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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 30

ΔΕΥΤΕΡΟΝΟΜΙΟΝ Α΄

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

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

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

Theme

Deuteronomy 30 is one of the theological summits of the book and of the whole Pentateuch: it moves from the promise of restoration after exile (vv. 1–10), through the famous declaration that the commandment is near (vv.

Translation & textual notes

The Greek text of Deuteronomy 30 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Deuteronomy 30 is one of the theological summits of the book and of the whole Pentateuch: it moves from the promise of restoration after exile (vv. 1–10), through the famous declaration that the commandment is near (vv. 11–14), to the climactic setting of the two ways and the call to choose life (vv. 15–20). The restoration oracle anticipates exile as already foreseen (διασκορπίση ... ἐν πάσιν τοῖς ἔθνεσιν, v. 1) and promises a return-and-gathering (ἐπιστροφήση ... συνάξει σε, vv. 2–4)

reaching even ἀπ' ἄκρου τοῦ οὐρανοῦ ('from the end of heaven', v. 4). Its centre is the new-heart promise of v. 6: καὶ περικαθαριεῖ κύριος τὴν καρδίαν σου — 'the LORD will circumcise/purify your heart' — using περικαθαρίζω where the Hebrew has כָּרַךְ ('circumcise'), interpreting the rite as inward purgation that enables true love of God (cf. Deut 10:16; Jer 38:33 LXX [MT 31:33]; Ezek 36:26; Rom 2:29). The headline crux is vv. 11–14: the commandment is οὐχ ὑπέρογκός ... οὐδὲ μακράν ('not too hard, nor far off'); it is not in heaven nor beyond the sea, but ἔστιν σου ἐγγὺς τὸ ῥῆμα σφόδρα, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου καὶ ἐν ταῖς χερσίν σου ('the word is very near you, in your mouth and in your heart and in your hands') — a passage Paul reappropriates for 'the word of faith' at Rom 10:6–8. The chapter closes with the two-ways summons (vv. 15–20): YHWH has set before Israel τὴν ζωὴν καὶ τὸν θάνατον, τὸ ἀγαθὸν καὶ τὸ κακόν (v. 15), summons heaven and earth as witnesses (διαμαρτύρομαι ὑμῖν ... τὸν οὐρανὸν καὶ τὴν γῆν, v. 19), and issues the imperative ἐκλεξαι τὴν ζωὴν ('choose life', v. 19), grounding the choice in love, obedience, and clinging to YHWH, ὅτι τοῦτο ἡ ζωὴ σου καὶ ἡ μακρότης τῶν ἡμερῶν σου ('for this is your life and the length of your days', v. 20; cf. Jer 21:8; Matt 7:13–14).

Discourse structure of the chapter

A · 30:1–10

Restoration after exile and the circumcision of the heart

Moses looks beyond the blessing and the curse to a time when both have overtaken Israel among the nations (v. 1). When Israel returns (ἐπιστροφή) to YHWH with all the heart and soul (v. 2), YHWH will heal, have mercy, and gather the dispersed even from the end of heaven (vv. 3–4), bring them back into the land of the fathers and multiply them (v. 5). At the centre stands the promise that YHWH himself will circumcise/purify the heart of Israel and of its seed, enabling love of God with the whole heart (v. 6). The curses will be turned upon the enemies (v. 7); Israel will again obey and prosper in every work, for YHWH will rejoice over them again (vv. 8–9), if they return to him with all their heart (v. 10).

B · 30:11–14

The word is very near you

Moses denies that the commandment is unattainable: it is neither too hard (ὑπέρογκος) nor far off (vv. 11). It is not in heaven, requiring an ascent to fetch it (v. 12), nor beyond the sea, requiring a crossing (v. 13). Rather the word is very near — ἐγγύς σου ... σφόδρα — present in the mouth, the heart, and the hands, so that it may be done (v. 14). The threefold internalisation (mouth/heart/hands) makes obedience a present possibility, not a distant ideal; Paul reads vv. 12–14 of 'the word of faith we proclaim' (Rom 10:6–8).

C · 30:15–20

The two ways: choose life

Moses sets before Israel today life and death, good and evil (v. 15). The way of life is to love YHWH, walk in his ways, and keep his statutes — issuing in life, increase, and blessing in the land (v. 16). The way of death is apostasy, idolatry, and disobedience — issuing in certain destruction and short days (vv. 17–18). Summoning heaven and earth as witnesses (v. 19), Moses issues the climactic imperative: ἐκλεξαι τὴν ζωὴν ('choose life'), so that Israel and its seed may live — by loving, obeying, and clinging to YHWH, who is himself Israel's life and the length of its days in the land sworn to Abraham, Isaac, and Jacob (vv. 19–20).

1 καὶ ἔσται ὥς ἂν ἔλθωσιν ἐπὶ σὲ πάντα τὰ ῥήματα ταῦτα ἡ εὐλογία καὶ ἡ κατάρα ἣν ἔδωκα πρὸ προσώπου σου καὶ δέξῃ εἰς τὴν καρδίαν σου ἐν πᾶσιν τοῖς ἔθνεσιν οὗ ἔάν σε διασκορπίσῃ κύριος ἐκεῖ

And it shall be, when all these words come upon you, the blessing and the curse which I have set before you, and you take them to heart among all the nations where the LORD scatters you,

Protasis of the restoration oracle (future temporal-conditional frame) καὶ ἔσται ὥς ἂν

The chapter opens with καὶ ἔσται (כִּי־יָהִי), the standard LXX formula projecting a future scenario; ὥς ἂν + subjunctive (ἔλθωσιν) sets the temporal-conditional stage. Moses presupposes that both blessing and curse of chs. 27–28 will have fallen and that Israel will be scattered ἐν πᾶσιν τοῖς ἔθνεσιν — exile is treated as foreseen, not merely possible. The clause prepares the apodosis of return in v. 2.

καὶ

and

narrative conjunction (Hebraizing καὶ introducing future formula)

→ 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 (impersonal future-scenario marker)

→ predictive future (projecting a coming state of affairs)

εἰμί (fut. ἔσομαι): the impersonal καὶ ἔσται renders the Hebrew יָבִיחַ, a formulaic future-scenario opener ('and it shall come to pass'); it frames everything that follows as certain to occur once the conditions are met.

ὥς

when

temporal conjunction (with ἄν + subjunctive)

→ discourse linkage or contrast

ὥς: here temporal ('when / as soon as'); with ἄν and the subjunctive ἔλθωσιν it renders the Hebrew יָבִיחַ ('when') introducing a future-indefinite temporal clause.

ἄν

(ever)

modal particle (with subjunctive in indefinite temporal clause)

→ discourse linkage or contrast

ἄν: the modal particle marking the temporal clause as indefinite/contingent; it does not translate independently but conditions ἔλθωσιν.

ἔλθωσιν

they come

Aor Act Subj 3 Pl · ἔρχομαι

verb of indefinite temporal clause

→ aorist subjunctive (eventual fulfilment of the condition)

ἔρχομαι: 'come'; the aorist subjunctive with ὥς ἄν views the arrival of 'all these words' as a single completed eventuality; the subject is the blessing-and-curse of chs. 27–28.

ἐπὶ

upon

preposition + accusative (direction onto)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (direction onto).

σέ

you

Accusative

accusative object of ἐπί (2nd person singular: Israel)

→ participant reference

σύ (acc. σέ): the singular 'you' addresses Israel as a corporate person throughout the chapter, a hallmark of Deuteronomic rhetoric.

πάντα

all

Nominative

attributive adjective (modifying ῥήματα)

→ participant prominence

πᾶς: 'all'; the neuter plural πάντα agrees with ῥήματα; the totality embraces both blessing and curse named immediately after.

τὰ

the

Nominative

article

→ noun-phrase marking

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

ῥήματα

words / things

Nominative

subject of ἔλθωσιν

→ participant prominence

ῥῆμα: 'word / matter / thing'; renders רָצוּן, which carries both senses; here 'these words' = the spoken pronouncements of blessing and curse, which also become events that 'come upon' Israel.

ταῦτα

these

Nominative

demonstrative adjective (modifying ῥήματα)

→ participant prominence

οὗτος: the demonstrative points back to the covenant pronouncements of chs. 27–29.

ἡ

the

Nominative

article (with εὐλογία, in apposition to ῥήματα)

→ noun-phrase marking

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

εὐλογία

blessing

Nominative

nominative in apposition to ῥήματα (first member)

→ participant prominence

εὐλογία: 'blessing'; renders בְּרָכָה; the first of the two covenant outcomes set out at length in chs. 27–28; its appositional placement specifies the content of 'these words.'

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 κατάρα)

→ noun-phrase marking

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

κατάρα

curse

Nominative

nominative in apposition to ῥήματα (second member)

→ participant prominence

κατάρα: 'curse'; renders חֲלָקָה; the pair εὐλογία/κατάρα frames the whole Deuteronomomic covenant sanction (cf. 11:26–28; 30:19); both are now presupposed to have come to pass.

ἣν

which

Accusative

relative pronoun (object of ἔδωκα; antecedent the blessing-and-curse)

→ participant reference

ἣς: relative pronoun; feminine singular by attraction to the nearer κατάρα (or to the conceptual pair); object of ἔδωκα.

ἔδωκα

I set / gave

Aor Act Indic 1 Sg · δίδωμι

main verb of relative clause (Moses' past act of presenting)

→ constative aorist (completed act of setting before)

δίδωμι: 'give / set'; renders נָתַן; the idiom δίδωμι πρὸ προσώπου ('set before the face of') means to lay out as an open choice; the first-person aorist refers to Moses' authoritative presentation of the covenant terms.

πρὸ

before

preposition + genitive (locative idiom 'before the face of')

→ spatial or relational framing

πρὸ: 'before'; with προσώπου forms the Hebraism πρὸ προσώπου (לְפָנַי), 'before / in front of.'

προσώπου

face

Genitive

genitive object of πρὸ (idiomatic)

→ relational specification

πρόσωπον: 'face / presence'; renders פָּנַי; πρὸ προσώπου σου = 'before you,' framing the covenant as openly displayed for decision (cf. v. 15, 19).

σου

your

Genitive

genitive of possession (with προσώπου)

→ relational specification

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

καὶ

and

coordinate conjunction (continuing the protasis)

→ discourse linkage or contrast

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

δέξῃ

you take to heart

Fut Mid Indic 2 Sg · δέχομαι

verb continuing the temporal-conditional frame

→ predictive future (Israel's inward reception in exile)

δέχομαι: 'receive / accept / take to oneself'; the idiom δέξῃ εἰς τὴν καρδίαν σου ('you receive into your heart') renders דַּבַּרְךָ לִי-לֵב יְהוָה יָחִי ('you bring back to your heart'), i.e. you reflect upon and inwardly take in the experience of blessing and curse; this inward turn is the hinge toward repentance in v. 2.

εἰς

into

preposition + accusative (direction into)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

καρδίαν

heart

Accusative

accusative object of εἰς (locus of inward reception)

→ object specification

καρδία: 'heart'; renders לֵב; in Deuteronomy the heart is the seat of will, memory, and devotion; this first occurrence (v. 1) of the chapter's keyword anticipates the heart-circumcision of v. 6 and the nearness of the word 'in your heart' (v. 14).

σου

your

Genitive

genitive of possession (with καρδίαν)

→ relational specification

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

ἐν

among

preposition + dative (locative: 'among')

→ spatial or relational framing

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

πᾶσιν

all

Dative

attributive adjective (modifying ἔθνεσιν)

→ sphere or reference

πᾶς: 'all'; the dative plural underscores the universal scope of the dispersion.

τοῖς

the

Dative

article

→ noun-phrase marking

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

ἔθνεσιν

nations

Dative

dative of place (sphere of exile)

→ sphere or reference

ἔθνος: 'nation / Gentile people'; renders יג; the plural ἔθνη denotes the foreign nations among whom Israel is scattered — the geography of exile that the gathering of vv. 3–4 will reverse.

οὗ

where

relative adverb of place (introducing relative clause)

→ participant reference

οὗ: relative adverb 'where'; with εἰάν and the subjunctive διασκορπίσῃ it forms an indefinite local relative ('wherever'), resumed by ἐκεῖ at the clause's end (a Hebraizing resumptive).

εἰάν

if / -ever

conditional particle (generalizing the local relative)

→ discourse linkage or contrast

εἰάν: here combines with οὗ to generalize ('wherever'), governing the subjunctive.

σε

you

Accusative

direct object of διασκορπίσῃ

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of διασκορπίσῃ.

διασκορπίσῃ

scatters

Aor Act Subj 3 Sg · διασκορπίζω

verb of indefinite local-relative clause

→ aorist subjunctive (the dispersing act envisaged generally)

διασκορπίζω: 'scatter / disperse'; renders דידי / גיגי; the verb of exile; YHWH is its agent, marking the dispersion as covenant judgment, not mere historical accident; the same root recurs at v. 3 (διεσκόρπισέν).

κύριος

LORD

Nominative

subject of διασκορπίσῃ

→ participant prominence

κύριος: the LXX rendering of the Tetragrammaton יהוה; YHWH is named as the agent of the scattering, holding judgment and the coming restoration within one sovereign hand.

ἐκεῖ

there

adverb of place (resumptive of οὗ: Hebraism)

→ adverbial qualification

ἐκεῖ: 'there'; the resumptive adverb after the relative οὗ reproduces the Hebrew שם ... שם ... ('where ... there'), a characteristic Septuagintal calque.

2 καὶ ἐπιστροφήση ἐπὶ κύριον τὸν θεόν σου καὶ ὑπακούση τῆς φωνῆς αὐτοῦ κατὰ πάντα ὅσα ἐγὼ ἐντέλλομαί σοι σήμερον ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου

and you return to the LORD your God and obey his voice in all that I command you today, with all your heart and with all your soul,

Continuation of the protasis: Israel's repentance in exile καὶ ἐπιστροφήση

The verb ἐπιστροφήση ('you will turn back/return') is the theological keyword of the oracle, rendering בּוֹשׁ — at once 'return to the land' and 'return to YHWH' (repentance). The conditions of return — obeying the voice ἐξ ὅλης τῆς καρδίας ... καὶ ἐξ ὅλης τῆς ψυχῆς — echo the Shema (6:5) and set the wholehearted standard that v. 6 will say YHWH himself must create.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιστροφήση

you return

Fut Pass Indic 2 Sg · ἐπιστρέφω

verb continuing the protasis (Israel's repentance)

→ predictive future (the foreseen turning of the exiles)

ἐπιστρέφω: 'turn / turn back / return'; renders בּוֹשׁ, the great Deuteronomic-prophetic verb of repentance; the passive form ἐπιστροφήση ('you will be turned / will turn yourself') hovers between Israel's own act and a divinely-enabled turning — a tension resolved by v. 6, where YHWH circumcises the heart so that the turning may be real. The verb recurs at vv. 8, 9, 10.

ἐπὶ

to

preposition + accusative (direction toward, with ἐπιστρέφω)

→ spatial or relational framing

ἐπὶ: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction toward, with ἐπιστρέφω).

κύριον

LORD

Accusative

accusative object of ἐπὶ (goal of the return)

→ object specification

κύριος: the Tetragrammaton יהוה; the goal of repentance is not abstract reform but a person — return ἐπὶ κύριον, 'to the LORD himself!'

τὸν

the

Accusative

article

→ noun-phrase marking

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

θεόν

God

Accusative

accusative in apposition to κύριον

→ object specification

θεός: 'God'; the recurring Deuteronomic formula κύριος ὁ θεός σου ('the LORD your God') binds the covenant name to the relational possessive 'your.'

