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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 29

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΚΘ'

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

A versification caution is essential here: the LXX (following the Masoretic Hebrew) attaches what English Bibles print as Deut 29:1 to the previous chapter as Hebrew 28:69 — so Rahlfs/Hebrew ch.

Translation & textual notes

The Greek text of Deuteronomy 29 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. A versification caution is essential here: the LXX (following the Masoretic Hebrew) attaches what English Bibles print as Deut 29:1 to the previous chapter as Hebrew 28:69 — so Rahlfs/Hebrew ch. 29 corresponds to English 29:2–29. The numbering used in this annotation follows the Rahlfs verse-file, running 1–28 with no gaps: thus LXX/Rahlfs 29:1 = English 29:2, and LXX/Rahlfs 29:28 = English 29:29. Deuteronomy 29 is the formal proclamation of the covenant made 'in the land of Moab,

besides the covenant at Horeb.' Moses rehearses the Exodus signs the people's own eyes have seen (vv. 1–2), then states the chapter's theological paradox: the LORD has not yet given them a heart to know, eyes to see, and ears to hear 'until this day' (οὐκ ἔδωκεν κύριος ὁ θεὸς ὑμῖν καρδίαν εἰδέναι, v. 3) — the spiritual-blindness motif Paul cites at Rom 11:8 (cf. Isa 6:9–10), answered by the promise of the circumcised heart in 30:6. The forty wilderness years preserved their garments and sandals and sustained them without bread or wine (vv. 4–8). The whole assembly — chiefs, elders, judges, officers, wives, children, sojourners, woodcutters and water-drawers — enters the sworn covenant 'today,' together with those not present (vv. 9–14). The warning falls on the secret apostate whose heart turns away today, who blesses himself saying 'I shall have peace though I walk in the wandering of my heart' — 'a root growing upward in gall and bitterness' (ρίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ, v. 17), the phrase quoted at Heb 12:15. The chapter then projects the devastation and exile that later generations and the nations will see and ask about, and be told: 'because they forsook the covenant of the LORD' (vv. 18–27). It closes with the celebrated v. 28 (LXX): 'the hidden things belong to the LORD our God, but the revealed things to us and to our children forever, to do all the words of this law' (τὰ κρυπτὰ κυρίῳ τῷ θεῷ ἡμῶν, τὰ δὲ φανερά ἡμῖν ...), a crux balancing divine secrecy against the sufficiency of revealed Torah. Throughout, κύριος renders the Tetragrammaton יהוה.

Discourse structure of the chapter

A · 29:1–8

Covenant recital: the signs your eyes have seen, the heart not yet given, the forty years

Moses summons all Israel (v. 1) and appeals to eyewitness memory of the Exodus 'temptations,' signs, and great wonders (vv. 1–2). Yet he states the paradox at the heart of the chapter: 'the LORD God has not given you a heart to know, and eyes to see, and ears to hear, until this day' (v. 3) — the spiritual-blindness motif (cf. Rom 11:8; Isa 6:9–10) that the promise of the circumcised heart in 30:6 will resolve. The recital of grace continues: forty years of unworn garments and sandals (v. 4), sustenance without bread or wine so that they might know YHWH is their God (v. 5), the victories over Sihon and Og and the apportioning of their land (vv. 6–7), closing with the charge to keep the words of this covenant that they may understand (συνῆτε) all they do (v. 8).

B · 29:9–14

All Israel enters the covenant today — including the absent

The whole social body stands before YHWH 'today' (σήμερον): tribal chiefs, elders, judges, officers, every man of Israel (v. 9), the wives, children, and the sojourner from woodcutter to water-drawer (v. 10), to pass into the covenant and its oaths (v. 11), so that YHWH may establish them as his people and be their God, as he swore to Abraham, Isaac, and Jacob (v. 12). The covenant is cut not with the present assembly only (v. 13) but also with those 'not here with us today' (v. 14) — binding the unborn generations.

C · 29:15–20

The secret apostate: the root of bitterness and the inescapable curse

Recalling Egypt and the idols seen among the nations (vv. 15–16), Moses warns against any man, woman, clan, or tribe whose heart 'has turned away' to serve other gods — 'a root growing upward in gall and bitterness' (ρίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ, v. 17, quoted at Heb 12:15). Such a one who hears the curse yet blesses himself, presuming 'peace' while walking in the wandering of his heart (v. 18), will find that YHWH refuses to pardon: his wrath and jealousy will burn, every written curse will cling to him, and his name will be blotted out from under heaven (v. 19), set apart for evils from all the tribes of Israel (v. 20).

D · 29:21–27

The devastated land: the question of the generations and the nations, and its answer

A later generation and the foreigner from a far land will see the plagues and diseases of the land — brimstone and salt, an unsown waste like the overthrow of Sodom and Gomorrah, Admah and Zeboiim (vv. 21–22). All the nations will ask why YHWH did this and what this great heat of anger means (v. 23). The answer is given: because they forsook the covenant of the LORD, the God of their fathers (v. 24), and went and served other gods they had not known (v. 25), so YHWH's anger was kindled to bring upon that land every written curse (v. 26) and uprooted them from their land in wrath and great fury, casting them into another land 'as it is now' (v. 27).

E · 29:28

The hidden and the revealed

The chapter closes with its most quoted line: 'the hidden things belong to the LORD our God, but the revealed things to us and to our children forever, to do all the words of this law' (τὰ κρυπτὰ κυρίῳ τῷ θεῷ ἡμῶν, τὰ δὲ φανερά ἡμῖν ...). The aphorism balances divine secrecy (τὰ κρυπτὰ) against the sufficiency and obligation of revealed Torah (τὰ φανερά), sealing the covenant-recital with a call to obedient action rather than speculation.

1 καὶ ἐκάλεσεν Μωυσῆς πάντας τοὺς υἱοὺς Ἰσραὴλ καὶ εἶπεν πρὸς αὐτοὺς ὑμεῖς ἑωράκατε πάντα ὅσα ἐποίησεν κύριος ἐν γῇ Αἰγύπτῳ ἐνώπιον ὑμῶν Φαραῶ καὶ τοῖς θεράπουσιν αὐτοῦ καὶ πάσῃ τῇ γῇ αὐτοῦ

And Moses called all the sons of Israel and said to them, 'You have seen all that the LORD did in the land of Egypt before your eyes to Pharaoh and to his servants and to all his land.'

New oration: Moses convenes the assembly for the covenant in Moab (main narrative onset)

καὶ ἐκάλεσεν Μωυσῆς

The chapter opens (in English versification, 29:2) with a fresh summons formula; the LXX/Rahlfs verse-numbering used here runs 1–28, so this 'v. 1' = English 29:2 (Hebrew 28:69 having been joined to the prior chapter). The appeal ὑμεῖς ἑωράκατε ('you yourselves have seen') grounds the covenant in eyewitness memory of the Exodus, setting up the paradox of v. 3 that sight has not yet become understanding.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (Moses convenes the assembly)

→ constative aorist (single completed summons)

καλέω: 'call / summon'; renders קָרָא; here the formal convening of the whole national assembly for the covenant-renewal speech delivered in the plains of Moab.

Μωυσῆς

Moses

Nominative

subject

→ participant prominence

Μωυσῆς: transliteration of Hebrew מֹשֶׁה; declined as a first/second-declension noun in Rahlfs' LXX (gen. Μωυσῆ, acc. Μωυσῆν); the covenant-mediator who gathers Israel.

πάντας

all

Accusative

attributive adjective (modifying υἱούς)

→ object specification

πᾶς: 'all / every'; the masculine accusative πάντας stresses the comprehensiveness of the assembly — the whole nation, anticipating the detailed social roll-call of vv. 9–10.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

direct object of ἐκάλεσεν

→ object specification

υἱός: 'son'; the phrase οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') is the standard LXX rendering of לְאֶרְצָאֵלֹהֵינוּ, denoting the covenant people as a whole.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable proper noun: ὁ/Israel')

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; here the patronymic genitive identifying the people.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λέγω: 'say / speak'; the aorist εἶπεν introduces Moses' direct address to the assembled people.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς (the addressees)

→ participant reference

αὐτός: 'he / it / them'; here the accusative plural denoting the assembled sons of Israel as recipients of the address.

ὕμεις

you

Nominative

subject (emphatic 2nd person plural pronoun)

→ participant reference

σύ (pl. ὑμεῖς): the emphatic nominative pronoun fronts the addressees — 'you yourselves' — stressing personal eyewitness experience as the ground of covenant obligation.

ἐωράκατε

have seen

Perf Act Indic 2 Pl · ὁράω

main verb (appeal to eyewitness memory)

→ resultative perfect (past seeing whose effect abides as present knowledge)

ὁράω: 'see / perceive'; renders ἵδω; the perfect ἐωράκατε stresses that the seeing of the Exodus signs remains a present possession of the assembly — yet v. 3 will deny that this sight has become a 'heart to know,' setting up the spiritual-blindness paradox.

πάντα

all

Accusative

direct object (substantival: 'all things')

→ object specification

πᾶς: here neuter accusative plural used substantivally, 'all (the things)'; antecedent of the relative ὅσα.

ὅσα

as much as

Accusative

relative pronoun (object of ἐποίησεν: 'all that')

→ participant reference

ὅσος: 'as much/many as'; the correlative relative πάντα ... ὅσα ('all that') is a common LXX idiom for totality.

ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist (the completed acts of the Exodus)

ποιέω: 'do / make'; renders ἔργα; the aorist gathers the whole Exodus complex of plagues and deliverance into a single recollected divine act.

κύριος

LORD

Nominative

subject of ἐποίησεν (divine agent)

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative subject identifies YHWH as the sole author of the Exodus signs.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῆ

land

Dative

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

→ sphere or reference

γῆ: 'land / earth'; renders γῆ; with Αἰγύπτῳ forming the locative phrase 'in the land of Egypt.'

Αἰγύπτῳ

Egypt

Dative

dative in apposition to γῆ (place: 'land of Egypt')

→ sphere or reference

Αἴγυπτος: standard LXX form of Hebrew מִצְרַיִם; here in the dative agreeing with γῆ as the locale of the Exodus signs.

ἐνώπιον

before / in the sight of

preposition + genitive (evaluative perspective: Hebraism)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of / in the sight of'; Hebraism rendering לְעֵינַי ('in the eyes of'); it underlines that the signs were performed in full public view of the addressees.

ὕμῶν

your

Genitive

genitive object of ἐνώπιον (2nd person plural)

→ relational specification

σύ (gen. pl. ὑμῶν): 'of you / your'; the eyewitness emphasis is reinforced — the deeds were done before your very eyes.

Φαραῶ

Pharaoh

dative of disadvantage (indeclinable: 'to Pharaoh')

→ participant identification

Φαραῶ: transliteration of Hebrew פַּרְעֹה (Egyptian pr-ʿ3, 'great house'); indeclinable in the LXX; here governed in sense as a dative of the one against whom the signs were done.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

the

Dative

article

→ noun-phrase marking

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

θεράπουσιν

servants

Dative

dative of disadvantage (parallel to Φαραῶ)

→ sphere or reference

θεράπων (dat. pl. θεράπουσιν): 'servant / attendant / retainer'; renders תַּבָּנִי; more dignified than δούλος ('slave'); Pharaoh's court officials, the second object of the signs.

αὐτοῦ

his

Genitive

genitive of possession (Pharaoh's servants)

→ relational specification

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

καὶ

and

coordinate conjunction (extending to the whole land)

→ discourse linkage or contrast

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

πάση

all

Dative

attributive adjective (modifying γῆ)

→ sphere or reference

παῖς; the dative feminine πάση agrees with γῆ; the merism Pharaoh-servants-land encompasses the entire Egyptian sphere as the target of YHWH's signs.

τῇ

the

Dative

article

→ noun-phrase marking

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

γῆ

land

Dative

dative of disadvantage (third object: 'to all his land')

→ sphere or reference

γῆ; here the whole territory of Egypt as the final, comprehensive object of the Exodus judgments.

αὐτοῦ

his

Genitive

genitive of possession (Pharaoh's land)

→ relational specification

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

2 τοὺς πειρασμοὺς τοὺς μεγάλους οὓς ἐωράκασιν οἱ ὀφθαλμοί σου τὰ σημεῖα καὶ τὰ τέρατα τὰ μεγάλα ἐκεῖνα

the great trials which your eyes have seen, those signs and great wonders.

Appositional expansion of πάντα ὅσα ἐποίησεν κύριος (v. 1): the content of what was seen

τοὺς πειρασμοὺς τοὺς μεγάλους

v. 2 unpacks 'all that the LORD did' (v. 1) as the great 'temptations/trials' (πειρασμούς), signs, and wonders; the shift to the singular σου ('your eyes') after the plural ὑμεῖς of v. 1 is a characteristic Deuteronomic oscillation between addressing Israel as a collective and as an individual. The verbal echo ἐωράκασιν οἱ ὀφθαλμοί σου prepares the reversal of v. 3, where the same eyes have not yet been given 'to see.'

τοὺς

the

Accusative

article

→ noun-phrase marking

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

πειρασμούς

trials / temptations

Accusative

appositive accusative (expanding πάντα of v. 1)

→ object specification

πειρασμός: 'trial / test / temptation'; renders Πειρασμοί; in the Exodus context the 'great trials' are the testings of the plagues and wilderness through which YHWH proved both Egypt and Israel (cf. Deut 4:34; 7:19).

τοὺς

the

Accusative

article (attributive repetition before adjective)

→ noun-phrase marking

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

μεγάλους

great

Accusative

attributive adjective (second-attributive position: 'the great trials')

→ object specification

μέγας: 'great'; renders Μεγάλη; the repeated article (τοὺς ... τοὺς μεγάλους) marks the emphatic second-attributive construction typical of LXX style.

οὓς

which

Accusative

relative pronoun (object of ἐώρακασιν)

→ participant reference

οὓς: relative pronoun; masculine accusative plural agreeing with πειρασμούς.

ἐώρακασιν

have seen

Perf Act Indic 3 Pl · ὁράω

verb of relative clause (subject: οἱ ὀφθαλμοί)

→ resultative perfect (abiding result of past seeing)

ὁράω: 'see'; the perfect again (cf. v. 1 ἐώρακατε) stresses sight retained as present knowledge; the verbal repetition tightens the bond between vv. 1–3 and sharpens the coming paradox of unseeing eyes.

οἱ

the

Nominative

article

→ noun-phrase marking

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

ὀφθαλμοί

eyes

Nominative

subject of ἐώρακασιν

→ participant prominence

ὀφθαλμός: 'eye'; renders ὀφθαλμοί; 'your eyes have seen' personifies the organ of sight, intensifying the eyewitness appeal and anticipating v. 3's ὀφθαλμοὺς βλέπειν.

σου

your

Genitive

genitive of possession (singular: 'your eyes')

→ relational specification

σύ (gen. sg. σου): the shift from plural ὑμεῖς (v. 1) to singular σου is the Deuteronomic Numeruswechsel, addressing Israel now as a single covenant partner.

τὰ

the

Accusative

article

→ noun-phrase marking

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

σημεῖα

signs

Accusative

appositive accusative (further specifying the trials)

→ object specification

σημεῖον: 'sign'; renders Σημεῖα; the pairing σημεῖα καὶ τέρατα ('signs and wonders') is the standard Deuteronomic and later NT formula for the Exodus miracles (cf. Deut 4:34; 6:22; 7:19; Acts 7:36).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article

→ noun-phrase marking

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

τέρατα

wonders

Accusative

appositive accusative (parallel to σημεία)

→ object specification

τέρας: 'wonder / portent'; renders σημεῖον; the 'wonders' are the awe-inspiring, fear-producing aspect of the same Exodus acts named as 'signs.'

τὰ

the

Accusative

article (attributive before adjective)

→ noun-phrase marking

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

μεγάλα

great

Accusative

attributive adjective ('the great wonders')

→ object specification

μέγας: 'great'; the repeated 'great' (μεγάλους ... μεγάλα) frames both trials and wonders as superlative manifestations of divine power.

ἐκεῖνα

those

Accusative

demonstrative adjective (modifying τέρατα: 'those great wonders')

→ object specification

ἐκεῖνος: 'that / those'; the distal demonstrative points back to the remembered Exodus events, fixing them as a definite, shared body of experience.

3 καὶ οὐκ ἔδωκεν κύριος ὁ θεὸς ὑμῖν καρδίαν εἰδέναι καὶ ὀφθαλμοὺς βλέπειν καὶ ὦτα ἀκούειν ἕως τῆς ἡμέρας ταύτης

Yet the LORD God has not given you a heart to know, and eyes to see, and ears to hear, until this day.

Adversative pivot: the theological paradox at the centre of the recital

καὶ οὐκ ἔδωκεν κύριος

The καί here functions adversatively ('and yet'): despite all the seeing of vv. 1–2, YHWH 'has not given' the inner organ of perception. This is the chapter's spiritual-blindness crux — heart-to-know, eyes-to-see, ears-to-hear — cited at Rom 11:8 (with Isa 6:9–10; 29:10) for Israel's partial hardening, and answered by the promise of the circumcised heart in 30:6. The triad καρδία / ὀφθαλμοί / ὦτα with infinitives of purpose makes the deficiency total: outward sight without inward understanding.

καὶ

and yet

adversative conjunction (Hebraizing waw with contrastive force)

→ discourse linkage or contrast

καί: here the paratactic waw carries adversative force ('and yet'); the contrast is between the eyes that have seen (vv. 1–2) and the heart not yet given to understand.

οὐκ

not

negative particle (negating ἔδωκεν)

→ discourse linkage or contrast

οὐ: objective negation of fact; the flat denial 'has not given' states the deficiency as a settled reality up to the present.

ἔδωκεν

has given

Aor Act Indic 3 Sg · δίδωμι

main verb (divine non-bestowal)

→ constative aorist (the withholding viewed as a whole, up to 'this day')

δίδωμι: 'give'; renders יתן; the negated aorist with the temporal limit ἕως τῆς ἡμέρας ταύτης ('until this day') implies that what is not yet given may yet be given — the door the circumcised-heart promise of 30:6 will open.

κύριος

LORD

Nominative

subject (divine agent of the withholding)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine name is the subject — it is YHWH himself who has not yet granted the heart to understand, framing perception as a sovereign gift.

ὁ

the

Nominative

article (with θεός in apposition)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος ('the LORD God')

→ participant prominence

θεός: 'God'; renders אֱלֹהִים; the appositional κύριος ὁ θεός renders the covenant compound יהוה אֱלֹהֵינוּ, binding the divine name to the covenant relation.

ὑμῖν

to you

Dative

indirect object (dative recipient: 'to you')

→ participant reference or interest

σύ (dat. pl. ὑμῖν): the plural recipients; the gift withheld is given 'to you' the people collectively.

καρδίαν

a heart

Accusative

direct object of ἔδωκεν (first member of the perception-triad)

→ object specification

καρδία: 'heart'; renders לֵב; in Hebrew anthropology the seat of understanding and will, not merely emotion; 'a heart to know' is the inner faculty of covenant comprehension, the very thing promised under the new-covenant idiom of 30:6 and Jer 31:33.

εἰδέναι

to know

Perf Act Infin · οἶδα

infinitive of purpose/result (with καρδίαν: 'a heart to know')

→ epexegetic infinitive (defining the heart's intended function)

οἶδα: 'know / understand' (perfect with present meaning); the epexegetic infinitive specifies the purpose of the heart — true covenant knowledge of YHWH, the inward counterpart to the outward seeing of vv. 1–2.

καὶ

and

coordinate conjunction (linking the triad members)

→ discourse linkage or contrast

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

ὀφθαλμούς

eyes

Accusative

direct object of ἔδωκεν (second member of the triad)

→ object specification

ὀφθαλμός: 'eye'; the same organ that 'has seen' (vv. 1–2) is here said not yet to have been given 'to see' truly — the paradox of physical sight without spiritual perception (cf. Isa 6:9–10; Rom 11:8).

βλέπειν

to see

Pres Act Infin · βλέπω

infinitive of purpose/result (with ὀφθαλμούς)

→ epexegetic infinitive (defining the eyes' intended function)

βλέπω: 'see / look'; the present infinitive denotes ongoing perceptive seeing; distinguished here from the bare optical seeing already had — what is lacking is discerning sight.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὦτα

ears

Accusative

direct object of ἔδωκεν (third member of the triad)

→ object specification

οὔς (pl. ὦτα): 'ear'; the third organ of the perception-triad; 'ears to hear' is the idiom for obedient, comprehending hearing (cf. the same phrase in Isa 6:9–10 and Jesus' ὁ ἔχων ὦτα ἀκουέτω).

