→ relational specification

αἷμα: 'blood'; renders Αἷμα; 'innocent blood' (αἷμα ἀθώον) is the biblical idiom for the unjust killing of a guiltless person, a defilement that pollutes the land and cries out for requital (cf. Gen 4:10; Deut 19:10; 2 Kgs 24:4).

ἀθώου

innocent / guiltless

Genitive

attributive adjective (with αἵματος)

→ relational specification

ἀθῶος: 'innocent / unpunished / guiltless'; from ἀ- (privative) + a stem related to penalty; renders יָקִי ('innocent'); the victim has done nothing to merit death — the shedding of innocent blood for hire is among the gravest covenant crimes.

καὶ

and

coordinate conjunction (introducing the refrain)

→ discourse linkage or contrast

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

ἐροῦσιν

shall say

Fut Act Indic 3 Pl · λέγω (εἶπον)

main verb of the refrain

→ prescriptive future (liturgical response)

λέγω (fut. ἐροῦσιν): the refrain verb; see on v. 16.

πᾶς

all

Nominative

attributive adjective (with ὁ λαός)

→ participant prominence

πᾶς: 'all'; the whole people.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἐροῦσιν

→ participant prominence

λαός: 'people'; the covenant assembly.

γένοιτο

so be it / Amen

Aor Mid Opt 3 Sg · γίνομαι

main verb of the people's response (optative of wish)

→ optative of wish (solemn ratification)

γίνομαι (γένοιτο): 'so be it / Amen'; renders יְהִי; see on v. 15.

26 ἐπικατάρατος πᾶς ἄνθρωπος ὃς οὐκ ἐμμενεῖ ἐν πᾶσιν τοῖς λόγοις τοῦ νόμου τούτου τοῦ ποιῆσαι αὐτοὺς καὶ ἐροῦσιν πᾶς ὁ λαός γένοιτο

Cursed is every person who does not abide in all the words of this law, to do them. And all the people shall say, 'So be it!'

The climactic twelfth/summary curse, universalizing the whole series **ἐπικατάρατος πᾶς ἄνθρωπος**

The final curse gathers up all the rest: where each preceding curse named a single offense, this one strikes πᾶς ἄνθρωπος ὃς οὐκ ἐμμενεῖ ἐν πᾶσιν τοῖς λόγοις τοῦ νόμου ('every person who does not abide in ALL the words of the law'). The doubled totality — πᾶς ἄνθρωπος ... ἐν πᾶσιν — makes the curse comprehensive in both subject and scope: it falls on anyone who fails in any part of the whole law. Paul quotes this verse at Gal 3:10 (ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά), following the LXX's universalizing πᾶς and ἐν πᾶσιν (absent from the MT's verse-opening), to argue that ὅσοι ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσὶν — since no one keeps the whole law, all who rely on law-works stand under its curse. The people's final γένοιτο seals the entire covenant-curse liturgy.

ἐπικατάρατος

cursed

Nominative

predicate adjective (verbal adjective, no copula)

→ participant prominence

ἐπικατάρατος: 'cursed'; the climactic occurrence of the refrain-word; renders ἠἰῆ; Paul reproduces it verbatim at Gal 3:10 to head his proof that the law brings a curse; the verbless imprecation has the force 'let a curse rest upon...'

πᾶς

every

Nominative

attributive adjective (with ἄνθρωπος)

→ participant prominence

πᾶς: 'every / all'; the universalizing πᾶς ἄνθρωπος ('every person') is the LXX's expansion beyond the MT's verse-opening (which lacks 'every'); this very word is load-bearing for Paul's argument at Gal 3:10 — the curse reaches every human being without exception who fails the law.

ἄνθρωπος

person / man

Nominative

subject (of the verbless curse-clause)

→ participant prominence

ἄνθρωπος: 'human being / person'; renders ἄν; with πᾶς it makes the curse comprehensive over all humanity; the same noun headed the first curse (v. 15), framing the dodecalogue with 'cursed is the person who...'

ὃς

who

Nominative

relative pronoun (subject of ἐμμενεῖ)

→ participant reference

ὃς: relative pronoun; introduces the defining clause; Paul retains the ὃς οὐκ ἐμμένει construction at Gal 3:10.

οὐκ

not

negative particle (with ἐμμενεῖ)

→ discourse linkage or contrast

οὐ: objective negation; the curse falls on the one who does NOT abide — the failure to continue in the law, not merely an isolated transgression, is in view; the totality 'all the words' makes any failure a falling-short.

ἐμμενεῖ

abides / continues

Fut Act Indic 3 Sg · ἐμμένω

verb of the relative clause

→ gnomic/conditional future (whoever will not continue)

ἐμμένω: 'remain in / abide by / persevere in'; from ἐν + μένω; renders יְקִי ('confirm / uphold'); ἐμμένειν ἐν τοῖς λόγοις ('abide in/by the words') means to hold fast to and continue carrying out the whole law; Paul keeps the verb (ἐμμένει) at Gal 3:10 — the demand is sustained, total obedience, whose failure incurs the curse.

