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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Deuteronomy, Chapter 31

ΔΕΥΤΕΡΟΝΟΜΙΟΝ ΛΑ΄

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 31 is the great transitional chapter of the book: Moses, now 120 years old and 'no longer able to go out and come in' (v.

Translation & textual notes

The Greek text of Deuteronomy 31 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 31 is the great transitional chapter of the book: Moses, now 120 years old and 'no longer able to go out and come in' (v. 2), hands the future of Israel to two successors — the LORD himself, who will cross the Jordan and destroy the nations (v. 3), and Joshua, publicly commissioned before all Israel (vv. 7–8, 23). The chapter is structured around three deposits and one refrain. The refrain is the charge ἀνδρίζου καὶ ἴσχυε ('be courageous and be strong', vv. 6, 7, 23), addressed first to the

people, then to Joshua; its expansion at v. 6 — οὐ μή σε ἀνῆ ὅτε μή σε ἐγκαταλίπη ('he will never let you go nor forsake you'), repeated at v. 8 (οὐκ ἀνήσει σε οὐδὲ μή ἐγκαταλίπη σε) — is taken up at Heb 13:5 (οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω) as the LORD's pledge of presence. The first deposit is the Law written εἰς βιβλίον and given to the levitical priests, to be read aloud to all Israel every seventh year at the Feast of Booths (the septennial Torah-reading, vv. 9–13). The LORD then summons Moses and Joshua to the tent of witness (σκηνὴ τοῦ μαρτυρίου, v. 14) and predicts Israel's apostasy after Moses' death — ἐκπορνεύσει ὀπίσω θεῶν ἄλλοτρίων ('it will go whoring after foreign gods', v. 16), forsaking the LORD and breaking the covenant; therefore the second deposit, the Song (ὥδή), is commanded as a μάρτυς / μαρτύριον, a witness against them (vv. 19, 21). The third deposit is the Book of the Law placed beside the ark, again εἰς μαρτύριον (vv. 24–26). The chapter closes with Moses' indictment of Israel's ἐρεθισμός ('provocation') and stiff neck (τράχηλος σκληρός, v. 27) and his summons of the leaders to hear the Song (vv. 28–30). The triple witness motif — Joshua, the Song, and the Book — and the doubled charge to courage make this the hinge between Moses' Torah and Israel's life in the land.

Discourse structure of the chapter

A · 31:1–6

Moses' farewell: the LORD and Joshua will cross over; be strong and courageous

Moses, having finished speaking all his words (v. 1), tells Israel he is 120 years old and can no longer 'go out and come in' (εἰσπορεύεσθαι καὶ ἐκπορεύεσθαι), and that the LORD has barred his own crossing of the Jordan (v. 2). The LORD your God, the one going before you (ὁ προπορευόμενος), will himself destroy the nations and Joshua will go before you (v. 3); the LORD will do to them as he did to Sihon and Og (vv. 4–5). The unit climaxes in the charge ἀνδρίζου καὶ ἴσχυε with its great promise: the LORD goes with you, οὐ μή σε ἀνῆ ὅτε μή σε ἐγκαταλίπη (v. 6).

B · 31:7–8

The public commissioning of Joshua before all Israel

Moses summons Joshua and, ἔναντι παντὸς Ἰσραὴλ ('in the sight of all Israel'), repeats the charge ἀνδρίζου καὶ ἴσχυε: Joshua will go before this people into the sworn land and apportion it to them (v. 7). The LORD, ὁ συμπορευόμενος μετὰ σοῦ ('the one journeying with you'), will not let him go nor forsake him (v. 8) — the same pledge given the people now given the leader.

C · 31:9–13

The writing of the Law and the septennial reading at the Feast of Booths

Moses writes the words of this law εἰς βιβλίον and gives it to the levitical priests who carry the ark of the covenant and to the elders (v. 9). He commands a septennial public reading: every seventh year, at the year of release, at the Feast of Booths (σκηνοπηγία), when all Israel gathers to appear before the LORD, the law is to be read aloud to all (vv. 10–11). The whole assembly — men, women, children, and the resident alien — is gathered so that they may hear, learn, and fear the LORD, and so that the children who do not yet know may learn it in the land (vv. 12–13).

D · 31:14–23

The tent of witness: the prediction of apostasy, the Song as witness, and Joshua commissioned

The LORD summons Moses and Joshua to the tent of witness, where he descends in the pillar of cloud (vv. 14–15). He predicts that after Moses' death the people will rise and go whoring after foreign gods, forsake him, and break his covenant (v. 16); his anger will kindle and he will hide his face (vv. 17–18). Therefore he commands the Song to be written and taught as a witness (μαρτύριον) among the sons of Israel (v. 19), for he knows their wickedness even before bringing them into the good land (vv. 20–21). Moses writes the Song that day (v. 22), and the LORD commissions Joshua: ἀνδρίζου καὶ ἴσχυε, for you will bring in the sons of Israel, and I will be with you (v. 23).

E · 31:24–30

The Book of the Law beside the ark as witness; Moses' indictment of rebellion

When Moses finishes writing the words of the law in a book to the end (v. 24), he commands the Levites who carry the ark to place the Book of the Law beside (ἐκ πλαγίων) the ark of the covenant, where it will stand as a witness (εἰς μαρτύριον) against Israel (vv. 25–26). For Moses knows their provocation and stiff neck — already rebellious while he yet lives, how much more after his death (v. 27). He summons the tribal heads, elders, judges, and officers to hear his words, calling heaven and earth to witness (v. 28), foreknowing that they will act lawlessly and turn aside after his death (v. 29); and he speaks the words of the Song into the ears of the whole assembly of Israel (v. 30).

1 καὶ συνετέλεσεν Μωσῆς λαλῶν πάντας τοὺς λόγους τούτους πρὸς πάντας υἱοὺς Ἰσραὴλ

And Moses finished speaking all these words to all the sons of Israel.

Narrative summary closing the preceding discourse and opening the farewell sequence

καὶ συνετέλεσεν Μωσῆς

The chapter opens with a closural formula, συνετέλεσεν ... λαλῶν ('finished speaking'), marking the end of Moses' great covenant address (chs. 5–30) and the turn toward the succession and the Song. The same verb συντελέω recurs at v. 24 (συνετέλεσεν ... γράφων) framing the unit: Moses finishes speaking the Law, then finishes writing it.

καὶ
and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

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

συνετέλεσεν

finished

Aor Act Indic 3 Sg · συντελέω

main verb (completion of speaking)

→ constative aorist (completed action viewed as a whole)

συντελέω: 'complete / finish / bring to an end'; renders הֵכֵל (Piel); the compound συν- adds the sense of full completion; the construction συνετέλεσεν + complementary participle λαλῶν ('finished speaking') is a Hebraism rendering ... לַכֹּהֵן הַגָּדֹל; recurs at v. 24 with γράφων, framing the chapter.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: transliteration of Hebrew מֹשֶׁה; declined as a first/second-declension noun in Rahlfs' LXX (gen. Μωσῆ, acc. Μωσῆν); nominative subject throughout the chapter as the departing mediator.

λαλῶν

speaking

Pres Act Ptc Nom Masc Sg · λαλέω

complementary participle (with συνετέλεσεν: 'finished speaking')

→ imperfective participle (the ongoing speaking now brought to completion)

λαλέω: 'speak / talk'; the present participle complements συντελέω in a Hebraizing construction (לַכֹּהֵן הַגָּדֹל); the imperfective aspect captures the long covenant discourse now concluded.

πάντας

all

Accusative

attributive adjective (modifying λόγους)

→ object specification

πᾶς: 'all / every'; the masculine accusative plural agrees with λόγους; emphasises the comprehensiveness of the address just concluded — nothing of the Torah's words is left unspoken.

τούς

the

Accusative

article

→ noun-phrase marking

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

λόγους

words

Accusative

direct object (content of λαλῶν)

→ object specification

λόγος: 'word / saying'; renders רִבְרִי; οἱ λόγοι οὗτοι ('these words') is the standard Deuteronomic designation of the covenant address (cf. 1:1; 28:69); the same phrase recurs at v. 28 (πάντας τούς λόγους τούτους).