σου

your

Genitive

genitive of relationship (with θεόν)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ὑπακούση

you obey

Fut Mid Indic 2 Sg · ὑπακούω

verb continuing the protasis (obedience)

→ predictive future (the foreseen obedience of the returned)

ὑπακούω: 'hearken / obey'; lit. 'hear under,' rendering לִשְׁמָע עֲמֹשׁ ('hear the voice of'); takes the genitive φωνῆς; obeying the voice is the audible counterpart to the inward return of the preceding verb.

τῆς

the

Genitive

article

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of ὑπακούση

→ relational specification

φωνή: 'voice / sound'; renders בִּקְוֹ; 'obey his voice' (ὑπακούειν τῆς φωνῆς) is a Deuteronomic refrain for covenant fidelity (cf. vv. 8, 10, 20).

αὐτοῦ

his

Genitive

genitive of possession (with φωνῆς)

→ relational specification

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

κατά

according to

preposition + accusative (standard / measure)

→ spatial or relational framing

κατά + acc.: 'according to'; introduces the measure of obedience — 'in accordance with all that I command.'

πάντα

all

Accusative

substantival adjective (object of κατά)

→ object specification

πᾶς: 'all'; with ὅσα forms 'all that / everything which,' marking the comprehensive scope of the commanded obedience.

ὅσα

whatever

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ὅσοι: 'as much / many as'; the neuter plural ὅσα ('whatever things') introduces the content of the command.

ἐγὼ

I

Nominative

emphatic subject of ἐντέλλομαι (Moses)

→ participant reference

ἐγὼ: the emphatic pronoun underlines Moses' authoritative mediation; 'I command you today' (cf. vv. 8, 11, 16) recurs as a refrain stressing the present, decisive moment.

ἐντέλλομαι

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

main verb of relative clause

→ present (the ongoing, present force of Moses' charge)

ἐντέλλομαι: 'command / charge / enjoin'; renders ἰπλ; the deponent present with σήμερον ('today') makes Moses' charge perpetually contemporaneous with its hearers — a key Deuteronomic device of actualisation.

σοι

you

Dative

indirect object (dative) of ἐντέλλομαι

→ participant reference or interest

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

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the recurring 'today' (vv. 2, 8, 11, 15, 16, 18, 19) collapses the distance between Moses' Moab address and every later hearer, making the covenant decision always present.

ἐξ

out of / with

preposition + genitive (source / extent)

→ spatial or relational framing

ἐκ: lit. 'out of'; the idiom ἐξ ὅλης τῆς καρδίας ('with/from the whole heart') renders כִּלְכֵּל־לֵב, expressing the total inward source of obedience.

ὅλης

whole

Genitive

attributive adjective (modifying καρδίας)

→ relational specification

ὅλος: 'whole / entire'; the phrase ἐξ ὅλης τῆς καρδίας ... καὶ ἐξ ὅλης τῆς ψυχῆς echoes the Shema (Deut 6:5) — total, undivided devotion is the standard of true return.

τῆς

the

Genitive

article

→ noun-phrase marking

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

καρδίας

heart

Genitive

genitive object of ἐξ

→ relational specification

καρδία: 'heart'; here the source of wholehearted devotion; the recurrence of καρδία (vv. 1, 2, 6, 10, 14, 17) traces the chapter's central concern with the inward orientation of the will.

σου

your

Genitive

genitive of possession (with καρδίας)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξ

out of / with

preposition + genitive (source / extent, parallel)

→ spatial or relational framing

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

ὅλης

whole

Genitive

attributive adjective (modifying ψυχῆς)

→ relational specification

ὅλης: meaning 'whole'; it serves as attributive adjective (modifying ψυχῆς).

τῆς

the

Genitive

article

→ noun-phrase marking

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

ψυχῆς

soul

Genitive

genitive object of ἐξ (parallel to καρδίας)

→ relational specification

ψυχή: 'soul / life / self'; renders נַפְשִׁי; paired with καρδία it denotes the whole inner person; the heart-and-soul formula is the Deuteronomic measure of total covenant love (6:5; 10:12; 30:6, 10).

σου

your

Genitive

genitive of possession (with ψυχῆς)

→ relational specification

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

3 καὶ ἰάσεται κύριος τὰς ἀμαρτίας σου καὶ ἐλεήσει σε καὶ πάλιν συνάξει σε ἐκ πάντων τῶν ἐθνῶν εἰς οὓς διεσκόρπισέν σε κύριος ἐκεῖ

then the LORD will heal your sins and have mercy on you, and will gather you again out of all the nations into which the LORD scattered you,

Apodosis: YHWH's restoring response to Israel's return

καὶ ἰάσεται κύριος

With ἰάσεται ('will heal') the oracle turns to its apodosis: YHWH's response to repentance. The LXX's bold ἰάσεται ... τὰς ἀμαρτίας σου ('heal your sins') renders Hebrew נַפְשִׁי ... בָּשָׁרִי ('restore your fortunes/captivity'), reading תַּבִּיחַ through the lens of healing and forgiveness. The gathering (συνάξει) directly reverses the scattering (διεσκόρπισέν) of v. 1, with the same root framing judgment and grace.

καὶ

and / then

coordinate conjunction (apodotic καὶ introducing the consequence)

→ discourse linkage or contrast

καὶ: here apodotic, introducing the main consequence after the protasis of vv. 1–2 ('then...').

ἰάσεται

will heal

Fut Mid Indic 3 Sg · ἰάομαι

main verb (YHWH's restoring act)

→ predictive future (certain divine response to repentance)

ἰάομαι: 'heal / cure'; renders יָשׁ here in the bold LXX rendering ἰάσεται τὰς ἁμαρτίας σου ('heal your sins'), where MT has 'restore your fortunes' (שׁוּב אֶת־בְּרַכְּךָ); the translator treats restoration as the healing of sin — a striking interpretive move that aligns return-from-exile with forgiveness (cf. the healing-of-sins motif at Isa 6:10 LXX; 53:5).

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton יְהוָה; YHWH, the agent of scattering in v. 1, is now the agent of healing and gathering — the same hand that wounded restores.

τὰς

the

Accusative

article

→ noun-phrase marking

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

ἁμαρτίας

sins

Accusative

direct object of ἰάσεται

→ object specification

ἁμαρτία: 'sin / failure'; renders ἁμαρτίαι; the object of healing is not merely circumstance but sin itself — the LXX foregrounds forgiveness as the heart of restoration.

σου

your

Genitive

genitive of possession (with ἁμαρτίας)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐλεήσει

will have mercy

Fut Act Indic 3 Sg · ἐλεέω

main verb (coordinate with ἰάσεται)

→ predictive future (compassionate divine response)

ἐλεέω: 'have mercy / show compassion'; renders ἐλεεί; the verb of covenant compassion; God's mercy is the ground of the gathering that follows (cf. Rom 9:15, citing Exod 33:19).

σε

you

Accusative

direct object of ἐλεήσει

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐλεήσει.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πάλιν

again

adverb of repetition (modifying συνάξει)

→ adverbial qualification

πάλιν: 'again / back'; underlines the reversal — the scattering of v. 1 is undone, Israel re-gathered to where it belongs.

συνάξει

will gather

Fut Act Indic 3 Sg · συνάγω

main verb (the regathering of the dispersed)

→ predictive future (eschatological ingathering)

συνάγω: 'gather together / collect'; renders ὕπαρ; the verb of the ingathering of the exiles (cf. Isa 11:12; 56:8; Ezek 36:24); συνάξει directly answers διασκορπίζω ('scatter') of v. 1 — gathering reverses dispersion.

σε

you

Accusative

direct object of συνάξει

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of συνάξει.

ἐκ

out of

preposition + genitive (source: out of the nations)

→ spatial or relational framing

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

πάντων

all

Genitive

attributive adjective (modifying ἐθνῶν)

→ relational specification

πᾶς: 'all'; the gathering is as comprehensive as the scattering — 'out of all the nations.'

τῶν

the

Genitive

article

→ noun-phrase marking

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

ἐθνῶν

nations

Genitive

genitive of source (with ἐκ)

→ relational specification

ἔθνος: 'nation'; the nations of the dispersion (v. 1) now become the place from which Israel is gathered out.

εἰς

into

preposition + accusative (with relative οὗς, of the scattering)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (with relative οὗς, of the scattering).

οὗς

which

Accusative

relative pronoun (object of εἰς; antecedent ἐθνῶν)

→ participant reference

ὅς: relative pronoun, masc. acc. pl., agreeing with ἐθνῶν; introduces the relative clause naming the scattering.

διεσκορπισέν

scattered

Aor Act Indic 3 Sg · διασκορπίζω

main verb of relative clause (the past scattering)

→ constative aorist (the completed act of exile)

διασκορπίζω: 'scatter'; the aorist διεσκορπισέν refers back to the dispersing act foreseen in v. 1 (διασκορπίση); the lexical echo binds judgment (scattering) and grace (gathering) into one redemptive arc.

σε

you

Accusative

direct object of διεσκόρπισέν

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of διεσκόρπισέν.

κύριος

LORD

Nominative

subject of διεσκόρπισέν

→ participant prominence

κύριος: the Tetragrammaton יהוה; named again as agent of the scattering, sealing the point that exile too was YHWH's covenant act.

ἐκεῖ

there

adverb of place (resumptive of εἰς οὓς; Hebraism)

→ adverbial qualification

ἐκεῖ: 'there'; resumptive after the relative, reproducing the Hebrew ׁשׁ ... רשׁא construction as in v. 1.

4 ἐὰν ἧ ἡ διασπορά σου ἀπ' ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ ἐκεῖθεν συνάξει σε κύριος ὁ θεός σου καὶ ἐκεῖθεν λήμψεται σε κύριος ὁ θεός σου

If your dispersion is from the end of heaven to the end of heaven, from there the LORD your God will gather you, and from there the LORD your God will take you;

Conditional intensification: the gathering reaches the cosmic extremes

ἐὰν ἧ ἡ διασπορά σου

A hyperbolic conditional underscores the reach of the regathering: even if the dispersion (ἡ διασπορά — the very word that became the technical term for the Jewish Diaspora) extends ἀπ' ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ ('from one end of heaven to the other'), YHWH will gather from there. The doubled ἐκεῖθεν ... ἐκεῖθεν and the doubled verbs (συνάξει ... λήμψεται) stress the certainty of retrieval from the uttermost limits.

ἐάν

if

conditional conjunction (with subjunctive ᾗ)

→ discourse linkage or contrast

ἐάν: 'if'; introduces a hyperbolic condition magnifying the extent of the dispersion.

ἤ

should be

Pres Act Subj 3 Sg · εἰμί

verb of the conditional clause

→ present subjunctive (the supposed extreme case)

εἰμί (pres. subj. ᾗ): 'be'; with ἐάν posits the extreme hypothetical — however far-flung the dispersion may be.

ἡ

the

Nominative

article (with διασπορά)

→ noun-phrase marking

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

διασπορά

dispersion

Nominative

subject of ᾗ

→ participant prominence

διασπορά: 'scattering / dispersion'; cognate with διασκορπίζω; this is the LXX word that became the technical term 'Diaspora' for scattered Israel; it renders Πῆ (the banished/outcast); its appearance here gives the exile a name even as the verse promises its end.

σου

your

Genitive

genitive of possession (with διασπορά)

→ relational specification

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

ἀπ

from

preposition + genitive (starting point of merism, elided before vowel)

→ spatial or relational framing

ἀπό: 'from'; with ἕως forms the spatial merism ἀπ ἄκρου ... ἕως ἄκρου ('from one extreme to the other'), expressing totality of reach.

ἄκρου

end / extremity

Genitive

genitive object of ἀπ (first pole of merism)

→ relational specification

ἄκρου: 'tip / extremity / end'; renders Πῆ; 'the end of heaven' marks the absolute horizon; the cosmic scope makes the regathering an act of universal sovereignty.

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive (with ἄκρου: 'end of heaven')

→ relational specification

οὐρανός: 'heaven / sky'; renders Οὐρανός; 'from the end of heaven to the end of heaven' denotes the farthest conceivable bounds — no distance places the exiles beyond reach.

ἕως

to

preposition + genitive (end-point of merism)

→ spatial or relational framing

ἕως: 'as far as / unto'; completes the merism with ἀπό.

ἄκρου

to

Genitive

genitive object of ἕως (second pole of merism)

→ relational specification

ἄκρου: meaning 'end'; it serves as genitive object of ἕως (second pole of merism).

τοῦ

the

Genitive

article

→ noun-phrase marking

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

οὐρανοῦ

heaven

Genitive

genitive (with ἄκρου, second pole)

→ relational specification

οὐρανοῦ: meaning 'heaven'; it serves as genitive (with ἄκρου, second pole).

ἐκεῖθεν

from there

adverb of place (source: 'from there')

→ clausal contribution

ἐκεῖθεν: 'from there / thence'; the first of the doubled ἐκεῖθεν, emphatically resuming the extreme location as the very point from which gathering occurs.

συνάξει

will gather

Fut Act Indic 3 Sg · συνάγω

main verb (regathering from the extremes)

→ predictive future (certain ingathering)

συνάγω: 'gather'; the same verb as v. 3, now reaching to the cosmic extremities; no exile is too distant to be reclaimed.

σε

you

Accusative

direct object of συνάξει

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of συνάξει.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton יהוה; named with the full Deuteronomic formula κύριος ὁ θεός σου, stressing the covenant bond underlying the cosmic ingathering.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

θεός: 'God'; part of the formula κύριος ὁ θεός σου.

σου

your

Genitive

genitive of relationship (with θεός)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκεῖθεν

from there

adverb of place (source, second occurrence: emphatic repetition)

→ clausal contribution

ἐκεῖθεν: the repeated 'from there' intensifies the assurance — the same uttermost place is named twice as the source of retrieval.

λήμψεται

will take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (coordinate with συνάξει: 'take / fetch')

→ predictive future (certain retrieval)

λαμβάνω: 'take / receive / fetch'; renders πᾶς; paired with συνάγω it adds the note of personal taking-up — YHWH does not merely assemble but reaches out and takes his people back.

σε

you

Accusative

direct object of λήμψεται

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of λήμψεται.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton יהוה; the repeated full title κύριος ὁ θεός σου frames both verbs, underscoring the covenant initiative behind the return.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship (with θεός)

→ relational specification

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

5 καὶ εἰσάξει σε κύριος ὁ θεός σου εἰς τὴν γῆν ἣν ἐκληρονόμησαν οἱ πατέρες σου καὶ κληρονομήσεις αὐτήν καὶ εὖ σε ποιήσει καὶ πλεοναστόν σε ποιήσει ὑπὲρ τοὺς πατέρας σου

and the LORD your God will bring you into the land which your fathers inherited, and you shall inherit it; and he will do you good and make you more numerous than your fathers.

Apodosis continued: return to the land and renewed prosperity καὶ εἰσάξει σε

The ingathering (vv. 3–4) issues in re-entry: εἰσάξει ('will bring in') reverses the departure of exile, restoring Israel to the patrimonial land (τὴν γῆν ἣν ἐκληρονόμησαν οἱ πατέρες σου). The doubled ποιήσει (εὖ ... ποιήσει / πλεοναστόν ... ποιήσει) promises both well-being and multiplication beyond the fathers — a renewal of the Abrahamic increase-promise.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσάξει

will bring in

Fut Act Indic 3 Sg· εἰσάγω

main verb (restoration to the land)

→ predictive future (certain re-entry)

εἰσάγω: 'bring/lead into'; renders נִבְרָךְ; the verb of entry into the promised land (cf. 6:10; 11:29); here it reverses exile by bringing the gathered exiles back into the patrimony of the fathers.

σε

you

Accusative

direct object of εἰσάξει

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of εἰσάξει.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton יהוה; with the full title κύριος ὁ θεός σου, the covenant God who brings his people home.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship (with θεός)

→ relational specification

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

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

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

τὴν

the

Accusative

article

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς (the promised land)

→ object specification

γῆ: 'land / earth'; renders γῆ; 'the land' is the goal of the whole book — the patrimony of the fathers, now restored after exile.