ἀκούειν

to hear

Pres Act Infin · ἀκούω

infinitive of purpose/result (with ὦτα)

→ epexegetic infinitive (defining the ears' intended function)

ἀκούω: 'hear / listen / obey'; the present infinitive denotes ongoing attentive hearing; in Deuteronomic idiom (cf. the Shema, 6:4) hearing entails obeying, so 'ears to hear' = the capacity for covenant faithfulness.

ἕως

until

preposition + genitive (temporal limit)

→ spatial or relational framing

ἕως: 'until / up to'; the temporal limit ἕως τῆς ἡμέρας ταύτης marks the deficiency as obtaining only 'to this day,' leaving open the future bestowal of the new heart (30:6).

τῆς

the

Genitive

article

→ noun-phrase marking

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

ἡμέρας

day

Genitive

genitive object of ἕως (temporal: 'until the day')

→ relational specification

ἡμέρας: 'day'; renders דִּי; 'this day' (the covenant-renewal day in Moab) is the recurring temporal anchor of the chapter (cf. σήμερον, vv. 9, 11, 14).

ταύτης

this

Genitive

demonstrative adjective (modifying ἡμέρας: 'this day')

→ relational specification

οὗτος: the near demonstrative fixes the present covenant-renewal day as the temporal boundary up to which the heart has not been given.

4 καὶ ἤγαγεν ὑμᾶς τεσσαράκοντα ἔτη ἐν τῇ ἐρήμῳ οὐκ ἐπαλαιώθη τὰ ἱμάτια ὑμῶν καὶ τὰ ὑποδήματα ὑμῶν οὐ κατετρίβη ἀπὸ τῶν ποδῶν ὑμῶν

And he led you forty years in the wilderness; your garments did not grow old, and your sandals were not worn off from your feet.

Continuation of the recital: the forty years of preserving grace

καὶ ἤγαγεν ὑμᾶς

The recital of grace resumes after the parenthetical of v. 3, turning from Egypt to the wilderness. The miracle of unaged garments and unworn sandals (cf. Deut 8:4) is the standing token of YHWH's sustaining care across the forty years, evidence that should awaken the very 'heart to know' v. 3 says was lacking.

καὶ

and

narrative conjunction (resuming the recital)

→ discourse linkage or contrast

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

ἤγαγεν

led

Aor Act Indic 3 Sg · ἄγω

main verb (YHWH leads Israel through the wilderness)

→ constative aorist (the whole wilderness journey gathered into one act)

ἄγω: 'lead / bring'; renders לָּהֹלֵךְ / הָלַךְ; YHWH (implicit subject from v. 3) is the guide of the forty-year wilderness march; the verb evokes the pillar of cloud and fire that led the camp.

ὕμᾱς

you

Accusative

direct object (2nd person plural)

→ participant reference

σύ (acc. pl. ὑμᾱς): the people as the led community.

τεσσαράκοντα

forty

numeral (indeclinable, modifying ἔτη)

→ measure or count

τεσσαράκοντα: 'forty'; indeclinable cardinal; the forty years are the full wilderness generation (cf. Num 14:33–34; Deut 8:2), the span of testing and preservation.

ἔτη

years

Accusative

accusative of extent of time ('for forty years')

→ object specification

ἔτος: 'year'; the accusative of duration measures the length of the wilderness leading.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

τῇ

the

Dative

article

→ noun-phrase marking

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

ἐρήμῳ

wilderness

Dative

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

→ sphere or reference

ἐρημος: 'wilderness / desert'; renders מִדְבָּר; the substantivized adjective denotes the desert of the forty-year wandering, the setting of both testing and miraculous provision.

οὐκ

not

negative particle (negating ἐπαλαιώθη)

→ discourse linkage or contrast

οὐ: objective negation; the negated verbs frame the preservation miracle as plain fact.

ἐπαλαιώθη

grew old / wore out

Aor Pass Indic 3 Sg · παλαιόω

main verb (the garments did not age)

→ constative aorist passive (the non-occurrence of aging across the whole period)

παλαιόω: 'make old / wear out'; renders ἡλξῖ; the passive 'were not made old' presents the garments' preservation as a sustained divine act over forty years (cf. Deut 8:4; Neh 9:21); the singular verb with neuter plural subject τὰ ἱμάτια follows standard Greek concord.

τὰ

the

Nominative

article

→ noun-phrase marking

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

ἱμάτια

garments

Nominative

subject of ἐπαλαιώθη

→ participant prominence

ἱμάτιον: 'garment / cloak'; renders ἡλξῖ; the clothing that did not wear out is the most tangible token of wilderness preservation.

ὑμῶν

your

Genitive

genitive of possession ('your garments')

→ relational specification

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

καὶ

and

coordinate conjunction (parallel clause)

→ discourse linkage or contrast

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

τὰ

the

Nominative

article

→ noun-phrase marking

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

ὑποδήματα

sandals

Nominative

subject of κατετρίβη

→ participant prominence

ὑπόδημα: 'sandal / footwear'; renders ὑποδῖ; the second preservation token, paired with the garments to cover the whole bodily provision for the journey.

ὑμῶν

your

Genitive

genitive of possession ('your sandals')

→ relational specification

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

οὐ

not

negative particle (negating κατετρίβη)

→ discourse linkage or contrast

οὐ: objective negation of the wearing-out of the sandals.

κατετρίβη

were worn down

Aor Pass Indic 3 Sg · κατατρίβω

main verb (the sandals were not worn out)

→ constative aorist passive (sustained non-wearing across the journey)

κατατρίβω: 'wear down / rub away completely'; the intensive compound κατα- ('thoroughly') stresses that not even the friction of forty years' walking consumed the footwear; the singular verb again agrees with the neuter plural ὑποδήματα.

ἀπὸ

from

preposition + genitive (source / separation)

→ spatial or relational framing

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

τῶν

the

Genitive

article

→ noun-phrase marking

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

ποδῶν

feet

Genitive

genitive object of ἀπό (separation: 'from your feet')

→ relational specification

πούς: 'foot'; renders ὑπό; the sandals did not wear off 'from your feet' — a concrete image of unbroken provision through the long march.

ὑμῶν

your

Genitive

genitive of possession ('your feet')

→ relational specification

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

5 ἄρτον οὐκ ἐφάγετε οἶνον καὶ σικερα οὐκ ἐπίετε ἵνα γνῶτε ὅτι οὗτος κύριος ὁ θεὸς ὑμῶν

Bread you did not eat, and wine and strong drink you did not drink, that you might know that this is the LORD your God.

Continuation of the recital: miraculous sustenance with a purpose clause

ἄρτον οὐκ ἐφάγετε

The fronted objects ἄρτον ... οἶνον καὶ σικερα emphasise the absence of ordinary provisions: Israel ate no common bread and drank no fermented drink, yet was sustained (by manna and water from the rock). The ἵνα-clause states the pedagogical aim of the whole wilderness experience — that Israel might know experientially that 'this is the LORD your God,' the very knowing (γνῶτε) the heart of v. 3 was said to lack.

ἄρτον

bread

Accusative

direct object of ἐφάγετε (fronted for emphasis)

→ object specification

ἄρτος: 'bread / loaf'; renders ሀገጥ; ordinary bread, contrasted with the miraculous manna on which Israel actually lived (cf. Deut 8:3); the fronting stresses the lack of normal food.

οὐκ

not

negative particle (negating ἐφάγετε)

→ discourse linkage or contrast

οὐ: objective negation of fact.

ἐφάγετε

you ate

Aor Act Indic 2 Pl · ἐσθίω

main verb (negated: 'you did not eat')

→ constative aorist (the whole forty-year span of non-eating ordinary bread)

ἐσθίω (aor. ἔφαγον): 'eat'; renders ከገጥ; the negated aorist sums up the entire wilderness diet — no common bread, only the daily manna, underscoring total dependence on YHWH's provision.

οἶνον

wine

Accusative

direct object of ἐπίετε (fronted, coordinate with σικερα)

→ object specification

οἶνος: 'wine'; renders ገጥ; with σικερα forms the standard pair for fermented drink, here denied to the wilderness generation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σικερα

strong drink

direct object of ἐπίετε (indeclinable loanword, coordinate with οἶνον)

→ clausal contribution

σικερα: indeclinable Semitic loanword (Hebrew רַכָּשׁ, 'intoxicating drink'); transliterated rather than translated in the LXX; the pair οἶνος καὶ σικερα is a fixed merism for all fermented beverage (cf. Num 6:3; Luke 1:15).

οὐκ

not

negative particle (negating ἐπίετε)

→ discourse linkage or contrast

οὐ: objective negation.

ἐπίετε

you drank

Aor Act Indic 2 Pl · πίνω

main verb (negated: 'you did not drink')

→ constative aorist (the whole period of abstention from fermented drink)

πίνω (aor. ἔπιον): 'drink'; renders ሀጥሻ; like the bread-clause, the negation highlights that Israel's sustenance came not from cultivated agriculture but directly from YHWH (water from the rock, Exod 17; Num 20).

ἵνα

so that

conjunction introducing purpose clause (+ subjunctive)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the divine purpose of the wilderness deprivation — pedagogical knowledge of YHWH.

γνῶτε

you might know

Aor Act Subj 2 Pl · γινώσκω

verb of purpose clause (subjunctive with ἵνα)

→ ingressive aorist subjunctive (come to know / recognize)

γινώσκω: 'know / recognize'; renders γΤ; the ingressive aorist denotes coming-to-knowledge; the stated aim — that you might know YHWH is your God — is precisely the 'heart to know' (καρδίαν εἰδέναι) of v. 3, framing the wilderness as the school of covenant recognition.

ὅτι

that

conjunction introducing object clause (content of γνῶτε)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of the knowing — the identity-confession that follows.

οὗτος

this (is)

Nominative

demonstrative pronoun (predicate identification: 'this one is')

→ participant reference

οὗτος: 'this'; the predicative demonstrative in the verbless clause οὗτος κύριος ὁ θεὸς ὑμῶν asserts an identification — 'this (the one who sustained you) is the LORD your God.'

κύριος

LORD

Nominative

predicate nominative (with verbless ἔστιν understood)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the goal of the wilderness pedagogy is the confession that the sustaining provider is none other than YHWH.

ὁ

the

Nominative

article (with θεός in apposition)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος ('the LORD your God')

→ participant prominence

θεός: 'God'; the appositional κύριος ὁ θεός ὑμῶν renders יהוה אלהינו, the covenant-formula binding YHWH to Israel as its own God.

ὑμῶν

your

Genitive

genitive of relationship ('your God')

→ relational specification

σύ (gen. pl. ὑμῶν): the possessive marks the covenant bond — not God in the abstract but 'your God.'

6 καὶ ἦλθετε ἕως τοῦ τόπου τούτου καὶ ἐξῆλθεν Σηων βασιλεὺς Εσεβων καὶ Ὠγ βασιλεὺς τῆς Βασαν εἰς συνάντησιν ἡμῖν ἐν πολέμῳ καὶ ἐπατάξαμεν αὐτούς

And you came to this place, and Sihon king of Heshbon and Og king of Bashan came out to meet us in battle, and we struck them down.

Continuation of the recital: the Transjordan victories

καὶ ἦλθετε

The recital turns from preservation to conquest: arrival 'at this place' (the plains of Moab) is set against the two defeated kings, Sihon of Heshbon and Og of Bashan (cf. Num 21:21–35; Deut 2–3). The shift from second person (ἦλθετε) to first-person plural (ἡμῖν, ἐπατάξαμεν) draws Moses and the people together as one victorious community.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἦλθετε

you came

Aor Act Indic 2 Pl · ἔρχομαι

main verb (arrival at the present place)

→ constative aorist (the completed journey to Moab)

ἔρχομαι (aor. ἦλθον): 'come / go'; renders נִצַּב; marks the terminus of the forty-year march at 'this place,' the plains of Moab where the covenant is now renewed.

ἕως

to / as far as

preposition + genitive (spatial limit: 'as far as')

→ spatial or relational framing

ἕως: 'until / up to / as far as'; here spatial, marking the goal of arrival.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

τόπου

place

Genitive

genitive object of ἔως ('to this place')

→ relational specification

τόπος: 'place / location'; renders **דִּיבְרָה**; 'this place' is the plains of Moab, the present setting of the covenant address.

τούτου

this

Genitive

demonstrative adjective (modifying τόπου)

→ relational specification

οὗτος: the near demonstrative locates the audience in the very place reached at the journey's end.

καὶ

and

narrative conjunction (sequential)

→ discourse linkage or contrast

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

ἐξῆλθεν

came out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (the kings sally out; singular with first compound subject)

→ constative aorist (the kings' hostile advance)

ἐξέρχομαι: 'go out / come out'; renders **אָצַח**; the singular verb agrees with the nearer first subject (Σηων), a common Greek and Hebrew concord with compound subjects; the kings 'came out' to give battle.

Σηων

Sihon

subject (indeclinable proper noun)

→ participant identification

Σηων: transliteration of Hebrew **שִׁיחֵן**; indeclinable in the LXX; the Amorite king of Heshbon defeated at the start of the Transjordan conquest (Num 21:21–31; Deut 2:26–37).

βασιλεὺς

king

Nominative

nominative in apposition to Σηων

→ participant prominence

βασιλεὺς: 'king'; renders **מֶלֶךְ**; identifies Sihon by his royal seat at Heshbon.

Εσεβων

Heshbon

genitive of relationship (indeclinable: 'of Heshbon')

→ participant identification

Εσεβων: transliteration of Hebrew **חֶשְׁבֹן**; indeclinable; the Amorite royal city east of the Jordan.

καὶ

and

coordinate conjunction (second king)

→ discourse linkage or contrast

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

Ωγ

Og

subject (indeclinable proper noun, coordinate with Σηων)

→ participant identification

Ωγ: transliteration of Hebrew **אֲחִי**; indeclinable; the giant king of Bashan, last of the Rephaim, defeated at Edrei (Num 21:33–35; Deut 3:1–11).

βασιλεὺς

king

Nominative

nominative in apposition to Ωγ

→ participant prominence

βασιλεὺς: 'king'; here identifying Og as ruler of Bashan.

τῆς

the

Genitive

article (with Βασαν)

→ noun-phrase marking

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

Βασαν

Bashan

genitive of relationship (indeclinable, articular: 'of Bashan')

→ participant identification

Βασαν: transliteration of Hebrew **בְּשָׁן**; indeclinable, though here marked by the feminine article τῆς; the fertile region northeast of the Jordan ruled by Og.

εἰς to / for <i>preposition + accusative (purpose: 'to meet')</i> → spatial or relational framing εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (purpose: 'to meet').	συνάντησιν meeting / encounter Accusative <i>accusative object of εἰς (purpose: 'to an encounter')</i> → object specification συνάντησις: 'meeting / encounter'; the idiom ἐξῆλθεν εἰς συνάντησιν renders מִצְרַיִם ('went out to meet'), here a hostile military confrontation.	ἡμῖν us Dative <i>dative complement of συνάντησιν ('to meet us')</i> → participant reference or interest ἐγὼ (dat. pl. ἡμῖν): the first-person plural draws Moses and the people together; the kings came out 'to meet us'.	ἐν in <i>preposition + dative (manner / circumstance)</i> → spatial or relational framing ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (manner / circumstance).
πολέμῳ battle / war Dative <i>dative of manner/circumstance ('in battle')</i> → sphere or reference πόλεμος: 'war / battle'; renders מִלְחָמָה; specifies that the kings' coming out was for armed combat.	καὶ and <i>narrative conjunction (result: the victory)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ἐπατάξαμεν we struck down Aor Act Indic 1 Pl · πατάσσω <i>main verb (the decisive defeat of the kings)</i> → constative aorist (the completed victory) πατάσσω: 'strike / smite / defeat'; renders מָצַח; the first-person plural 'we struck them down' presents the Transjordan conquest as a shared communal triumph, the firstfruits of the land-promise.	αὐτούς them Accusative <i>direct object (the two kings and their forces)</i> → participant reference αὐτός: 'them'; the defeated kings Sihon and Og with their armies.

7 καὶ ἐλάβομεν τὴν γῆν αὐτῶν καὶ ἔδωκα αὐτὴν ἐν κλήρῳ τῷ Ρουβὴν καὶ τῷ Γαδδὶ καὶ τῷ ἡμίσει φυλῆς Μανασσῆ

And we took their land, and I gave it as an inheritance to Reuben and to Gad and to the half-tribe of Manasseh.

Continuation of the recital: the apportioning of the conquered land

καὶ ἐλάβομεν τὴν γῆν

The victory of v. 6 yields possession: 'we took their land' (first plural) and 'I gave it' (first singular — Moses himself distributing the Transjordan allotment, cf. Num 32; Deut 3:12–17). The two-and-a-half tribes Reuben, Gad, and half-Manasseh settle east of the Jordan, a concrete down-payment on the inheritance that motivates covenant fidelity.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάβομεν
we took

Aor Act Indic 1 Pl · λαμβάνω

main verb (taking possession of the land)

→ constative aorist (the completed seizure)

λαμβάνω (aor. ἔλαβον): 'take / seize / receive'; renders תָּקַח; the first-person plural continues the communal victory of v. 6 into communal possession of the conquered territory.

τὴν
the

Accusative

article

→ noun-phrase marking

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

γῆν
land

Accusative

direct object of ἐλάβομεν

→ object specification

γῆ: 'land'; renders אֶרֶץ; the Transjordan territory of Sihon and Og.

αὐτῶν
their

Genitive

genitive of possession ('their land')

→ relational specification

αὐτῶν (gen. pl. αὐτῶν): 'their'; the land formerly belonging to the defeated kings.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἔδωκα
I gave

Aor Act Indic 1 Sg · δίδωμι

main verb (Moses distributes the allotment)

→ constative aorist (the completed apportionment)

δίδωμι (aor. ἔδωκα): 'give'; renders נָתַן; the shift to first singular marks Moses as the human apportioner of the Transjordan inheritance (cf. Deut 3:12), acting under YHWH's grant.

αὐτήν
it

Accusative

direct object (the land, resuming γῆν)

→ participant reference

αὐτήν (acc. fem. sg. αὐτήν): 'it'; resumes τὴν γῆν as the object given.

ἐν
as / in

preposition + dative (idiomatic: 'as an inheritance')

→ spatial or relational framing

ἐν: here the Hebraizing ἐν κλήρῳ renders לְגִגְלָה / לְהַנְחִילָה, 'as/by an inheritance-portion.'

κλήρῳ
inheritance / lot

Dative

dative with ἐν (manner of giving: 'as an allotted portion')

→ sphere or reference

κλήρος: 'lot / allotted portion / inheritance'; renders לְגִגְלָה / לְהַנְחִילָה; the land was distributed as a divinely-allotted inheritance, the technical term for tribal territory.

τῷ
to the

Dative

article (with Ρουβην, dative recipient)

→ noun-phrase marking

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

Ρουβην
Reuben

dative recipient (indeclinable, marked by article τῷ)

→ noun-phrase marking

Ρουβην: transliteration of Hebrew רְבִינָה; indeclinable; the firstborn tribe, settled in the southern Transjordan (Num 32:37–38).

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τῷ to the Dative <i>article (with Γαδδὶ)</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	Γαδδὶ Gad <i>dative recipient (indeclinable tribal name)</i> → participant identification Γαδδὶ: LXX form of the tribal name Gad (Hebrew גַּד); indeclinable; settled with Reuben in the central Transjordan (Num 32:34–36).	καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.
τῷ to the Dative <i>article (with ἡμίσει)</i> → noun-phrase marking τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.	ἡμίσει half Dative <i>dative recipient (substantial: 'to the half')</i> → sphere or reference ἡμισυς: 'half'; renders חֶמֶץ; the 'half-tribe of Manasseh' settled in northern Gilead and Bashan (Num 32:39–42; Deut 3:13).	φυλῆς of tribe Genitive <i>partitive genitive ('half of the tribe')</i> → relational specification φυλή: 'tribe'; renders הַטִּיבָה / הַטִּיבָה; the partitive genitive specifies which half — that of Manasseh.	Μανασση Manasseh <i>genitive of relationship (indeclinable: 'of Manasseh')</i> → participant identification Μανασση: transliteration of Hebrew מְנַשֶּׁה; indeclinable; the Joseph-tribe of which half settled east of the Jordan.