τούτους

these

Accusative

demonstrative adjective (modifying λόγους)

→ object specification

οὗτος: the demonstrative points back over the whole preceding discourse; 'these words' = the entirety of Moses' covenant speech now completed.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

πάντας

all

Accusative

attributive adjective (modifying υἱούς)

→ object specification

πᾶς: the second πάντας widens the audience to the whole nation; the doubled 'all' (all the words ... to all the sons of Israel) frames the address as total in both content and audience.

υἱούς

sons

Accusative

accusative object of πρὸς (the audience)

→ object specification

υἱός: 'son'; the phrase υἱοὶ Ἰσραὴλ ('sons of Israel') renders בְּנֵי יִשְׂרָאֵל, the standard designation of the covenant people; here the addressees of Moses' farewell.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable: 'sons of Israel')

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; functions as a genitive of relationship after υἱούς though morphologically unchanged.

2 καὶ εἶπεν πρὸς αὐτοὺς ἑκατὸν καὶ εἴκοσι ἔτων ἐγὼ εἰμι σήμερον οὐ δυνήσομαι ἔτι εἰσπορεύεσθαι καὶ ἐκπορεύεσθαι κύριος δὲ εἶπεν πρὸς με οὐ διαβήσῃ τὸν Ἰορδάνην τοῦτον

And he said to them, 'I am a hundred and twenty years old today; I am no longer able to go out and come in; and the LORD said to me, You shall not cross over this Jordan.'

Direct speech: Moses' personal valediction (main narrative) καὶ εἶπεν πρὸς αὐτοὺς

Moses' age (120 years, the full lifespan of Deut 34:7) and his incapacity 'to go out and come in' (a military-leadership idiom) set up the necessity of a successor. The clause κύριος δὲ εἶπεν πρὸς με recalls the LORD's prohibition (cf. Deut 3:27; 32:51–52); δέ marks the contrast between Moses' incapacity and the LORD's decree.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces Moses' direct address; the recurring speech-formula structures the chapter's alternation of narration and oration.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

αὐτούς

them

Accusative

accusative object of πρὸς (the addressees)

→ participant reference

αὐτός: the third-person pronoun referring to the sons of Israel of v. 1.

ἑκατὸν

a hundred

numeral (with εἴκοσι ἔτων: 'a hundred and twenty years')

→ measure or count

ἑκατόν: 'a hundred'; indeclinable cardinal; with εἴκοσι forms Moses' age, 120 — the divinely set limit of human life at Gen 6:3 and the exact span recorded at Deut 34:7.

καὶ

and

coordinate conjunction (joining numerals)

→ discourse linkage or contrast

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

εἴκοσι

twenty

numeral (with ἑκατόν)

→ measure or count

εἴκοσι: 'twenty'; indeclinable cardinal; completes the number 120.

ἔτων

years

Genitive

genitive of measure (age: 'of years')

→ relational specification

ἔτος: 'year'; the genitive ἔτων is a genitive of measure expressing age (ἑκατόν καὶ εἴκοσι ἔτων = 'of 120 years').

ἐγώ

I

Nominative

subject (emphatic pronoun with εἰμι)

→ participant reference

ἐγώ: the emphatic first-person pronoun foregrounds Moses' own person and his impending departure; the emphasis prepares the contrast with the successors (the LORD and Joshua) of v. 3.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (predicating age)

→ stative present (present state of being)

εἰμί: 'be'; the copula links the subject ἐγώ with the predicate of age; present tense states Moses' condition 'today'.

σήμερον

today

adverb of time

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; a key Deuteronomic adverb stressing the present moment of decision and address; here it dates Moses' valediction to the very day of his death-eve.

οὐ

not

negative particle (with δυνήσομαι)

→ discourse linkage or contrast

οὐ: objective negation of the indicative δυνήσομαι.

δυνήσομαι

I will be able

Fut Mid Indic 1 Sg · δύνᾰμαι

main verb (with complementary infinitives)

→ predictive future (settled incapacity)

δύνᾰμαι: 'be able'; deponent; renders יָכֹחַ; the future οὐ δυνήσομαι ἔτι ('I will no longer be able') states Moses' permanent incapacity for leadership, motivating the succession.

ἔτι

any longer

adverb (temporal: 'no longer')

→ clausal contribution

ἔτι: 'still / yet'; with the negative οὐ ... ἔτι = 'no longer'; marks the cessation of Moses' active leadership.

εἰσπορεύεσθαι

to go in

Pres Mid Infin · εἰσπορεύομαι

complementary infinitive (with δυνήσομαι)

→ imperfective infinitive (habitual capacity now lost)

εἰσπορεύομαι: 'go in / enter'; the pair εἰσπορεύεσθαι καὶ ἐκπορεύεσθαι ('go in and go out') renders the Hebrew idiom תָּנַחֵץ וְיָבֹרֵץ ('to go out and come in'), denoting active leadership, especially military command (cf. Num 27:17; 1 Sam 18:13); Moses can no longer lead the people in war.

καὶ

and

coordinate conjunction (joining infinitives)

→ discourse linkage or contrast

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

ἐκπορεύεσθαι

to go out

Pres Mid Infin · ἐκπορεύομαι

complementary infinitive (with δυνήσομαι)

→ imperfective infinitive (habitual capacity now lost)

ἐκπορεύομαι: 'go out / depart'; the second half of the leadership idiom; the LXX reverses the Hebrew order (Heb. 'go out and come in') to εἰς- then ἐκ-, but the sense is identical: the full round of public command.

κύριος

LORD

Nominative

subject (οἱ εἶπεν)

→ participant prominence

κύριος; rendering of the Tetragrammaton יהוה; subject of the prohibition that Moses now reports.

δὲ

and / but

mild adversative / continuative (post-positive)

→ discourse linkage or contrast

δὲ: here marks the turn from Moses' incapacity to the LORD's explicit decree barring his crossing — the divine ground beneath the human limitation.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (reported divine speech)

→ constative aorist (the past divine prohibition)

λέγω: Moses reports the LORD's earlier word to him (cf. Deut 3:27; Num 20:12); the embedded quotation gives the divine ground for the succession.

πρός

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

με

me

Accusative

accusative object of πρὸς (Moses)

→ participant reference

ἐγώ (encl. με): the recipient of the divine prohibition; Moses himself is barred from the land he has led Israel toward.

οὐ

not

negative particle (with διαβήση)

→ discourse linkage or contrast

οὐ: emphatic objective negation of the future indicative, functioning as a prohibition ('you shall not cross').

διαβήση

you shall cross

Fut Mid Indic 2 Sg · διαβαίνω

main verb of quoted prohibition (future of command)

→ prohibitive future (the divine 'you shall not')

διαβαίνω: 'cross over / pass through'; renders רָבַץ; with οὐ a future-of-prohibition; the verb of crossing the Jordan is the leitmotif of the conquest (vv. 3, 13) — and the one act Moses is denied.

τὸν

the

Accusative

article

→ noun-phrase marking

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

Ιορδάνην

Jordan

Accusative

direct object of διαβήση

→ object specification

Ιορδάνης; transliteration of Hebrew יַרְדֵּן; declined as a first-declension masculine in the LXX (acc. Ιορδάνην, gen. Ιορδάνου); the Jordan is the boundary of the promised land, the threshold Moses may not cross.

τούτον

this

Accusative

demonstrative adjective (modifying Ιορδάνην)

→ participant reference

οὗτος; the deictic 'this Jordan' situates Moses and Israel on the plains of Moab, on the very brink of the river; the demonstrative heightens the poignancy of the prohibition.

3 κύριος ὁ θεός σου ὁ προπορευόμενος πρὸ προσώπου σου αὐτὸς ἐξολεθρεύσει τὰ ἔθνη ταῦτα ἀπὸ προσώπου σου καὶ κατακληρονομήσεις αὐτούς καὶ Ἰησοῦς ὁ προπορευόμενος πρὸ προσώπου σου καθὰ ἐλάλησεν κύριος

The LORD your God, the one going before you, he himself will utterly destroy these nations from before you, and you shall dispossess them; and Joshua is the one going before you, as the LORD has spoken.