ἣν

which

Accusative

relative pronoun (object of ἐκληρονόμησαν)

→ participant reference

ἥ: relative pronoun, fem. acc. sg., agreeing with γῆν.

ἐκληρονόμησαν

inherited

Aor Act Indic 3 Pl · κληρονομέω

verb of relative clause (the fathers' inheritance)

→ constative aorist (the fathers' completed possession)

κληρονομέω: 'inherit / take possession of'; renders ἔλαβον; the inheritance-language ties the restoration to the patriarchal land-grant; what the fathers possessed, the restored people will possess again.

οἱ

the

Nominative

article (with πατέρες)

→ noun-phrase marking

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

πατέρες

fathers

Nominative

subject of ἐκληρονόμησαν

→ participant prominence

πατήρ: 'father / ancestor'; the patriarchs and the conquest generation; the land is theirs by inheritance, anchoring the promise in the oath to Abraham, Isaac, and Jacob (cf. v. 20).

σου

your

Genitive

genitive of relationship (with πατέρες)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

κληρονομήσεις

you will inherit

Fut Act Indic 2 Sg · κληρονομέω

main verb (Israel's renewed possession)

→ predictive future (assured re-possession)

κληρονομέω: the future second-person renews to the restored people the inheritance the fathers held; the repeated root binds past possession and future restoration.

αὐτήν

it

Accusative

direct object of κληρονομήσεις (the land)

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὖ

well

adverb of manner (with ποιήσει: 'do good to')

→ clausal contribution

εὖ: 'well / rightly'; the idiom εὖ σε ποιήσει ('he will do you good') renders יְיָ֑יְהוָה, the covenant promise of well-being attached to obedience (cf. 30:9).

σε

you

Accusative

direct object of ποιήσει

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ποιήσει.

ποιήσει

will do

Fut Act Indic 3 Sg · ποιέω

main verb (with εὖ: 'will do good')

→ predictive future (promised benefaction)

ποιέω: 'do / make'; with εὖ forms the idiom 'do good to'; the verb is repeated in the next clause with a different object (πλεοναστόν), pairing well-being and increase.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πλεοναστόν

more numerous

Accusative

predicate adjective (with ποιήσει: 'make numerous')

→ object specification

πλεοναστός: 'multiplied / numerous'; a verbal adjective from πλεονάζω; the idiom πλεοναστόν σε ποιήσει ('he will make you numerous') renders יְיָ֑יְהוָה, echoing the Abrahamic increase-promise (Gen 22:17); restoration includes renewed fruitfulness beyond that of the fathers.

σε

you

Accusative

direct object of ποιήσει

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ποιήσει.

ποιήσει

will make

Fut Act Indic 3 Sg · ποιέω

main verb (with πλεοναστόν: 'make numerous')

→ predictive future (promised multiplication)

ποιέω: the repeated verb, here governing the predicate πλεοναστόν, completes the doubled benefaction of well-being and increase.

ὕπερ

beyond / more than

preposition + accusative (comparison: 'more than')

→ spatial or relational framing

ὕπερ + acc.: 'above / more than'; expresses comparison — the restored people will exceed even the fathers in number, signalling that restoration surpasses the original.

τοὺς

the

Accusative

article (with πατέρας)

→ noun-phrase marking

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

πατέρας

fathers

Accusative

accusative object of ὑπέρ (standard of comparison)

→ object specification

πατήρ: 'father / ancestor'; the comparison with the fathers measures the surpassing scale of the promised restoration.

σου

your

Genitive

genitive of relationship (with πατέρας)

→ relational specification

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

6 καὶ περικαθαριεῖ κύριος τὴν καρδίαν σου καὶ τὴν καρδίαν τοῦ σπέρματός σου ἀγαπᾶν κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου ἵνα ζῇς σύ

And the LORD will circumcise your heart and the heart of your seed, to love the LORD your God with all your heart and with all your soul, that you may live.

Theological centre of the oracle: the divinely circumcised heart

καὶ περικαθαριεῖ κύριος

This is the heart of the chapter and one of the great new-covenant texts. Where v. 2 demanded that Israel return with all the heart, v. 6 grounds that very capacity in a divine act: YHWH himself will περικαθαριεῖ ('circumcise/purify') the heart — and the heart of the seed — so that loving God ἐξ ὅλης τῆς καρδίας becomes possible. The imperative of 10:16 ('circumcise your heart') is here taken up as a divine promise (cf. Jer 38:33 LXX; Ezek 36:26; Rom 2:29). The infinitive ἀγαπᾶν expresses purpose, and ἵνα ζῇς names the end: heart-circumcision is for life.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

περικαθαριεῖ
will circumcise / purify

Fut Act Indic 3 Sg · περικαθαρίζω

main verb (the central divine promise)

→ predictive future (the decisive, enabling divine act)

περικαθαρίζω: 'cleans all around / purge thoroughly'; lit. 'purify around,' the LXX's rendering here of לָחַץ ('circumcise') — where 10:16 reads περιτέμνεσθε τὴν σκληροκαρδίαν ('circumcise your hard-heartedness') as an imperative, 30:6 makes the circumcision of the heart a divine promise. The choice of περικαθαρίζω (rather than περιτέμνω) interprets the rite as inward purgation/cleansing of the heart; this is a foundational new-heart text (cf. Jer 38:33 LXX [MT 31:33]; Ezek 36:26–27; Rom 2:28–29, where true circumcision is 'of the heart, by the Spirit').

κύριος
LORD

Nominative

subject (the divine agent of the heart-circumcision)

→ participant prominence

κύριος: the Tetragrammaton יהוה; the emphatic point is that the subject is YHWH — the heart's transformation is God's own work, not a human self-achievement, resolving the tension of the passive ἐπιστροφή in v. 2.

τὴν
the

Accusative

article (with καρδίαν)

→ noun-phrase marking

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

καρδίαν
heart

Accusative

direct object of περικαθαριεῖ

→ object specification

καρδία: 'heart'; the object of the divine circumcision; in Deuteronomy the uncircumcised/hard heart is the root of disobedience (10:16), so its circumcision is the cure for covenant failure at its source.

σου
your

Genitive

genitive of possession (with καρδίαν)

→ relational specification

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

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 second καρδίαν)

→ noun-phrase marking

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

καρδίαν

heart

Accusative

direct object (second: 'the heart of your seed')

→ object specification

καρδία: the second object extends the promise across generations — not only the present hearer but the seed will have its heart circumcised, making this a durable, covenantal transformation.

τοῦ

the

Genitive

article (with σπέρματος)

→ noun-phrase marking

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

σπέρματος

seed / offspring

Genitive

genitive of possession (whose heart: 'of your seed')

→ relational specification

σπέρμα: 'seed / offspring / descendants'; renders ὅλη; the inclusion of the seed makes the heart-circumcision a promise reaching to future generations, paralleling the perpetuity of the new covenant (cf. v. 19, 'you and your seed').

σου

your

Genitive

genitive of possession (with σπέρματος)

→ relational specification

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

ἀγαπᾶν

to love

Pres Act Infin · ἀγαπάω

infinitive of purpose/result (the goal of heart-circumcision)

→ present infinitive (purpose: ongoing love as the aim)

ἀγαπάω: 'love'; renders בָּחַב; the infinitive ἀγαπᾶν states the purpose of the divine heart-circumcision — that Israel may love יהוה ἕξ ὅλης τῆς καρδίας (the Shema's command, 6:5); crucially, love is now the fruit of God's enabling act, not merely a demand laid on the unaided will.

κύριον

LORD

Accusative

direct object of ἀγαπᾶν

→ object specification

κύριος: the Tetragrammaton יהוה; the object of the love that heart-circumcision makes possible.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

accusative in apposition to κύριον

→ object specification

θεός: 'God'; the formula κύριον τὸν θεόν σου, object of the love commanded in the Shema.

σου

your

Genitive

genitive of relationship (with θεόν)

→ relational specification

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

ἐξ

with

preposition + genitive (source / extent of love)

→ spatial or relational framing

ἐκ: the phrase ἐξ ὅλης τῆς καρδίας repeats the Shema-measure of v. 2, now made attainable by the circumcised heart.

ὅλης

whole

Genitive

attributive adjective (modifying καρδίας)

→ relational specification

ὅλος: 'whole'; the totality the natural heart could not give is now the fruit of the circumcised heart.

τῆς

the

Genitive

article

→ noun-phrase marking

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

καρδίας

heart

Genitive

genitive object of ἐξ

→ relational specification

καρδία: the now-circumcised heart becomes the very source of whole-hearted love — the cure and its effect named in one verse.

σου

your

Genitive

genitive of possession (with καρδίας)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξ

with

preposition + genitive (parallel)

→ spatial or relational framing

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

ὅλης

whole

Genitive

attributive adjective (modifying ψυχῆς)

→ relational specification

ὅλης: meaning 'whole'; it serves as attributive adjective (modifying ψυχῆς).

τῆς

the

Genitive

article

→ noun-phrase marking

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

ψυχῆς

soul

Genitive

genitive object of ἐξ (parallel to καρδίας)

→ relational specification

ψυχῆ: 'soul / life'; the heart-and-soul pair (cf. v. 2) names the total inner person now devoted to God by the circumcision of the heart.

σου

your

Genitive

genitive of possession (with ψυχῆς)

→ relational specification

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

ἵνα

that

conjunction introducing purpose clause (with subjunctive)

→ discourse linkage or contrast

ἵνα: 'that / in order that'; introduces the final purpose — the entire chain (heart-circumcision → love) is ordered toward life.

ζῆς

you may live

Pres Act Subj 2 Sg · ζάω

verb of purpose clause

→ present subjunctive (life as the ongoing goal)

ζάω: 'live'; renders ἡ·ἵ·ζῆς; ἵνα ζῆς ('that you may live') names life as the telos of the circumcised, loving heart — anticipating the choose-life climax of vv. 15–20, where ζωή is the great alternative to death.

σύ

you

Nominative

emphatic subject of ζῆς

→ participant reference

σύ: the emphatic nominative pronoun stresses the personal beneficiary — 'that you yourself may live'; life is the promised outcome for the one whose heart God has circumcised.

7 καὶ δώσει κύριος ὁ θεός σου τὰς ἀρὰς ταύτας ἐπὶ τοὺς ἐχθροὺς σου καὶ ἐπὶ τοὺς μισοῦντάς σε οἱ ἐδίωξαν σε

And the LORD your God will put these curses upon your enemies and upon those who hate you, who persecuted you.

Apodosis continued: the curses transferred to the enemies καὶ δώσει κύριος

The covenant curses (ἀραί) that fell on disobedient Israel (chs. 27–28) are, in restoration, transferred onto Israel's enemies — those who hated and persecuted (μισοῦντας ... ἐδίωξαν). The reversal completes the restoration: the very judgments Israel bore now turn upon its oppressors.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

δώσει

will put / lay

Fut Act Indic 3 Sg · δίδωμι

main verb (transfer of the curses)

→ predictive future (the curses redirected onto the enemies)

δίδωμι: 'give / put / lay'; renders יָתַן; here 'put / lay (curses) upon,' a judicial placement; the curses Israel endured are now set upon its enemies — divine retribution as the obverse of Israel's restoration.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton יְהוָה; the same LORD who heals Israel judges its persecutors.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship (with θεός)

→ relational specification

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

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

direct object of δώσει

→ object specification

ἀρά: 'curse / imprecation'; renders חֲזָקָה; the covenant curses of chs. 27–29; in restoration these very curses are redirected — the instrument of Israel's discipline becomes the instrument of its enemies' judgment.

ταύτας

these

Accusative

demonstrative adjective (modifying ἀράς)

→ object specification

οὗτος: 'these'; points back to the specific covenant curses already pronounced, now reassigned.

ἐπὶ

upon

preposition + accusative (hostile direction)

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + accusative (hostile direction).

τοὺς

the

Accusative

article (with ἐχθρούς)

→ noun-phrase marking

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

ἐχθρούς

enemies

Accusative

accusative object of ἐπὶ

→ object specification

ἐχθρός: 'enemy / hostile one'; renders חֹזֵק; the recipients of the redirected curses are Israel's foes — those who oppressed it during the exile.

σου

your

Genitive

genitive of relationship (with ἐχθρούς)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπὶ

upon

preposition + accusative (parallel)

→ spatial or relational framing

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

τοὺς

those

Accusative

article (substantivizing the participle μισοῦντας)

→ noun-phrase marking

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

μισοῦντάς

hating

Pres Act Ptcp Masc Acc Pl · μισέω

substantival participle (object of ἐπί: 'those who hate you')

→ present participle (those characterized by ongoing hatred)

μισέω: 'hate'; renders $\lambda\iota\psi$; the articular participle τοὺς μισοῦντας ('those who hate you') is a stock OT designation for enemies (cf. Ps 17[18]:18); paired with ἐχθρούς it intensifies the hostility now to be judged.

σε

you

Accusative

direct object of μισοῦντας

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of μισοῦντας.

οἱ

who

Nominative

relative pronoun (subject of ἐδίωξαν)

→ participant reference

οἱ: relative pronoun, masc. nom. pl.; introduces the relative clause describing past persecution.

ἐδίωξάν

persecuted

Aor Act Indic 3 Pl · διώκω

verb of relative clause (past hostility of the enemies)

→ constative aorist (the completed persecution)

διώκω: 'pursue / persecute'; renders $\eta\tau\eta$; the aorist names the historical oppression of Israel in exile as the ground for the curses now turned upon the persecutors.

σε

you

Accusative

direct object of ἐδίωξαν

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of ἐδίωξαν.

8 καὶ σὺ ἐπιστροφήσῃ καὶ εἰσακούσῃ τῆς φωνῆς κυρίου τοῦ θεοῦ σου καὶ ποιήσῃς τὰς ἐντολὰς αὐτοῦ ὅσας ἐγὼ ἐντέλλομαί σοι σήμερον

And you shall turn back and obey the voice of the LORD your God, and shall do his commandments, which I command you today.

Renewed obedience as fruit of the restored heart

καὶ σὺ ἐπιστροφήσῃ

The emphatic σὺ resumes the human side: with the circumcised heart, Israel will turn (ἐπιστροφήσῃ, the keyword of vv. 2, 10), obey the voice, and do the commandments. What was a fragile demand in v. 2 is now a confident future — obedience flows from the divinely renewed heart of v. 6.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

σύ
you

Nominative

emphatic subject (resuming the human partner)

→ participant reference

σύ: the emphatic nominative marks the turn back to Israel's own response, now enabled by the heart-circumcision of v. 6.

ἐπιστράφη
you shall turn back

Fut Pass Indic 2 Sg · ἐπιστρέφω

main verb (renewed return/repentance)

→ predictive future (the assured turning of the restored people)

ἐπιστρέφω: 'turn / return'; the keyword of the oracle (vv. 2, 9, 10) recurs; here the turning is stated with confidence as the sure fruit of the renewed heart, no longer a precarious demand.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εἰσακούση
you shall obey

Fut Mid Indic 2 Sg · εἰσακούω

main verb (obedience to the voice)

→ predictive future (assured obedience)

εἰσακούω: 'hear / heed / obey'; the compound εἰς- intensifies attentive hearing; with the genitive φωνῆς it renders לְקוֹל מֶמֶשׁ ('obey the voice'); a Deuteronomic refrain for covenant fidelity (cf. vv. 2, 10, 16, 20).

τῆς
the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς
voice

Genitive

genitive object of εἰσακούση

→ relational specification

φωνή: 'voice'; the voice of YHWH as the object of obedient hearing — the audible form of the covenant word.