8 καὶ φυλάξεσθε ποιεῖν πάντας τοὺς λόγους τῆς διαθήκης ταύτης ἵνα συνῆτε πάντα ὅσα ποιήσετε

And you shall take care to do all the words of this covenant, that you may understand all that you do.

Hortatory conclusion of the recital (transition to the covenant-enactment of vv. 9ff.)

καὶ φυλάξεσθε ποιεῖν

The recital of grace (vv. 1–7) yields its imperative: 'you shall keep to do' all the words of this covenant. The purpose clause ἵνα συνῆτε ('that you may understand / prosper') closes the section by promising the very comprehension that v. 3 said was lacking — covenant obedience is the path to understanding. This verse pivots from rehearsal to the formal covenant-making of vv. 9–14.

καὶ

and

narrative conjunction (introducing the exhortation)

→ discourse linkage or contrast

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

φυλάξεσθε

you shall keep / take care

Fut Mid Indic 2 Pl · φυλάσσω

main verb (future with imperatival force)

→ imperatival future (binding obligation: 'you shall observe')

φυλάσσω: 'guard / keep / observe'; renders רָמַשׁ; the future middle with imperatival force is the standard Deuteronomic command-form; 'keep to do' (φυλάξεσθε ποιεῖν) renders תִּשְׁמְרֵם, the characteristic idiom for diligent covenant obedience.

ποιεῖν

to do

Pres Act Infin · ποιέω

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

→ complementary infinitive (object of careful keeping)

ποιέω: 'do / perform'; the present infinitive denotes ongoing performance; φυλάσσειν ποιεῖν ('keep to do') stresses that observance is not mere knowledge but continual enactment.

πάντας

all

Accusative

attributive adjective (modifying λόγους)

→ object specification

πᾶς: 'all'; the totality 'all the words' admits no selective obedience — the whole covenant is to be performed.

τοὺς

the

Accusative

article

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of ποιεῖν

→ object specification

λόγος: 'word / matter'; renders דְּבָרִים; 'the words of this covenant' are the stipulations of the Moab covenant, echoed at the chapter's close (v. 28, 'the words of this law').

τῆς

the

Genitive

article

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive of relationship ('words of the covenant')

→ relational specification

διαθήκη: 'covenant / testament'; renders תְּכִינָה; the LXX's standard rendering of the covenant-bond; 'this covenant' is the one being enacted in Moab (cf. v. 11).

ταύτης

this

Genitive

demonstrative adjective (modifying διαθήκης)

→ relational specification

οὗτος; the near demonstrative fixes the reference to the present Moab covenant.

ἵνα

so that

conjunction introducing purpose clause (+ subjunctive)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the goal of obedience — understanding and success.

συνῆτε

you may understand / prosper

Aor Act Subj 2 Pl · συνήμι

verb of purpose clause (subjunctive with ἵνα)

→ ingressive aorist subjunctive (come to understand)

συνήμι: 'understand / comprehend / act wisely'; renders לָבַטַח (Hiphil), which spans both 'understand' and 'have success / prosper'; the goal of covenant obedience is the wise comprehension v. 3 said Israel still lacked — obedience itself becomes the school of understanding (cf. Ps 110[111]:10 LXX).

πάντα

all

Accusative

direct object (substantial: 'all things')

→ object specification

πᾶς; neuter accusative plural used substantively, 'all (that),' antecedent of ὅσα.

ὅσα

as much as

Accusative

relative pronoun (object of ποιήσετε: 'all that')

→ participant reference

ὅσος: 'as much/many as'; the correlative πάντα ... ὅσα ('all that') frames the comprehensiveness of the covenant life.

ποιήσετε

you will do

Fut Act Indic 2 Pl · ποιέω

verb of relative clause (future)

→ predictive future (the ongoing covenant practice)

ποιέω: 'do'; the future denotes the people's continuing covenant conduct, in which they are promised understanding and success.

9 ὑμεῖς ἐστήκατε πάντες σήμερον ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν οἱ ἀρχίφυλοι ὑμῶν καὶ ἡ γερουσία ὑμῶν καὶ οἱ κριταὶ ὑμῶν καὶ οἱ γραμματοεισαγωγεῖς ὑμῶν πᾶς ἀνὴρ Ἰσραηλ

You all stand today before the LORD your God: your tribal chiefs and your council of elders and your judges and your scribe-officers, every man of Israel,

New movement: the formal convening of the whole assembly for covenant-making

ὑμεῖς ἐστήκατε πάντες σήμερον

Section B opens with the emphatic ὑμεῖς ... πάντες σήμερον ('you all today'), the temporal marker σήμερον recurring through the section (vv. 11, 14). The covenant is enacted before the assembled social hierarchy, listed from the top down — chiefs, elders, judges, officers — and summed in πᾶς ἀνὴρ Ἰσραηλ; v. 10 will extend the roll to the dependent and marginal.

ὑμεῖς

you

Nominative

subject (emphatic 2nd person plural pronoun)

→ participant reference

σύ (pl. ὑμεῖς): the emphatic nominative fronts the whole assembly as covenant participants standing in YHWH's presence.

ἐστήκατε

stand

Perf Act Indic 2 Pl · ἵστημι

main verb (the assembly stands before YHWH)

→ intensive perfect (present standing as a settled state)

ἵστημι (perf. ἔστηκα with present sense): 'stand'; renders $\text{דָּמַע} / \text{בָּצַד}$; the perfect denotes the people's present posture of standing assembled before YHWH — a formal covenant-stance, as parties presenting themselves to ratify the oath.

πάντες

all

Nominative

adjective in apposition to ὑμεῖς ('you all')

→ participant prominence

πᾶς: 'all'; the nominative plural underscores the inclusiveness of the assembly, anticipating the full social roll-call that follows.

σήμερον

today

adverb of time (the covenant-day)

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם ; the keyword of the covenant-enactment section (vv. 9, 11, 14), marking the present day as the decisive moment of covenant ratification.

ἐναντίον

before

preposition + genitive (presence: Hebraism)

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; Hebraism rendering לִפְנֵי; the assembly stands 'before the LORD,' the covenant-making posture par excellence.

κυρίου

the LORD

Genitive

genitive object of ἐναντίον (divine presence)

→ relational specification

κύριος; rendering of the Tetragrammaton יהוה; the covenant is enacted in his presence as the divine partner and witness.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου ('the LORD your God')

→ relational specification

θεός: 'God'; the appositional κύριος ὁ θεός ὑμῶν renders the covenant compound יהוה אלהינו.

ὑμῶν

your

Genitive

genitive of relationship ('your God')

→ relational specification

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

οἱ

the

Nominative

article (with ἀρχίφυλοι)

→ noun-phrase marking

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

ἀρχίφυλοι

tribal chiefs

Nominative

nominative in apposition to ὑμεῖς (first social class)

→ participant prominence

ἀρχίφυλος: 'tribal chief / head of a tribe'; a compound (ἀρχι- + φυλή) rendering יְשִׁנֹּת (יְשִׁנֹּת) ('your tribal heads'); the highest stratum of the assembly, named first in the descending hierarchy.

ὑμῶν

your

Genitive

genitive of possession ('your chiefs')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἡ

the

Nominative

article (with γερουσία)

→ noun-phrase marking

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

γερουσία

council of elders

Nominative

nominative in apposition (second social class)

→ participant prominence

γερουσία: 'council of elders / senate'; renders יְקָנִיִּם collectively; the body of elders, the second tier of the assembly's leadership; the same word names Israel's senate elsewhere in the LXX (e.g. Exod 3:16).

ὑμῶν

your

Genitive

genitive of possession ('your council of elders')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with κριταὶ)

→ noun-phrase marking

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

κριταὶ

judges

Nominative

nominative in apposition (third social class)

→ participant prominence

κριτής: 'judge'; renders יוֹדֵשׁ; the judicial officers of Israel, the third tier of the assembled leadership.

ὁμῶν

your

Genitive

genitive of possession ('your judges')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ

the

Nominative

article (with γραμματοεισαγωγεῖς)

→ noun-phrase marking

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

γραμματοεισαγωγεῖς

scribe-officers

Nominative

nominative in apposition (fourth social class)

→ participant prominence

γραμματοεισαγωγεύς: 'scribe-officer / recording official'; a distinctive LXX compound (γραμματο- 'writing' + εισαγωγεῖς 'introducer/officer') rendering יוֹרְדֵשׁ ('officers'); the subordinate administrative-clerical functionaries, the lowest tier of officialdom in the list.

ὁμῶν

your

Genitive

genitive of possession ('your officers')

→ relational specification

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

πᾶς

every

Nominative

adjective (modifying ἀνὴρ, summing the list)

→ participant prominence

πᾶς: 'every / all'; the summarizing πᾶς ἀνὴρ Ἰσραὴλ gathers the whole male citizenry under the four named offices.

ἀνὴρ

man

Nominative

nominative in apposition (comprehensive summary: 'every man of Israel')

→ participant prominence

ἀνὴρ: 'man / male / each one'; renders שִׂי; 'every man of Israel' closes the roll of the leadership and citizenry, to which v. 10 adds the household and dependent classes.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable: 'of Israel')

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; the national designation qualifying ἀνὴρ.

10 αἱ γυναῖκες ὑμῶν καὶ τὰ ἔκγονα ὑμῶν καὶ ὁ προσήλυτος ὁ ἐν μέσῳ τῆς παρεμβολῆς ὑμῶν ἀπὸ ξυλοκόπου ὑμῶν καὶ ἕως ὑδροφόρου ὑμῶν

your wives and your children and the sojourner who is in the midst of your camp, from your woodcutter to your water-carrier,

Continuation of the roll-call: the dependent and marginal members αἱ γυναῖκες ὑμῶν

v. 10 extends the assembly from the leadership and male citizenry (v. 9) to the dependent and marginal: wives, children, and the resident alien (προσήλυτος) — down to the lowest laborers, the woodcutter and water-carrier. The merism ἀπὸ ξυλοκόπου ... ἕως ὑδροφόρου ('from woodcutter to water-carrier') marks total social inclusiveness: no one in the camp is outside the covenant.

αἱ

the

Nominative

article (with γυναῖκες)

→ noun-phrase marking

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

γυναῖκες

wives / women

Nominative

nominative in apposition to ὑμεῖς (v. 9), continuing the roll

→ participant prominence

γυνή: 'woman / wife'; renders נִשְׁאָרָה / נִשְׁאָרָה; the explicit inclusion of the wives marks the covenant as embracing the whole household, not the male citizenry alone.

ὑμῶν

your

Genitive

genitive of possession ('your wives')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Nominative

article (with ἔκγονα)

→ noun-phrase marking

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

ἔκγονα

children / offspring

Nominative

nominative in apposition (continuing the roll)

→ participant prominence

ἔκγονον: 'offspring / descendant / child'; renders קְטָנִים ('little ones') here; the inclusion of the children binds the next generation into the covenant — a point made explicit in v. 14 (those 'not here today').

ὑμῶν

your

Genitive

genitive of possession ('your children')

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with προσήλυτος)

→ noun-phrase marking

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

προσήλυτος

sojourner / proselyte

Nominative

nominative in apposition (the resident alien)

→ participant prominence

προσήλυτος: 'sojourner / resident alien / proselyte'; the LXX's coinage (lit. 'one who has come to') rendering רא; the non-Israelite dwelling within the camp is bound into the covenant, anticipating the later technical sense of 'proselyte' (convert).

ὁ

the (one)

Nominative

article (substantizing the following prepositional phrase: 'the one in the midst')

→ noun-phrase marking

ὁ: the article turns ἐν μέσω τῆς παρεμβολῆς into an attributive describing the προσήλυτος.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

μέσῳ

midst

Dative

dative of place (idiomatic: 'in the midst of')

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσω renders מִבְּרַךְ ('in the midst of'); locates the sojourner within the camp community.

τῆς

the

Genitive

article (with παρεμβολῆς)

→ noun-phrase marking

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

παρεμβολῆς

camp

Genitive

genitive of relationship ('midst of the camp')

→ relational specification

παρεμβολή: 'camp / encampment'; renders מַחֲנֶה; the military-style wilderness camp of Israel; the sojourner dwelling within it shares the covenant standing of its members.

ὕμῳ

your

Genitive

genitive of possession ('your camp')

→ relational specification

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

ἀπὸ

from

preposition + genitive (starting point of merism)

→ spatial or relational framing

ἀπό: the construction ἀπὸ ... ἕως ('from ... to') frames a social merism spanning the lowest laborers, including everyone in between.

ξύλοκόπου

woodcutter

Genitive

genitive object of ἀπὸ (lowest pole of the merism)

→ relational specification

ξύλοκόπος: 'woodcutter / hewer of wood'; a compound (ξύλον 'wood' + κόπτω 'cut') rendering מִי־צֹלֵל בַּחֹרֶב; the menial gatherer of firewood, the lowest-status laborer (cf. Josh 9:21, 27).

ὕμῳ

your

Genitive

genitive of possession ('your woodcutter')

→ relational specification

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

καὶ

and

coordinate conjunction (linking the two merism poles)

→ discourse linkage or contrast

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

ἕως

to

preposition + genitive (end-point of merism)

→ spatial or relational framing

ἕως: 'to / up to'; closes the merism — the whole laboring class is comprehended.

ὕδροφόρου

water-carrier

Genitive

genitive object of ἕως (end-pole of the merism)

→ relational specification

ὕδροφόρος: 'water-carrier / drawer of water'; a compound (ὕδωρ 'water' + φέρω 'carry') rendering מִיָּד בְּאֵשׁ; paired with the woodcutter as the proverbial menial servant (cf. Josh 9:21, 27); the merism 'woodcutter to water-carrier' guarantees that even the lowest in the camp share the covenant.

ὕμων

your

Genitive

genitive of possession ('your water-carrier')

→ relational specification

ὕμων: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession ('your water-carrier').

11 παρελθεῖν ἐν τῇ διαθήκῃ κυρίου τοῦ θεοῦ σου καὶ ἐν ταῖς ἀραῖς αὐτοῦ ὅσα κύριος ὁ θεός σου διατίθεται πρὸς σὲ σήμερον

to pass into the covenant of the LORD your God and into his oaths, which the LORD your God is making with you today,

Purpose of the assembling (vv. 9–10): entry into the covenant and its oaths

παρελθεῖν ἐν τῇ διαθήκῃ

The infinitive παρελθεῖν ('to pass over/into') states the purpose of the whole assembly's standing: to 'pass into' (enter, ratify) the covenant and its sworn oaths/curses (ἀραί). The relative clause ὅσα ... διατίθεται πρὸς σὲ σήμερον (with the technical covenant-cutting verb διατίθεμαι) presents the covenant as being enacted in the present moment, again marked σήμερον.

παρελθεῖν

to pass into / enter

Aor Act Infin · παρέρχομαι

infinitive of purpose (purpose of standing assembled, v. 9)

→ **ingressive aorist infinitive (entering into the covenant)**

παρέρχομαι: 'pass by / pass over / go into'; here with ἐν it renders עָבַר ('pass into / enter [a covenant]'), the technical idiom for ratifying a covenant by passing between its parts (cf. Gen 15:17; Jer 34:18); the assembly 'passes into' the bond and its oaths.

ἐν

into

preposition + dative (with παρελθεῖν: idiomatic 'into')

→ **spatial or relational framing**

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

τῇ

the

Dative

article (with διαθήκη)

→ **noun-phrase marking**

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

διαθήκη

covenant

Dative

dative with ἐν / παρελθεῖν ('into the covenant')

→ **sphere or reference**

διαθήκη: 'covenant'; renders תְּרִיבִּי; the Moab covenant into which all Israel now enters.

κυρίου

of the LORD

Genitive

genitive of source/possession ('covenant of the LORD')

→ **relational specification**

κύριος: rendering of the Tetragrammaton יהוה; the covenant is YHWH's, initiated and owned by 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

genitive in apposition to κυρίου ('the LORD your God')

→ **relational specification**

θεός: 'God'; the covenant-compound κύριος ὁ θεός σου renders יהוה אֱלֹהֶיךָ.

σου

your

Genitive

genitive of relationship (singular: 'your God')

→ **relational specification**

σύ (gen. sg. σου): the singular address (Numeruswechsel) personalizes the covenant bond — 'your God!'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

into

preposition + dative (parallel to ἐν τῇ διαθήκῃ)

→ spatial or relational framing

ἐν: meaning 'into'; here it marks the relation signaled by preposition + dative (parallel to ἐν τῇ διαθήκῃ).

ταῖς

the

Dative

article (with ἀραῖς)

→ noun-phrase marking

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

ἀραῖς

oaths / curses

Dative

dative with ἐν ('into his oaths')

→ sphere or reference

ἀρά: 'curse / sworn oath / imprecation'; renders ἵνα ('sworn oath under sanction of curse'); the covenant's self-maledictory oaths — the curses invoked on the covenant-breaker (cf. vv. 19–20); to enter the covenant is to come under both its blessing and its sanctions.

αὐτοῦ

his

Genitive

genitive of possession ('his oaths')

→ relational specification

αὐτός: 'his'; the oaths belong to YHWH as the covenant-imposer.

ὅσα

which

Accusative

relative pronoun (object of διατίθεται)

→ participant reference

ὅσος: 'as many as / which'; the neuter plural relative loosely resumes the covenant-and-oaths as the thing being enacted.

κύριος

the LORD

Nominative

subject of διατίθεται

→ participant prominence

κύριος: rendering of יהוה; YHWH is the active subject who 'cuts' (enacts) the covenant.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος ('the LORD your God')

→ participant prominence

θεός: 'God'; covenant-compound, here as subject of the covenant-making verb.

σου

your

Genitive

genitive of relationship ('your God')

→ relational specification

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

διατίθεται

is making / enacts

Pres Mid Indic 3 Sg · διατίθηναι

verb of relative clause (the covenant-cutting act)

→ progressive present (the covenant being enacted now)

διατίθηναι (mid. διατίθεμαι): 'arrange / dispose / make (a covenant)'; the middle διατίθεσθαι διαθήκην is the LXX's technical phrase rendering כָּרַץ כְּרַךְ ('cut a covenant'); the present tense presents the covenant as in the act of being made 'today.'

πρός

with

preposition + accusative (covenant partner: 'with you')

→ spatial or relational framing

πρός + acc.: here 'with / toward'; the covenant is enacted πρὸς σέ, 'with you,' marking Israel as the human party.

σέ

you

Accusative

accusative object of πρὸς (the covenant partner)

→ participant reference

σύ (acc. sg. σέ): the singular 'you' as the covenant counterpart, continuing the individualizing address.

σήμερον

today

adverb of time (the covenant-day)

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; reiterates the present moment as the day of covenant-enactment (cf. vv. 9, 14).

12 ἵνα στήσῃ σε αὐτῷ εἰς λαόν καὶ αὐτὸς ἔσται σου θεός ὃν τρόπον εἶπέν σοι καὶ ὃν τρόπον ὥμοσεν τοῖς πατράσιν σου Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ

that he may establish you for himself as a people, and he himself will be your God, as he said to you and as he swore to your fathers, Abraham and Isaac and Jacob.

Purpose clause: the covenant's goal — the establishment of the people-of-God relation

ἵνα στήσῃ σε αὐτῷ εἰς λαόν

The ἵνα-clause states the telos of the covenant-making (v. 11): YHWH's purpose is to 'establish you for himself as a people' and to 'be your God' — the bilateral covenant-formula ('I will be your God, you will be my people,' cf. Exod 6:7; Lev 26:12). The double ὃν τρόπον ('as / in the manner that') roots the present act in the prior word and the patriarchal oath to Abraham, Isaac, and Jacob.

ἵνα

so that

conjunction introducing purpose clause (+ subjunctive)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the divine purpose of the covenant — the constitution of Israel as YHWH's people.

στήσῃ

he may establish

Aor Act Subj 3 Sg · ἵστημι

verb of purpose clause (subjunctive with ἵνα)

→ ingressive aorist subjunctive (establish / constitute)

ἵστημι (transitive aor. ἔστησα): 'set up / establish / confirm'; renders מִקְיָה ('raise up / establish [a covenant/people]'); YHWH's act of 'establishing' Israel as his people is the constitutive purpose of the covenant (cf. v. 11).