Reassurance: the twofold succession (the LORD and Joshua)

κύριος ὁ θεός σου

Moses answers the crisis of his own crossing (v. 2) with two crossers: the LORD himself (αὐτὸς ἐξολεθρεύσει) and Joshua. The participle ὁ προπορευόμενος ('the one going before') is applied to both — to the LORD and then verbatim to Joshua — binding the human successor to the divine vanguard. καθὰ ἐλάλησεν κύριος grounds Joshua's appointment in prior divine speech (Num 27:18–23).

κύριος

LORD

Nominative

subject (in apposition with ὁ θεός)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the subject of the verse's main verb ἐξολεθρεύσει, resumed emphatically by αὐτός.

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

appositional noun (κύριος ὁ θεός σου)

→ participant prominence

θεός: 'God'; the formula κύριος ὁ θεός σου ('the LORD your God') renders יהוה אלהינו, the dominant covenant designation in Deuteronomy.

σου

your

Genitive

genitive of possession (with θεός)

→ relational specification

σύ (gen. σου): the second-person singular possessive; the singular 'your' addresses Israel as a collective unity, characteristic of Deuteronomic exhortation.

ὁ

the

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

προπορευόμενος

going before

Pres Mid Ptc Nom Masc Sg · προπορεύομαι

substantial participle (in apposition: 'the one going before')

→ imperfective participle (continual leading)

προπορεύομαι: 'go before / lead the way'; the compound προ- marks precedence; renders הָלַךְ לְפָנָיו; the articular participle ὁ προπορευόμενος designates the LORD as Israel's vanguard, and is repeated verbatim for Joshua later in the verse — the human leader mirrors the divine.

πρὸ

before

preposition + genitive (position)

→ spatial or relational framing

πρὸ: 'before / in front of'; with προσώπου forms the Hebraism πρὸ προσώπου σου ('before your face').

προσώπου

face

Genitive

genitive object of πρὸ (Hebraism: 'before your face')

→ relational specification

πρόσωπον: 'face / presence'; the idiom πρὸ προσώπου renders יָנִיחַ ('before'); the recurring 'face' language (vv. 3, 5, 6, 17, 18) is a thread of the chapter — the LORD goes before their face, then threatens to hide his face.

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).

αὐτός

he himself

Nominative

intensive pronoun (resuming κύριος emphatically)

→ participant reference

αὐτός: the intensive 'he himself'; resumes κύριος ὁ θεός σου and stresses that it is the LORD personally — not Moses, not even Joshua alone — who will destroy the nations; the divine agency is foregrounded.

ἐξολεθρεύσει

will utterly destroy

Fut Act Indic 3 Sg · ἐξολεθρεύω

main verb (divine action against the nations)

→ predictive future (certain divine act)

ἐξολεθρεύω: 'utterly destroy / exterminate'; the compound ἐξ- intensifies ὀλεθρεύω; renders תַּמְשִׁיחַ / תַּמְשֵׁחַ; the standard LXX verb for the LORD's destruction of the Canaanite nations in the conquest (cf. v. 4).

τὰ

the

Accusative

article (with ἔθνη)

→ noun-phrase marking

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

ἔθνη

nations

Accusative

direct object of ἐξολεθρεύσει

→ object specification

ἔθνος: 'nation / people'; renders ἱλ; τὰ ἔθνη ταῦτα ('these nations') are the Canaanite peoples to be dispossessed; the LORD's destruction of them is the precondition of Israel's inheritance.

ταῦτα

these

Accusative

demonstrative adjective (modifying ἔθνη)

→ object specification

οὗτος: 'these'; deictically points to the nations west of the Jordan whom Israel is about to confront.

ἀπό

from

preposition + genitive (separation)

→ spatial or relational framing

ἀπό: with προσώπου forms ἀπό προσώπου σου ('from before your face'), a Hebraism (נִפְנֹה) for removal/expulsion.

προσώπου

face

Genitive

genitive object of ἀπό (Hebraism: 'from before your face')

→ relational specification

πρόσωπον: here in the idiom of expulsion — the nations are removed 'from before the face' of Israel; the same 'face' noun that earlier described the LORD's leading.

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 (result)

→ discourse linkage or contrast

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

κατακληρονομήσεις

you shall dispossess / inherit

Fut Act Indic 2 Sg · κατακληρονομέω

main verb (Israel's resulting action)

→ predictive future (consequence of divine destruction)

κατακληρονομέω: 'take possession of / dispossess / give as inheritance'; renders שָׁלַח (Qal/Hiphil); in Deuteronomy the verb covers both 'inherit (the land)' and 'dispossess (the nations)'; here, with αὐτούς (the nations) as object, it means 'dispossess them' — Israel takes over their inheritance once the LORD destroys them.

αὐτούς

them

Accusative

direct object of κατακληρονομήσεις (the nations)

→ participant reference

αὐτός: refers to τὰ ἔθνη; the masculine plural (constructio ad sensum) treats the nations as their populations to be dispossessed.

καὶ

and

coordinate conjunction (introducing the Joshua-clause)

→ discourse linkage or contrast

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

Ἰησοῦς

Joshua

Nominative

subject (of the implied copula, with the participle as predicate)

→ participant prominence

Ἰησοῦς: the LXX form of Hebrew יְהוֹשֻׁעַ (Joshua); declined (gen./dat. Ἰησοῦ, acc. Ἰησοῦν); the same Greek name later borne by Jesus, making Joshua a typological forerunner; here the human successor placed in parallel with the LORD as 'the one going before.'

ὁ

the

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

προπορευόμενος

going before

Pres Mid Ptc Nom Masc Sg · προπορεύομαι

predicate participle (Joshua 'is the one going before')

→ imperfective participle (continual leading)

προπορεύομαι: the participle is repeated verbatim from the LORD-clause; the deliberate echo identifies Joshua's leading with the LORD's, casting the human successor as the visible agent of the divine vanguard.

πρὸ

before

preposition + genitive (position)

→ spatial or relational framing

πρὸ: meaning 'before'; here it marks the relation signaled by preposition + genitive (position).

προσώπου

face

Genitive

genitive object of πρὸ (Hebraism: 'before your face')

→ relational specification

πρόσωπον: the third 'face' in the verse; Joshua too goes 'before the face' of Israel.

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).

καθὰ

as / just as

comparative conjunction (introducing grounding clause)

→ discourse linkage or contrast

καθὰ: 'just as / according as'; renders ἡϞϞ; grounds Joshua's appointment in the LORD's prior word (Num 27:18–23), framing the succession as obedience to divine command.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

verb of comparative clause

→ constative aorist (the prior divine word)

λαλέω: 'speak'; the aorist refers back to the LORD's earlier appointment of Joshua; the clause καθὰ ἐλάλησεν κύριος is a standard Deuteronomic formula of fulfilment.

κύριος

LORD

Nominative

subject of ἐλάλησεν

→ participant prominence

κύριος: rendering of the Tetragrammaton; the divine speaker whose prior word authorizes Joshua's role.

4 καὶ ποιήσει κύριος αὐτοῖς καθὰ ἐποίησεν Σηων καὶ Ὡγ τοῖς δυσὶ βασιλεῦσιν τῶν Ἀμορραίων οἳ ἦσαν πέραν τοῦ Ἰορδάνου καὶ τῇ γῇ αὐτῶν καθότι ἐξωλέθρευσεν αὐτούς

And the LORD will do to them as he did to Sihon and Og, the two kings of the Amorites who were beyond the Jordan, and to their land, just as he utterly destroyed them.