κυρίου
of the LORD

Genitive

genitive of possession (whose voice)

→ relational specification

κύριος: the Tetragrammaton יהוה; the voice obeyed is YHWH's own, mediated through the commandments named below.

τοῦ
the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ
God

Genitive

genitive in apposition to κυρίου

→ relational specification

θεός: part of the formula κυρίου τοῦ θεοῦ σου.

σου
your

Genitive

genitive of relationship (with θεοῦ)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσεις

you shall do

Fut Act Indic 2 Sg · ποιέω

main verb (performance of the commandments)

→ predictive future (assured obedience in deed)

ποιέω: 'do / perform'; renders ποιέω; obedience is not mere hearing but doing — 'do his commandments,' the practical outworking of the renewed heart (cf. v. 14, 'to do it').

τάς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of ποιήσεις

→ object specification

ἐντολή: 'commandment / precept'; renders ἐντολή; the body of covenant stipulations; the singular ἐντολή at v. 11 ('this commandment') will sum up the whole as one near, doable word.

αὐτοῦ

his

Genitive

genitive of possession (with ἐντολάς)

→ relational specification

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

ὅσας

which

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ὅσας: 'as many as / which'; the fem. acc. pl. ὅσας agrees with ἐντολάς, introducing Moses' charge.

ἐγώ

I

Nominative

emphatic subject of ἐντέλλομαι (Moses)

→ participant reference

ἐγώ: the emphatic pronoun stresses Moses' present, authoritative charge.

ἐντέλλομαί

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

main verb of relative clause

→ present (Moses' ongoing, contemporaneous charge)

ἐντέλλομαι: 'command / charge'; the deponent present with σήμερον actualizes Moses' charge for every hearer (cf. v. 2).

σοι

you

Dative

indirect object (dative) of ἐντέλλομαι

→ participant reference or interest

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

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; the recurring 'today' keeps the covenant decision perpetually present (cf. vv. 2, 11, 15, 16, 18, 19).

9 καὶ πολυωρήσει σε κύριος ὁ θεός σου ἐν παντὶ ἔργῳ τῶν χειρῶν σου ἐν τοῖς ἐκγόνοις τῆς κοιλίας σου καὶ ἐν τοῖς γενήμασιν τῆς γῆς σου καὶ ἐν τοῖς ἐκγόνοις τῶν κτηνῶν σου ὅτι ἐπιστρέψει κύριος ὁ θεός σου εὐφρανθῆναι ἐπὶ σὲ εἰς ἀγαθὰ καθότι ἠὺφράνθη ἐπὶ τοῖς πατράσιν σου

And the LORD your God will make you abound in every work of your hands, in the offspring of your womb and in the produce of your land and in the offspring of your cattle, for the LORD your God will turn again to rejoice over you for good, just as he rejoiced over your fathers,

Apodosis continued: **comprehensive prosperity grounded in YHWH's renewed delight** καὶ πολυωρήσει σε

The triad of blessings — offspring, land-produce, cattle (echoing the blessing-catalogue of 28:4, 11) — describes total covenant prosperity. The ὅτι-clause gives its ground: YHWH will ἐπιστρέψει ... εὐφρανθῆναι ('turn again to rejoice') over Israel for good, as he did over the fathers. The same root ἐπιστρέφω that names Israel's repentance (vv. 2, 8, 10) now names God's renewed delight — a divine 'turning back' answering the human one.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πολυωρήσει

will make abound / prosper

Fut Act Indic 3 Sg · πολυωρέω

main verb (promise of abundant prosperity)

→ predictive future (assured prospering)

πολυωρέω: lit. 'give much care/attention to,' hence 'cause to abound, make prosper'; renders ירֵבֶּה ('make abundant/leave over'); the LXX choice frames Israel's prosperity as the object of God's attentive care — he will give Israel abundance in every sphere of life.

σε

you

Accusative

direct object of πολυωρήσει

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of πολυωρήσει.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the Tetragrammaton יהוה; the giver of comprehensive blessing.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship (with θεός)

→ relational specification

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

ἐν

in

preposition + dative (sphere of blessing)

→ spatial or relational framing

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

παντὶ

every

Dative

attributive adjective (modifying ἔργω)

→ sphere or reference

πᾶς: 'every'; the blessing touches every undertaking of Israel's hands.

ἔργω

work

Dative

dative of sphere (with ἐν)

→ sphere or reference

ἔργον: 'work / deed / labor'; renders הַשְׁמָעָה; 'every work of your hands' is a Deuteronomic formula for blessed labor (cf. 2:7; 14:29; 28:12).

τῶν

the

Genitive

article (with χειρῶν)

→ noun-phrase marking

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

χειρῶν

hands

Genitive

genitive of possession (whose work)

→ relational specification

χείρ: 'hand'; renders תְּ; 'the work of your hands' denotes all of Israel's productive activity – anticipating the 'hands' that hold the doable word at v. 14.

σου

your

Genitive

genitive of possession (with χειρῶν)

→ relational specification

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

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with ἐκγόνοις)

→ noun-phrase marking

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

ἐκγόνοις

offspring

Dative

dative of sphere (first member of the blessing-triad)

→ sphere or reference

ἐκγονος: 'offspring / descendant'; renders פְּרִי ('fruit') in the idiom 'fruit of the womb'; the first of the triad (womb / land / cattle) drawn from the blessing-list of 28:4, 11.

τῆς

the

Genitive

article (with κοιλίας)

→ noun-phrase marking

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

κοιλίας

womb

Genitive

genitive of source (offspring of the womb)

→ relational specification

κοιλία: 'belly / womb'; renders יֶזַע; 'offspring of the womb' = children, the first blessing of fruitfulness.

σου

your

Genitive

genitive of possession (with κοιλίας)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with γενήμασιν)

→ noun-phrase marking

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

γενήμασιν

produce / fruits

Dative

dative of sphere (second member of the triad)

→ sphere or reference

γένημα: 'produce / yield (of the soil)'; renders הַפְּרִי הַטֶּבַח; the agricultural blessing — the land's harvest as the second sphere of prosperity.

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of source (produce of the land)

→ relational specification

γῆ: 'land / soil'; the productive land whose yield is blessed.

σου

your

Genitive

genitive of possession (with γῆς)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

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

τοῖς

the

Dative

article (with ἐκγόνοις)

→ noun-phrase marking

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

ἐκγόνοις

offspring

Dative

dative of sphere (third member of the triad)

→ sphere or reference

ἐκγονος: 'offspring'; here of the herds — the third sphere of blessing, the increase of livestock.

τῶν

the

Genitive

article (with κτηνῶν)

→ noun-phrase marking

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

κτηνῶν

cattle

Genitive

genitive of source (offspring of the cattle)

→ relational specification

κτῆνος: 'beast / livestock'; renders בְּהֵמָה; 'offspring of your cattle' completes the threefold blessing of human, agricultural, and animal fruitfulness.

σου

your

Genitive

genitive of possession (with κτηνῶν)

→ relational specification

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

ὅτι

for / because

causal conjunction (introducing the ground of the blessing)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the theological ground of the prosperity — God's renewed delight in his people.

ἐπιστρέψει

will turn again

Fut Act Indic 3 Sg · ἐπιστρέφω

main verb of causal clause (God's renewed turning)

→ predictive future (God's renewed delight)

ἐπιστρέφω: 'turn / turn again'; here with the complementary infinitive εὐφρανθῆναι, 'turn again to rejoice'; the same keyword used of Israel's repentance (vv. 2, 8, 10) now describes God's own turning back to joy over his people — a striking reciprocity of 'turning.'

κύριος

LORD

Nominative

subject of ἐπιστρέψει

→ participant prominence

κύριος: the Tetragrammaton יהוה; the one who turns again to rejoice.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship (with θεός)

→ relational specification

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

εὐφρανθῆναι

to rejoice

Aor Pass Infin · εὐφραίνω

complementary infinitive (with ἐπιστρέψει: 'turn to rejoice')

→ aorist infinitive (the act of rejoicing as the content of the turning)

εὐφραίνω: 'gladden'; passive 'rejoice / be glad'; renders ψᾱψ; the bold image of God rejoicing over his people for good (εἰς ἀγαθά) echoes Isa 62:5 and Zeph 3:17; God's joy, not mere tolerance, is the ground of Israel's blessing.

ἐπὶ

over

preposition + accusative (object of rejoicing)

→ spatial or relational framing

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

σέ

you

Accusative

accusative object of ἐπὶ (the object of God's joy)

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as accusative object of ἐπὶ (the object of God's joy).

εἰς

for

preposition + accusative (goal/result: 'for good')

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the relation signaled by preposition + accusative (goal/result: 'for good').

ἀγαθά

good things

Accusative

accusative object of εἰς (the good God intends)

→ object specification

ἀγαθός: 'good'; the neuter plural εἰς ἀγαθά ('for good things / for good') names the benevolent goal of God's rejoicing — his joy issues in Israel's well-being.

καθότι

just as

comparative conjunction

→ discourse linkage or contrast

καθότι: 'just as / inasmuch as'; introduces the comparison with the fathers, grounding the renewed joy in God's original delight in the patriarchal generation.

ἡὐφράνθη

he rejoiced

Aor Pass Indic 3 Sg · εὐφραίνω

verb of comparative clause (God's past rejoicing over the fathers)

→ constative aorist (the past, completed delight)

εὐφραίνω (aor. pass.): the same verb as εὐφρανθήναι; the past delight over the fathers becomes the measure of the future delight over the restored people — restoration recovers and renews the original covenant joy.

ἐπὶ

over

preposition + dative (object of past rejoicing)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + dative (object of past rejoicing).

τοῖς

the

Dative

article (with πατέρας)

→ noun-phrase marking

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

πατέρας

fathers

Dative

dative object of ἐπὶ (those God rejoiced over)

→ sphere or reference

πατήρ (dat. pl. πατέρας): 'fathers / ancestors'; the patriarchs over whom God rejoiced; the restoration restores not only the land but the relationship of delight that marked the fathers.

σου

your

Genitive

genitive of relationship (with πατέρας)

→ relational specification

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

10 ἔὰν εἰσακούσης τῆς φωνῆς κυρίου τοῦ θεοῦ σου φυλάσσεσθαι καὶ ποιεῖν πάσας τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ τὰς γεγραμμένας ἐν τῷ βιβλίῳ τοῦ νόμου τούτου ἔὰν ἐπιστραφῇς ἐπὶ κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου

if you obey the voice of the LORD your God, to keep and to do all his commandments and his statutes and his judgments which are written in the book of this law, if you return to the LORD your God with all your heart and with all your soul.

Concluding condition: the whole restoration hinges on wholehearted return ἔὰν εἰσακούσης

The restoration oracle closes by restating its condition in an inclusio with v. 2: the double ἔὰν (obey ... return) and the closing ἐξ ὅλης τῆς καρδίας ... ψυχῆς σου frame the entire promise (vv. 1–10) with the demand for wholehearted return. The triad ἐντολὰς / δικαιώματα / κρίσεις names the full body of written law, locating obedience concretely in 'the book of this law.'

ἔὰν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἔὰν: 'if'; introduces the condition on which the whole restoration depends, forming an inclusio with the protasis of vv. 1–2.

εἰσακούσης

you obey

Aor Act Subj 2 Sg · εἰσακούω

verb of conditional clause

→ aorist subjunctive (the condition of obedience)

εἰσακούω: 'hear / heed / obey'; with genitive φωνῆς, 'obey the voice'; the aorist subjunctive states the condition crisply — obedience to the divine voice is the hinge of the whole oracle (cf. v. 8).

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of εἰσακούσης

→ relational specification

φωνή: 'voice'; YHWH's voice, obeyed by keeping the written law named below.

κυρίου

of the LORD

Genitive

genitive of possession (whose voice)

→ relational specification

κύριος; the Tetragrammaton יהוה.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

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

σου

your

Genitive

genitive of relationship (with θεοῦ)

→ relational specification

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

φυλάσσεσθαι

to keep

Pres Mid Infin · φυλάσσω

exegetical infinitive (defining the obedience)

→ present infinitive (ongoing observance)

φυλάσσω: 'guard / keep / observe'; middle 'keep for oneself / observe'; renders רָחַץ ; the infinitive pair φυλάσσεσθαι καὶ ποιεῖν ('to keep and to do') is a Deuteronomic stock phrase for full covenant observance — heeding and enacting.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιεῖν

to do

Pres Act Infin · ποιέω

exegetical infinitive (parallel to φυλάσσεσθαι)

→ present infinitive (ongoing performance)

ποιέω: 'do / perform'; obedience is not bare observance but active doing of the commandments — anticipating ποιεῖν αὐτό ('to do it') at v. 14.

πάσας

all

Accusative

attributive adjective (modifying ἐντολάς)

→ object specification

πάς: 'all'; the obedience is comprehensive — all the commandments without exception.

τάς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

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

ἐντολάς

commandments

Accusative

direct object of ποιεῖν (first of the legal triad)

→ object specification

ἐντολή: 'commandment'; renders פְּרָטִים ; the first of the standard Deuteronomic triad (commandments / statutes / judgments) covering the whole law.

αὐτοῦ

his

Genitive

genitive of possession (with ἐντολάς)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰ

the

Accusative

article (with δικαιώματα)

→ noun-phrase marking

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

δικαιώματα

statutes / ordinances

Accusative

direct object (second of the legal triad)

→ object specification

δικαίωμα: 'statute / ordinance / righteous decree'; renders δικη / ηδικη; the second member of the triad; in the LXX δικαίωμα denotes a legally binding righteous requirement.

αὐτοῦ

his

Genitive

genitive of possession (with δικαιώματα)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τάς

the

Accusative

article (with κρίσεις)

→ noun-phrase marking

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

κρίσεις

judgments

Accusative

direct object (third of the legal triad)

→ object specification

κρίσις: 'judgment / legal decision'; renders βῆψις; the third member of the triad, denoting case-law and judicial ordinances; together the three terms encompass the entire written law.

αὐτοῦ

his

Genitive

genitive of possession (with κρίσεις)

→ relational specification

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

τάς

the

Accusative

article (with participle γεγραμμένης)

→ noun-phrase marking

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

γεγραμμένος

written

Perf Pass Ptcp Fem Acc Pl · γράφω

attributive participle (modifying the legal triad: 'which are written')

→ perfect participle (the abiding, fixed written state)

γράφω: 'write'; the perfect passive participle γεγραμμένος ('having been written, standing written') stresses the abiding, documentary fixity of the law — it is no oral memory but a written text in 'the book of this law,' permanently binding (cf. the recurring perfect γέγραπται in NT citation-formulae).

ἐν

in

preposition + dative (location of the writing)

→ spatial or relational framing

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

τῷ

the

Dative

article (with βιβλίῳ)

→ noun-phrase marking

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

βιβλίῳ

book

Dative

dative of place (with ἐν)

→ sphere or reference

βιβλίον: 'book / scroll'; renders ῥᾴϛ; 'the book of this law' (cf. 28:58, 61; 29:20) designates the written Deuteronomic torah as a fixed, canonical document.

τοῦ

the

Genitive

article (with νόμου)

→ noun-phrase marking

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

νόμου

law

Genitive

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

→ relational specification

νόμος: 'law'; renders הַתּוֹרָה; the comprehensive term for the Deuteronomic instruction; the same νόμος Paul will invoke when he cites this chapter at Rom 10:5–8.

τούτου

this

Genitive

demonstrative adjective (modifying νόμου)

→ relational specification

οὗτος: 'this'; specifies the particular Deuteronomic law-book being commended.

ἐάν

if

conditional conjunction (second ἐάν, resuming the condition)

→ discourse linkage or contrast

ἐάν: the second 'if' restates the condition in terms of return, forming an inclusio with v. 2 and closing the oracle on the note of wholehearted repentance.