σε

you

Accusative

direct object of στήσῃ

→ participant reference

σύ (acc. sg. σε): Israel as the object established as a people.

αὐτῷ

for himself

Dative

dative of advantage ('for himself')

→ participant reference or interest

αὐτός (dat. sg. αὐτῷ): the dative of advantage marks YHWH as the one for whom Israel is constituted a people — a people belonging to him.

εἰς

as / for

preposition + accusative (predicative / Hebraism: 'as a people')

→ spatial or relational framing

εἰς + acc.: the predicative εἰς λαόν renders עַל ('to be a people'), a Hebraism for 'as / to be'; expresses the result of the establishing.

λαόν

a people

Accusative

predicate accusative (with εἰς: 'as a people')

→ object specification

λαός: 'people'; renders עַם ; the covenant-people term; the goal is that Israel be YHWH's own λαός, the first half of the covenant formula.

καὶ

and

coordinate conjunction (second half of the covenant formula)

→ discourse linkage or contrast

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

αὐτὸς

he himself

Nominative

subject (emphatic pronoun: 'he himself')

→ participant reference

αὐτός: the emphatic nominative 'he himself' stresses YHWH's personal commitment to be Israel's God — the reciprocal half of the covenant formula.

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (predicate: 'he will be your God')

→ predictive future (the abiding covenant relation)

εἰμί (fut. ἔσομαι): 'be'; the future ἔσται in the covenant formula 'I/he will be your God' (cf. Exod 6:7; Lev 26:12; Jer 31:33) expresses YHWH's enduring commitment to the relation.

σου

your

Genitive

genitive of relationship ('your God')

→ relational specification

σύ (gen. sg. σου): the possessive completes the bilateral bond — he will be 'your' God.

θεός

God

Nominative

predicate nominative (with ἔσται: 'will be God')

→ participant prominence

θεός: 'God'; the predicate of the covenant formula — YHWH commits to be Israel's God.

ὃν

which

Accusative

relative pronoun (with τρόπον: adverbial 'in the manner that')

→ participant reference

ὃς: relative pronoun; the phrase ὃν τρόπον ('in which manner / just as') is a fixed adverbial idiom rendering כַּדְּמוּיָהּ ('as / according as').

τρόπον

manner / way

Accusative

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

→ object specification

τρόπος: 'manner / way'; in the accusative-of-manner idiom ὃν τρόπον = 'just as'; grounds the present covenant in YHWH's earlier word.

εἶπέν

he said

Aor Act Indic 3 Sg · λέγω

verb of comparative clause (the prior divine word)

→ constative aorist (the earlier promise)

λέγω (aor. εἶπον): 'say'; here the prior divine promise to which the present covenant conforms — YHWH does as he said.

σοι

to you

Dative

indirect object (dative: 'to you')

→ participant reference or interest

σύ (dat. sg. σοι): the recipient of the earlier promise — Israel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὃν

which

Accusative

relative pronoun (second ὃν τρόπον: 'and as')

→ participant reference

ὃς: relative pronoun; the repeated ὃν τρόπον introduces the second ground — the patriarchal oath.

τρόπον

manner / way

Accusative

adverbial accusative ('in the manner that')

→ object specification

τρόπος: 'manner'; second occurrence of the ὃν τρόπον idiom, now linking to the sworn oath to the patriarchs.

ῥωμοσεν

he swore

Aor Act Indic 3 Sg · ῥωμοσμι

verb of comparative clause (the patriarchal oath)

→ constative aorist (the sworn promise to the fathers)

ῥωμοσμι (aor. ῥωμοσα): 'swear / take an oath'; renders נִשְׁבַּע; the oath to the patriarchs is the bedrock guarantee underlying the whole covenant (cf. Gen 22:16–18; Deut 7:8); the present Moab covenant fulfills that sworn word.

τοῖς

to the

Dative

article (with πατράσιν)

→ noun-phrase marking

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

πατράσιν

fathers

Dative

indirect object of ῥωμοσεν ('swore to the fathers')

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'father'; renders תְּבָרָא; the patriarchs to whom the foundational oath was given.

σου

your

Genitive

genitive of relationship ('your fathers')

→ relational specification

σύ (gen. sg. σου): binds the present generation to its forefathers as heirs of the oath.

Αβρααμ

Abraham

dative in apposition to πατράσιν (indeclinable)

→ participant identification

Αβρααμ: transliteration of Hebrew אַבְרָהָם; indeclinable; the first patriarch, recipient of the foundational covenant-oath (Gen 15: 17; 22).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ισαακ

Isaac

dative in apposition to πατράσιν (indeclinable)

→ participant identification

Ισαακ: transliteration of Hebrew יִצְחָק; indeclinable; the second patriarch, heir of the oath (Gen 26:3–5).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ιακωβ

Jacob

dative in apposition to πατράσιν (indeclinable)

→ participant identification

Ιακωβ: transliteration of Hebrew יַעֲקֹב; indeclinable; the third patriarch, to whom the covenant-promise was renewed (Gen 28:13–15); the triad Abraham–Isaac–Jacob is the standard formula for the covenant fathers.

13 καὶ οὐχ ὑμῖν μόνοις ἐγὼ διατίθεμαι τὴν διαθήκην ταύτην καὶ τὴν ἄρὰν ταύτην

And it is not with you alone that I am making this covenant and this oath,

Qualification of the covenant's scope: not the present assembly only καὶ οὐχ ὑμῖν μόνοις

The fronted negation οὐχ ὑμῖν μόνοις ('not with you alone') opens a key clarification: the covenant binds beyond the present generation. The emphatic ἐγὼ ('I') and the technical διατίθεμαι ... διαθήκην reassert YHWH (through Moses) as covenant-maker. The clause is completed by v. 14, which names both the present and the absent generations.

καὶ
and

narrative conjunction (introducing the qualification)

→ discourse linkage or contrast

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

οὐχ
not

negative particle (negating the restriction 'with you alone')

→ discourse linkage or contrast

οὐ (before rough breathing οὐχ): objective negation; here negating the limitation μόνοις, asserting the covenant's wider scope.

ὑμῖν
with you

Dative

dative (covenant partners: 'with you')

→ participant reference or interest

σύ (dat. pl. ὑμῖν): the present assembly as the immediate covenant party — but not the only one.

μόνοις
alone

Dative

adjective in agreement with ὑμῖν ('with you alone')

→ sphere or reference

μόνος: 'only / alone'; the negated μόνοις makes the point — the covenant is not restricted to those physically present.

ἐγὼ

I

Nominative

subject (emphatic 1st person pronoun)

→ participant reference

ἐγὼ: the emphatic 'I' (Moses speaking the covenant on YHWH's behalf, cf. v. 14 'before the LORD') stresses the personal agency of the covenant-maker.

διατίθεμαι

I am making

Pres Mid Indic 1 Sg · διατίθημι

main verb (the covenant-cutting act)

→ progressive present (the covenant being enacted now)

διατίθημι (mid. διατίθεμαι): the technical covenant-making verb (כָּרַת תּוֹרָה); the present 'I am making' presents the act as occurring in the present moment of the assembly.

τὴν

the

Accusative

article (with διαθήκην)

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of διατίθεμαι

→ object specification

διαθήκη: 'covenant'; renders תּוֹרָה; the Moab covenant being enacted.

ταύτην

this

Accusative

demonstrative adjective (modifying διαθήκην)

→ participant reference

οὗτος; 'this'; specifies the present covenant.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with ἁράν)

→ noun-phrase marking

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

ἁράν

oath / curse

Accusative

direct object (coordinate with διαθήκην)

→ object specification

ἁρά: 'sworn oath / curse'; renders ἡλζ; the covenant's self-maledictory oath, paired with the covenant itself (as in v. 11); to be in the covenant is to be under its sanctions.

ταύτην

this

Accusative

demonstrative adjective (modifying ἁράν)

→ participant reference

οὗτος; 'this'; specifies the present oath/curse.

14 ἀλλὰ καὶ τοῖς ὧδε οὖσι μεθ' ἡμῶν σήμερον ἐναντίον κυρίου τοῦ θεοῦ ὑμῶν καὶ τοῖς μὴ οὖσιν μεθ' ἡμῶν ὧδε σήμερον

but with both those who are here with us today before the LORD your God and those who are not here with us today.

Completion of v. 13: the covenant binds present and absent generations alike

ἀλλὰ καὶ τοῖς ὧδε οὖσι

The ἀλλὰ καὶ ... καί ('but both ... and') completes v. 13's clause: the covenant embraces both 'those here today' and 'those not here today' — the future, unborn generations bound by their forefathers' oath. This is the theological warrant for Israel's perpetual covenant obligation, and underlies the addressing of later generations in vv. 21–27.

ἀλλὰ

but

strong adversative (completing the οὐχ ... of v. 13)

→ discourse linkage or contrast

ἀλλὰ: 'but / rather'; the strong adversative answers the negation of v. 13 ('not with you alone ... but with both ...').

καὶ

both

correlative conjunction (καὶ ... καὶ: 'both ... and')

→ discourse linkage or contrast

καὶ: here the first member of the correlative καὶ ... καὶ ('both ... and'), coordinating present and absent generations.

τοῖς

those

Dative

article (substantizing the participle οὔσι: 'those who are')

→ noun-phrase marking

ὁ: the article substantizes the participle — 'those who are (here)'

ᾧδε

here

adverb of place ('here')

→ clausal contribution

ᾧδε: 'here'; locates the present assembly in the place of covenant-making.

οὔσι

being / who are

Dative

participle (substantival, dative: 'those who are present')

→ present participle (ongoing state of being present)

εἰμί (pres. ptcp. ὄν, dat. pl. οὔσι): 'be'; the substantival participle 'those who are (here with us)' designates the present generation of the assembly.

μεθ

with

preposition + genitive (accompaniment, elided before vowel)

→ spatial or relational framing

μετά + gen.: 'with / in company with'; here 'with us.'

ἡμῶν

us

Genitive

genitive object of μετά ('with us')

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'us'; Moses and the present assembly.

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; reiterates the present covenant-day (cf. vv. 9, 11).

ἐναντίον

before

preposition + genitive (divine presence: Hebraism)

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; the assembly stands before YHWH (cf. v. 9).

κυρίου

the LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the divine covenant-partner and witness.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου ('the LORD your God')

→ relational specification

θεός: 'God'; covenant-compound κύριος ὁ θεός ὑμῶν.

ὑμῶν

your

Genitive

genitive of relationship ('your God')

→ relational specification

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

καὶ

and

correlative conjunction (second member of καὶ ... καί: 'and')

→ discourse linkage or contrast

καί: the second member of the correlative — 'and (with) those not here.'

τοῖς

those

Dative

article (substantizing the participle οὖσιν)

→ noun-phrase marking

ὁ: substantizes the second participle — 'those who are not (here).'

μή

not

negative particle (negating the participle οὖσιν)

→ discourse linkage or contrast

μή: subjective/qualitative negation, used with the participle to negate the class — 'those not being (here).'

οὖσιν

being / who are

Dative

participle (substantival, dative: 'those who are not present')

→ present participle (the absent — future — generations)

εἰμί (pres. ptcp. dat. pl. οὖσιν): the substantival participle with μή designates the generations not yet present — the unborn descendants bound into the covenant through their fathers (cf. the rabbinic and patristic reading of corporate covenant solidarity).

μεθ

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

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

ἡμῶν

us

Genitive

genitive object of μετά ('with us')

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'us'; the present assembly, from whom the absent are distinguished.

ᾧδε

here

adverb of place ('here')

→ clausal contribution

ᾧδε: 'here'; the place of the assembly, where the absent are 'not.'

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; the threefold repetition of σήμερον in vv. 9–14 hammers the present day as the binding moment of the covenant for present and future alike.

15 ὅτι ὑμεῖς οἴδατε ὡς κατωκήσαμεν ἐν γῇ Αἰγύπτῳ καὶ παρήλθομεν ἐν μέσῳ τῶν ἐθνῶν οὓς παρήλθετε

For you know how we dwelt in the land of Egypt and how we passed through the midst of the nations which you passed by,

New movement: grounds for the warning against apostasy (the idols Israel has seen)

ὅτι ὑμεῖς οἴδατε

Section C opens with the causal ὅτι ('for') and the appeal ὑμεῖς οἴδατε ('you know'), recalling the experience of Egypt and the passage among the nations. This shared knowledge of foreign idolatry (specified in v. 16) sets up the warning against the secret apostate (v. 17). The shift between first plural (κατωκήσαμεν, παρήλθομεν) and second plural (παρήλθετε) keeps speaker and audience bound together.

ὅτι

for

causal conjunction (introducing the ground of the warning)

→ discourse linkage or contrast

ὅτι: 'because / for'; grounds the coming warning in the audience's firsthand knowledge of pagan idolatry.

ὑμεῖς

you

Nominative

subject (emphatic 2nd person plural pronoun)

→ participant reference

σύ (pl. ὑμεῖς): the emphatic 'you (yourselves) know' appeals again to eyewitness experience (cf. v. 1).

οἴδατε

know

Perf Act Indic 2 Pl · οἶδα

main verb (appeal to shared knowledge)

→ intensive perfect (present knowledge from past experience)

οἶδα: 'know' (perfect with present sense); renders וָיָדָע; the people's firsthand knowledge of Egypt and the nations' idols is the basis for the warning that follows.

ὡς

how

conjunction introducing object clause (content of οἴδατε)

→ discourse linkage or contrast

ὡς: 'how / that'; introduces the content known — the sojourn in Egypt and the passage among the nations.

κατωκήσαμεν

we dwelt

Aor Act Indic 1 Pl · κατοικέω

verb of object clause (the Egyptian sojourn)

→ constative aorist (the whole period of dwelling in Egypt)

κατοικέω: 'dwell / settle / inhabit'; renders כָּשַׁב; the first-person plural recalls the shared national experience of bondage in Egypt, where Israel first saw foreign gods.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

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

γῇ

land

Dative

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

→ sphere or reference

γῇ: 'land'; with Αἰγύπτῳ, 'the land of Egypt'

Αἰγύπτῳ

Egypt

Dative

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

→ sphere or reference

Αἴγυπτος: standard LXX form of מִצְרַיִם; the place of the sojourn.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

παρήλθομεν
we passed through

Aor Act Indic 1 Pl · παρέρχομαι

verb of object clause (the passage among the nations)

→ constative aorist (the completed transit)

παρέρχομαι: 'pass by / pass through'; renders רָצַף; the passage through the territories of the nations en route to Moab, where Israel observed their idols (v. 16).

ἐν
in

preposition + dative (locative: 'in the midst')

→ spatial or relational framing

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

μέσῳ
midst

Dative

dative of place ('in the midst of')

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ renders יִתְּבָ / בְּרִצְפָּ ('in the midst of'); Israel passed through the very heartlands of the nations.

τῶν
the

Genitive

article (with ἐθνῶν)

→ noun-phrase marking

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

ἐθνῶν
nations

Genitive

genitive (with μέσῳ: 'midst of the nations')

→ relational specification

ἔθνος: 'nation / Gentile people'; renders יָג; the foreign nations whose idolatry Israel witnessed and against whose worship the warning is directed.

οὓς
which

Accusative

relative pronoun (object of παρήλθετε)

→ participant reference

οὓς: relative pronoun; masculine accusative plural by attraction/sense-construction with ἐθνῶν (the nations as peoples).

παρήλθετε
you passed by

Aor Act Indic 2 Pl · παρέρχομαι

verb of relative clause (2nd person: 'which you passed by')

→ constative aorist (the completed passage)

παρέρχομαι: 'pass by'; the shift back to second person ('which you passed by') re-engages the audience directly as eyewitnesses of the nations and their idols.

16 καὶ εἶδετε τὰ βδελύγματα αὐτῶν καὶ τὰ εἰδωλα αὐτῶν ξύλον καὶ λίθον ἀργύριον καὶ χρυσίον ἃ ἔστιν παρ' αὐτοῖς

and you saw their abominations and their idols, wood and stone, silver and gold, which are among them.

Continuation: the idols Israel saw among the nations (basis for the warning)

καὶ εἶδετε τὰ βδελύγματα αὐτῶν

v. 16 specifies what Israel 'saw' among the nations: their βδελύγματα ('abominations') and εἰδωλα ('idols'), made of wood, stone, silver, and gold. The fourfold material list (the standard prophetic polemic against man-made gods, cf. Deut 4:28; Ps 113:12 LXX) underscores the folly of idolatry and prepares the warning against any Israelite heart turning to such gods (v. 17).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἶδετε
you saw

Aor Act Indic 2 Pl · ὁράω

main verb (eyewitness of the idols)

→ constative aorist (the completed seeing)

ὁράω (aor. εἶδον): 'see'; the people saw with their own eyes the idols of the nations — firsthand knowledge that makes any subsequent apostasy inexcusable.

τὰ
the

Accusative

article (with βδελύγματα)

→ noun-phrase marking

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

βδελύγματα
abominations

Accusative

direct object of εἶδετε

→ object specification

βδελύγμα: 'abomination / detestable thing'; renders תִּבְעָל / יִקְשׁ; the LXX's standard term of revulsion for idols and idolatrous practices; its strong moral-cultic charge frames pagan worship as loathsome to YHWH.

αὐτῶν

their

Genitive

genitive of possession ('their abominations')

→ relational specification

αὐτός; 'their'; the nations' detestable idols.

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 εἰδωλα)

→ noun-phrase marking

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

εἰδωλα

idols

Accusative

direct object (parallel to βδελύγματα)

→ object specification

εἰδωλον; 'idol / image / phantom'; renders עִלְוָלָה / עִלְוִלָה; the LXX coinage that became the NT's standard word for idols (cf. 1 Cor 8:4); its root sense ('mere appearance') already implies the nothingness of pagan gods.

αὐτῶν

their

Genitive

genitive of possession ('their idols')

→ relational specification

αὐτός; 'their'; the nations' images.

ξύλον

wood

Accusative

accusative in apposition (material of the idols)

→ object specification

ξύλον; 'wood / timber'; renders עֵץ; first of the fourfold material list exposing the idols as mere manufactured stuff (cf. Deut 4:28; Isa 44:9–20).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λίθον

stone

Accusative

accusative in apposition (material of the idols)

→ object specification

λίθος; 'stone'; renders אֶבֶן; second material in the polemical list — gods of dead stone.

ἄργύριον

silver

Accusative

accusative in apposition (material of the idols)

→ object specification

ἄργύριον; 'silver / money'; renders כֶּסֶף; third material — even precious metal idols are but worked matter.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

χρυσίον

gold

Accusative

accusative in apposition (material of the idols)

→ object specification

χρυσίον; 'gold'; renders זָהָב; fourth material; the wood–stone–silver–gold sequence is a standard merism for all idol-substance, from the basest to the most costly.

ἃ

which

Nominative

relative pronoun (subject of ἐστίν)

→ participant reference

ὅς; relative pronoun; neuter plural agreeing with the idols/materials.

ἐστίν

are

Pres Act Indic 3 Sg · εἰμί

verb of relative clause (singular with neuter plural subject)

→ stative present (the idols' continued presence among the nations)

εἰμί: 'be'; the singular verb with neuter plural subject ἃ follows standard Greek concord; 'which are among them' notes that these idols remain present in the nations' midst as a standing temptation.

παρ

among / with

preposition + dative (location: 'among them', elided)

→ spatial or relational framing

παρά + dat.: 'beside / among / with'; locates the idols among the nations.

αὐτοῖς

them

Dative

dative object of παρὰ ('among them')

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): 'them'; the nations among whom the idols are found.

17 μή τίς ἐστίν ἐν ὑμῖν ἀνὴρ ἢ γυνή ἢ πατριὰ ἢ φυλή τίνος ἢ διάνοια ἐξέκλινεν ἀπὸ κυρίου τοῦ θεοῦ ὑμῶν πορεύεσθαι λατρεύειν τοῖς θεοῖς τῶν ἐθνῶν ἐκείνων μή τίς ἐστίν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ

Lest there be among you any man or woman or clan or tribe whose mind has turned away from the LORD your God to go and serve the gods of those nations; lest there be among you a root growing upward in gall and bitterness;

Central warning of section C: the secret apostate and the root of bitterness

μή τίς ἐστίν ἐν ὑμῖν

The warning is framed by the apprehensive μή τίς ἐστίν ('lest there be anyone'), bracketing the verse (it recurs before the root-image). The covenant peril is the individual or group whose 'mind has turned away' (ἡ διάνοια ἐξέκλινεν) from YHWH to idolatry. The climactic image — ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ ('a root growing upward in gall and bitterness') — is quoted at Heb 12:15 ('lest any root of bitterness spring up and cause trouble'), where the secret apostate becomes the paradigm of the one who falls short of grace and defiles the community.