ἐν

in / by

preposition + dative (sphere: 'in all the words')

→ spatial or relational framing

ἐν: 'in / by'; with ἐμμένω marks the sphere within which one must abide — the totality of the law's words.

πᾶσιν

all

Dative

attributive adjective (with λόγοις)

→ sphere or reference

πᾶς: 'all'; ἐν πᾶσιν τοῖς λόγοις ('in ALL the words') is the second totalizing term of the verse; together with πᾶς ἄνθρωπος it produces the doubled universality on which Paul builds — the curse falls on everyone who fails in anything; the LXX's ἐν πᾶσιν (echoing the πάσας/πάντας of vv. 1, 3, 8, 10) is decisive for the argument of Gal 3:10.

τοῖς

the

Dative

article (with λόγοις)

→ noun-phrase marking

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

λόγοις

words

Dative

dative object of ἐν (sphere of abiding)

→ sphere or reference

λόγος: 'word / saying'; renders יְדִבֶּר ('the words of'); οἱ λόγοι τοῦ νόμου ('the words of the law') are the very stipulations Israel was to inscribe on the stones (vv. 3, 8); the inclusio binds the inscription-command to the climactic curse — the law written publicly is the law by which all are judged.

τοῦ

the

Genitive

article (with νόμου)

→ noun-phrase marking

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

νόμου

law

Genitive

genitive (defining: 'the words of the law')

→ relational specification

νόμος: 'law'; renders יְהוֹרָה; 'this law' is the whole Deuteronomic covenant; νόμος here is the precise term Paul takes up — ἔργα νόμου ('works of the law') and the κατάρα τοῦ νόμου ('curse of the law', Gal 3:13) are framed by this verse.

τούτου

this

Genitive

demonstrative adjective (with νόμου)

→ relational specification

οὗτος: 'this'; τοῦ νόμου τούτου ('this law'), the Deuteronomic self-reference (cf. vv. 3, 8); points to the whole covenant document just delivered and inscribed.

τοῦ

the

Genitive

article (with the articular infinitive ποιῆσαι)

→ noun-phrase marking

ὁ (articular infinitive): the genitive article τοῦ + infinitive ποιῆσαι expresses purpose/result ('so as to do them'); a common LXX construction rendering the Hebrew תּוֹשַׁעַת ('to do').

ποιῆσαι

to do / perform

Aor Act Inf · ποιέω

articular infinitive of purpose/result (with τοῦ)

→ aorist infinitive (purpose: to carry the law into deed)

ποιέω: 'do / perform'; renders תּוֹשַׁעַת; the articular infinitive τοῦ ποιῆσαι αὐτούς ('to do them') makes plain that abiding in the law means DOING it, not merely knowing or professing it; Paul retains τοῦ ποιῆσαι αὐτά at Gal 3:10 — the law demands performance, and the curse falls on the failure to perform; this verb echoes the obedience-command ποιήσεις of v. 10.

αὐτούς

them

Accusative

direct object of ποιῆσαι (the words of the law)

→ participant reference

αὐτός: 'them'; the masculine plural αὐτούς refers to οἱ λόγοι ('the words'); 'to do them' — to carry every word of the law into actual deed; Paul writes the neuter αὐτά (agreeing with τὰ γεγραμμένα, 'the things written') at Gal 3:10.

καὶ

and

coordinate conjunction (introducing the final refrain)

→ discourse linkage or contrast

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

ἐροῦσιν

shall say

Fut Act Indic 3 Pl · λέγω (εἶπον)

main verb of the final refrain

→ prescriptive future (liturgical response)

λέγω (fut. ἐροῦσιν): the refrain verb in its twelfth and final occurrence, sealing the dodecalogue; see on v. 16.

πᾶς

all

Nominative

attributive adjective (with ὁ λαός)

→ participant prominence

πᾶς: 'all'; the whole people give their final, unanimous ratification.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἐροῦσιν

→ participant prominence

λαός: 'people'; the covenant assembly; by their final γένοιτο the whole nation binds itself to the totality of the law and its curse — the very self-imprecation Paul reads as the predicament from which Christ redeems by 'becoming a curse for us' (Gal 3:13).

γένοιτο

so be it / Amen

Aor Mid Opt 3 Sg · γίνομαι

main verb of the final response (optative of wish)

→ optative of wish (solemn ratification of the whole liturgy)

γίνομαι (γένοιτο): 'so be it / Amen'; renders ἡδῆ; the twelfth and climactic Amen seals not only this curse but the entire covenant-curse ceremony — Israel has placed itself, by its own word, under the sanction of the whole law.

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.