ἐπιστροφῆς

you return

Aor Pass Subj 2 Sg · ἐπιστρέφω

verb of the second conditional clause

→ aorist subjunctive (the decisive turning)

ἐπιστρέφω: 'turn / return'; the keyword of the oracle (vv. 2, 8, 9) recurs a final time, closing the restoration section as it began — with the demand for wholehearted return to YHWH.

ἐπὶ

to

preposition + accusative (direction of the return)

→ spatial or relational framing

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

κύριον

LORD

Accusative

accusative object of ἐπί (goal of return)

→ object specification

κύριος: the Tetragrammaton יהוה; the personal goal of repentance.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

accusative in apposition to κύριον

→ object specification

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

σου

your

Genitive

genitive of relationship (with θεόν)

→ relational specification

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

ἐξ

with

preposition + genitive (source / extent)

→ spatial or relational framing

ἐξ: meaning 'with'; here it marks the relation signaled by preposition + genitive (source / extent).

ὅλης

whole

Genitive

attributive adjective (modifying καρδίας)

→ relational specification

ὅλος: 'whole'; the closing ἐξ ὅλης τῆς καρδίας ... ψυχῆς forms an inclusio with v. 2, bracketing the whole oracle with the Shema-standard of total devotion.

τῆς

the

Genitive

article

→ noun-phrase marking

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

καρδίας

heart

Genitive

genitive object of ἐξ

→ relational specification

καρδία: 'heart'; the heart now circumscribed (v. 6) is the source of the wholehearted return that closes the oracle.

σου

your

Genitive

genitive of possession (with καρδίας)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐξ

with

preposition + genitive (parallel)

→ spatial or relational framing

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

ὅλης

whole

Genitive

attributive adjective (modifying ψυχῆς)

→ relational specification

ὅλης: meaning 'whole'; it serves as attributive adjective (modifying ψυχῆς).

τῆς

the

Genitive

article

→ noun-phrase marking

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

ψυχῆς

soul

Genitive

genitive object of ἐξ (parallel to καρδίας)

→ relational specification

ψυχῆς: 'soul / life'; completes the heart-and-soul formula closing the restoration oracle.

σου

your

Genitive

genitive of possession (with ψυχῆς)

→ relational specification

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

11 ὅτι ἡ ἐντολὴ αὕτη ἦν ἐγὼ ἐντέλλομαί σοι σήμερον οὐχ ὑπέρογκός ἐστιν οὐδὲ μακρὰν ἀπὸ σοῦ

For this commandment which I command you today is not too hard for you, nor is it far off.

Thesis of the 'near word' section (negative statement) ὅτι ἡ ἐντολὴ αὕτη

The famous near-word passage opens by denying two excuses: the commandment is neither ὑπέρογκος ('too hard / overwhelming') nor μακρὰν ('far off'). The single ἐντολή ('commandment') now sums up the whole law as one accessible word. The double negation prepares the threefold denial (heaven / sea) of vv. 12–13 and the positive climax of v. 14, which Paul takes up at Rom 10:6–8.

ὅτι

for

causal conjunction (grounding the call to obey)

→ discourse linkage or contrast

ὅτι: 'for / because'; grounds the preceding summons to obedience — obedience is reasonable because the commandment is near and doable, not impossible.

ἡ

the

Nominative

article (with ἐντολή)

→ noun-phrase marking

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

ἐντολή

commandment

Nominative

subject of ἔστιν

→ participant prominence

ἐντολή: 'commandment'; renders $\eta\lambda\lambda\omicron\mu\alpha\iota$; the singular now sums up the entire law as one 'commandment' — a single, coherent demand that is near and doable (cf. 6:1, 25); Paul reads this 'word' christologically at Rom 10:6–8.

αὕτη

this

Nominative

demonstrative adjective (modifying ἐντολή)

→ participant reference

οὗτος: 'this'; points to the law just commended (v. 10) as the near and accessible word.

ἣν

which

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ἣς: relative pronoun, fem. acc. sg., agreeing with ἐντολή.

ἐγώ

I

Nominative

emphatic subject of ἐντέλλομαι (Moses)

→ participant reference

ἐγώ: the emphatic pronoun underscores Moses' authoritative, present charge.

ἐντέλλομαι

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

main verb of relative clause

→ present (the contemporaneous force of the charge)

ἐντέλλομαι: 'command / charge'; with σήμερον actualizes the charge for every hearer (cf. vv. 2, 8).

σοι

you

Dative

indirect object (dative) of ἐντέλλομαι

→ participant reference or interest

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

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; the recurring deictic keeps the commandment a present reality for the hearer.

οὐχ

not

negative particle (negating ὑπέρογκος)

→ discourse linkage or contrast

οὐ (before rough breathing οὐχ): negates the predicate — the commandment is decidedly not beyond reach.

ὑπέρογκος

too hard / overwhelming

Nominative

predicate adjective (with ἔστιν)

→ participant prominence

ὑπέρογκος: lit. 'oversized / swollen beyond measure'; here 'too difficult / overwhelming'; renders $\tau\eta\lambda\epsilon\sigma\tau\eta$ ('too wonderful/hard'); the LXX denies that the commandment is an impossible, superhuman burden — it is within Israel's reach.

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (linking subject and predicate adjective)

→ stative present (the abiding character of the commandment)

εἰμί: 'be'; the copula links ἐντολή to its predicate — a statement of the commandment's enduring, accessible nature.

οὐδὲ

nor

negative coordinating conjunction

→ discourse linkage or contrast

οὐδέ: 'and not / nor'; adds the second denial — neither too hard nor too distant.

μακρὰν

far off

adverb of place (adverbial accusative: 'far')

→ clausal contribution

μακράν: 'far / at a distance'; adverbial accusative of μακρός; renders ἡζήτη; the denial of distance prepares the heaven/sea imagery of vv. 12–13 and the climactic ἐγγύς ('near') of v. 14 — the word is not remote but immediate.

ἀπὸ

from

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

→ spatial or relational framing

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

σοῦ

you

Genitive

genitive of separation (with ἀπό and μακράν)

→ relational specification

σύ (gen. σοῦ): 'you'; the distance denied is distance 'from you' — the commandment is not separated from the hearer by any gulf.

12 οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστὶν λέγων τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανὸν καὶ λήμψεται αὐτὴν ἡμῖν καὶ ἀκούσαντες αὐτὴν ποιήσομεν

It is not in heaven above, that you should say, 'Who will go up for us into heaven and take it for us, and we will hear it and do it?'

First denial of inaccessibility: not in heaven

οὐκ ἐν τῷ οὐρανῷ

The first of two graphic denials: the commandment is not in heaven, requiring a heavenly ascent to fetch it. The imagined objection (τίς ἀναβήσεται ... εἰς τὸν οὐρανόν) becomes, in Paul's hands, a christological question — 'Who will ascend into heaven?' (that is, to bring Christ down) — at Rom 10:6. The chain ἀναβήσεται → λήμψεται → ἀκούσαντες → ποιήσομεν shows the supposed labor required if the word were inaccessible.

οὐκ

not

negative particle (negating the locative clause)

→ discourse linkage or contrast

οὐ (before vowel οὐκ): denies the first inaccessible location — heaven.

ἐν

in

preposition + dative (location)

→ spatial or relational framing

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

τῷ

the

Dative

article (with οὐρανῷ)

→ noun-phrase marking

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

οὐρανῷ

heaven

Dative

dative of place (with ἐν)

→ sphere or reference

οὐρανός: 'heaven / sky'; renders סִמְכָא ; the first imagined locus of inaccessibility — if the word were 'in heaven,' it would require a superhuman ascent; Paul reapplies this at Rom 10:6 to Christ's descent.

ἄνω

above

adverb of place (intensifying 'in heaven')

→ clausal contribution

ἄνω: 'above / on high'; reinforces the height of the supposed location — 'in heaven above,' maximally remote (contrast πέραν τῆς θαλάσσης, the far horizontal, in v. 13).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (with negated locative predicate)

→ stative present (the commandment's location denied)

εἰμί: 'be'; here locative ('is [not] in heaven').

λέγων

saying

Pres Act Ptcp Masc Nom Sg · λέγω

participle of purpose/result (introducing the imagined objection)

→ present participle (the hypothetical speaking)

λέγω: 'say'; the participle λέγων ('so as to say / that one should say') introduces the objection the hearer might otherwise raise; the singular renders the Hebrew מַלְאָךְ idiomatically, voicing the supposed excuse.

τίς

who

Nominative

interrogative pronoun (subject of ἀναβήσεται)

→ participant reference

τίς: interrogative 'who?'; the rhetorical question τίς ἀναβήσεται ... εἰς τὸν οὐρανόν is the very phrase Paul cites and reinterprets at Rom 10:6 ('Who will ascend into heaven?' = to bring Christ down).

ἀναβήσεται

will go up

Fut Mid Indic 3 Sg · ἀναβαίνω

main verb of the imagined objection

→ deliberative/predictive future (the supposed impossible task)

ἀναβαίνω: 'go up / ascend'; renders עָלָה ; the verb of the impossible heavenly ascent; its futility is the point — no such ascent is needed, for the word is already near (v. 14); foundational to Paul's antithesis at Rom 10:6–7 (ascent/descent into the abyss).

ἡμῖν

for us

Dative

dative of advantage (on whose behalf the ascent)

→ participant reference or interest

ἐγώ (dat. pl. ἡμῖν): 'for us'; the dative of advantage frames the supposed mediator's task as undertaken on the people's behalf.

εἰς

into

preposition + accusative (direction of ascent)

→ spatial or relational framing

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

τὸν

the

Accusative

article (with οὐρανόν)

→ noun-phrase marking

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

οὐρανὸν

heaven

Accusative

accusative object of εἰς (goal of the ascent)

→ object specification

οὐρανός: 'heaven'; the destination of the supposed impossible ascent.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λήμψεται

will take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (coordinate with ἀναβήσεται)

→ predictive future (the supposed fetching of the word)

λαμβάνω: 'take / fetch'; renders Πῶς; the second step of the imagined task — fetching the word down from heaven; needless, since the word is already in mouth and heart (v. 14).

αὐτήν

it

Accusative

direct object of λήμψεται (the commandment)

→ participant reference

αὐτός: 'it'; fem. acc. referring back to ἡ ἐντολή — the word/commandment to be fetched.

ἡμῖν

for us

Dative

dative of advantage

→ participant reference or interest

ἡμῖν: meaning 'for us'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀκούσαντες

having heard

Aor Act Ptcp Masc Nom Pl · ἀκούω

circumstantial participle (temporal: 'when we have heard')

→ aorist participle (antecedent: hearing prior to doing)

ἀκούω: 'hear'; the aorist participle marks hearing as prerequisite to doing ('having heard it, we will do it'); the hear-then-do sequence assumes the word must first be made audible — which v. 13 again denies.

αὐτήν

it

Accusative

direct object of ποιήσομεν (the commandment)

→ participant reference

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

ποιήσομεν

we will do

Fut Act Indic 1 Pl · ποιέω

main verb (the goal of the imagined chain: doing)

→ predictive future (the doing that the whole chain aims at)

ποιέω: 'do'; the climactic verb — the goal of fetching and hearing is doing; but the irony is that the doing requires no such labor, since the word is already 'in your hands to do it' (v. 14).

13 οὐδὲ πέραν τῆς θαλάσσης ἐστὶν λέγων τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης καὶ λήμψεται ἡμῖν αὐτὴν καὶ ἀκουστήν ἡμῖν ποιήσει αὐτὴν καὶ ποιήσομεν

Nor is it beyond the sea, that you should say, 'Who will cross over for us to the other side of the sea and take it for us, and make it heard by us, and we will do it?'

Second denial of inaccessibility: not beyond the sea οὐδὲ πέραν τῆς θαλάσσης

The second denial balances the first: not vertically remote (heaven, v. 12) but horizontally remote (across the sea). Paul transposes 'beyond the sea' into 'into the abyss' (Rom 10:7), reading the descent as Christ's resurrection-from-the-dead. The parallel chain (διαπεράσει → λήμψεται → ἀκουστήν ποιήσει → ποιήσομεν) again dramatizes the needless labor that the nearness of the word abolishes.

οὐδὲ

nor

negative coordinating conjunction

→ discourse linkage or contrast

οὐδέ: 'nor'; introduces the second denial, balancing the heaven-clause of v. 12 with the sea-clause.

πέραν

beyond

improper preposition + genitive (location: 'across')

→ spatial or relational framing

πέραν: 'beyond / across / on the far side'; renders πέραν; with τῆς θαλάσσης it names the second imagined locus of inaccessibility; Paul converts this horizontal remoteness into the descent 'into the abyss' at Rom 10:7.

τῆς

the

Genitive

article (with θαλάσσης)

→ noun-phrase marking

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

θαλάσσης

sea

Genitive

genitive object of πέραν

→ relational specification

θάλασσα: 'sea'; renders θάλασσα; the sea as the symbol of the farthest reachable horizon — the word is no more 'across the sea' than it is 'in heaven.'

ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

copula (with negated locative predicate)

→ stative present (location denied)

εἰμί: 'be'; locative — '[it is not] beyond the sea.'

λέγων

saying

Pres Act Ptcp Masc Nom Sg · λέγω

participle of purpose/result (introducing the second imagined objection)

→ present participle (the hypothetical speaking)

λέγω: 'say'; introduces the second supposed excuse, parallel to v. 12.

τίς

who

Nominative

interrogative pronoun (subject of διαπεράσει)

→ participant reference

τίς: 'who?'; the rhetorical question parallel to v. 12's 'who will ascend'; Paul renders the descent-counterpart at Rom 10:7 ('who will descend into the abyss?').

διαπεράσει

will cross over

Fut Act Indic 3 Sg · διαπεράω

main verb of the imagined objection

→ deliberative/predictive future (the supposed impossible crossing)

διαπεράω: 'cross over / pass through'; the compound δια- stresses passage all the way across; the verb of the impossible sea-crossing, balancing ἀναβαίνω (ascent) in v. 12.

ἡμῖν

for us

Dative

dative of advantage

→ participant reference or interest

ἡμῖν: meaning 'for us'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage.

εἰς

to

preposition + accusative (direction of crossing)

→ spatial or relational framing

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

τὸ

the

Accusative

article (substantivizing πέραν: 'the far side')

→ noun-phrase marking

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

πέραν

other side

substantival adverb (object of εἰς: 'to the far side')

→ clausal contribution

πέραν: here substantivized by the neuter article τὸ as 'the far side / the region beyond'; εἰς τὸ πέραν τῆς θαλάσσης = 'to the far side of the sea,' the destination of the futile crossing.

τῆς

the

Genitive

article (with θαλάσσης)

→ noun-phrase marking

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

θαλάσσης

sea

Genitive

genitive (with πέραν: 'far side of the sea')

→ relational specification

θαλάσσης: meaning 'sea'; it serves as genitive (with πέραν: 'far side of the sea').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λήμψεται

will take

Fut Mid Indic 3 Sg · λαμβάνω

main verb (coordinate with διαπεράσει)

→ predictive future (the supposed fetching of the word)

λαμβάνω: 'take / fetch'; parallel to v. 12 — the second step of fetching the word, here from across the sea.

ἡμῖν

for us

Dative

dative of advantage

→ participant reference or interest

ἡμῖν: meaning 'for us'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage.

αὐτήν

it

Accusative

direct object of λήμψεται (the commandment)

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀκουστήν

audible / heard

Accusative

predicate adjective (with ποιήσει: 'make it heard')

→ object specification

ἀκουστός: 'audible / able to be heard'; the idiom ἀκουστήν ποιήσει αὐτήν ('make it heard') replaces v. 12's ἀκούσαντες — here the mediator must first make the word audible to the people; the verbal adjective in -τος denotes capability ('hearable').