μή

lest

particle introducing apprehensive/deprecatory clause ('lest there be')

→ discourse linkage or contrast

μή: here the apprehensive negative introducing a fear-clause, 'lest (perchance) there be'; renders לֹא ('lest'); the construction warns against a hidden danger within the covenant community.

τίς

anyone

Nominative

indefinite pronoun (subject: 'anyone')

→ participant reference

τίς: indefinite pronoun 'anyone / someone'; with μή it warns of an unidentified, possibly secret apostate within the assembly.

ἐστιν

is / be

Pres Act Indic 3 Sg · εἰμί

verb of the apprehensive clause ('lest there be')

→ stative present (the feared existing reality)

εἰμί: 'be / exist'; the indicative within the μή-clause expresses the real possibility that such a person already exists among them.

ἐν

among

preposition + dative (location: 'among you')

→ spatial or relational framing

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

ὁμῖν

you

Dative

dative object of ἐν ('among you')

→ participant reference or interest

οὐ (dat. pl. ὁμῖν): the covenant community within which the apostate may be hidden.

άνήρ

man

Nominative

nominative in apposition to τίς (first member of the disjunctive list)

→ participant prominence

άνήρ: 'man / male'; renders וְאִישׁ; first of the fourfold scope (man / woman / clan / tribe) showing the danger may arise at any social level.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

ἢ: 'or'; the repeated ἢ enumerates the possible loci of apostasy — individual or corporate.

γυνή

woman

Nominative

nominative in apposition (second member)

→ participant prominence

γυνή: 'woman'; renders וְאִשָּׁה; the danger is not limited by gender.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

πατριά

clan / family

Nominative

nominative in apposition (third member: a wider kin-group)

→ participant prominence

πατριά: 'family / clan / ancestral house'; renders וְכָל־בֵּית־אָבִי; the apostasy may infect a whole extended family, not just an individual.

ἢ

or

disjunctive conjunction

→ discourse linkage or contrast

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

φυλή

tribe

Nominative

nominative in apposition (fourth member: the largest unit)

→ participant prominence

φυλή: 'tribe'; renders וְכָל־שִׁבְט־יִשְׂרָאֵל; the apostasy could even spread to an entire tribe — the widest social scope of the danger.

τίνος

whose

Genitive

interrogative/relative pronoun (genitive of possession: 'whose mind')

→ relational specification

τις (gen. τίνος): here functioning relatively, 'whose'; introduces the description of the apostate's inner condition.

ἡ

the

Nominative

article (with διάνοια)

→ noun-phrase marking

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

διάνοια

mind / understanding

Nominative

subject of ἐξέκλινεν ('whose mind turned away')

→ participant prominence

διάνοια: 'mind / understanding / disposition'; renders לִבְּךָ here; the inner faculty of thought and intention; its turning away is the secret, interior root of apostasy that may precede any outward act — echoing the heart-motif of v. 3.

ἐξέκλινεν

turned away

Aor Act Indic 3 Sg · ἐκκλίνω

verb of relative clause (the apostate's inner defection)

→ constative aorist (the decisive turning away)

ἐκκλίνω: 'turn aside / deviate / decline'; renders הִסָּד / הִנָּח; the compound ἐκ- ('away from') with ἀπὸ κυρίου marks decisive defection from YHWH; the turning of the mind precedes the outward idolatry described next.

ἀπὸ

from

preposition + genitive (separation: 'away from')

→ spatial or relational framing

ἀπὸ: 'from / away from'; marks the LORD as the point of departure in the apostate's turning.

κυρίου

the LORD

Genitive

genitive object of ἀπὸ

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the covenant God from whom the apostate turns.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου ('the LORD your God')

→ relational specification

θεός: 'God'; covenant-compound; the apostasy is from Israel's own covenant God.

ὕμῶν

your

Genitive

genitive of relationship ('your God')

→ relational specification

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

πορεύεσθαι

to go

Pres Mid Infin · πορεύομαι

infinitive of purpose (the goal of the turning: idolatry)

→ present infinitive (the ongoing course of apostasy)

πορεύομαι: 'go / proceed / walk'; here with λατρεύειν it renders הָלַךְ לַעֲבֹד ('go to serve'); the idiom for setting out on the path of idol-worship.

λατρεύειν

to serve / worship

Pres Act Infin · λατρεύω

infinitive of purpose (complementing πορεύεσθαι: 'to serve')

→ present infinitive (the cultic service of false gods)

λατρεύω: 'serve / worship (cultically)'; renders עָבַד; the technical term for religious service; here directed sinfully toward the gods of the nations — the very abomination warned against.

τοῖς

the

Dative

article (with θεοῖς)

→ noun-phrase marking

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

θεοῖς

gods

Dative

dative object of λατρεύειν ('serve the gods')

→ sphere or reference

θεός: here plural and pagan, 'gods';
λατρεύω takes the dative of the one served;
the false gods of the nations stand in stark
antithesis to κύριος ὁ θεός.

τῶν

of the

Genitive

article (with ἐθνῶν)

→ noun-phrase marking

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

ἐθνῶν

nations

Genitive

genitive of possession ('gods of the nations')

→ relational specification

ἔθνος: 'nation / Gentile'; renders יִגְל; the
nations whose idols Israel saw (v. 16).

ἐκείνων

those

Genitive

*demonstrative adjective (modifying ἐθνῶν: 'those
nations')*

→ relational specification

ἐκεῖνος: 'those'; the distal demonstrative
points back to the nations passed among
(vv. 15–16).

μή

lest

*particle introducing the second apprehensive
clause (resuming the warning)*

→ discourse linkage or contrast

μή: the repeated apprehensive 'lest there
be,' now introducing the root-of-bitterness
image; the resumption rhetorically
brackets the whole warning.

τίς

anyone

Nominative

indefinite pronoun (subject: 'anyone')

→ participant reference

τίς: indefinite 'anyone'; reintroduces the
hidden danger under a new metaphor.

ἐστιν

is / be

Pres Act Indic 3 Sg · εἰμί

verb of the second apprehensive clause

→ stative present (the feared existing reality)

εἰμί: 'be / exist'; again expressing the live
possibility that such a corrupting root is
present in the community.

ἐν

among

preposition + dative ('among you')

→ spatial or relational framing

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

ὕμῃν

you

Dative

dative object of ἐν ('among you')

→ participant reference or interest

σύ (dat. pl. ὑμῖν): the community within
which the bitter root may grow.

ρίζα

root

Nominative

*nominative in apposition to τίς (the metaphor of
the apostate)*

→ participant prominence

ρίζα: 'root'; renders שֶׁשׁ; the apostate is
figured as a root that, instead of bearing
good fruit, springs up bearing poison; this
phrase ρίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ
is taken up at Heb 12:15 (ρίζα πικρίας, 'root
of bitterness') as the type of the one who
falls short of God's grace and defiles the
many.

ἄνω

upward

*adverb of place/direction (modifying φύουσα:
'growing upward')*

→ clausal contribution

ἄνω: 'up / upward'; the root grows
'upward' — sprouting into visible,
spreading corruption rather than
remaining buried; the directional adverb
intensifies the image of menace breaking
surface.

φύουσα

growing / sprouting

Nominative

*participle (attributive, modifying ρίζα: 'a root
growing')*

→ present participle (ongoing, active
sprouting)

φύω: 'grow / spring up / produce'; renders
פָּרַח / פָּרַה; the present participle depicts
the root as actively, continually putting
forth its poisonous growth; the cognate
verb stresses living, spreading corruption.

ἐν

in

preposition + dative (the bitter fruit it produces: 'in gall and bitterness')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (the bitter fruit it produces: 'in gall and bitterness').

χολῇ

gall / bile

Dative

dative with ἐν (the poisonous product: 'in gall')

→ sphere or reference

χολή: 'gall / bile / poison'; renders $\Psi\aleph\gamma$ (a bitter/poisonous plant); the bitter, toxic substance the root yields; paired with πικρία as a hendiadys for the deadly fruit of apostasy (cf. the same word-pair in Lam 3:19; Acts 8:23 $\chiολῇ\ \piικρίας$).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πικρία

bitterness

Dative

dative with ἐν (coordinate with χολῇ: 'and bitterness')

→ sphere or reference

πικρία: 'bitterness'; renders $\pi\aleph\gamma\lambda$ ('wormwood'); the second member of the gall-and-bitterness pair; Heb 12:15 distills the whole image into $\rho\acute{\iota}\zeta\alpha\ \piικρίας$ ('root of bitterness'), warning the church that one defiant apostate can poison the many — the precise corporate danger Deuteronomy 29 addresses.

18 καὶ ἔσται ἐὰν ἀκούσῃ τὰ ῥήματα τῆς ἀρχῆς ταύτης καὶ ἐπιφημίσῃται ἐν τῇ καρδίᾳ αὐτοῦ λέγων ὅσιά μοι γένοιτο ὅτι ἐν τῇ ἀποπλανήσει τῆς καρδίας μου πορεύσομαι ἵνα μὴ συναπολέσῃ ὁ ἁμαρτωλὸς τὸν ἀναμάρτητον

And it shall be that if he hears the words of this oath and blesses himself in his heart, saying, 'May holy things be mine, for I will walk in the wandering of my heart,' so that the sinner may not destroy the guiltless along with him —

The self-deceived presumption of the apostate (protasis; apodosis in v. 19)

καὶ ἔσται ἐὰν ἀκούσῃ

v. 18 portrays the apostate's interior self-blessing: even on hearing the covenant curse, he 'blesses himself in his heart,' presuming immunity — 'may holy/good things be mine' — while resolving to walk in 'the wandering of his heart.' The clause ἵνα μὴ συναπολέσῃ ὁ ἁμαρτωλὸς τὸν ἀναμάρτητον ('so that the sinner not destroy the guiltless with him') registers the corporate peril: secret sin endangers the whole community (the very danger Heb 12:15 draws from v. 17).

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 (καὶ ἔσται introducing a future case)

→ predictive future (introducing the hypothetical scenario)

εἰμί (fut. ἔσται): 'be'; the formula καὶ ἔσται ('and it shall come to pass') renders הַיְיָ, the standard LXX way of introducing a future contingency, here the case of the self-deceived apostate.

ἐάν
if

conditional conjunction (introducing protasis, + subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the hypothetical condition with the subjunctive — the case of one who hears yet hardens himself.

ἀκούσῃ
he hears

Aor Act Subj 3 Sg · ἀκούω

verb of protasis (subjunctive with ἐάν)

→ ingressive aorist subjunctive (on hearing)

ἀκούω: 'hear'; renders שמע; the apostate's hearing of the curse is real — making his presumption all the more culpable; he hears yet refuses to fear.

τὰ
the

Accusative

article (with ῥήματα)

→ noun-phrase marking

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

ῥήματα
words

Accusative

direct object of ἀκούσῃ

→ object specification

ῥῆμα: 'word / saying / thing'; renders דְּבַר; 'the words of this oath' are the curse-sanctions of the covenant (cf. v. 11 ἀρά).

τῆς
of the

Genitive

article (with ἀρᾶς)

→ noun-phrase marking

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

ἀρᾶς
oath / curse

Genitive

genitive of relationship ('words of the oath')

→ relational specification

ἀρά: 'curse / sworn oath'; renders הָלָא; the self-maledictory sanction of the covenant; the apostate hears it yet imagines himself exempt.

ταύτης

this

Genitive

demonstrative adjective (modifying ἄρᾱς)

→ relational specification

οὗτος; 'this'; specifies the present covenant-curse.

καὶ

and

coordinate conjunction (second verb of the protasis)

→ discourse linkage or contrast

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

ἐπιφημίσηται

blesses himself / pronounces over himself

Aor Mid Subj 3 Sg · ἐπιφημίζω

verb of protasis (coordinate with ἀκούση)

→ ingressive aorist subjunctive (utters a self-pronouncement)

ἐπιφημίζω (mid. ἐπιφημίζομαι): 'utter / pronounce (an omen or formula) over'; renders בִּרְבִּי (bless oneself / count oneself blessed'); the middle voice — 'pronounce over himself' — captures the apostate's self-congratulatory inner declaration of immunity; a rare LXX verb conveying the self-deluding oracle he speaks to his own heart.

ἐν

in

preposition + dative (locative: 'in his heart')

→ spatial or relational framing

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

τῇ

the

Dative

article (with καρδίᾳ)

→ noun-phrase marking

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

καρδίᾳ

heart

Dative

dative of place ('in his heart')

→ sphere or reference

καρδίᾳ: 'heart'; renders לִבִּי / לֵב; the inner seat of the apostasy; the self-blessing is secret, spoken only within — picking up the heart-motif of vv. 3, 17.

αὐτοῦ

his

Genitive

genitive of possession ('his heart')

→ relational specification

αὐτός: 'his'; the apostate's own heart, the locus of his hidden presumption.

λέγων

saying

Nominative

participle (circumstantial, introducing direct speech)

→ present participle (the content of the self-blessing)

λέγω (pres. ptcp. λέγων): 'saying'; the participle introduces the apostate's inner words — a Hebraizing redundancy (לֵאמֹר) marking direct quotation.

ὅσια

holy / good things

Nominative

subject of γένοιτο (predicate of the wish: 'may holy things be')

→ participant prominence

ὅσιος: 'holy / pious / sanctioned'; the neuter plural ὅσια ('holy/good things') here renders the sense of שְׁלָוָה ('peace / well-being') in the apostate's self-blessing — he presumes that blessing, not curse, will be his lot; the irony is that he claims 'holy things' even while resolving on apostasy.

μοι

to me / mine

Dative

dative of advantage ('may they be mine')

→ participant reference or interest

ἐγώ (dat. sg. μοι): 'to/for me'; the dative of advantage in the self-blessing — he claims the good for himself.

γένοιτο

may it be

Aor Mid Opt 3 Sg · γίνομαι

main verb of the quoted wish (optative of wish)

→ optative of wish (the apostate's self-benediction)

γίνομαι (aor. opt. γένοιτο): 'become / come to be'; the optative of wish ('may it be') voices the apostate's presumptuous self-benediction — confident of peace while walking in rebellion.

ὅτι

for / because

causal conjunction (introducing his reasoning)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the rationale of the self-blessing — the very resolve that condemns him.

ἐν

in

preposition + dative (manner: 'in the wandering')

→ spatial or relational framing

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

τῇ

the

Dative

article (with ἀποπλανήσει)

→ noun-phrase marking

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

ἀποπλανήσει

wandering / going astray

Dative

dative of manner ('in the wandering of my heart')

→ sphere or reference

ἀποπλάνησις: 'wandering away / going astray'; from ἀποπλανάω ('lead astray'); the LXX renders the Hebrew תַּרְדֵּמָה ('stubbornness') of the heart with the imagery of straying — the apostate intends to follow his own errant heart, the antithesis of the covenant 'walk!'

τῆς

of the

Genitive

article (with καρδίας)

→ noun-phrase marking

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

καρδίας

heart

Genitive

genitive of relationship ('the wandering of my heart')

→ relational specification

καρδία: 'heart'; the apostate's self-willed heart is the source of his straying — the very organ v. 3 said YHWH had not yet enabled 'to know.'

μου

my

Genitive

genitive of possession ('my heart')

→ relational specification

ἐγώ (gen. sg. μου): 'my'; the apostate's own heart as the principle of his rebellion.

πορεύσομαι

I will walk

Fut Mid Indic 1 Sg · πορεύομαι

main verb of the apostate's resolve (the ὅτι-clause)

→ volitive/predictive future (his settled determination)

πορεύομαι: 'go / walk / conduct oneself'; the future expresses settled resolve — 'I will walk (live) according to my own straying heart'; the metaphor of 'walking' is covenant-ethical, here perverted into self-direction against YHWH.

ἵνα

so that

conjunction introducing purpose/result clause (+ subjunctive)

→ discourse linkage or contrast

ἵνα: 'so that'; here introduces the negative result the warning seeks to forestall — communal contagion; the clause functions as the reason the apostate must be exposed and judged (vv. 19–20).

μή

not

negative particle (with subjunctive: 'that ... not')

→ discourse linkage or contrast

μή: negates the subjunctive συναπολέση; the aim is to prevent the sinner from dragging the innocent into ruin.

συναπολέση

destroy together

Aor Act Subj 3 Sg · συναπόλλυμι

verb of purpose/result clause (subjunctive with ἵνα μή)

→ ingressive aorist subjunctive (lest he bring to common ruin)

συναπόλλυμι: 'destroy together / ruin along with'; the compound συν- ('together with') captures the corporate danger — the secret sinner's guilt threatens to sweep away the guiltless of the community; this is the precise peril Heb 12:15 derives from the 'root of bitterness' (v. 17), warning that one defiled member can defile the many.

ὁ

the

Nominative

article (with ἁμαρτωλός)

→ noun-phrase marking

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

ἁμαρτωλός

sinner

Nominative

subject of συναπολέση (the apostate)

→ participant prominence

ἁμαρτωλός: 'sinner / guilty one'; renders κῆρ / νῆρ; the apostate is the 'sinner' whose secret guilt endangers the whole; set in pointed antithesis to ὁ ἀναμάρτητος.

τὸν

the

Accusative

article (with ἀναμάρτητον)

→ noun-phrase marking

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

ἀναμάρτητον

the guiltless / sinless

Accusative

direct object of συναπολέσει ('destroy the guiltless')

→ object specification

ἀναμάρτητος: 'without sin / guiltless / innocent'; the alpha-privative compound (ἀ- + ἁμαρτ-) names the innocent member of the community endangered by the sinner; the sharp ἀμαρτωλός/ἀναμάρτητος antithesis frames the moral stakes of secret apostasy for the covenant body (cf. the same adjective at John 8:7).

19 οὐ μὴ θελήσῃ ὁ θεὸς εὐιλατεῦσαι αὐτῷ ἀλλ' ἢ τότε ἐκκαυθήσεται ὀργὴ κυρίου καὶ ὁ ζήλος αὐτοῦ ἐν τῷ ἀνθρώπῳ ἐκείνῳ καὶ κολληθήσονται ἐν αὐτῷ πᾶσαι αἱ ἀραὶ τῆς διαθήκης ταύτης αἱ γεγραμμέναι ἐν τῷ βιβλίῳ τοῦ νόμου τούτου καὶ ἐξαλείψει κύριος τὸ ὄνομα αὐτοῦ ἐκ τῆς ὑπὸ τὸν οὐρανόν

God will by no means be willing to be merciful to him; rather then the anger of the LORD and his jealousy will blaze against that man, and all the curses of this covenant that are written in the book of this law will cling to him, and the LORD will blot out his name from under heaven.

Apodosis: the inescapable judgment on the presumptuous apostate οὐ μὴ θελήσῃ ὁ θεὸς

The apodosis to v. 18 falls with the emphatic double negative οὐ μὴ ('by no means'): God will not pardon. Four judgments cascade — his anger and jealousy will 'blaze' (ἐκκαυθήσεται), all the written curses will 'cling' (κολληθήσονται) to him, and YHWH will 'blot out his name' (ἐξαλείψει ... τὸ ὄνομα) from under heaven. The self-blessing of v. 18 is answered by total covenantal annihilation.

οὐ

not

negative particle (first member of emphatic double negative)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic οὐ μή ('by no means / certainly not'); the strongest Greek denial.

μή

by no means

negative particle (second member of οὐ μή + subjunctive)

→ discourse linkage or contrast

μή: with οὐ and the aorist subjunctive θελήσῃ forms the emphatic future denial — God will absolutely not be willing to pardon.

θελήσῃ

will be willing

Aor Act Subj 3 Sg · θέλω

main verb (subjunctive with οὐ μή: emphatic future)

→ **emphatic-denial aorist subjunctive** (God will surely not will)

θέλω: 'will / wish / be willing'; with οὐ μή the subjunctive conveys an emphatic future negation — God will by no means be willing to grant pardon to the presumptuous apostate; the will to be merciful is itself withdrawn.