Argument from precedent: the LORD's past victories guarantee the future ones καὶ ποιήσει κύριος

Moses argues from the recent Transjordanian conquests (Num 21:21–35; Deut 2:26–3:11): as the LORD destroyed Sihon and Og, so he will destroy the Canaanite nations. The καθὰ ... καθότι correlation ('as ... just as') binds the promised future to the proven past. ἐξωλέθρευσεν here picks up ἐξολοθρεύσει of v. 3, the same verb in past and future.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ποιήσει

will do

Fut Act Indic 3 Sg · ποιέω

main verb (future divine action)

→ predictive future (certain act guaranteed by precedent)

ποιέω: 'do / make'; renders ΠΣΥ; the future ποιήσει is correlated with the past ἐποίησεν later in the verse, the standard 'as he did ... so he will do' argument from precedent.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton; the agent of both past and promised victories.

αὐτοῖς

to them

Dative

dative of disadvantage (the nations as recipients of the action)

→ participant reference or interest

αὐτός: refers to τὰ ἔθνη of v. 3; the dative marks the Canaanite nations as those to whom the LORD will 'do' as he did to Sihon and Og.

καθὰ

as

comparative conjunction

→ discourse linkage or contrast

καθὰ: 'just as'; introduces the comparison with the Transjordanian precedent.

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of comparative clause (past precedent)

→ constative aorist (completed past victory)

ποιέω: the aorist ἐποίησεν refers to the defeat of Sihon and Og; the past event is the warrant for the future promise.

Σηων

Sihon

dative (indeclinable: object of ἐποίησεν, 'to Sihon')

→ participant identification

Σηων: transliteration of Hebrew שִׁיחַן, king of the Amorites at Heshbon, defeated at Num 21:21–31; indeclinable in the LXX; here functioning as a dative with ἐποίησεν.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

Ωγ

Og

dative (indeclinable: object of ἐποίησεν, 'to Og')

→ participant identification

Ωγ: transliteration of Hebrew לֹג, king of Bashan, defeated at Num 21:33–35; indeclinable; the pair Sihon-and-Og is the standard formulaic memory of the Transjordanian conquest (cf. Deut 1:4; 3:1–13; Ps 135:11).

τοῖς

the

Dative

article (with βασιλεῦσιν)

→ noun-phrase marking

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

δυσὶ

two

Dative

numeral (in apposition: 'the two kings')

→ sphere or reference

δύο: 'two'; the dative plural δυσὶ agrees with βασιλεῦσιν; specifies Sihon and Og as the two Amorite kings.

βασιλεῦσιν

kings

Dative

noun in apposition to Σηων and Ωγ

→ sphere or reference

βασιλεύς: 'king'; the dative βασιλεῦσιν stands in apposition to the two royal names; τοῖς δυσὶ βασιλεῦσιν τῶν Αμορραίων is the fixed epithet of the defeated pair.

τῶν

the / of the

Genitive

article (with Αμορραίων)

→ noun-phrase marking

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

Αμορραίων

Amorites

Genitive

genitive of relationship ('kings of the Amorites')

→ relational specification

Αμορραῖος: 'Amorite'; renders יִמְרָא; the gentilic in the genitive plural identifies the realm of the two kings; the Amorites stand here for the Transjordanian peoples already conquered.

οἱ

who

Nominative

relative pronoun (subject of ἦσαν)

→ participant reference

οἱ: the relative pronoun introduces a descriptive clause locating the kings 'beyond the Jordan.'

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

verb of relative clause (locative description)

→ imperfective past (settled location)

εἰμί (impf. ἦσαν): 'were'; the imperfect describes the kings' former territory east of the Jordan; the relative clause marks the conquest as already accomplished history.

πέραν

beyond

improper preposition + genitive (location: 'beyond the Jordan')

→ spatial or relational framing

πέραν: 'across / beyond / on the other side'; with the genitive τοῦ Ιορδάνου renders מֵעֵבֶר הַיַּרְדֵּן; from the standpoint of the plains of Moab, this describes the Transjordan already taken — the east bank.

τοῦ

the

Genitive

article (with Ιορδάνου)

→ noun-phrase marking

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

Ιορδάνου

Jordan

Genitive

genitive object of πέραν

→ relational specification

Ιορδάνης (gen. Ιορδάνου): the Jordan as geographical reference point; 'beyond the Jordan' here means the eastern, already-conquered side.

καὶ

and

coordinate conjunction (extending the object of ἐποίησεν)

→ discourse linkage or contrast

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

τῇ

the / to the

Dative

article (with γῇ)

→ noun-phrase marking

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

γῇ

land

Dative

dative (object of ἐποίησεν: 'and to their land')

→ sphere or reference

γῇ: 'land / earth'; renders γῆ; the LORD's action reached not only the kings but their whole territory — the destruction was comprehensive, land and people.

αὐτῶν

their

Genitive

genitive of possession (with γῇ)

→ relational specification

αὐτός: refers to the two Amorite kings; 'their land' is the conquered Transjordan.

καθότι

just as / inasmuch as

comparative/causal conjunction

→ discourse linkage or contrast

καθότι: 'just as / according as / inasmuch as'; reinforces the comparison καθά earlier in the verse; introduces the summarizing clause of total destruction.

ἐξολέθρευσεν

he utterly destroyed

Aor Act Indic 3 Sg · ἐξολεθρεύω

verb of comparative clause (completed destruction)

→ constative aorist (accomplished extermination)

ἐξολεθρεύω: 'utterly destroy'; the aorist ἐξολέθρευσεν is the past-tense counterpart of ἐξολεθρεύσει in v. 3 — the same verb in past and future, sealing the precedent-argument: as the LORD has utterly destroyed, so he will utterly destroy.

αὐτούς

them

Accusative

direct object of ἐξολέθρευσεν (the two kings)

→ participant reference

αὐτός: the object of the destruction — Sihon, Og, and their realm; the masculine plural recalls the kings as representatives of their peoples.

5 καὶ παρέδωκεν αὐτοὺς κύριος ὑμῖν καὶ ποιήσετε αὐτοῖς καθότι ἐνετειλάμην ὑμῖν

And the LORD has handed them over to you, and you shall do to them just as I commanded you.

Consequence: the divine handover grounds the command to act καὶ παρέδωκεν αὐτοὺς κύριος

The aorist παρέδωκεν ('has handed over') states the conquest as already-granted reality, the ground for the imperatival future ποιήσετε. The shift to plural address (ὑμῖν, ποιήσετε) and the first-person ἐνετειλάμην ('I commanded') recall Moses' earlier ἡρεμ instructions (Deut 7:2; 20:16–17).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

παρέδωκεν

handed over

Aor Act Indic 3 Sg · παραδίδωμι

main verb (divine handover)

→ constative aorist
(accomplished/prophetic-certain handover)

παραδίδωμι: 'hand over / deliver up'; renders יָדַבֵּר (in the sense 'give into the hand'); the aorist treats the future conquest as already accomplished in the divine purpose — a prophetic perfect rendered by the Greek aorist; the standard holy-war formula 'the LORD has given them into your hand.'

αὐτούς

them

Accusative

direct object of παρέδωκεν (the nations)

→ participant reference

αὐτός; refers to the Canaanite nations; the object of the divine handover.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος; rendering of the Tetragrammaton; the giver of victory.

ὑμῖν

to you

Dative

dative of advantage (recipient of the handover)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): the second-person plural marks a shift from the singular address of vv. 2–3 to the collective plural; the nations are handed over 'to you' (Israel).

καὶ

and

coordinate conjunction (consequence)

→ discourse linkage or contrast

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

ποιήσετε

you shall do

Fut Act Indic 2 Pl · ποιέω

main verb (imperative future)

→ imperative future (command grounded in the handover)

ποιέω: 'do'; the future ποιήσετε functions as a command — because the LORD has handed them over, Israel must act according to the prior instruction (the ḫerem).

αὐτοῖς

to them

Dative

dative of disadvantage (the nations)

→ participant reference or interest

αὐτός; the nations as the objects of Israel's commanded action.

καθότι

just as

comparative conjunction

→ discourse linkage or contrast

καθότι: 'just as / according as'; links Israel's action to Moses' prior command.