ἡμῖν

to us

Dative

dative of advantage (recipients of the hearing)

→ participant reference or interest

ἡμῖν: meaning 'to us'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (recipients of the hearing).

ποιήσει

will make

Fut Act Indic 3 Sg · ποιέω

main verb (with ἀκουστήν: 'make audible')

→ predictive future (the supposed making-audible)

ποιέω: 'make'; with the predicate ἀκουστήν, 'make heard' — the third step in the chain, again rendered needless by v. 14.

αὐτήν

it

Accusative

direct object of ποιήσει (the commandment)

→ participant reference

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ποιήσομεν

we will do

Fut Act Indic 1 Pl · ποιέω

main verb (the goal of the imagined chain: doing)

→ predictive future (the doing the whole chain aims at)

ποιέω: 'do'; the climactic 'we will do it' — but the labor is unnecessary, for the word is already 'in your hands, to do it' (v. 14).

14 ἔστιν σου ἐγγὺς τὸ ῥῆμα σφόδρα ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου καὶ ἐν ταῖς χερσίν σου αὐτὸ ποιεῖν

The word is very near you, in your mouth and in your heart and in your hands, to do it.

Positive climax of the near-word section: presence and doability

ἔστιν σου ἐγγὺς τὸ ῥῆμα

The emphatic positive answers the double denial: the word is ἐγγύς ('near') — indeed σφόδρα ('very') near — present in mouth, heart, and (in the LXX's expansive plus) hands, so that ποιεῖν αὐτό ('to do it') is immediately possible. The threefold internalisation makes obedience present and achievable. Paul cites this verse as 'the word of faith we proclaim ... near you, in your mouth and in your heart' (Rom 10:8), identifying the near word with the gospel confessed and believed.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (emphatic existential/locative, fronted)

→ stative present (the abiding nearness of the word)

εἰμί: 'be'; the fronted, accented ἔστιν gives strong emphasis — 'the word IS near'; the positive assertion overturns the denials of vv. 12–13.

σου

you

Genitive

genitive with ἐγγύς (object of nearness)

→ relational specification

σύ (gen. σοῦ/σου): 'you'; ἐγγύς governs the genitive — 'near you'; the word's nearness is precisely to the hearer.

ἐγγύς

near

adverb / improper preposition + genitive (proximity)

→ spatial or relational framing

ἐγγύς: 'near / close at hand'; renders נֶקְרָה; the keyword of the section, set against μακράν ('far', v. 11); the nearness of the word is the ground of the whole choose-life summons that follows; Paul's citation (Rom 10:8) hinges on this ἐγγύς.

τὸ

the

Nominative

article (with ῥῆμα)

→ noun-phrase marking

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

ῥῆμα

word

Nominative

subject of ἔστιν

→ participant prominence

ῥῆμα: 'word / saying / matter'; renders רָצָה; here 'the word' = the commandment of v. 11; Paul takes up this very ῥῆμα as τὸ ῥῆμα τῆς πίστεως ('the word of faith,' Rom 10:8), transferring the nearness of the law's word to the nearness of the gospel.

σφόδρα

very

adverb of degree (intensifying ἐγγύς)

→ clausal contribution

σφόδρα: 'very / exceedingly'; renders ΤΙΝΗ; intensifies the nearness — the word is not merely near but very near, leaving no excuse of inaccessibility.

ἐν

in

preposition + dative (locating the word)

→ spatial or relational framing

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

τῷ

the

Dative

article (with στόματι)

→ noun-phrase marking

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

στόματι

mouth

Dative

dative of place (first locus of the word)

→ sphere or reference

στόμα: 'mouth'; renders הָפִי; the word 'in your mouth' = ready for confession and recitation; Paul: 'if you confess with your mouth' (Rom 10:9), drawing the confessional sense directly from this phrase.

σου

your

Genitive

genitive of possession (with στόματι)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (locating the word)

→ spatial or relational framing

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

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 (second locus of the word)

→ sphere or reference

καρδίᾳ: 'heart'; the word 'in your heart' = inwardly known and believed; this is the heart now circumcised by God (v. 6), so that the word truly indwells it; Paul: 'and believe in your heart' (Rom 10:9), reading faith out of this very phrase.

σου

your

Genitive

genitive of possession (with καρδίᾳ)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐν

in

preposition + dative (locating the word)

→ spatial or relational framing

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

ταῖς

the

Dative

article (with χερσίν)

→ noun-phrase marking

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

χερσίν

hands

Dative

dative of place (third locus of the word: LXX plus)

→ sphere or reference

χείρ (dat. pl. χερσίν): 'hand'; 'and in your hands' is an expansion peculiar to the LXX (the MT has only mouth and heart); the addition of 'hands' makes the threefold mouth/heart/hands a complete idiom of word, will, and deed — emphasising that the word is given precisely 'to do it' (αὐτὸ ποιεῖν). Paul cites only mouth and heart (Rom 10:8), the two that map onto confession and faith.

σου

your

Genitive

genitive of possession (with χερσίν)

→ relational specification

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

αὐτό

it

Accusative

direct object of ποιεῖν (the word)

→ participant reference

αὐτός: 'it'; neuter accusative referring to τὸ ῥῆμα — the word that is to be done.

ποιεῖν

to do

Pres Act Infin · ποιέω

infinitive of purpose (the end for which the word is near)

→ present infinitive (ongoing doing as the purpose)

ποιέω: 'do / perform'; the closing infinitive ποιεῖν αὐτό ('to do it') names the purpose of the word's nearness — not mere knowledge but obedience; the whole section drives from inaccessibility (vv. 12–13) to doability (v. 14).

15 ἰδοὺ δέδωκα πρὸ προσώπου σου σήμερον τὴν ζωὴν καὶ τὸν θάνατον τὸ ἀγαθὸν καὶ τὸ κακόν

Behold, I have set before you today life and death, good and evil.

Opening of the two-ways summons: the alternatives set out ἰδοὺ δέδωκα

The final movement opens with the attention-marker ἰδοὺ and the perfect δέδωκα ('I have set, and it stands set'), formally laying out the choice. The two pairs — life/death, good/evil — present the covenant decision in its starkest binary; this two-ways framing (cf. Jer 21:8; Matt 7:13–14; Didache 1) governs vv. 15–20 and reaches its imperative in v. 19.

ἰδοὺ

behold

presentative particle (attention-marker)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders הִנֵּה / הִנֵּה; the demonstrative particle arrests attention before the solemn presentation of the alternatives — the decisive 'see!' of the two-ways summons.

δέδωκα

I have set

Perf Act Indic 1 Sg · δίδωμι

main verb (Moses' authoritative presentation of the choice)

→ perfect (the choice set out and now standing before Israel)

δίδωμι: 'give / set / place'; the perfect δέδωκα ('I have set, and it stands set') stresses the abiding presence of the alternatives before Israel — the idiom δίδωμι πρὸ προσώπου ('set before the face') as in v. 1; the choice is laid out and remains open.

πρὸ

before

preposition + genitive (locative idiom)

→ spatial or relational framing

πρὸ: 'before'; with προσώπου, the Hebraism πρὸ προσώπου ('before / in front of'), as in v. 1 — the alternatives are openly displayed for decision.

προσώπου

face

Genitive

genitive object of πρὸ (idiomatic)

→ relational specification

πρόσωπον: 'face / presence'; renders פָּנֵי; πρὸ προσώπου σου = 'before you,' the choice set squarely in the hearer's view.

σου

your

Genitive

genitive of possession (with προσώπου)

→ relational specification

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

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; the decisive 'today' (cf. vv. 2, 11, 16, 18, 19) makes the two-ways choice a present, unavoidable summons for every hearer.

τὴν

the

Accusative

article (with ζωὴν)

→ noun-phrase marking

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

ζωὴν

life

Accusative

direct object of δέδωκα (first alternative)

→ object specification

ζωή: 'life'; renders חַיִּים; the first and favored alternative; ζωή is the keyword of the climax (vv. 15, 16, 19, 20), the great good Israel is urged to choose; in v. 20 YHWH himself is named as 'your life.'

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν
the

Accusative

article (with θάνατον)

→ noun-phrase marking

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

θάνατον
death

Accusative

direct object of δέδωκα (second alternative)

→ object specification

θάνατος: 'death'; renders *τῇ*; the opposing alternative; the life/death antithesis frames the covenant decision as literally a matter of life and death (cf. v. 19).

τὸ
the

Accusative

article (with ἀγαθόν)

→ noun-phrase marking

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

ἀγαθόν
good

Accusative

direct object of δέδωκα (in apposition: good = life)

→ object specification

ἀγαθός: 'good'; the neuter substantive τὸ ἀγαθόν restates 'life' in moral terms — the good is the way of life; the second pair (good/evil) interprets the first (life/death) ethically.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ
the

Accusative

article (with κακόν)

→ noun-phrase marking

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

κακόν
evil

Accusative

direct object of δέδωκα (in apposition: evil = death)

→ object specification

κακός: 'evil / bad'; the neuter substantive τὸ κακόν restates 'death' morally — the evil is the way of death; the doubled antithesis (life/death, good/evil) makes the moral and the existential stakes one and the same.

16 ἔὰν εἰσακούσης τὰς ἐντολὰς κυρίου τοῦ θεοῦ σου ἃς ἐγὼ ἐντέλλομαί σοι σήμερον ἀγαπᾶν κύριον τὸν θεόν σου πορεύεσθαι ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ φυλάσσεσθαι τὰ δικαιώματα αὐτοῦ καὶ τὰς κρίσεις αὐτοῦ καὶ ζήσεσθε καὶ πολλοὶ ἔσεσθε καὶ εὐλογήσει σε κύριος ὁ θεός σου ἐν πάσῃ τῇ γῇ εἰς ἣν εἰσπορεύῃ ἐκεῖ κληρονομήσαι αὐτήν

If you obey the commandments of the LORD your God which I command you today, to love the LORD your God, to walk in all his ways, to keep his statutes and his judgments, then you shall live and be many, and the LORD your God will bless you in all the land into which you are entering to inherit it.

The way of life: obedience defined as love, walking, keeping — and its blessing ἔὰν εἰσακούσης

The way of life is spelled out by three infinitives — ἀγαπᾶν ('to love'), πορεύεσθαι ('to walk'), φυλάσσεσθαι ('to keep') — defining covenant obedience as love, conduct, and observance. Its consequence is life, increase, and blessing in the land (ζήσεσθε ... πολλοὶ ἔσεσθε ... εὐλογήσει). The infinitive ἀγαπᾶν deliberately echoes v. 6, binding the choose-life summons back to the heart God circumcises.

ἔὰν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἔάν: 'if'; introduces the way of life as a condition — obedience leading to blessing.

εἰσακούσης

you obey

Aor Act Subj 2 Sg · εἰσακούω

verb of conditional clause

→ aorist subjunctive (the condition of obedience)

εἰσακούω: 'hear / heed / obey'; here governing the accusative τὰς ἐντολὰς (rather than the usual genitive of voice) — 'obey the commandments'; the condition of the life-way.

τὰς

the

Accusative

article (with ἐντολὰς)

→ noun-phrase marking

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

ἐντολὰς

commandments

Accusative

direct object of εἰσακούσης

→ object specification

ἐντολή: 'commandment'; renders תּוֹרָה; the commandments whose obedience is the way of life.

κυρίου

of the LORD

Genitive

genitive of source (whose commandments)

→ relational specification

κύριος: the Tetragrammaton יהוה.

τοῦ

the

Genitive

article (with θεοῦ)

→ noun-phrase marking

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

θεοῦ

God

Genitive

genitive in apposition to κυρίου

→ relational specification

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

σου

your

Genitive

genitive of relationship (with θεοῦ)

→ relational specification

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

ἧς

which

Accusative

relative pronoun (object of ἐντέλλομαι)

→ participant reference

ἧς: relative pronoun, fem. acc. pl., agreeing with ἐντολάς.

ἐγώ

I

Nominative

emphatic subject of ἐντέλλομαι (Moses)

→ participant reference

ἐγώ: the emphatic pronoun underlines Moses' present charge.

ἐντέλλομαι

command

Pres Mid Indic 1 Sg · ἐντέλλομαι

main verb of relative clause

→ present (the contemporaneous force of the charge)

ἐντέλλομαι: 'command / charge'; with σήμερον actualizes the command for the hearer.

σοι

you

Dative

indirect object (dative) of ἐντέλλομαι

→ participant reference or interest

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

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; the present moment of decision.

ἀγαπᾶν

to love

Pres Act Infin · ἀγαπάω

exegetical infinitive (first definition of obedience)

→ present infinitive (ongoing love)

ἀγαπάω: 'love'; renders בְּחַבְדָּה; the first of three infinitives defining the way of life; ἀγαπᾶν κύριον echoes v. 6 (the purpose of the circumcised heart) and the Shema (6:5) — love is the heart of obedience.

κύριον

LORD

Accusative

direct object of ἀγαπᾶν

→ object specification

κύριος: the Tetragrammaton יהוה; the object of covenant love.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

accusative in apposition to κύριον

→ object specification

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

σου

your

Genitive

genitive of relationship (with θεόν)

→ relational specification

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

πορεύεσθαι

to walk

Pres Mid Infin · πορεύομαι

epexegetical infinitive (second definition of obedience)

→ present infinitive (ongoing manner of life)

πορεύομαι: 'go / walk'; renders הִלַּךְ; 'to walk in all his ways' is the Deuteronomic metaphor for a whole manner of life conformed to God (cf. 5:33; 8:6; 10:12); the second infinitive defines obedience as conduct.

ἐν

in

preposition + dative (sphere of walking)

→ spatial or relational framing

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

πάσαις

all

Dative

attributive adjective (modifying ὁδοῖς)

→ sphere or reference

παῖς: 'all'; the walking is comprehensive — in all his ways, not selectively.

ταῖς

the

Dative

article (with ὁδοῖς)

→ noun-phrase marking

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

ὁδοῖς

ways

Dative

dative of sphere (with ἐν)

→ sphere or reference

ὁδός: 'way / road / path'; renders הַדֶּרֶךְ; 'his ways' are God's prescribed paths of life; the way-imagery undergirds the two-ways structure of the whole section.

αὐτοῦ

his

Genitive

genitive of possession (with ὁδοῖς)

→ relational specification

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

φυλάσσεσθαι

to keep

Pres Mid Infin · φυλάσσω

epexegetical infinitive (third definition of obedience)

→ present infinitive (ongoing observance)

φυλάσσω: 'guard / keep / observe'; middle 'keep for oneself'; the third infinitive defines obedience as observance of the statutes and judgments — love issuing in concrete keeping of the law.

τὰ

the

Accusative

article (with δικαιώματα)

→ noun-phrase marking

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

δικαιώματα

statutes

Accusative

direct object of φυλάσσεσθαι

→ object specification

δικαίωμα: 'statute / ordinance'; renders הַחֻקִּים; the righteous decrees to be observed (cf. v. 10).

αὐτοῦ

his

Genitive

genitive of possession (with δικαιώματα)

→ relational specification

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

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς
the

Accusative

article (with κρίσεις)

→ noun-phrase marking

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

κρίσεις
judgments

Accusative

direct object of φυλάσσεσθαι (coordinate with δικαιώματα)

→ object specification

κρίσις: 'judgment / ordinance'; renders ὑψῶν; the judicial ordinances; the pair δικαιώματα / κρίσεις names the body of law to be kept (cf. v. 10).

αὐτοῦ
his

Genitive

genitive of possession (with κρίσεις)

→ relational specification

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

καὶ
and / then

coordinate conjunction (apodotic: introducing the consequence)

→ discourse linkage or contrast

καί: here apodotic, introducing the result of the obedience just defined ('then you shall live...').