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

subject of θελήσῃ

→ participant prominence

θεός: 'God'; renders **אֱלֹהִים**; the divine subject who refuses pardon to the unrepentant covenant-breaker.

εὐλατεῦσαι

to be merciful / forgive

Aor Act Infin · εὐλατεύω

complementary infinitive (with θελήσῃ: 'be willing to forgive')

→ **aorist infinitive (the act of pardon withheld)**

εὐλατεύω: 'be gracious / propitious / forgiving'; a rare compound (εὖ + ἵλατ-, related to ἱλάσκομαι 'propitiate') rendering **חַנּוּן** ('forgive'); the very mercy normally extended under the covenant is here refused to the defiant apostate.

αὐτῷ

to him

Dative

dative object of εὐλατεῦσαι ('be merciful to him')

→ participant reference or interest

αὐτός (dat. sg. αὐτῷ): 'to him'; the apostate, to whom pardon is denied.

ἀλλ

but

strong adversative (elided: 'but rather')

→ clausal contribution

ἀλλά: 'but'; sharply opposes pardon with the wrath that follows.

ἤ

rather

particle (with ἀλλά: ἀλλ' ἤ = 'but rather')

→ discourse linkage or contrast

ἤ: in the combination ἀλλ' ἤ ('but rather / except'), an emphatic adversative idiom heightening the contrast — not mercy but burning wrath.

τότε

then

adverb of time ('then / at that time')

→ adverbial qualification

τότε: 'then'; marks the moment judgment is unleashed against the apostate.

ἐκκαυθήσεται

will blaze / be kindled

Fut Pass Indic 3 Sg · ἐκκαίω

main verb (the kindling of divine wrath)

→ predictive future passive (the certain blazing-up of wrath)

ἐκκαίω: 'kindle / set ablaze'; the passive 'will be kindled' renders ἡρῇ ('burn [with anger]'); the fire-metaphor for the LORD's wrath; the singular verb governs the compound subject ὀργή ... καὶ ζῆλος by agreement with the nearer noun.

ὀργή

anger / wrath

Nominative

subject of ἐκκαυθήσεται

→ participant prominence

ὀργή: 'wrath / anger'; renders נָא; YHWH's settled judicial anger against covenant-treachery, here figured as a kindled fire.

κυρίου

of the LORD

Genitive

genitive of source ('anger of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the wrath is YHWH's own.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with ζῆλος)

→ noun-phrase marking

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

ζῆλος

jealousy / zeal

Nominative

subject (coordinate with ὀργή)

→ participant prominence

ζῆλος: 'zeal / jealousy'; renders נִקְנָה; the divine 'jealousy' is YHWH's exclusive covenant-love that brooks no rival (cf. Exod 20:5; Deut 4:24); against the idolater it becomes consuming.

αὐτοῦ

his

Genitive

genitive of possession ('his jealousy')

→ relational specification

αὐτός: 'his'; YHWH's jealousy.

ἐν

against / in

preposition + dative (target of wrath: 'against that man')

→ spatial or relational framing

ἐν + dat.: here with hostile force, 'against'; renders the directional אֶ of the kindling of anger 'against' someone.

τῷ

the

Dative

article (with ἀνθρώπῳ)

→ noun-phrase marking

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

ἀνθρώπῳ

man

Dative

dative object of ἐν ('against that man')

→ sphere or reference

ἄνθρωπος: 'man / person'; renders שׂוֹנֵא; the apostate individual who is the target of divine wrath.

ἐκεῖνω

that

Dative

demonstrative adjective (modifying ἀνθρώπου: 'that man')

→ sphere or reference

ἐκεῖνος: 'that'; the distal demonstrative singles out the specific apostate of vv. 17–18.

καὶ

and

coordinate conjunction (second judgment)

→ discourse linkage or contrast

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

κολληθήσονται

will cling / adhere

Fut Pass Indic 3 Pl · κολλάω

main verb (the curses fasten on the apostate)

→ predictive future passive (the curses' certain adherence)

κολλάω: 'glue / join / make cling'; the passive 'will cling/adhere' renders קָרַד ('cleave/stick'); the covenant curses fasten onto the apostate like an inescapable adhesive — an ironic reversal of the cleaving-to-YHWH that the covenant required (cf. Deut 10:20).

ἐν

to / on

preposition + dative (the one to whom they cling: 'to him')

→ spatial or relational framing

ἐν + dat.: here 'to / on'; the curses cling 'to him.'

αὐτῷ

him

Dative

dative object of ἐν ('cling to him')

→ participant reference or interest

αὐτός (dat. sg. αὐτῷ): 'to him'; the apostate to whom the curses adhere.

πᾶσαι

all

Nominative

attributive adjective (modifying ἀραί: 'all the curses')

→ participant prominence

πᾶς: 'all'; the totality of the written curses falls on him without remainder.

αἱ

the

Nominative

article (with ἀραί)

→ noun-phrase marking

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

ἀραί

curses

Nominative

subject of κολληθήσονται

→ participant prominence

ἀρά: 'curse / sworn oath'; renders הָלָא; the covenant's self-maledictory sanctions (cf. vv. 11, 18), now activated against the breaker.

τῆς

of the

Genitive

article (with διαθήκης)

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive of relationship ('curses of the covenant')

→ relational specification

διαθήκη: 'covenant'; renders תְּרִיב; the Moab covenant whose curses now fall.

ταύτης

this

Genitive

demonstrative adjective (modifying διαθήκης)

→ relational specification

οὗτος: 'this'; the present covenant.

αἱ

the (ones)

Nominative

article (substantizing the participle γεγραμμέναι)

→ noun-phrase marking

ὁ: the article with the participle, 'the ones that are written.'

γεγραμμένοι

written

Nominative

participle (attributive, modifying ἀραί: 'the curses written')

→ perfect passive participle (standing written, with abiding validity)

γράφω (perf. pass. ptcp. γεγραμμένος): 'write'; renders גָּרַשׁ; the perfect emphasizes the curses' permanent, documentary force — they 'stand written' in the law-book and so are legally binding and inescapable.

ἐν

in

preposition + dative (locative: 'in the book')

→ spatial or relational framing

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

τῷ

the

Dative

article (with βιβλίῳ)

→ noun-phrase marking

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

βιβλίῳ

book / scroll

Dative

dative of place ('in the book')

→ sphere or reference

βιβλίον: 'book / scroll / document'; renders רִשְׁוֹן; the written law-scroll in which the covenant curses are recorded, giving them documentary permanence (cf. vv. 20, 26).

τοῦ

of 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 of content ('book of the law')

→ relational specification

νόμος: 'law'; renders תּוֹרָה; the Torah-scroll; 'the book of this law' is Deuteronomy's self-designation (cf. v. 28, 'the words of this law').

τούτου

this

Genitive

demonstrative adjective (modifying νόμου)

→ relational specification

οὗτος: 'this'; the law presently being proclaimed.

καὶ

and

coordinate conjunction (third/climactic judgment)

→ discourse linkage or contrast

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

ἐξαλείψει

will blot out

Fut Act Indic 3 Sg · ἐξαλείφω

main verb (the obliteration of the apostate's name)

→ predictive future (the certain effacement)

ἐξαλείφω: 'wipe out / erase / obliterate'; renders חָקַח; the climactic judgment — YHWH erases the apostate's very name, the obliteration of memory and posterity (cf. Deut 9:14; the reverse of the 'book of life,' Exod 32:32–33; Ps 68[69]:29).

κύριος

the LORD

Nominative

subject of ἐξαλείψει

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine agent of the name-blotting.

τὸ

the

Accusative

article (with ὄνομα)

→ noun-phrase marking

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

ὄνομα

name

Accusative

direct object of ἐξαλείψει

→ object specification

ὄνομα: 'name'; renders שֵׁם; in Hebrew thought the 'name' carries one's identity, memory, and continuance; to blot it out is to annihilate the person from history and posterity.

αὐτοῦ his Genitive <i>genitive of possession ('his name')</i> → relational specification αὐτός: 'his'; the apostate's name, erased forever.	ἐκ from <i>preposition + genitive (separation: 'from under heaven')</i> → spatial or relational framing ἐκ: 'out of / from'; with the following articular phrase, 'from (the region) under heaven.'	τῆς the (region) Genitive <i>article (substantizing the prepositional phrase ὑπὸ τὸν οὐρανόν)</i> → noun-phrase marking ὁ: the feminine article (sc. γῆς, 'the [land]') substantizes ὑπὸ τὸν οὐρανόν — 'the [area] under heaven,' i.e. the whole earth.	ὑπὸ under <i>preposition + accusative (position: 'under heaven')</i> → spatial or relational framing ὑπό + acc.: 'under'; the idiom ἡ ὑπὸ τὸν οὐρανόν ('that which is under heaven') is a totality-expression for the whole inhabited earth.
τὸν the Accusative <i>article (with οὐρανόν)</i> → noun-phrase marking τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.	οὐρανόν heaven Accusative <i>accusative object of ὑπό ('under heaven')</i> → object specification οὐρανός: 'heaven / sky'; renders רָקִיעַ; 'from under heaven' totalizes the erasure — the apostate's name vanishes from the entire earth.		

20 καὶ διαστελεῖ αὐτὸν κύριος εἰς κακά ἐκ πάντων τῶν υἱῶν Ἰσραὴλ κατὰ πάσας τὰς ἀράς τῆς διαθήκης τὰς γεγραμμένας ἐν τῷ βιβλίῳ τοῦ νόμου τούτου

And the LORD will set him apart for evils from all the sons of Israel, according to all the curses of the covenant that are written in the book of this law.

Conclusion of the apostate's judgment: separation unto evil from the people

καὶ διαστελεῖ αὐτὸν κύριος

The judgment culminates in διαστελεῖ ... εἰς κακά ('he will single him out for evils'): YHWH separates the apostate from all the sons of Israel, marking him out for the covenant's calamities. The phrase κατὰ πάσας τὰς ἀράς ... τὰς γεγραμμένας ('according to all the written curses') reiterates v. 19's documentary basis, sealing the legal certainty of the doom.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

διαστελεῖ

will set apart / single out

Fut Act Indic 3 Sg · διαστέλλω

main verb (the separating-out for judgment)

→ predictive future (the certain singling-out)

διαστέλλω: 'separate / distinguish / set apart'; renders לִיבְדֹּל / לְבַד; here the apostate is 'set apart for evils' — an ironic inversion of holy separation: not consecration but designation for destruction; YHWH marks him out from the community for the curse.

αὐτόν

him

Accusative

direct object of διαστελεῖ

→ participant reference

αὐτός (acc. sg. αὐτόν): 'him'; the apostate singled out.

κύριος

the LORD

Nominative

subject of διαστελεῖ

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine agent who marks the apostate out for judgment.

εἰς

for / unto

preposition + accusative (purpose/result: 'for evils')

→ spatial or relational framing

εἰς + acc.: here of purpose/destiny, 'for / unto'; the apostate is set apart 'for evils' (calamities).

κακά

evils / calamities

Accusative

accusative with εἰς (the destiny of judgment)

→ object specification

κακός: 'bad / evil'; neuter plural substantival 'evils / calamities'; renders הַעֲרָ; the covenant disasters to which the apostate is consigned.

ἐκ

from

preposition + genitive (separation: 'from all the sons')

→ spatial or relational framing

ἐκ: 'out of / from'; marks the apostate's removal from the body of Israel.

πάντων

all

Genitive

attributive adjective (modifying υἱῶν)

→ relational specification

πᾶς: 'all'; the separation is from the whole people — total excommunication from the covenant community.

τῶν

the

Genitive

article (with υἱῶν)

→ noun-phrase marking

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

υἱῶν

sons

Genitive

genitive object of ἐκ ('from the sons')

→ relational specification

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') renders לְאֶרְשׁ־בְּנֵי; the covenant people from whom the apostate is cut off.

Ἰσραὴλ

of Israel

genitive of relationship (indeclinable: 'of Israel')

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable; the national name.

κατὰ

according to

preposition + accusative (norm/standard: 'according to')

→ spatial or relational framing

κατά + acc.: 'according to'; the judgment conforms to the written norm of the covenant curses.

πάσας

all

Accusative

attributive adjective (modifying ἀράς)

→ object specification

παῖς: 'all'; the whole written body of curses is brought to bear.

τὰς

the

Accusative

article (with ἀράς)

→ noun-phrase marking

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

ἀράς

curses

Accusative

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

→ object specification

ἀρά: 'curse / sworn oath'; renders תְּלֹא; the covenant sanctions, the measure of the apostate's doom.

τῆς

of the

Genitive

article (with διαθήκης)

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive of relationship ('curses of the covenant')

→ relational specification

διαθήκη: 'covenant'; renders תְּבַרִית; the covenant whose curses are written.

τὰς

the (ones)

Accusative

article (substantizing the participle γεγραμμένας)

→ noun-phrase marking

ὁ: the article with the participle, 'the ones written.'

γεγραμμένας

written

Accusative

participle (attributive, modifying ἀράς: 'the curses written')

→ perfect passive participle (standing written, binding force)

γράφω (perf. pass. ptcp. γεγραμμένος): 'write'; renders כָּתוּב; the perfect again stresses the curses' documented, abiding validity (cf. v. 19); the repetition underscores the inescapable legal basis of the judgment.

ἐν

in

preposition + dative (locative: 'in the book')

→ spatial or relational framing

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

τῷ

the

Dative

article (with βιβλίῳ)

→ noun-phrase marking

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

βιβλίῳ

book / scroll

Dative

dative of place ('in the book')

→ sphere or reference

βιβλίον: 'book / scroll'; renders תּוֹרָה; the law-scroll recording the curses (cf. vv. 19, 26).

τοῦ

of 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 of content ('book of the law')

→ relational specification

νόμος: 'law'; renders תּוֹרָה; the Torah-scroll of Deuteronomy.

τούτου

this

Genitive

demonstrative adjective (modifying νόμου)

→ relational specification

οὗτος; 'this'; the law presently proclaimed.

21 καὶ ἐροῦσιν ἡ γενεὰ ἡ ἑτέρα οἱ υἱοὶ ὑμῶν οἱ ἀναστήσονται μεθ' ὑμᾶς καὶ ὁ ἀλλότριος ὃς ἂν ἔλθῃ ἐκ γῆς μακρόθεν καὶ ὄψονται τὰς πληγὰς τῆς γῆς ἐκείνης καὶ τὰς νόσους αὐτῆς ἃς ἀπέστειλεν κύριος ἐπ' αὐτήν

And the later generation, your sons who will rise up after you, and the foreigner who comes from a far land, will speak — and they will see the plagues of that land and its diseases which the LORD has sent upon it —

New movement: the future witnesses of the devastated land and their question

καὶ ἐροῦσιν ἡ γενεὰ ἡ ἑτέρα

Section D turns from the individual apostate to national catastrophe. The future generation ('your sons who will rise after you') and the foreigner from afar will 'see' the plagues and diseases YHWH sent on the land. Their seeing prompts the question of vv. 22–23, answered in vv. 24–27. The verb ἐροῦσιν ('they will speak/ask') anticipates the dialogue; the parenthetical 'and they will see' (καὶ ὄψονται) supplies the occasion.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐροῦσιν

will say / ask

Fut Act Indic 3 Pl · λέγω

main verb (the future generations' speaking)

→ predictive future (the coming inquiry)

λέγω (fut. ἐρῶ): 'say / speak'; here introducing the question the later generation and the foreigner will raise on seeing the devastation (the question itself is given in v. 23).

ἡ

the

Nominative

article (with γενεά)

→ noun-phrase marking

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

γενεά

generation

Nominative

subject of ἐροῦσιν

→ participant prominence

γενεά: 'generation'; renders γένε; the future generation that will witness the consequences of covenant-breaking — the very 'those not here today' bound in v. 14.

ἡ

the

Nominative

article (attributive before adjective: 'the later')

→ noun-phrase marking

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

ἐτέρα

later / next

Nominative

attributive adjective (second-attributive: 'the later generation')

→ participant prominence

ἕτερος: 'other / next / following'; renders ὀνῆ; the 'later/coming' generation, distinguished from the present assembly.

οἱ

the

Nominative

article (with υἱοί, in apposition to γενεά)

→ noun-phrase marking

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

υἱοί

sons

Nominative

nominative in apposition to γενεά ('your sons')

→ participant prominence

υἱός: 'son'; the later generation specified as 'your sons' — the descendants who will inherit both the land and the warning.

ὑμῶν

your

Genitive

genitive of relationship ('your sons')

→ relational specification

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

οἱ

who

Nominative

relative pronoun (subject of ἀναστήσονται)

→ participant reference

ὅς: relative pronoun; introduces the description of the future sons.

ἀναστήσονται

will rise up / arise

Fut Mid Indic 3 Pl · ἀνίστημι

verb of relative clause (the future generation arises)

→ predictive future (the coming-into-being of the next generation)

ἀνίστημι (mid. ἀνίσταμαι): 'rise up / arise / come on the scene'; renders ὅς; 'who will arise after you' denotes the succeeding generation that comes onto the stage of history after the present assembly has passed.

μεθ

after

preposition + accusative (temporal: 'after you,' elided)

→ spatial or relational framing

μετά + acc.: 'after'; here temporal, 'after you' — the generation succeeding the present one.

ὕμᾱς

you

Accusative

accusative object of μετά ('after you')

→ participant reference

ού (acc. pl. ὕμᾱς): the present generation, after whom the sons arise.

καὶ

and

coordinate conjunction (second subject)

→ discourse linkage or contrast

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

ὁ

the

Nominative

article (with ἄλλότριος)

→ noun-phrase marking

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

ἄλλότριος

foreigner / stranger

Nominative

subject (coordinate with γενεά: second witness)

→ participant prominence

ἄλλότριος: 'belonging to another / foreigner / stranger'; renders יִזְרָאֵל; the outsider from a distant land — a second class of witness whose question (vv. 22–23) underscores that the devastation is visible to all peoples (cf. v. 23, 'all the nations').

ὃς

who

Nominative

relative pronoun (subject of ἔλθῃ)

→ participant reference

ὃς: relative pronoun; introduces the description of the foreigner.

ἄν

-ever

modal particle (with subjunctive in indefinite relative clause)

→ discourse linkage or contrast

ἄν: modal particle; with the subjunctive ἔλθῃ it makes the relative clause indefinite — 'whoever comes.'

ἔλθῃ

comes

Aor Act Subj 3 Sg · ἔρχομαι

verb of indefinite relative clause (subjunctive with ἄν)

→ ingressive aorist subjunctive (whoever may come)

ἔρχομαι (aor. ἦλθον): 'come / go'; the subjunctive with ἄν makes the foreigner's arrival hypothetical-general — any traveler from afar who happens upon the ruined land.

ἐκ

from

preposition + genitive (source: 'from a land')

→ spatial or relational framing

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

γῆς

land

Genitive

genitive object of ἐκ ('from a land')

→ relational specification

γῆ: 'land'; the foreigner's distant homeland.

μακρόθεν

far off

adverb of place (modifying γῆς: 'a land far off')

→ clausal contribution

μακρόθεν: 'from afar / at a distance'; renders קִרְבָּנָה; emphasizes the distance — even people from remote lands will hear of and see the devastation.

καὶ

and

coordinate conjunction (resuming the main line: 'and they will see')

→ discourse linkage or contrast

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

ὄψονται

they will see

Fut Mid Indic 3 Pl · ὁράω

main verb (the witnesses behold the devastation)

→ predictive future (the future beholding)

ὁράω (fut. ὄψομαι): 'see'; the future generation and the foreigner will 'see' the ruined land — the visible evidence that prompts their question; ironically, these later eyes 'see' the judgment that the present eyes (vv. 1–4) saw the deliverance.

τὰς

the

Accusative

article (with πληγὰς)

→ noun-phrase marking

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

πληγὰς

plagues / blows

Accusative

direct object of ὀψονται

→ object specification

πληγή: 'blow / plague / wound'; renders
חַמָּה; the calamities inflicted on the land —
the same word used of the Egyptian
plagues (cf. Exod 11:1), here turned against
the apostate land of Israel itself.

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of relationship ('plagues of the land')

→ relational specification

γῆ: 'land'; the land of Israel, struck for the
people's covenant-breaking.