ἐνετειλάμην

I commanded

Aor Mid Indic 1 Sg · ἐντέλλομαι

verb of comparative clause (prior command)

→ constative aorist (Moses' earlier instruction)

ἐντέλλομαι: 'command / charge / give orders'; deponent; renders Πηϙ (Piel); the first-person aorist refers to Moses' earlier conquest-instructions; ἐντέλλομαι recurs through the chapter (vv. 5, 10, 14, 23, 25, 29) as the verb of authoritative charge.

ὕμῖν

you

Dative

dative object of ἐνετειλάμην (recipients of the command)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): the recipients of Moses' prior command.

6 ἀνδρίζου καὶ ἴσχυε μὴ φοβοῦ μηδὲ δειλία μηδὲ πτοηθῆς ἀπὸ προσώπου αὐτῶν ὅτι κύριος ὁ θεός σου ὁ προπορευόμενος μεθ' ὑμῶν ἐν ὑμῖν οὐ μὴ σε ἀνῆ οὔτε μὴ σε ἐγκαταλίπη

Be courageous and be strong; do not fear, nor be cowardly, nor be terrified before them, for the LORD your God, the one going with you among you, will never let you go nor forsake you.

Climactic exhortation: the charge to courage with the promise of presence

ἀνδρίζου καὶ ἴσχυε

The refrain ἀνδρίζου καὶ ἴσχυε (vv. 6, 7, 23) reaches its fullest form here, addressed to all Israel: three negated fears (μὴ φοβοῦ ... μηδὲ δειλία ... μηδὲ πτοηθῆς) grounded in the LORD's accompanying presence (ὁ προπορευόμενος μεθ' ὑμῶν ἐν ὑμῖν) and his double pledge οὐ μὴ σε ἀνῆ οὔτε μὴ σε ἐγκαταλίπη — the emphatic οὐ μὴ + subjunctive of strongest denial. This pledge is quoted at Heb 13:5 as the LORD's word to the believer.

ἀνδρίζου

be courageous

Pres Mid Impv 2 Sg · ἀνδρίζομαι

main verb (imperative charge)

→ imperfective imperative (sustained courageous bearing)

ἀνδρίζομαι: 'play the man / be courageous'; deponent, from ἀνὴρ ('man'); renders רִחַם / רָחַם /; the present imperative calls for ongoing manly courage; the pair ἀνδρίζου καὶ ἴσχυε is the signature charge of the Joshua succession (vv. 6, 7, 23; cf. Josh 1:6–9).

καὶ

and

coordinate conjunction (joining imperatives)

→ discourse linkage or contrast

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

ἴσχυε

be strong

Pres Act Impv 2 Sg · ἰσχύω

main verb (imperative charge)

→ imperfective imperative (sustained strength)

ἰσχύω: 'be strong / have power'; renders רַחֵם / רָחֵם ; the present imperative ἴσχυε reinforces ἀνδρίζου; together they render the Hebrew doubled charge רָחֵם רַחֵם ('be strong and courageous').

μὴ

not

negative particle (with φοβοῦ)

→ discourse linkage or contrast

μὴ: the subjective negation used with imperatives; here forbidding fear.

φοβοῦ

fear

Pres Mid Impv 2 Sg · φοβέομαι

main verb (prohibition)

→ imperfective imperative of prohibition (do not go on fearing)

φοβέομαι: 'fear / be afraid'; deponent; renders פָּחַד ; the present prohibitive μὴ φοβοῦ ('stop fearing / do not fear') is the classic war-oracle reassurance (cf. Deut 1:21; 20:1; Isa 41:10).

μηδὲ

nor

negative coordinating particle

→ discourse linkage or contrast

μηδὲ: 'and not / nor'; continues the chain of prohibitions.

δειλία

be cowardly

Pres Act Impv 2 Sg · δειλιάω

main verb (prohibition)

→ imperfective imperative of prohibition

δειλιάω: 'be cowardly / shrink in fear'; renders פָּחַד / פָּחַד ; the present prohibitive forbids cowardly faltering; δειλία (the cognate noun) is the opposite of the commanded ἀνδρεία.

μηδὲ

nor

negative coordinating particle

→ discourse linkage or contrast

μηδὲ: continues the triple prohibition.

πτοηθῆς

be terrified

Aor Pass Subj 2 Sg · πτοέω

main verb (aorist subjunctive of prohibition)

→ ingressive aorist subjunctive of prohibition (do not become terrified)

πτοέω: 'terrify / scare'; passive 'be terrified / panic'; renders תַּתַּן / יָרַע; the aorist subjunctive μηδὲ πτοηθῆς is the standard construction for prohibiting the onset of an action — 'do not be struck with terror'; the third member of the fear-triad.

ἀπὸ

from / before

preposition + genitive (cause/source of fear)

→ spatial or relational framing

ἀπό: with προσώπου forms ἀπὸ προσώπου αὐτῶν ('before/because of their face'), a Hebraism for 'in the face of them.'

προσώπου

face

Genitive

genitive object of ἀπό (Hebraism: 'before their face')

→ relational specification

πρόσωπον: 'face / presence'; ἀπὸ προσώπου αὐτῶν = 'before them'; the fear is of the nations' presence — but the LORD's presence (next clause) overcomes it.

αὐτῶν

their

Genitive

genitive of possession (with προσώπου: the nations)

→ relational specification

αὐτός: refers to the nations; their threatening 'face' is set against the LORD's accompanying presence.

ὅτι

because

causal conjunction (grounding the courage)

→ discourse linkage or contrast

ὅτι: 'because / that'; introduces the ground of the exhortation — the courage is warranted by the LORD's presence.

κύριος

LORD

Nominative

subject (of the pledge clauses)

→ participant prominence

κύριος: rendering of the Tetragrammaton; the subject whose presence and pledge ground the charge to courage.

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

appositional noun (κύριος ὁ θεός σου)

→ participant prominence

θεός: 'God'; the covenant formula κύριος ὁ θεός σου identifies the present, accompanying God of Israel.

σου

your

Genitive

genitive of possession (with θεός)

→ relational specification

σύ (gen. σου): the singular 'your' personalizes the covenant even within the plural address that follows.

ὁ

the

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

προπορευόμενος

going

Pres Mid Ptc Nom Masc Sg · προπορεύομαι

substantival participle ('the one going with you')

→ imperfective participle (continual accompaniment)

προπορεύομαι: 'go before / go on ahead'; here construed with μεθ ὑμῶν ('with you'), so the sense softens from 'go before' to 'go along with' — the same participle used of the LORD and Joshua in v. 3, now stressing accompaniment rather than mere precedence.

μεθ

with

preposition + genitive (accompaniment, elided before vowel)

→ spatial or relational framing

μετά: 'with'; μεθ ὑμῶν ('with you') asserts the LORD's accompanying presence — the theological heart of the chapter's comfort.

ὑμῶν

you

Genitive

genitive object of μετά (accompaniment)

→ relational specification

σύ (gen. pl. ὑμῶν): the plural recipients of the divine presence.

ἐν

among / in

preposition + dative (locative: 'among you')

→ spatial or relational framing

ἐν: 'in / among'; ἐν ὑμῖν intensifies μεθ' ὑμῶν — the LORD is not merely alongside but in the midst of the people.

ὑμῖν

you

Dative

dative object of ἐν (locative)

→ participant reference or interest

σύ (dat. pl. ὑμῖν): 'among you'; the doubled μεθ' ὑμῶν ἐν ὑμῖν stresses the totality of the divine indwelling presence.

οὐ

not

negative particle (forming οὐ μή of emphatic denial)

→ discourse linkage or contrast

οὐ: combines with μή to form the emphatic double negation οὐ μή ('by no means / never').

μή

not

negative particle (οὐ μή + subjunctive of emphatic denial)

→ discourse linkage or contrast

μή: the second member of οὐ μή; with the aorist subjunctive ἀνῆι it forms the strongest possible Greek negation of a future event.

σε

you

Accusative

direct object of ἀνῆι

→ participant reference

σύ (encl. acc. σε): the singular object of the pledge; the LORD will not let 'you' go — Israel addressed as one.