ζήσεσθε
you shall live

Fut Mid Indic 2 Pl · ζάω

main verb of apodosis (life as the result)

→ predictive future (life as the promised outcome)

ζάω: 'live'; renders ἰϋ; the shift to the plural (ζήσεσθε ... ἔσεσθε) widens the address to the whole people; life is the first fruit of the way of obedience — the very ζωή set before them in v. 15.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

πολλοί
many

Nominative

predicate adjective (with ἔσεσθε: 'be many')

→ participant prominence

πολύς: 'many / numerous'; the increase-promise — life issues in multiplication, echoing the πλεοναστόν of v. 5 and the Abrahamic blessing.

ἔσεσθε
you shall be

Fut Mid Indic 2 Pl · εἰμί

copula (with predicate πολλοί)

→ predictive future (assured increase)

εἰμί (fut. ἔσομαι): 'be'; with πολλοί, 'you shall be many' — the promised numerical increase of the obedient people.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

εὐλογήσει
will bless

Fut Act Indic 3 Sg · εὐλογέω

main verb (the LORD's blessing in the land)

→ predictive future (assured blessing)

εὐλογέω: 'bless'; renders בָּרַךְ; the verb cognate with εὐλογία (v. 1); the way of life issues in the blessing — the positive pole of the covenant sanction now realized in the land.

σε
you

Accusative

direct object of εὐλογήσει

→ participant reference

σε: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as direct object of εὐλογήσει.

κύριος

LORD

Nominative

subject of εὐλογῇσει

→ participant prominence

κύριος: the Tetragrammaton יהוה; the giver of the covenant blessing.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship (with θεός)

→ relational specification

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

ἐν

in

preposition + dative (place of blessing)

→ spatial or relational framing

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

πάση

all

Dative

attributive adjective (modifying γῆ)

→ sphere or reference

πᾶς: 'all'; the blessing fills the whole land Israel is entering.

τῇ

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 place (with ἐν)

→ sphere or reference

γῆ: 'land'; renders γῆ; the promised land as the sphere of blessing for the obedient people.

εἰς

into

preposition + accusative (with relative ἣν: direction of entry)

→ spatial or relational framing

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

ἣν

which

Accusative

relative pronoun (object of εἰς; antecedent γῆ)

→ participant reference

ἣ: relative pronoun, fem. acc. sg., agreeing with γῆ.

εἰσπορεύῃ

you are entering

Pres Mid Indic 2 Sg · εἰσπορεύομαι

main verb of relative clause (imminent entry)

→ futuristic present (entry presented as underway)

εἰσπορεύομαι: 'enter / go in'; renders נכנס; the present tense presents the conquest-entry as imminent and underway — Israel stands at the threshold of the land.

ἐκεῖ

there

adverb of place (resumptive of εἰς ἣν: Hebraism)

→ adverbial qualification

ἐκεῖ: 'there'; resumptive after the relative, reproducing the Hebrew שָׁמָּה ... שָׁמָּה construction.

κληρονομήσαι

to inherit

Aor Act Infin · κληρονομέω

infinitive of purpose (the goal of entry)

→ aorist infinitive (purpose: to take possession)

κληρονομέω: 'inherit / take possession of'; renders $\Psi\lambda$; the purpose of entering — to take possession of the land as inheritance (cf. v. 5); the goal of the whole journey is possession of the promised land.

αὐτήν

it

Accusative

direct object of κληρονομήσαι (the land)

→ participant reference

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

17 καὶ ἐὰν μεταστῇ ἡ καρδία σου καὶ μὴ εἰσακούσης καὶ πλανηθεῖς προσκυνήσης θεοῖς ἑτέροις καὶ λατρεύσης αὐτοῖς

But if your heart turns away and you do not obey, and you are led astray and worship other gods and serve them,

The way of death: apostasy of the heart

καὶ ἐὰν μεταστῇ ἡ καρδία σου

The dark alternative is the heart's turning (μεταστῇ ἡ καρδία) — the opposite of the heart circumcised toward God (v. 6). The chain of apostasy is precise: heart-defection → disobedience → being led astray (πλανηθεῖς) → idolatrous worship → service of other gods. Where v. 6 promised a heart turned to love YHWH, v. 17 names the heart that turns away to idols — the two destinies of the heart.

καὶ

but / and

coordinate conjunction (introducing the contrasting alternative)

→ discourse linkage or contrast

καί: here contrastive in effect ('but'), opening the way of death against the way of life of v. 16.

ἐάν

if

conditional conjunction (with subjunctive)

→ discourse linkage or contrast

ἐάν: 'if'; introduces the negative condition — the way of apostasy and its fatal consequence (v. 18).

μεταστῇ

turns away

Aor Act Subj 3 Sg · μεθίστημι

verb of conditional clause (the heart's defection)

→ aorist subjunctive (the decisive turning away)

μεθίστημι: 'remove / change / turn away'; intransitive here, 'shift / turn aside'; renders ἑστῆ ('turn'); the heart that 'turns away' is the antithesis of the circumcised heart of v. 6 — apostasy begins in the heart's reorientation away from God.

ἡ

the

Nominative

article (with καρδία)

→ noun-phrase marking

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

καρδία

heart

Nominative

subject of μεταστῇ

→ participant prominence

καρδία: 'heart'; the final occurrence of the chapter's keyword; the heart that turns away (v. 17) is set against the heart God circumcises (v. 6) — the whole chapter turns on the heart's direction.

σου

your

Genitive

genitive of possession (with καρδία)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

μή

not

negative particle (with subjunctive εἰσακούσης)

→ discourse linkage or contrast

μή: the negative proper to the subjunctive; negates the obedience — 'and you do not obey!'

εἰσακούσης

you obey

Aor Act Subj 2 Sg · εἰσακούω

verb of conditional clause (negated obedience)

→ aorist subjunctive (the failure to obey)

εἰσακούω: 'hear / obey'; here negated — the disobedience that follows the heart's turning; the same verb whose positive use marks the way of life (v. 16).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

πλανηθείς

being led astray

Aor Pass Ptcp Masc Nom Sg · πλανάω

circumstantial participle (means/manner: 'having been led astray')

→ aorist passive participle (the prior straying that leads to idolatry)

πλανάω: 'lead astray / cause to wander'; passive 'be led astray / go astray'; renders πλῆθ / πλῆ; the participle marks deception as the path into idolatry — apostasy is a being-led-stray that issues in false worship.

προσκυνήσης

you worship

Aor Act Subj 2 Sg · προσκυνέω

verb of conditional clause (idolatrous worship)

→ aorist subjunctive (the act of false worship)

προσκυνέω: 'bow down / worship'; renders πρὸς τῶν θεῶν; the prostration of worship; directed to 'other gods,' it is the cardinal covenant breach (cf. the first commandment, 5:7–9).

θεοῖς

gods

Dative

dative object of προσκυνήσης

→ sphere or reference

θεός: 'god'; here in the plural of false deities; 'other gods' (θεοὶ ἄλλοι) is the standard Deuteronomic designation for idols (cf. 5:7; 6:14; 8:19).

ἑτέροις

other

Dative

attributive adjective (modifying θεοῖς)

→ sphere or reference

ἄλλος: 'other / another (of a different kind)'; renders אֲחֵרִים; 'other gods' are rival deities whose worship breaks the exclusive covenant bond with YHWH.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λατρεύσης

you serve

Aor Act Subj 2 Sg · λατρεύω

verb of conditional clause (cultic service of idols)

→ aorist subjunctive (the act of cultic service)

λατρεύω: 'serve / render cultic worship'; renders לָבַד; denotes religious service/worship (not mere labor); 'worship and serve' (προσκυνεῖν / λατρεύειν) is the standard Deuteronomic word-pair for idolatry, completing the apostasy-chain.

αὐτοῖς

them

Dative

dative object of λατρεύσης (the other gods)

→ participant reference or interest

αὐτοῖς: meaning 'them'; pronoun marking person, possession, or reference within the clause; here it functions as dative object of λατρεύσης (the other gods).

18 ἀναγγέλλω σοι σήμερον ὅτι ἀπωλεία ἀπολεῖσθε καὶ οὐ μὴ πολυήμεροι γένησθε ἐπὶ τῆς γῆς ἧς κύριος ὁ θεός σου δίδωσίν σοι εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ιορδάνην ἐκεῖ κληρονομήσαι αὐτήν

I declare to you today that you shall surely perish, and you shall not be long-lived upon the land into which you cross the Jordan to enter and inherit it.

The verdict on the way of death: certain destruction ἀναγγέλλω σοι σήμερον

The apodosis of the apostasy-condition is a death sentence, delivered with the solemn ἀναγγέλλω ('I declare'). The cognate-dative ἀπωλεία ἀπολεῖσθε ('with destruction you shall be destroyed') is a Hebraism rendering the emphatic infinitive absolute, intensifying the certainty of ruin; the emphatic οὐ μὴ with πολυήμεροι denies long life in the very land Israel is about to enter — the curse is the exact negative of v. 16's blessing.

ἀναγγέλλω

I declare

Pres Act Indic 1 Sg · ἀναγγέλλω

main verb (Moses' solemn announcement of the verdict)

→ present (the solemn act of declaration)

ἀναγγέλλω: 'announce / declare / report'; renders נִבְּאָר ; the formal verb of solemn proclamation introduces the death-sentence on apostasy with full prophetic weight.

σοι

you

Dative

indirect object (dative) of ἀναγγέλλω

→ participant reference or interest

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

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; the verdict, like the summons, is pronounced 'today' — the decision and its consequence are present and unavoidable.

ὅτι

that

conjunction introducing content clause (object of ἀναγγέλλω)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of the declaration — the announcement of certain ruin.

ἄπωλεία

with destruction

Dative

cognate dative (Hebraism intensifying ἀπολεῖσθε)

→ sphere or reference

ἄπωλεια: 'destruction / ruin / perishing'; the cognate dative ἀπωλεία ἀπολεῖσθε ('with destruction you shall be destroyed') renders the Hebrew emphatic infinitive absolute יִדְבַּחְתָּ דָּבַח, the LXX's standard device (cf. ἐκβολῇ ... ἐκβαλεῖ, Exod 11:1) for expressing the certainty and totality of the threatened ruin.

ἀπολεῖσθε

you shall perish

Fut Mid Indic 2 Pl · ἀπόλλυμι

main verb of content clause (the death-sentence)

→ predictive future (certain perishing)

ἀπόλλυμι: 'destroy / perish'; middle 'perish / be destroyed'; with the cognate dative it announces inescapable ruin — the precise opposite of the ζήσεσθε ('you shall live') of v. 16; the two-ways alternative made absolute.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

οὐ

not

negative particle (with μή: emphatic denial)

→ discourse linkage or contrast

οὐ: with μή forms the emphatic double negative οὐ μή ('by no means / certainly not').

μή

not

negative particle (with οὐ + subjunctive: emphatic future denial)

→ discourse linkage or contrast

μή: the emphatic οὐ μή + aorist subjunctive (γένησθε) is the strongest form of future negation in Greek — 'you shall surely not be long-lived.'

πολύημεροι

long-lived

Nominative

predicate adjective (with γένησθε)

→ participant prominence

πολύημερος: 'of many days / long-lived'; a compound (πολύς + ἡμέρα) rendering the Hebrew idiom of length of days; the denial of 'many days' negates the blessing of longevity in the land (cf. the positive 'length of days' in v. 20).

γένησθε

you shall be

Aor Mid Subj 2 Pl · γίνομαι

verb with οὐ μή (emphatic future denial)

→ aorist subjunctive (in emphatic negation: 'shall not become')

γίνομαι: 'become / come to be'; with οὐ μή, the emphatic denial of long life — apostate Israel will not endure 'many days' in the land.

ἐπὶ

upon

preposition + genitive (place: 'upon the land')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (place: 'upon the 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 of place (with ἐπὶ)

→ relational specification

γῆ: 'land'; the land of promise becomes, for the apostate, a place of short-lived ruin rather than blessing.

ἧς

which

Genitive

relative pronoun (object of δίδωσιν; antecedent γῆς)

→ relational specification

ᾗ: relative pronoun, fem. gen. sg. (by attraction to γῆς), object of δίδωσιν.

κύριος

LORD

Nominative

subject of δίδωσιν

→ participant prominence

κύριος: the Tetragrammaton יהוה; the giver of the land — the very gift apostasy forfeits.

ὁ

the

Nominative

article (with θεός)

→ noun-phrase marking

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

θεός

God

Nominative

nominative in apposition to κύριος

→ participant prominence

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

σου

your

Genitive

genitive of relationship (with θεός)

→ relational specification

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

δίδωσίν

gives

Pres Act Indic 3 Sg · δίδωμι

main verb of relative clause (the land-gift)

→ present (the standing covenant gift of the land)

δίδωμι: 'give'; renders יתן; the present tense presents the land as the standing gift of YHWH — what Israel is about to receive and what apostasy would squander.

σοι

you

Dative

indirect object (dative) of δίδωσιν

→ participant reference or interest

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

εἰς

into

preposition + accusative (with relative ἣν: direction of crossing)

→ spatial or relational framing

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

ἣν

which

Accusative

relative pronoun (object of εἰς; antecedent γῆς)

→ participant reference

ἥ: relative pronoun, fem. acc. sg., resuming γῆς as the goal of the crossing.

ὕμεῖς

you

Nominative

emphatic subject of διαβαίνετε (plural)

→ participant reference

σύ (nom. pl. ὕμεῖς): 'you'; the emphatic plural addresses the whole people about to cross the Jordan.

διαβαίνετε

cross over

Pres Act Indic 2 Pl · διαβαίνω

main verb of relative clause (the imminent Jordan-crossing)

→ futuristic present (the crossing presented as underway)

διαβαίνω: 'cross over / pass through'; renders עָבַר; the Jordan-crossing that will inaugurate the conquest; the present tense presents Israel as already on the verge of entry.

τὸν

the

Accusative

article (with Ιορδάνην)

→ noun-phrase marking

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

Ιορδάνην

Jordan

Accusative

accusative object of διαβαίνετε (the river crossed)

→ object specification

Ιορδάνης: transliteration of Hebrew יַרְדֵּן; declined as a first-declension masculine noun in the LXX (acc. Ιορδάνην); the Jordan is the boundary between the wilderness wandering and the inheritance of the land.

ἐκεῖ

there

adverb of place (resumptive of εἰς ἣν: Hebraism)

→ adverbial qualification

ἐκεῖ: 'there'; resumptive after the relative, the recurring Hebraizing הַשָּׁם ... הַשָּׁם construction (cf. vv. 1, 3, 16).

κληρονομήσαι

to inherit

Aor Act Infin · κληρονομέω

infinitive of purpose (the goal of crossing)

→ aorist infinitive (purpose: to take possession)

κληρονομέω: 'inherit / take possession of'; the purpose of the crossing is possession of the land — the same goal named at v. 16; the apostate forfeits precisely this inheritance.

αὐτήν

it

Accusative

direct object of κληρονομήσαι (the land)

→ participant reference

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

19 διαμαρτύρομαι ὑμῖν σήμερον τὸν τε οὐρανὸν καὶ τὴν γῆν τὴν ζωὴν καὶ τὸν θάνατον δέδωκα πρὸ προσώπου ὑμῶν τὴν εὐλογίαν καὶ τὴν κατάραν ἔκλεξαι τὴν ζωὴν ἵνα ζῇς σὺ καὶ τὸ σπέρμα σου

I call heaven and earth to witness against you today: I have set before you life and death, the blessing and the curse. Therefore choose life, that you may live, you and your seed,

The climactic summons: witnesses called and life commanded

διαμαρτύρομαι ὑμῖν σήμερον

The chapter reaches its apex: Moses calls heaven and earth as witnesses (διαμαρτύρομαι ... τὸν οὐρανὸν καὶ τὴν γῆν), recapitulates the alternatives (life/death, blessing/curse — gathering up vv. 1 and 15), and issues the single decisive imperative of the whole oracle: ἔκλεξαι τὴν ζωὴν ('choose life'). The cosmic witnesses lend the choice ultimate solemnity; the goal — 'that you may live, you and your seed' — extends life across the generations, as v. 6 extended heart-circumcision to the seed.