ἐκείνης

that

Genitive

demonstrative adjective (modifying γῆς: 'that
land')

→ relational specification

ἐκεῖνος: 'that'; the distal demonstrative
views the devastated land from the
standpoint of the future witnesses.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article (with νόσους)

→ noun-phrase marking

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

νόσους

diseases / sicknesses

Accusative

direct object (coordinate with πληγὰς)

→ object specification

νόσος: 'disease / sickness'; renders
מַחֲמָתַי; the maladies afflicting the land,
paired with the 'plagues' as the visible
covenant curses (cf. Deut 28:59–61).

αὐτῆς

its

Genitive

genitive of possession ('its diseases')

→ relational specification

αὐτός: 'its'; belonging to the land.

ἧς

which

Accusative

relative pronoun (object of ἀπέστειλεν)

→ participant reference

ἧς: relative pronoun; feminine accusative
plural agreeing with πληγὰς/νόσους.

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb of relative clause (YHWH the sender of the
calamities)

→ constative aorist (the completed sending of
judgment)

ἀποστέλλω: 'send / send forth'; renders
חָלַץ; YHWH is the explicit sender of the
plagues and diseases — the devastation is
no accident of history but covenant
judgment dispatched by God.

κύριος

the LORD

Nominative

subject of ἀπέστειλεν

→ participant prominence

κύριος: rendering of the Tetragrammaton
יהוה; the divine sender of the judgments.

ἐπ'

upon

*preposition + accusative (direction: 'upon it',
elided)*

→ spatial or relational framing

ἐπί + acc.: 'upon / against'; the judgments
are sent down 'upon' the land.

αὐτήν

it

Accusative

accusative object of ἐπί ('upon it')

→ participant reference

αὐτός (acc. fem. sg. αὐτήν): 'it'; the land
upon which the calamities fall.

22 θεῖον καὶ ἄλα κατακεκαυμένον πᾶσα ἡ γῆ αὐτῆς οὐ σπαρήσεται οὐδὲ ἀνατελεῖ οὐδὲ μὴ ἀναβῆ ἔπ αὐτήν
πᾶν χλωρόν ὥσπερ κατεστράφη Σοδομα καὶ Γομορρα Αδαμα καὶ Σεβωιμ ἃς κατέστρεψεν κύριος ἐν θυμῷ
καὶ ὀργῇ

Brimstone and burning salt — its whole land shall not be sown, nor shall anything sprout, nor shall
any green thing come up upon it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim,
which the LORD overthrew in wrath and anger —

Description of the devastated land (the spectacle the witnesses behold)

θεῖον καὶ ἄλα κατακεκαυμένον

v. 22 paints the ruined land in Sodom-and-Gomorrah colors: brimstone (θεῖον) and burnt salt, total
agricultural sterility (a triple negation: not sown, nothing sprouts, no green thing rises), explicitly
compared to the overthrow (καταστροφή) of the four cities of the plain. The comparison ὥσπερ
κατεστράφη Σοδομα ... makes Israel's potential fate that of the archetypal objects of divine wrath.

θεῖον

brimstone / sulphur

Nominative

nominative (predicative description of the land's state)

→ participant prominence

θεῖον: 'brimstone / sulphur'; renders תַּיִרָאֵשׁ; the sulphurous wasteland evokes the destruction of Sodom (Gen 19:24), the standard biblical image of irreversible divine devastation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἅλα

salt

Accusative

accusative/nominative in the descriptive phrase ('salt')

→ object specification

ἅλα (acc. ἅλα): 'salt'; renders מֶלַח; salted, burnt ground is permanently barren (cf. Judg 9:45); paired with brimstone to depict total, irreversible sterility.

κατακεκαυμένον

burned up

Nominative

participle (attributive/predicative: 'burnt')

→ perfect passive participle (a settled, completed burning)

κατακαίω (perf. pass. ptcp. κατακεκαυμένος): 'burn up completely'; the intensive κατα- and the perfect stress the finished, total incineration of the land — a burnt, salted waste.

πᾶσα

all / whole

Nominative

attributive adjective (modifying γῆ: 'its whole land')

→ participant prominence

πᾶς: 'all / whole'; the totality of the land's barrenness.

ἡ

the

Nominative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land

Nominative

subject of σπαρήσεται

→ participant prominence

γῆ: 'land / soil'; the whole territory rendered sterile.

αὐτῆς

its

Genitive

genitive of possession ('its land')

→ relational specification

αὐτός: 'its'; belonging to the devastated country.

οὐ

not

negative particle (negating σπαρήσεται)

→ discourse linkage or contrast

οὐ: objective negation; first of the triple negation of fertility.

σπαρήσεται

will be sown

Fut Pass Indic 3 Sg · σπείρω

main verb (the land cannot be cultivated)

→ predictive future passive (the land's permanent uncultivability)

σπείρω: 'sow'; renders שָׁרַר; the passive 'will not be sown' marks the land as agriculturally dead — no planting is even possible.

οὐδὲ

nor

negative conjunction (second member of triple negation)

→ discourse linkage or contrast

οὐδέ: 'and not / nor'; continues the catalogue of sterility.

ἀνατελεῖ

will sprout / spring up

Fut Act Indic 3 Sg · ἀνατέλλω

main verb (nothing grows)

→ predictive future (the certain non-sprouting)

ἀνατέλλω: 'rise / spring up / sprout'; renders מַצֵּי; used of vegetation rising from the soil; here negated — nothing will sprout from the cursed ground.

οὐδέ

nor

negative conjunction (with μή: emphatic third negation)

→ discourse linkage or contrast

οὐδέ: 'nor'; with μή ἀναβῆ forms an emphatic denial.

μή

not

negative particle (with subjunctive ἀναβῆ: emphatic negation)

→ discourse linkage or contrast

μή: with οὐδέ and the aorist subjunctive ἀναβῆ forms the strong negative 'nor shall there ever come up.'

ἀναβῆ

may come up

Aor Act Subj 3 Sg · ἀναβαίνω

verb of emphatic negation (subjunctive with οὐδέ μή)

→ emphatic-denial aorist subjunctive (nothing will ever come up)

ἀναβαίνω: 'go up / come up / grow'; renders חָצַץ; of plants coming up from the ground; the emphatic οὐδέ μή ἀναβῆ seals the land's absolute barrenness — not even a green shoot.

ἐπ

upon

preposition + accusative (location: 'upon it', elided)

→ spatial or relational framing

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

αὐτήν

it

Accusative

accusative object of ἐπ (upon it)

→ participant reference

αὐτός (acc. fem. sg. αὐτήν): 'it'; the barren land.

πᾶν

any / every

Nominative

attributive adjective (modifying χλωρόν: 'any green thing')

→ participant prominence

πᾶς: 'all / any'; with the negation, 'not any green thing.'

χλωρόν

green thing / herbage

Nominative

subject of ἀναβῆ ('any green thing')

→ participant prominence

χλωρός: 'green / pale-green'; substantival 'green thing / vegetation'; renders יָרֵק; not even the least green growth will appear on the cursed soil.

ὥσπερ

just as / like

comparative conjunction (introducing the Sodom comparison)

→ discourse linkage or contrast

ὥσπερ: 'just as / even as'; introduces the comparison with the overthrow of the cities of the plain.

κατεστράφη

was overthrown

Aor Pass Indic 3 Sg · καταστρέφω

verb of comparative clause (the overthrow of the cities)

→ constative aorist passive (the completed overthrow)

καταστρέφω: 'overturn / overthrow / destroy'; renders חָרַב; the technical verb for the 'overthrow' (καταστροφή) of Sodom (Gen 19:25); the singular agrees with the nearer subject Σοδομα (neuter plural).

Σοδομα

Sodom

subject (indeclinable place-name)

→ participant identification

Σοδομα: transliteration of Hebrew סֹדֹם; indeclinable (neuter plural in form); the archetypal city of divine destruction (Gen 19).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Γομορρα

Gomorrah

subject (indeclinable place-name, coordinate with Σοδομα)

→ participant identification

Γομορρα: transliteration of Hebrew עֲמֹרָה; indeclinable; Sodom's twin city, destroyed with it; the pair Sodom-Gomorrah is the standing biblical symbol of catastrophic judgment (cf. Isa 1:9; Rom 9:29).

Αδαμα

Admah

subject (indeclinable place-name)

→ participant identification

Αδαμα: transliteration of Hebrew אַדְמָה; indeclinable; a third city of the plain destroyed with Sodom (cf. Gen 14:8; Hos 11:8).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Σεβωιμ

Zeboiim

subject (indeclinable place-name)

→ participant identification

Σεβωιμ: transliteration of Hebrew זְבוּיִם; indeclinable; the fourth city of the plain (cf. Gen 14:8; Hos 11:8); the full list of four cities intensifies the comparison.

ἧς

which

Accusative

relative pronoun (object of κατέστρεψεν)

→ participant reference

ἧς: relative pronoun; feminine accusative plural taking the cities as its antecedent.

κατέστρεψεν

overthrew

Aor Act Indic 3 Sg · καταστρέφω

verb of relative clause (YHWH the agent of the overthrow)

→ constative aorist (the completed act of destruction)

καταστρέφω: 'overthrow / destroy'; the active here names YHWH as the agent who 'overthrew' the cities — making explicit that the archetypal destruction was divine judgment, the pattern threatening apostate Israel.

κύριος

the LORD

Nominative

subject of κατέστρεψεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine agent of the overthrow.

ἐν

in

preposition + dative (manner: 'in wrath')

→ spatial or relational framing

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

θυμῷ

wrath / fury

Dative

dative of manner ('in wrath')

→ sphere or reference

θυμός: 'wrath / fury / hot anger'; renders ἄ / ἡ; the hot, passionate aspect of divine anger; paired with ὀργή as a hendiadys for the fullness of God's judicial fury (cf. v. 27).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὀργῇ

anger

Dative

dative of manner (coordinate with θυμῷ: 'and anger')

→ sphere or reference

ὀργή: 'anger / wrath'; renders ἄ; the settled judicial aspect of divine anger; the pair θυμῷ καὶ ὀργῇ ('in wrath and anger') intensifies the depiction of God's judgment, recurring at v. 27.

23 καὶ ἔροῦσιν πάντα τὰ ἔθνη διὰ τί ἐποίησεν κύριος οὕτως τῇ γῇ ταύτῃ τίς ὁ θυμὸς τῆς ὀργῆς ὁ μέγας οὗτος

And all the nations will say, 'Why has the LORD done thus to this land? What is this great heat of anger?'

The nations' question (completing the inquiry begun in v. 21) καὶ ἔροῦσιν πάντα τὰ ἔθνη

Now 'all the nations' voice the double question that the spectacle provokes: 'Why has the LORD done thus to this land?' and 'What is this great heat of anger?' The question form (διὰ τί ... τίς ...) is a rhetorical device setting up the catechetical answer of vv. 24–27 — the devastation becomes a public testimony to the nations about covenant-breaking and divine justice.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔροῦσιν

will say

Fut Act Indic 3 Pl · λέγω

main verb (the nations' question)

→ predictive future (the coming inquiry)

λέγω (fut. ἐρῶ): 'say'; introduces the question all the nations will ask on seeing the devastated land.

πάντα

all

Nominative

attributive adjective (modifying ἔθνη: 'all the nations')

→ participant prominence

πᾶς: 'all'; universalizes the witnesses — the whole world of nations will pose the question.

τὰ

the

Nominative

article (with ἔθνη)

→ noun-phrase marking

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

ἔθνη

nations

Nominative

subject of ἔροῦσιν

→ participant prominence

ἔθνος: 'nation / Gentile people'; renders ἔθνη; the Gentile nations as universal witnesses to YHWH's judgment on his own land — the devastation becomes a global testimony.

διὰ

because of / why

preposition + accusative (in the interrogative idiom διὰ τί: 'why')

→ spatial or relational framing

διὰ + acc.: in the fixed interrogative διὰ τί ('on account of what? / why?'), rendering עַל־מַה / מַה־עַל.

τί

what

Accusative

interrogative pronoun (in διὰ τί: 'why')

→ participant reference

τίς: interrogative 'what?'; with διὰ forms the causal question 'why?'

ἐποίησεν

has done

Aor Act Indic 3 Sg · ποιέω

verb of the question (the divine act in view)

→ constative aorist (the completed act of judgment)

ποιέω: 'do / make'; renders ποιῶ; the nations ask why YHWH 'has done' such devastation — the same verb used of the Exodus deeds (v. 1), now of judgment.

κύριος

the LORD

Nominative

subject of ἐποίησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the nations recognize the LORD himself as the agent of the devastation.

οὕτως

thus / in this way

adverb of manner ('thus / so')

→ adverbial qualification

οὕτως: 'thus / in this manner'; renders הַכֵּן; points to the visible state of the ruined land — 'why has he done it like this?'

τῇ

to the

Dative

article (with γῆ)

→ noun-phrase marking

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

γῆ

land

Dative

dative of disadvantage ('to this land')

→ sphere or reference

γῆ: 'land'; the land of Israel, object of the judgment about which the nations ask.

ταύτη

this

Dative

demonstrative adjective (modifying γῆ: 'this land')

→ participant reference or interest

οὗτος: 'this'; the devastated land before the nations' eyes.

τίς

what

Nominative

interrogative pronoun (subject of the second question)

→ participant reference

τίς: interrogative 'what / which'; introduces the second, parallel question about the cause of the anger.

ὁ

the

Nominative

article (with θυμός)

→ noun-phrase marking

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

θυμός

heat / fury

Nominative

predicate nominative ('what is this fury')

→ participant prominence

θυμός: 'wrath / fury / hot anger'; renders יָהַר ('heat [of anger]'); the phrase θυμός τῆς ὀργῆς ('the heat of the anger') is an intensifying genitive construction — the burning intensity of divine wrath the nations marvel at.

τῆς

of the

Genitive

article (with ὀργῆς)

→ noun-phrase marking

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

ὀργῆς

anger

Genitive

genitive of quality/source ('heat of the anger')

→ relational specification

ὀργή: 'anger / wrath'; renders הָא; the genitive θυμός τῆς ὀργῆς piles the two wrath-words together (cf. v. 22) to express the extraordinary intensity of the judgment.

ὁ

the

Nominative

article (attributive before adjective: 'the great')

→ noun-phrase marking

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

μέγας

great

Nominative

attributive adjective (modifying θυμός: 'this great heat')

→ participant prominence

μέγας: 'great'; renders מְאֹדָּה; magnifies the wrath the nations behold — its very greatness compels the question.

οὗτος

this

Nominative

demonstrative adjective (modifying θυμός: 'this great heat')

→ participant reference

οὗτος; 'this'; the demonstrative ties the abstract 'heat of anger' to the concrete devastation visible before them.

24 καὶ ἐροῦσιν ὅτι κατελίποσαν τὴν διαθήκην κυρίου τοῦ θεοῦ τῶν πατέρων αὐτῶν ἃ διέθετο τοῖς πατράσιν αὐτῶν ὅτε ἐξήγαγεν αὐτοὺς ἐκ γῆς Αἰγύπτου

And they will say, 'Because they forsook the covenant of the LORD, the God of their fathers, which he made with their fathers when he brought them out of the land of Egypt,

The answer to the nations' question: covenant-abandonment

καὶ ἐροῦσιν ὅτι κατελίποσαν

vv. 24–27 supply the catechetical answer. The causal ὅτι ('because') gives the reason for the devastation: 'they forsook the covenant of the LORD, the God of their fathers,' made at the Exodus. The aorist κατελίποσαν (a late LXX -οσαν ending) names the root cause — covenant-abandonment — anchoring the judgment in the people's own treachery, not divine caprice.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐροῦσιν

they will say

Fut Act Indic 3 Pl · λέγω

main verb (introducing the answer)

→ predictive future (the answer that will be given)

λέγω (fut. ἐρῶ): 'say'; introduces the answer to the nations' question — whether spoken by the nations themselves or by knowing observers, it states the divine verdict.

ὅτι

because

causal conjunction (giving the reason for the judgment)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the explanation — the cause of the devastation is covenant-forsaking.

κατελίποσαν

they forsook / abandoned

Aor Act Indic 3 Pl · καταλείπω

verb of the causal clause (the root sin)

→ constative aorist (the completed act of abandonment)

καταλείπω: 'leave behind / forsake / abandon'; renders בָּרַץ; the form κατελίποσαν uses the late Hellenistic/LXX 3rd-plural ending -οσαν (for -ον); the verb names the decisive sin — forsaking the covenant — as the cause of the whole catastrophe.

τὴν

the

Accusative

article (with διαθήκην)

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of κατελίποσαν

→ object specification

διαθήκη: 'covenant'; renders בְּרִית; the covenant the people abandoned — the Sinai/Horeb covenant made at the Exodus.

κυρίου

of the LORD

Genitive

genitive of source ('covenant of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; the covenant is YHWH's, making its abandonment an act of treachery against God himself.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου ('the God of their fathers')

→ relational specification

θεός: 'God'; here qualified as 'the God of their fathers', grounding the covenant in the patriarchal and Exodus history (cf. v. 12).

τῶν

of 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 of relationship ('God of their fathers')

→ relational specification

πατήρ: 'father'; renders אֲבוֹתָם; the forefathers with whom the covenant was first made — the abandonment is also a betrayal of ancestral faith.

αὐτῶν

their

Genitive

genitive of possession ('their fathers')

→ relational specification

αὐτός: 'their'; the apostate generation's own forefathers.

ἃ

which

Accusative

relative pronoun (object of διέθετο; neuter pl. by sense/attraction)

→ participant reference

ἃς; relative pronoun; the neuter plural ἃ loosely refers to the covenant-stipulations (the terms) that YHWH appointed.

διέθετο

he made / appointed

Aor Mid Indic 3 Sg · διατίθημι

verb of relative clause (the original covenant-making)

→ constative aorist (the completed covenant-cutting at the Exodus)

διατίθημι (mid. διέθετο): the technical covenant-making verb (אָרַךְ); the aorist points back to the original enactment of the covenant with the fathers at the Exodus — the very bond now abandoned.

τοῖς

with the

Dative

article (with πατράσιν)

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative (covenant partners: 'with their fathers')

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'father'; the forefathers with whom the covenant was cut at the Exodus.

αὐτῶν

their

Genitive

genitive of possession ('their fathers')

→ relational specification

αὐτῶν; 'their'; the ancestral covenant partners.

ὅτε

when

temporal conjunction (dating the covenant to the Exodus)

→ discourse linkage or contrast

ὅτε; 'when'; introduces the temporal clause fixing the covenant at the moment of the Exodus deliverance.

ἐξήγαγεν

he brought out

Aor Act Indic 3 Sg · ἐξάγω

verb of temporal clause (the Exodus deliverance)

→ constative aorist (the completed bringing-out)

ἐξάγω; 'lead out / bring out'; renders אָרַךְ; the standard verb for the Exodus deliverance (cf. Exod 20:2); the covenant was made in the very context of redemption from Egypt, deepening the guilt of its abandonment.

αὐτούς

them

Accusative

direct object of ἐξήγαγεν

→ participant reference

αὐτούς (acc. pl. αὐτούς): 'them'; the fathers brought out of Egypt.

ἐκ

from

preposition + genitive (separation: 'out of the land')

→ spatial or relational framing

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

γῆς

land

Genitive

genitive object of ἐκ ('out of the land')

→ relational specification

γῆ; 'land'; with Αἰγύπτου, 'the land of Egypt.'

Αἰγύπτου

Egypt

Genitive

genitive of relationship ('land of Egypt')

→ relational specification

Αἴγυπτος; standard LXX form of מִצְרַיִם; the land of bondage from which YHWH delivered the fathers.

25 καὶ πορευθέντες ἐλάτρευσαν θεοῖς ἑτέροις καὶ προσεκύνησαν αὐτοῖς οἷς οὐκ ᾔπισταντο οὐδὲ διένειμεν αὐτοῖς

and they went and served other gods and worshiped them, gods whom they did not know and whom he had not apportioned to them.