ἀνῆι

let go / abandon

Aor Act Subj 3 Sg · ἀνίημι

main verb (οὐ μή + subjunctive: emphatic denial)

→ aorist subjunctive of emphatic denial (he will never let go)

ἀνίημι: 'let go / loosen / relax one's hold / abandon'; renders הִפִּיל ('let drop / leave'); with οὐ μή the strongest assurance: the LORD will never loosen his grip on his people; quoted at Heb 13:5 (οὐ μή σε ἀνῶ) as the LORD's pledge against the love of money.

οὔτε

nor

negative coordinating conjunction

→ discourse linkage or contrast

οὔτε: 'and not / nor'; joins the second pledge-verb to the first; here functionally with the following μή for a second emphatic denial.

μή

not

negative particle (with ἐγκαταλίπη: emphatic denial)

→ discourse linkage or contrast

μή: continues the emphatic-denial construction with the second verb.

σε

you

Accusative

direct object of ἐγκαταλίπη

→ participant reference

σύ (encl. acc. σε): the singular object of the second pledge.

ἐγκαταλίπη

forsake

Aor Act Subj 3 Sg · ἐγκαταλείπω

main verb (emphatic denial: 'nor forsake you')

→ aorist subjunctive of emphatic denial (he will never forsake)

ἐγκαταλείπω: 'forsake / abandon / leave behind'; renders καταλείπει; the compound ἐγκατα- intensifies 'leave utterly'; paired with ἀνίημι it forms the great twofold pledge taken up at Heb 13:5 (οὐδ' οὐ μή σε ἐγκαταλίπω); the same verb echoes ironically at v. 16 where Israel will ἐγκαταλείψουσίν με ('forsake me').

7 καὶ ἐκάλεσεν Μωυσῆς Ἰησοῦν καὶ εἶπεν αὐτῷ ἔναντι παντὸς Ἰσραὴλ ἀνδρίζου καὶ ἴσχυε σὺ γὰρ εἰσελεύσῃ πρὸ προσώπου τοῦ λαοῦ τούτου εἰς τὴν γῆν ἣν ὤμοσεν κύριος τοῖς πατράσιν ἡμῶν δοῦναι αὐτοῖς καὶ σὺ κατακληρονομήσεις αὐτὴν αὐτοῖς

And Moses called Joshua and said to him in the sight of all Israel, 'Be courageous and be strong, for you yourself will go in before this people into the land which the LORD swore to our fathers to give them, and you yourself will apportion it to them as an inheritance.'

Public commissioning of Joshua (the human succession enacted before the people)

καὶ ἐκάλεσεν Μωυσῆς Ἰησοῦν

The charge now turns from the people to Joshua personally, but ἔναντι παντὸς Ἰσραὴλ ('before all Israel') makes it a public installation. The emphatic σὺ ... σύ ('you yourself ... you yourself') frames Joshua's twofold task: leading the people in (εἰσελεύσῃ) and apportioning the land (κατακληρονομήσεις) — the very inheritance the LORD swore to the fathers.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐκάλεσεν

called

Aor Act Indic 3 Sg · καλέω

main verb (summons)

→ constative aorist (single act of summoning)

καλέω: 'call / summon / name'; renders נִקְרָא; here Moses summons Joshua for the public commissioning; the same verb (κάλεσον) is used by the LORD to summon Joshua at v. 14.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: the outgoing mediator who installs his successor.

Ἰησοῦν

Joshua

Accusative

direct object of ἐκάλεσεν

→ object specification

Ἰησοῦς (acc. Ἰησοῦν): the LXX form of יְהוֹשֻׁעַ; the object of Moses' summons; the successor publicly named before Israel.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces Moses' charge to Joshua.

αὐτῷ

to him

Dative

dative indirect object (Joshua)

→ participant reference or interest

αὐτός: the recipient of the charge, Joshua.

ἔναντι

before / in the sight of

improper preposition + genitive (in the presence of)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders נֶגַד / נֶגְדָה; ἔναντι παντός Ισραὴλ makes the commissioning a public, witnessed act — the people see Joshua installed.

παντός

all

Genitive

attributive adjective (with Ισραὴλ)

→ relational specification

πᾶς: 'all'; the genitive παντός modifies Ισραὴλ; the whole nation is the witness.

Ισραὴλ

Israel

genitive object of ἔναντι (indeclinable)

→ participant identification

Ισραὴλ: indeclinable; here the genitive object of ἔναντι; the assembled nation before whom Joshua is charged.

ἀνδρίζου

be courageous

Pres Mid Impv 2 Sg · ἀνδρίζομαι

main verb (imperative charge to Joshua)

→ imperfective imperative (sustained courage)

ἀνδρίζομαι: the refrain now directed to Joshua personally (cf. vv. 6, 23); the same charge later repeated by the LORD himself at v. 23.

καὶ

and

coordinate conjunction (joining imperatives)

→ discourse linkage or contrast

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

ἰσχυε

be strong

Pres Act Impv 2 Sg · ἰσχύω

main verb (imperative charge)

→ imperfective imperative (sustained strength)

ἰσχύω: 'be strong'; completes the doubled charge ἀνδρίζου καὶ ἰσχυε directed to the new leader.

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: the emphatic 'you yourself'; contrasts Joshua's role with Moses' barred crossing (v. 2) — it is Joshua, not Moses, who will lead the people in.

γάρ

for

causal particle (post-positive, grounding the charge)

→ discourse linkage or contrast

γάρ: 'for'; grounds the charge to courage in Joshua's coming task of leadership.

εἰσελεύση

you will go in

Fut Mid Indic 2 Sg · εἰσέρχομαι

main verb (Joshua's future task)

→ predictive future (assured leadership)

εἰσέρχομαι: 'go in / enter'; renders נִכְנֹס; the future εἰσελεύση assigns to Joshua the entering of the land that Moses cannot do; at v. 23 the LORD intensifies it to εἰσάξεις ('you will bring in').

πρὸ

before

preposition + genitive (precedence)

→ spatial or relational framing

πρὸ: with προσώπου, 'before the face of'; Joshua leads at the head of the people.

προσώπου

face

Genitive

genitive object of πρὸ (Hebraism: 'before the face of')

→ relational specification

πρόσωπον: 'face'; πρὸ προσώπου τοῦ λαοῦ ('before the face of the people') casts Joshua as vanguard, mirroring the LORD's role in v. 3.

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

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

λαοῦ

people

Genitive

genitive (with προσώπου: 'of the people')

→ relational specification

λαός: 'people'; renders דָּבָר; Israel as the covenant community Joshua will lead.

τούτου

this

Genitive

demonstrative adjective (with λαοῦ)

→ relational specification

οὗτος: 'this people'; the deictic ties the charge to the assembled generation on the plains of Moab.

εἰς

into

preposition + accusative (destination)

→ spatial or relational framing

εἰς: 'into'; marks the land as the goal of Joshua's leading.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς (destination)

→ object specification

γῆ: 'land'; the promised land sworn to the fathers; the goal of the whole exodus-and-conquest movement.

ἣν

which

Accusative

relative pronoun (object of ὤμοσεν ... δοῦναι)

→ participant reference

ὅς: the relative introduces the oath-clause describing the land as the sworn inheritance.

ὤμοσεν

swore

Aor Act Indic 3 Sg · ὀμνύω

verb of relative clause (the divine oath)

→ constative aorist (the patriarchal oath)

ὀμνύω: 'swear (an oath)'; renders נִשְׁבַּע; the aorist ὤμοσεν recalls the LORD's oath to the patriarchs (Gen 12:7; 15:18; 26:3; 50:24); the land is held by sworn promise, not conquest-merit.

κύριος

LORD

Nominative

subject of ὤμοσεν

→ participant prominence

κύριος: rendering of the Tetragrammaton; the swearer of the patriarchal oath.

τοῖς

to the

Dative

article (with πατράσιν)

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative indirect object of ὤμοσεν (recipients of the oath)

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'father'; renders אָב; the patriarchs Abraham, Isaac, and Jacob, to whom the land was sworn.