διαμαρτύρομαι

I call to witness

Pres Mid Indic 1 Sg · διαμαρτύρομαι

main verb (solemn summoning of witnesses)

→ present (the formal, performative act of adjuration)

διαμαρτύρομαι: 'call to witness / solemnly testify / adjure'; the intensive δια- gives it full juridical force; renders $\text{T}^{\text{I}}\text{G}^{\text{I}}$; the calling of heaven and earth as witnesses invokes the cosmic court of the covenant lawsuit (cf. 4:26; 31:28; Isa 1:2) — the most solemn possible framing of the choice.

ὕμῖν

against you / to you

Dative

dative (the addressees adjured)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'to/against you'; the witnesses are summoned with respect to the whole people, who stand under the covenant adjuration.

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; the climactic 'today' makes the witnessed choice a present, decisive act for every hearer.

τόν

the

Accusative

article (with οὐρανόν)

→ noun-phrase marking

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

τε

both

coordinating particle (τε ... καί: 'both ... and')

→ discourse linkage or contrast

τε: enclitic coordinating particle; with the following καί forms 'both heaven and earth,' binding the two witnesses tightly as a pair.

οὐρανόν

heaven

Accusative

accusative object of διαμαρτύρομαι (first witness)

→ object specification

οὐρανός: 'heaven'; the first of the two cosmic witnesses; heaven and earth, the most permanent and all-seeing realities, are the standing witnesses of the covenant (cf. 4:26; 31:28).

καὶ

and

coordinating conjunction (with τε)

→ discourse linkage or contrast

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

τήν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

earth

Accusative

accusative object of διαμαρτύρομαι (second witness)

→ object specification

γῆ: 'earth / land'; the second cosmic witness; the pair heaven-and-earth frames the choice within the witness of the whole created order.

τήν

the

Accusative

article (with ζωήν)

→ noun-phrase marking

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

ζωήν

life

Accusative

direct object of δέδωκα (first alternative, recapitulating v. 15)

→ object specification

ζωή: 'life'; the great alternative, recapitulated from v. 15; about to become the object of the imperative ἔκλεξαι.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸν

the

Accusative

article (with θάνατον)

→ noun-phrase marking

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

θάνατον

death

Accusative

direct object of δέδωκα (second alternative)

→ object specification

θάνατος: 'death'; the opposing alternative; the life/death antithesis of v. 15 returns to frame the imperative.

δέδωκα

I have set

Perf Act Indic 1 Sg · δίδωμι

main verb (recapitulating the presentation of the choice)

→ perfect (the choice set out and standing before them)

δίδωμι: 'set / place'; the perfect δέδωκα ('I have set, and it stands set'), as in v. 15; the alternatives remain laid out before Israel, awaiting the decision the next imperative demands.

πρὸ

before

preposition + genitive (locative idiom)

→ spatial or relational framing

πρό: 'before'; with προσώπου, 'before you' (cf. vv. 1, 15).

προσώπου

face

Genitive

genitive object of πρό (idiomatic)

→ relational specification

πρόσωπον: 'face / presence'; πρὸ προσώπου ὑμῶν = 'before you'; the choice is set squarely before the people's view.

ὑμῶν

your

Genitive

genitive of possession (with προσώπου, plural)

→ relational specification

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

τὴν

the

Accusative

article (with εὐλογία)

→ noun-phrase marking

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

εὐλογίαν

blessing

Accusative

direct object of δέδωκα (in apposition: blessing = life)

→ object specification

εὐλογία: 'blessing'; renders בְּרָכָה; restated from v. 1; the blessing/curse pair interprets the life/death pair, gathering up the whole covenant-sanction framework (cf. 11:26).

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 κατάραν)

→ noun-phrase marking

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

κατάραν
curse

Accusative

direct object of δέδωκα (in apposition: curse = death)

→ object specification

κατάρα: 'curse'; renders חַלָּת; restated from v. 1; the curse is death, the negative outcome the choice of life avoids.

ἐκλεξαι
choose

Aor Mid Impv 2 Sg · ἐκλέγομαι

main verb (the single climactic imperative of the chapter)

→ aorist imperative (decisive, urgent command to choose)

ἐκλέγομαι: 'choose / select / pick out'; middle 'choose for oneself'; renders רָבַח; the aorist imperative ἐκλεξαι τὴν ζωὴν ('choose life!') is the rhetorical and theological climax of the chapter and of the two-ways tradition (cf. Jer 21:8; Matt 7:13–14) — the whole oracle drives to this single command to choose life, with all the cosmic witnesses looking on.

τὴν
the

Accusative

article (with ζωὴν)

→ noun-phrase marking

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

ζωὴν
life

Accusative

direct object of ἐκλεξαι (the thing to be chosen)

→ object specification

ζωή: 'life'; the object of the great imperative; to choose life is to choose YHWH himself, who is named as 'your life' in v. 20.

ἵνα
that

conjunction introducing purpose clause

→ discourse linkage or contrast

ἵνα: 'that / in order that'; the purpose of choosing life is life itself — 'choose life, that you may live!'

ζῆς
you may live

Pres Act Subj 2 Sg · ζάω

verb of purpose clause

→ present subjunctive (life as the ongoing goal)

ζάω: 'live'; ἵνα ζῆς echoes v. 6 ('that you may live') and frames the whole choose-life summons; the choice of life issues in life for the chooser and the seed.

σύ

you

Nominative

emphatic subject of ζῆς

→ participant reference

σύ: the emphatic 'you yourself', joined with 'your seed' to extend life across the generations.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὸ

the

Nominative

article (with σπέρμα)

→ noun-phrase marking

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

σπέρμα

seed

Nominative

subject (joined to σύ: 'you and your seed')

→ participant prominence

σπέρμα: 'seed / offspring'; renders זרע; the extension 'you and your seed' makes the chosen life generational, echoing the seed whose heart God circumcises in v. 6 — covenant life passed to the descendants.

σου

your

Genitive

genitive of possession (with σπέρμα)

→ relational specification

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

20 ἀγαπᾶν κύριον τὸν θεόν σου εἰσακούειν τῆς φωνῆς αὐτοῦ καὶ ἔχεσθαι αὐτοῦ ὅτι τοῦτο ἡ ζωὴ σου καὶ ἡ μακρότης τῶν ἡμερῶν σου κατοικεῖν σε ἐπὶ τῆς γῆς ἧς ὤμοσεν κύριος τοῖς πατράσιν σου Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ δοῦναι αὐτοῖς

to love the LORD your God, to obey his voice, and to cling to him; for this is your life and the length of your days, that you may dwell upon the land which the LORD swore to your fathers, to Abraham and Isaac and Jacob, to give to them.

The content of chosen life: love, obedience, clinging — for YHWH is life itself

ἀγαπᾶν κύριον τὸν θεόν σου

The chapter closes by defining the chosen life through three infinitives — ἀγαπᾶν ('to love'), εἰσακούειν ('to obey'), ἔχεσθαι ('to cling') — gathering the whole oracle (love, v. 6, 16; obedience, vv. 2, 8, 10; clinging, the supreme covenant attachment). The ground is breathtaking: ὅτι τοῦτο ἡ ζωὴ σου ('for this/he is your life') — to choose life is to choose YHWH, who is himself Israel's life and length of days. The promise lands on the patriarchal oath: dwelling in the land sworn to Abraham, Isaac, and Jacob — the whole Pentateuch's hope held in its final word, δοῦναι ('to give').

ἀγαπᾶν

to love

Pres Act Infin · ἀγαπάω

exegetical infinitive (first definition of chosen life)

→ present infinitive (ongoing love)

ἀγαπάω: 'love'; renders אָהַב; the first of three infinitives defining what choosing life means; ἀγαπᾶν κύριον recurs from vv. 6 and 16, binding the climax to the heart God circumcises and to the way of life — love of God is the substance of chosen life.

κύριον

LORD

Accusative

direct object of ἀγαπᾶν

→ object specification

κύριος: the Tetragrammaton יהוה; the object of the love that is chosen life.

τὸν

the

Accusative

article (with θεόν)

→ noun-phrase marking

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

θεόν

God

Accusative

accusative in apposition to κύριον

→ object specification

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

σου

your

Genitive

genitive of relationship (with θεόν)

→ relational specification

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

εἰσακούειν

to obey

Pres Act Infin · εἰσακούω

epexegetical infinitive (second definition of chosen life)

→ present infinitive (ongoing obedience)

εἰσακούω: 'hear / obey'; with genitive φωνῆς, 'obey his voice'; the second infinitive — obedience as the audible form of love; the refrain of vv. 2, 8, 10, 16.

τῆς

the

Genitive

article (with φωνῆς)

→ noun-phrase marking

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

φωνῆς

voice

Genitive

genitive object of εἰσακούειν

→ relational specification

φωνή: 'voice'; YHWH's voice, obeyed as the expression of love.

αὐτοῦ

his

Genitive

genitive of possession (with φωνῆς)

→ relational specification

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

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔχεσθαι

to cling

Pres Mid Infin · ἔχω

epexegetical infinitive (third definition of chosen life)

→ present infinitive (ongoing clinging/attachment)

ἔχω (mid. ἔχεσθαι + genitive): 'hold oneself to / cling to / hold fast'; the middle with the genitive αὐτοῦ renders קִלְקַל ('cleave / cling'), the supreme Deuteronomic image of covenant attachment (cf. 10:20; 11:22; 13:5); the third infinitive crowns love and obedience with intimate adherence to YHWH himself.

αὐτοῦ

him

Genitive

genitive object of ἔχεσθαι (the one clung to)

→ relational specification

αὐτός: 'him'; the genitive object of clinging — Israel is to hold fast to YHWH himself, the personal goal of the whole covenant.

ὅτι

for

causal conjunction (grounding the summons)

→ discourse linkage or contrast

ὅτι: 'for / because'; introduces the climactic ground — YHWH himself is Israel's life.

τοῦτο

this / he

Nominative

demonstrative subject (of the verbless clause: 'this is your life')

→ participant reference

οὗτος: 'this'; the neuter τοῦτο sums up the loving-obeying-clinging just named — and, more deeply, points to YHWH himself; 'this/he is your life' (cf. the Hebrew אִתְּךָ יְיָ identifies covenant attachment to YHWH as life itself, not merely its means.

ἡ

the

Nominative

article (with ζωή)

→ noun-phrase marking

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

ζωή

life

Nominative

predicate nominative (with τοῦτο: 'this is your life')

→ participant prominence

ζωή: 'life'; the keyword reaches its theological summit — life is not merely the reward of choosing rightly but is found in YHWH himself; to choose life (v. 19) is to choose the God who is life.

σου

your

Genitive

genitive of possession (with ζωή)

→ relational specification

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

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 μακρότης)

→ noun-phrase marking

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

μακρότης

length

Nominative

predicate nominative (coordinate with ζωή)

→ participant prominence

μακρότης: 'length / long duration'; the idiom μακρότης τῶν ἡμερῶν ('length of days') renders מִימָךְ יְיָ; YHWH is not only Israel's life but the very length of its days — longevity in the land flows from clinging to him (the positive of v. 18's denied πολυήμεροι).

τῶν

the

Genitive

article (with ἡμερῶν)

→ noun-phrase marking

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

ἡμερῶν

days

Genitive

genitive (with μακρότης: 'length of days')

→ relational specification

ἡμέρα: 'day'; 'length of days' = long life; the blessing of enduring life in the land, grounded in attachment to YHWH.

σου

your

Genitive

genitive of possession (with ἡμερῶν)

→ relational specification

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

κατοικεῖν

to dwell

Pres Act Infin · κατοικέω

infinitive of result/purpose (the issue of chosen life: dwelling in the land)

→ present infinitive (ongoing dwelling)

κατοικέω: 'dwell / settle / inhabit'; renders כּוֹשֵׁ; the goal toward which life and length of days tend — secure dwelling in the promised land; the infinitive with accusative subject σε ('that you may dwell') states the covenant's land-hope.

σε

you

Accusative

accusative subject of the infinitive κατοικεῖν

→ participant reference

σύ (acc. σέ): 'you'; the accusative subject of κατοικεῖν — 'that you may dwell.'

ἐπὶ

upon

preposition + genitive (place: 'upon the land')

→ spatial or relational framing

ἐπὶ: meaning 'upon'; here it marks the relation signaled by preposition + genitive (place: 'upon the 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 of place (with ἐπὶ)

→ relational specification

γῆ: 'land'; the promised land, place of secure dwelling — the goal of the whole covenant and the closing focus of the chapter.

ἥς

which

Genitive

relative pronoun (object of ὤμοσεν; antecedent γῆς)

→ relational specification

ὥς: relative pronoun, fem. gen. sg. (by attraction to γῆς), construed with ὤμοσεν.

ὤμοσεν

swore

Aor Act Indic 3 Sg · ὅμνυμι

main verb of relative clause (the patriarchal oath)

→ constative aorist (the completed, abiding oath)

ὅμνυμι: 'swear (an oath)'; renders נִבְּשָׁ; the patriarchal land-oath grounds the whole promise; God's sworn word to Abraham, Isaac, and Jacob is the bedrock guarantee that life, dwelling, and inheritance will stand.

κύριος

LORD

Nominative

subject of ὤμοσεν

→ participant prominence

κύριος: the Tetragrammaton יְהוָה; the one who swore the land-oath to the patriarchs — his sworn faithfulness undergirds the chapter's every promise.

τοῖς

the

Dative

article (with πατράσιν)

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative indirect object of ὥμοσεν (to whom the oath was sworn)

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'fathers / ancestors'; the patriarchs to whom the land was sworn, named explicitly below.

σου

your

Genitive

genitive of relationship (with πατράσιν)

→ relational specification

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

Αβρααμ

Abraham

dative in apposition to πατράσιν (indeclinable proper noun)

→ participant identification

Αβρααμ: transliteration of Hebrew אַבְרָהָם; indeclinable in the LXX; the first of the three patriarchs to whom the land was sworn (Gen 12:7; 15:18; 17:8).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ἰσαακ

Isaac

dative in apposition to πατράσιν (indeclinable proper noun)

→ participant identification

Ἰσαακ: transliteration of Hebrew יִצְחָק; indeclinable in the LXX; the second patriarch, heir of the same land-promise (Gen 26:3).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ἰακωβ

Jacob

dative in apposition to πατράσιν (indeclinable proper noun)

→ participant identification

Ἰακωβ: transliteration of Hebrew יַעֲקֹב; indeclinable in the LXX; the third patriarch, to whom the land-oath was renewed (Gen 28:13; 35:12); the triad Abraham/Isaac/Jacob seals the chapter on the bedrock of the patriarchal promise.

δοῦναι

to give

Aor Act Infin · δίδωμι

infinitive complementing ὥμοσεν (content of the oath)

→ aorist infinitive (the sworn act of giving)

δίδωμι: 'give'; renders דָּתַן; the content of the oath — to give the land; the chapter, and with it the long restoration-and-life oracle, comes to rest on the patriarchal gift-promise, the foundation of Israel's whole hope.

αὐτοῖς

to them

Dative

dative indirect object of δοῦναι (the patriarchs and their seed)

→ participant reference or interest

αὐτοῖς: 'them'; the dative refers to the patriarchs (and so their seed); the land sworn 'to give to them' is the inheritance now offered to the obedient, life-choosing people.

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.