Specification of the covenant-breach: idolatry καὶ πορευθέντες ἐλάτρευσαν

v. 25 names the concrete form of the abandonment (v. 24): they 'went and served other gods and worshiped them.' The double relative — gods 'they did not know' and 'he had not apportioned to them' — sharpens the offense: these were neither ancestral deities nor gods allotted by YHWH (cf. Deut 4:19; 32:8–9), but illegitimate objects of worship the apostates chose for themselves.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

πορευθέντες

having gone

Nominative

participle (circumstantial, modifying the subject: 'going')

→ aorist passive participle (the antecedent act of turning to idolatry)

πορεύομαι (aor. pass. dep. ptcp. πορευθείς): 'go / proceed'; the participle 'having gone' depicts the deliberate departure into idolatry — the idiom πορευθέντες ἐλάτρευσαν ('they went and served') renders $\text{וַיֵּלֶךְ וַיַּעֲבֹד}$, marking a willful course of apostasy.

ἐλάτρευσαν

they served / worshiped

Aor Act Indic 3 Pl · λατρεύω

main verb (the act of idolatrous service)

→ constative aorist (the completed apostate service)

λατρεύω: 'serve / worship (cultically)'; renders וַיַּעֲבֹד ; the technical term for religious service (cf. v. 17), here wrongly rendered to other gods — the heart of the covenant-breach.

θεοῖς

gods

Dative

dative object of ἐλάτρευσαν ('served gods')

→ sphere or reference

θεός: here plural and pagan, 'gods'; λατρεύω governs the dative; the 'other gods' are the forbidden objects of worship.

ἄλλοις

other

Dative

attributive adjective (modifying θεοῖς: 'other gods')

→ sphere or reference

ἄλλοις: 'other / different'; renders ἄλλοι; 'other gods' (θεοὶ ἄλλοι) is the standard Deuteronomic phrase for the rival deities prohibited by the first commandment (cf. Deut 5:7; 6:14).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

προσεκύνησαν

they worshiped / bowed down

Aor Act Indic 3 Pl · προσκυνέω

main verb (the act of prostration to idols)

→ constative aorist (the completed act of homage)

προσκυνέω: 'bow down / do obeisance / worship'; renders ἡγῆθησαν; the physical act of prostration in worship; paired with λατρεύω (inner service + outward homage) to describe the full idolatrous devotion.

αὐτοῖς

them

Dative

dative object of προσεκύνησαν ('bowed to them')

→ participant reference or interest

αὐτοῖς (dat. pl. αὐτοῖς): 'them'; the other gods, objects of the forbidden prostration.

οἷς

whom

Dative

relative pronoun (object of ἠπίσταντο: 'whom they did not know')

→ participant reference or interest

οἷς: relative pronoun; dative plural (by attraction to the case of its antecedent θεοῖς) governed by ἠπίσταντο.

οὐκ

not

negative particle (negating ἠπίσταντο)

→ discourse linkage or contrast

οὐ: objective negation; these gods were unknown to them.

ἠπίσταντο

they knew

Imperf Mid Indic 3 Pl · ἐπίσταμαι

verb of relative clause (the gods were unknown)

→ imperfect (ongoing state of non-acquaintance)

ἐπίσταμαι: 'know / understand / be acquainted with'; renders ἤσαν; the imperfect 'they did not know' marks these gods as foreign to Israel's experience — not the God who delivered them, but strangers chosen against all reason.

οὐδὲ

nor

negative conjunction (second negation)

→ discourse linkage or contrast

οὐδὲ: 'and not / nor'; adds the second disqualification of the gods.

διένειμεν

he apportioned / allotted

Aor Act Indic 3 Sg · διανέμω

verb of relative clause (YHWH had not assigned these gods)

→ constative aorist (the non-allotment)

διανέμω: 'distribute / apportion / allot'; the subject is YHWH; the clause 'whom he had not apportioned to them' alludes to the tradition (Deut 4:19; 32:8–9 LXX) that YHWH allotted the heavenly bodies/nations to the other peoples but reserved Israel for himself — Israel had no warrant whatever to serve these gods.

αὐτοῖς

to them

Dative

dative indirect object of διένειμεν ('apportioned to them')

→ participant reference or interest

αὐτός (dat. pl. αὐτοῖς): 'to them'; the apostate Israelites, to whom YHWH had not assigned these gods.

26 καὶ ὠργίσθη θυμῷ κύριος ἐπὶ τὴν γῆν ἐκείνην ἐπαγαγεῖν ἐπ' αὐτὴν κατὰ πάσας τὰς κατάρας τὰς γεγραμμένας ἐν τῷ βιβλίῳ τοῦ νόμου τούτου

And the LORD was angry with wrath against that land, to bring upon it all the curses written in the book of this law.

The divine response: wrath bringing the written curses upon the land

καὶ ὠργίσθη θυμῷ κύριος

The idolatry of v. 25 issues in v. 26's divine anger: 'the LORD was angry with wrath' (ὠργίσθη θυμῷ — a cognate dative intensifying the verb) against the land, 'to bring upon it all the curses written in the book of this law.' The infinitive ἐπαγαγεῖν names the purpose of the wrath, and the phrase 'all the written curses' (cf. vv. 19–20) again grounds the judgment in the documented covenant sanctions.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ὠργίσθη

was angry

Aor Pass Indic 3 Sg · ὠργίζω

main verb (the kindling of divine anger)

→ ingressive aorist passive (became angry)

ὠργίζω (aor. pass. ὠργίσθη): 'be/become angry'; renders הִרְיָה; the passive 'was angered' with the cognate dative θυμῷ ('with wrath') intensifies the expression — YHWH's anger blazed against the apostate land.

θυμῷ

with wrath

Dative

cognate/instrumental dative (intensifying ὠργίσθη: 'angry with wrath')

→ sphere or reference

θυμός: 'wrath / fury'; the dative θυμῷ is a Hebraizing cognate intensifier (rendering the infinitive-absolute force of הָא ... הִרְיָה), heightening the verb — 'he was exceedingly angry.'

κύριος

the LORD

Nominative

subject of ὠργίσθη

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine subject whose wrath is kindled.

ἐπὶ

against

preposition + accusative (hostile direction: 'against the land')

→ spatial or relational framing

ἐπί + acc.: here of hostile direction, 'against'; the anger is directed 'against that land.'

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of ἐπί ('against the land')

→ object specification

γῆ: 'land'; the land of Israel, object of the wrath.

ἐκείνην

that

Accusative

demonstrative adjective (modifying γῆν: 'that land')

→ object specification

ἐκεῖνος: 'that'; the distal demonstrative views the land from the future standpoint of the witnesses (cf. vv. 21–23).

ἐπαγαγεῖν

to bring upon

Aor Act Infin · ἐπάγω

infinitive of purpose/result (the aim of the wrath)

→ aorist infinitive (the purposed infliction of the curses)

ἐπάγω: 'bring upon / lead against'; renders אָבִיחַ; the compound ἐπ- marks hostile imposition (cf. Exod 11:1); the infinitive states the purpose of the divine anger — to bring the written curses down upon the land.

ἐπ'

upon

preposition + accusative (direction: 'upon it', elided)

→ spatial or relational framing

ἐπί + acc.: 'upon'; the curses are brought down 'upon' the land.

αὐτήν

it

Accusative

accusative object of ἐπί ('upon it')

→ participant reference

αὐτός (acc. fem. sg. αὐτήν): 'it'; the land upon which the curses fall.

κατὰ

according to

preposition + accusative (norm: 'according to')

→ spatial or relational framing

κατά + acc.: 'according to'; the judgment conforms to the written curses (cf. v. 20).

πάσας

all

Accusative

attributive adjective (modifying κατάρας: 'all the curses')

→ object specification

πάς: 'all'; the whole body of written curses is brought to bear.

τὰς

the

Accusative

article (with κατάρας)

→ noun-phrase marking

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

κατάρας

curses

Accusative

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

→ object specification

κατάρα: 'curse'; renders כָּלָלָה; a near-synonym of ἀρά (vv. 19–20), here the covenant maledictions brought upon the land; the cumulative vocabulary (ἀρά, κατάρα) underscores the comprehensiveness of the sanctions.

τὰς

the (ones)

Accusative

article (substantizing the participle γεγραμμένας)

→ noun-phrase marking

ὁ: the article with the participle, 'the ones written.'

γεγραμμένας

written

Accusative

participle (attributive, modifying κατάρας: 'the curses written')

→ perfect passive participle (standing written, abiding force)

γράφω (perf. pass. ptcp. γεγραμμένος): 'write'; renders כָּתַב; the perfect again stresses the documented permanence of the curses (cf. vv. 19–20), grounding the judgment in the written law.

ἐν

in

preposition + dative (locative: 'in the book')

→ spatial or relational framing

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

τῷ

the

Dative

article (with βιβλίῳ)

→ noun-phrase marking

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

βιβλίῳ

book / scroll

Dative

dative of place ('in the book')

→ sphere or reference

βιβλίον: 'book / scroll'; renders סֵפֶר; the law-scroll in which the curses are recorded (cf. vv. 19–20).

τοῦ

of 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 of content ('book of the law')

→ relational specification

νόμος: 'law'; renders תּוֹרָה; the Torah-scroll of Deuteronomy.

τούτου

this

Genitive

demonstrative adjective (modifying νόμου)

→ relational specification

οὗτος: 'this'; the law presently proclaimed.

27 καὶ ἐξῆρεν αὐτοὺς κύριος ἀπὸ τῆς γῆς αὐτῶν ἐν θυμῷ καὶ ὀργῇ καὶ παροξυσμῷ μεγάλῳ σφόδρα καὶ ἐξέβαλεν αὐτοὺς εἰς γῆν ἑτέραν ὥσει νῦν

And the LORD uprooted them from their land in wrath and anger and very great fury, and cast them out into another land, as it is now.

The climactic judgment: exile from the land καὶ ἐξῆρεν αὐτοὺς κύριος

The section's answer climaxes in exile: YHWH 'uprooted them from their land' and 'cast them out into another land.' The threefold ἐν θυμῷ καὶ ὀργῇ καὶ παροξυσμῷ μεγάλῳ σφόδρα ('in wrath and anger and exceedingly great fury') piles up the divine-wrath vocabulary to its maximum. The closing ὥσει νῦν ('as it is now') folds the prophetic warning into the audience's own historical horizon — the exile spoken of is, from the narrator's later vantage, already a present reality.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐξῆρεν

uprooted / removed

Aor Act Indic 3 Sg · ἐξαίρω

main verb (the act of exile/uprooting)

→ constative aorist (the completed uprooting)

ἐξαίρω: 'lift up / remove / take away'; renders ψῆ (pluck up) / נָטַע; the compound ἐξ- ('out') conveys complete removal — YHWH 'uprooted' the people from their land, the classic image of exile (cf. Jer 12:14–17; 1 Kgs 14:15).

αὐτοὺς

them

Accusative

direct object of ἐξῆρεν

→ participant reference

αὐτός (acc. pl. αὐτούς): 'them'; the apostate people uprooted from their land.

κύριος

the LORD

Nominative

subject of ἐξῆρεν

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine agent of the exile.

ἀπὸ

from

preposition + genitive (separation: 'from their land')

→ spatial or relational framing

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

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive object of ἀπό ('from the land')

→ relational specification

γῆ: 'land'; the promised land from which the people are torn.

αὐτῶν

their

Genitive

genitive of possession ('their land')

→ relational specification

αὐτός: 'their'; the people's own inheritance, now lost.

ἐν

in

preposition + dative (manner: 'in wrath')

→ spatial or relational framing

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

θυμῶ

wrath / fury

Dative

dative of manner ('in wrath')

→ sphere or reference

θυμός: 'wrath / fury'; renders ἡμῶν; first of the three-fold wrath-vocabulary depicting the intensity of the judgment that issues in exile (cf. v. 22).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὀργῇ

anger

Dative

dative of manner (coordinate with θυμῶ)

→ sphere or reference

ὀργή: 'anger / wrath'; renders ἡμῶν; second of the wrath-triad; the pair θυμῶ καὶ ὀργῇ recurs from v. 22, now extended by a third term.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παροξυσμῶ

fury / provocation

Dative

dative of manner (third member of the wrath-triad)

→ sphere or reference

παροξυσμός: 'irritation / provocation / sharp anger'; renders ἡμῶν; the third and climactic wrath-word, denoting the exasperated sharpness of the divine indignation; the rare term intensifies the triad to its peak.

μεγάλῳ

great

Dative

attributive adjective (modifying παροξυσμῶ: 'great fury')

→ sphere or reference

μέγας: 'great'; magnifies the παροξυσμός — a 'great' provocation-fury.

σφόδρα

exceedingly

adverb of degree (intensifying μεγάλῳ: 'very great')

→ clausal contribution

σφόδρα: 'very / exceedingly'; renders ἡμῶν; pushes the intensity to the superlative — 'exceedingly great fury'; the maximal expression of divine wrath in the chapter.

καὶ
and

coordinate conjunction (second main verb)

→ discourse linkage or contrast

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

ἐξέβαλεν

cast out / drove out

Aor Act Indic 3 Sg · ἐκβάλλω

main verb (the expulsion into exile)

→ constative aorist (the completed casting-out)

ἐκβάλλω: 'throw out / expel / drive away'; renders שׁלַח / הִשְׁלַח; the same verb used of the expulsion from Egypt (cf. Exod 11:1) and from Eden — here YHWH 'casts out' his own people into exile, a tragic reversal of the conquest.

αὐτούς

them

Accusative

direct object of ἐξέβαλεν

→ participant reference

αὐτός (acc. pl. αὐτούς): 'them'; the people cast into exile.

εἰς
into

preposition + accusative (direction: 'into another land')

→ spatial or relational framing

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

γῆν
land

Accusative

accusative object of εἰς ('into a land')

→ object specification

γῆ: 'land'; the foreign land of exile, opposed to 'their land' (the promised inheritance) just lost.

ἐτέραν

another

Accusative

attributive adjective (modifying γῆν: 'another land')

→ object specification

ἕτερος: 'other / another'; renders אַחֵר; the 'other land' is the place of exile, a foreign territory not their own.

ὥσει

as / as it were

comparative particle ('as / just as')

→ discourse linkage or contrast

ὥσει: 'as / like / as it were'; renders כַּיּוֹם הַזֶּה ('as at this day'); the comparison folds the prophetic warning into present reality.

νῦν

now

adverb of time ('now')

→ adverbial qualification

νῦν: 'now / at this present time'; the closing ὥσει νῦν ('as it is now') views the exile from a vantage point at which it has become a present fact — a poignant note that the warned-of catastrophe is, from the later reader's standpoint, already history.

28 τὰ κρυπτά κυρίῳ τῷ θεῷ ἡμῶν τὰ δὲ φανερά ἡμῖν καὶ τοῖς τέκνοις ἡμῶν εἰς τὸν αἰῶνα ποιεῖν πάντα τὰ ῥήματα τοῦ νόμου τούτου

The hidden things belong to the LORD our God, but the revealed things to us and to our children forever, to do all the words of this law.

Aphoristic conclusion: the hidden and the revealed (section E) τὰ κρυπτά κυρίῳ τῷ θεῷ ἡμῶν

The chapter closes with its most celebrated saying (English 29:29), balancing two verbless clauses: τὰ κρυπτά ('the hidden things') belong to YHWH, τὰ φανερά ('the revealed things') to us and our children forever. The genitive/dative of possession sets a boundary: secret matters (the unrevealed future, the inscrutable workings of divine providence and judgment just described) are God's province; what is revealed — the Torah — is given to Israel for obedient performance. The infinitive ποιεῖν ('to do') makes the revealed Word's purpose practical, not speculative: it is given that they may 'do all the words of this law.'

τὰ

the

Nominative

article (substantizing κρυπτά: 'the hidden things')

→ noun-phrase marking

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

κρυπτά

hidden things / secret things

Nominative

subject (substantival adjective: 'the hidden things')

→ participant prominence

κρυπτός: 'hidden / secret / concealed'; renders סֵתֶרֶת ('the secret things'); the substantival neuter plural τὰ κρυπτά denotes the matters God has not revealed — the inscrutable future, the unseen workings of providence and judgment (vv. 21–27); these belong to God alone (cf. the antithesis with τὰ φανερά).

κυρίῳ

to the LORD / the LORD's

Dative

dative of possession (verbless clause: 'belong to the LORD')

→ sphere or reference

κύριος (dat. κυρίῳ): rendering of the Tetragrammaton יהוה; the dative of possession in the verbless clause ('the hidden things [are/belong] to the LORD') assigns the realm of the unrevealed to God's exclusive domain.

τῷ

the

Dative

article (with θεῷ)

→ noun-phrase marking

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

θεῶ

God

Dative

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

→ sphere or reference

θεός: 'God'; the covenant-compound κύριος ὁ θεός ἡμῶν renders יהוה אלהינו; the secret things belong to Israel's own covenant God.

ἡμῶν

our

Genitive

genitive of relationship ('our God')

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; binds the speaker and community to God — 'the LORD our God.'

τὰ

the

Nominative

article (substantizing φανερά: 'the revealed things')

→ noun-phrase marking

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

δὲ

but

adversative particle (post-positive, contrasting the two clauses)

→ discourse linkage or contrast

δέ: 'but / and'; the post-positive marks the antithesis between τὰ κρυπτά (God's) and τὰ φανερά (ours) — the structural hinge of the aphorism.

φανερά

revealed things / manifest things

Nominative

subject of the second verbless clause (substantial: 'the revealed things')

→ participant prominence

φανερός: 'manifest / open / revealed'; renders תגלל ('the revealed things'); the substantival neuter plural τὰ φανερά denotes what God has disclosed — preeminently the Torah; set in deliberate antithesis to τὰ κρυπτά, it marks the boundary between speculation and obedience.

ἡμῖν

to us / ours

Dative

dative of possession (verbless clause: 'belong to us')

→ participant reference or interest

ἐγώ (dat. pl. ἡμῖν): 'to/for us'; the dative of possession assigns the revealed things to Israel — the revealed Word is given to the covenant people for their keeping.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοῖς

to the

Dative

article (with τέκνοις)

→ noun-phrase marking

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

τέκνοις

children

Dative

dative of possession (coordinate with ἡμῖν: 'and to our children')

→ sphere or reference

τέκνον: 'child'; renders תְּנַיִךְ; the revealed Word belongs not only to the present generation but perpetually to their descendants — echoing the inclusion of future generations in the covenant (v. 14).

ἡμῶν

our

Genitive

genitive of relationship (our children)

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; the descendants who inherit the revealed Torah.

εἰς

unto / for

preposition + accusative (extent of time: 'forever')

→ spatial or relational framing

εἰς + acc.: in the idiom εἰς τὸν αἰῶνα ('for ever / unto the age').

τὸν

the

Accusative

article (with αἰῶνα)

→ noun-phrase marking

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

αἰῶνα

age / forever

Accusative

accusative with εἰς (extent of time: 'forever')

→ object specification

αἰών: 'age / eternity'; the phrase εἰς τὸν αἰῶνα renders עַדְעֶלְמַד ('forever'); the revealed Word and the obligation to obey it are perpetual, binding every generation.

ποιεῖν

to do / to perform

Pres Act Infin · ποιέω

infinitive of purpose (the aim of the revealed Word: 'to do')

→ present infinitive (ongoing, continual performance)

ποιέω: 'do / perform'; the infinitive of purpose specifies why the revealed things are given to Israel — not for speculation about the hidden, but 'to do all the words of this law'; the present tense stresses continual, lifelong obedience (cf. v. 8).

πάντα

all

Accusative

attributive adjective (modifying ῥήματα: 'all the words')

→ object specification

πᾶς: 'all'; the totality 'all the words' — comprehensive obedience to the whole law, with no selective keeping (cf. v. 8).

τὰ

the

Accusative

article (with ῥήματα)

→ noun-phrase marking

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

ῥήματα

words

Accusative

direct object of ποιεῖν ('to do the words')

→ object specification

ῥῆμα: 'word / saying / matter'; renders רָצָה; 'the words of this law' are the revealed Torah-stipulations, the content of τὰ φανερά; the chapter ends as it exhorted in v. 8 — with the call to do all the words of the covenant-law.

τοῦ

of 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 of relationship ('words of the law')

→ relational specification

νόμος: 'law'; renders תּוֹרָה; 'this law' is Deuteronomy itself, the revealed Word given to be performed forever.

τούτου

this

Genitive

demonstrative adjective (modifying νόμου: 'this law')

→ relational specification

οὗτος: 'this'; the law presently proclaimed in Moab — the final word of the chapter, closing the covenant-recital on the note of obedient action.

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.