ἡμῶν

our

Genitive

genitive of possession (with πατράσιν)

→ relational specification

ἐγώ (gen. pl. ἡμῶν): 'our'; binds the present generation to the patriarchs as heirs of the same oath.

δοῦναι

to give

Aor Act Infin · δίδωμι

complementary infinitive (content of the oath)

→ aorist infinitive (the sworn gift)

δίδωμι: 'give'; the infinitive of purpose/content after ὤμοσεν — the LORD swore 'to give' the land; the gift-language stresses grace over conquest.

αὐτοῖς

to them

Dative

dative indirect object of δοῦναι

→ participant reference or interest

αὐτοῖς: the recipients of the gift — the people/their descendants who will possess the land.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

σύ

you

Nominative

subject (emphatic pronoun, repeated)

→ participant reference

σύ: the second emphatic 'you yourself'; the repetition frames Joshua's twofold task — leading in and apportioning the land.

κατακληρονομήσεις

you will apportion as inheritance

Fut Act Indic 2 Sg · κατακληρονομέω

main verb (Joshua's second task)

→ predictive future (assured allotment)

κατακληρονομέω: here in the causative sense 'give/divide as inheritance, apportion' (cf. the dispossess-sense at v. 3); Joshua will both lead the people in and distribute the land among them (fulfilled in Josh 13–21).

αὐτήν

it

Accusative

direct object of κατακληρονομήσεις (the land)

→ participant reference

αὐτήν: refers to τὴν γῆν; the land is the object apportioned.

αὐτοῖς

to them

Dative

dative indirect object (the people as heirs)

→ participant reference or interest

αὐτός: the people to whom Joshua allots the inheritance.

8 καὶ κύριος ὁ συμπορευόμενος μετὰ σοῦ οὐκ ἀνήσει σε οὐδὲ μὴ ἐγκαταλίπη σε μὴ φοβοῦ μηδὲ δειλία

And the LORD, the one journeying with you, will not let you go nor in any way forsake you; do not fear, nor be cowardly.

The pledge of presence applied to Joshua (echo of v. 6)

καὶ κύριος ὁ συμπορευόμενος

The pledge of v. 6, given to the people, is now restated to Joshua: the LORD ὁ συμπορευόμενος μετὰ σοῦ ('the one journeying with you') will not let him go (οὐκ ἀνήσει) nor forsake him (οὐδὲ μὴ ἐγκαταλίπη). The double assurance — οὐκ + future, then οὐ μὴ + subjunctive — and the closing μὴ φοβοῦ μηδὲ δειλία bind this verse tightly to v. 6 and to Heb 13:5.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

κύριος

LORD

Nominative

subject (of the pledge clauses)

→ participant prominence

κύριος: rendering of the Tetragrammaton; the subject whose accompaniment guarantees Joshua's success.

ὁ

the

Nominative

article (substantivizing the participle)

→ noun-phrase marking

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

συμπορευόμενος

journeying with

Pres Mid Ptc Nom Masc Sg · συμπορεύομαι

substantival participle ('the one journeying with you')

→ imperfective participle (continual accompaniment)

συμπορεύομαι: 'go together with / journey alongside'; the compound συν- ('together') makes explicit the accompaniment only implied by προπορευόμενος + μετά in v. 6; the same verb recurs at v. 11 (συμπορεύεσθαι) of Israel gathering before the LORD.

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά: 'with'; μετά σοῦ ('with you')
personalizes the accompaniment to Joshua.

σοῦ

you

Genitive

genitive object of μετά

→ relational specification

σύ (gen. σοῦ): Joshua, the recipient of the
LORD's accompaniment.

οὐκ

not

negative particle (with ἀνήσει)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): objective negation
of the future indicative ἀνήσει.

ἀνήσει

will let go / abandon

Fut Act Indic 3 Sg · ἀνίημι

main verb (negated promise)

→ predictive future (assured non-
abandonment)

ἀνίημι: 'let go / loosen one's hold /
abandon'; the future ἀνήσει here
corresponds to the subjunctive ἀνῆ of v. 6;
οὐκ ἀνήσει σε ('he will not let you go') is
the same pledge now in plain future form
to Joshua.

σε

you

Accusative

direct object of ἀνήσει

→ participant reference

σύ (encl. acc. σε): Joshua, the object of the
pledge.

οὐδὲ

nor

*negative coordinating particle (with μή:
emphatic)*

→ discourse linkage or contrast

οὐδέ: 'and not / nor'; combines with the
following μή to strengthen the second
denial.

μή

not

*negative particle (with ἐγκαταλίπη:
emphatic denial)*

→ discourse linkage or contrast

μή: with the aorist subjunctive ἐγκαταλίπη
forms the emphatic denial 'will by no
means forsake!'

ἐγκαταλίπη

forsake

Aor Act Subj 3 Sg · ἐγκαταλείπω

main verb (emphatic denial)

→ aorist subjunctive of emphatic denial (he
will never forsake)

ἐγκαταλείπω: 'forsake / abandon'; the same
verb as in v. 6 and at Heb 13:5; the pairing
ἀνίημι + ἐγκαταλείπω is the fixed twofold
pledge of the LORD's faithful presence.

σε

you

Accusative

direct object of ἐγκαταλίπη

→ participant reference

σύ (encl. acc. σε): Joshua, the object of the
second pledge.

μή

not

negative particle (with φοβοῦ)

→ discourse linkage or contrast

μή: subjective negation with the imperative
φοβοῦ.

φοβοῦ

fear

Pres Mid Impv 2 Sg · φοβέομαι

main verb (prohibition)

→ imperfective imperative of prohibition (do
not fear)

φοβέομαι: 'fear'; the closing μή φοβοῦ
repeats the reassurance of v. 6, now
addressed to Joshua personally.

μηδὲ

nor

negative coordinating particle

→ discourse linkage or contrast

μηδέ: 'nor'; joins the second prohibition.

δειλία

be cowardly

Pres Act Impv 2 Sg · δειλιάω

main verb (prohibition)

→ imperfective imperative of prohibition (do not be cowardly)

δειλιάω: 'be cowardly / lose heart'; closes the verse and the commissioning unit with the same prohibition as v. 6, sealing the charge to Joshua with the assurance of divine presence.

9 καὶ ἔγραψεν Μωσῆς τὰ ῥήματα τοῦ νόμου τούτου εἰς βιβλίον καὶ ἔδωκεν τοῖς ἱερεῦσιν τοῖς υἱοῖς Λευι τοῖς αἵρουσιν τὴν κιβωτὸν τῆς διαθήκης κυρίου καὶ τοῖς πρεσβυτέροις τῶν υἱῶν Ἰσραηλ

And Moses wrote the words of this law in a book and gave it to the priests, the sons of Levi, who carry the ark of the covenant of the LORD, and to the elders of the sons of Israel.

Narrative: the first deposit — the Law written and entrusted

καὶ ἔγραψεν Μωσῆς

The chapter's writing-theme opens: Moses writes the law εἰς βιβλίον ('in a book') and entrusts it to the levitical priests who carry the ark and to the elders. The verb ἔγραψεν here is matched by ἔγραψεν of the Song at v. 22 and συνετέλεσεν ... γράφων at v. 24 — three writing-acts structuring the chapter's deposits.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔγραψεν

wrote

Aor Act Indic 3 Sg · γράφω

main verb (act of writing)

→ constative aorist (completed writing)

γράφω: 'write'; renders בָּרַךְ; the aorist marks the inscripturation of the law; the written Torah becomes a permanent witness alongside the oral address now finished (v. 1).

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: Moses as author of the written law.

τὰ

the

Accusative

article (with ῥήματα)

→ noun-phrase marking

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

ῥήματα

words

Accusative

direct object of ἔγραψεν

→ object specification

ῥῆμα: 'word / saying / matter'; renders בָּרַךְ; τὰ ῥήματα τοῦ νόμου ('the words of the law') is the content written down; ῥῆμα and λόγος alternate as renderings of בָּרַךְ through the chapter (cf. v. 1 λόγους, v. 28 λόγους, v. 30 ῥήματα).

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 of content ('words of the law')

→ relational specification

νόμος: 'law'; renders הַתּוֹרָה; ὁ νόμος οὗτος ('this law') is the Deuteronomic Torah; the phrase τὸ βιβλίον τοῦ νόμου ('the book of the law') becomes a fixed term (v. 26; cf. Josh 1:8; 2 Kgs 22:8).

τούτου

this

Genitive

demonstrative adjective (with νόμου)

→ relational specification

οὗτος: 'this law' — the specific Torah Moses has just delivered, now committed to writing.

εἰς

into / in

preposition + accusative (result/medium: 'into a book')

→ spatial or relational framing

εἰς: here marking the medium/result of writing — the words are committed 'into a book.'

βιβλίον

book / scroll

Accusative

accusative object of εἰς

→ object specification

βιβλίον: 'book / scroll / document'; renders בָּרַךְ; the physical scroll of the law; the same βιβλίον is placed beside the ark at v. 26 as a witness.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (entrusting the book)

→ constative aorist (act of entrusting)

δίδωμι: 'give / hand over / entrust'; the aorist marks the handing of the law-book to its custodians, the levitical priests and elders.

τοῖς

to the

Dative

article (with ἱερεῦσιν)

→ noun-phrase marking

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

ἱερεῦσιν

priests

Dative

dative indirect object of ἔδωκεν

→ sphere or reference

ἱερεύς (dat. pl. ἱερεῦσιν): 'priest'; renders יֹהֵד; the recipients of the law-book; in Deuteronomy the priests are 'the sons of Levi,' guardians of the Torah and the ark.

τοῖς

the

Dative

article (in apposition: 'the sons of Levi')

→ noun-phrase marking

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

υἱοῖς

sons

Dative

noun in apposition to ἱερεῦσιν

→ sphere or reference

υἱός: 'son'; τοῖς υἱοῖς Λευι ('the sons of Levi') identifies the priests as the levitical line; the appositive defines the priesthood by its tribal descent.

Λευι

Levi

genitive of relationship (indeclinable: 'sons of Levi')

→ participant identification

Λευι: transliteration of Hebrew לֵוִי; indeclinable; the priestly tribe entrusted with the Torah and the ark.

τοῖς

the

Dative

article (substantivizing the participle)

→ noun-phrase marking

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

αἵρουσιν

who carry

Pres Act Ptc Dat Masc Pl · αἴρω

attributive participle (describing the priests)

→ imperfective participle (their ongoing duty)

αἴρω: 'lift / take up / carry'; renders נָשָׂא; the participle οἱ αἵροντες τὴν κιβωτὸν ('those who carry the ark') is the standard designation of the levitical bearers (cf. v. 25; Josh 3:3); the present aspect marks their continual office.

τὴν

the

Accusative

article (with κιβωτὸν)

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

direct object of αἵρουσιν

→ object specification

κιβωτός: 'ark / chest'; renders תִּיבָה; the ark of the covenant, beside which the law-book will be deposited (v. 26); the same word renders Noah's ark, but here the covenant-chest.

τῆς

of the

Genitive

article (with διαθήκης)

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive of relationship ('ark of the covenant')

→ relational specification

διαθήκη: 'covenant / testament'; renders בְּרִית; ἡ κιβωτὸς τῆς διαθήκης ('the ark of the covenant') houses the tablets; διαθήκη is the chapter's covenant-keyword, broken by Israel at vv. 16, 20.

κυρίου

of the LORD

Genitive

genitive of possession ('the LORD's covenant')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; the covenant belongs to the LORD; the ark is his covenant-chest.

καὶ and <i>coordinate conjunction (second indirect object)</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	τοῖς to the Dative <i>article (with πρεσβύτεροις)</i> → noun-phrase marking τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.	πρεσβύτεροις elders Dative <i>dative indirect object of ἔδωκεν (second group)</i> → sphere or reference πρεσβύτερος: 'elder'; renders ἡρε; the elders share custody of the law with the priests; the dual custody (cultic and civil leadership) ensures the law's transmission across both spheres.	τῶν of the Genitive <i>article (with υἱῶν)</i> → noun-phrase marking τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.
υἱῶν sons Genitive <i>genitive (with Ἰσραηλ: 'of the sons of Israel')</i> → relational specification υἱός (gen. pl. υἱῶν): 'sons'; οἱ πρεσβύτεροι τῶν υἱῶν Ἰσραηλ ('the elders of the sons of Israel') are the national civic leadership.	Ἰσραηλ Israel <i>genitive of relationship (indeclinable)</i> → participant identification Ἰσραηλ: indeclinable; the people whose elders receive the law.		

10 καὶ ἐνετείλατο αὐτοῖς Μωσῆς ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγων μετὰ ἑπτὰ ἔτη ἐν καιρῷ ἐνιαυτοῦ ἀφέσεως ἐν ἑορτῇ σκηνοπηγίας

And Moses commanded them on that day, saying, 'After seven years, at the time of the year of release, at the Feast of Booths,

Command introducing the septennial Torah-reading ordinance

καὶ ἐνετείλατο αὐτοῖς Μωσῆς

Moses commands the septennial public reading. The triple temporal specification — μετὰ ἑπτὰ ἔτη / ἐν καιρῷ ἐνιαυτοῦ ἀφέσεως / ἐν ἑορτῇ σκηνοπηγίας — fixes the reading to the Sabbatical year of release (Deut 15:1–2) at the autumn Feast of Booths, when all Israel gathers; the participle λέγων introduces the ordinance that runs through vv. 11–13.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ἐνετείλατο
commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (issuing the ordinance)

→ constative aorist (single act of command)

ἐντέλλομαι: 'command / charge'; deponent; renders קִּיץ; the aorist introduces the septennial-reading ordinance; the recurring verb of authoritative charge in the chapter (vv. 5, 10, 14, 23, 25, 29).

αὐτοῖς
to them

Dative

dative indirect object (the priests and elders)

→ participant reference or interest

αὐτός: refers to the custodians of the law in v. 9; they receive the reading-command.

Μωσῆς
Moses

Nominative

subject

→ participant prominence

Μωσῆς: the lawgiver issuing the ordinance.

ἐν
on

preposition + dative (temporal: 'on that day')

→ spatial or relational framing

ἐν: temporal 'on / in'; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('on that day') dates the command to the same day as the writing.

τῇ
the

Dative

article (with ἡμέρᾳ)

→ noun-phrase marking

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

ἡμέρᾳ
day

Dative

dative of time (when: 'on that day')

→ sphere or reference

ἡμέρᾳ: 'day'; renders יוֹם; the deictic 'that day' ties the ordinance to the moment of the law's deposit.

ἐκείνῃ
that

Dative

demonstrative adjective (with ἡμέρᾳ)

→ sphere or reference

ἐκεῖνος: 'that'; the remote demonstrative; ἐν τῇ ἡμέρᾳ ἐκείνῃ recurs at vv. 17, 18 (the day of judgment), giving 'day' a double resonance in the chapter.

λέγων
saying

Pres Act Ptc Nom Masc Sg · λέγω

participle of speech (introducing direct discourse)

→ imperfective participle (Hebraizing speech-marker)

λέγω: the participle λέγων ('saying') renders the Hebrew קִמַּל, the standard marker introducing the content of a command or oath; here it opens the ordinance of vv. 10–13.

μετὰ
after

preposition + accusative (temporal: 'after seven years')

→ spatial or relational framing

μετά: 'after'; μετὰ ἑπτὰ ἔτη ('after seven years') sets the septennial rhythm of the reading.

ἑπτὰ
seven

numeral (modifying ἔτη)

→ measure or count

ἑπτὰ: 'seven'; indeclinable cardinal; renders שֶׁבַע; the seven-year cycle is the Sabbatical rhythm of release (Deut 15:1).

ἔτη
years

Accusative

accusative of time (extent: 'seven years')

→ object specification

ἔτος: 'year'; the accusative plural with μετά marks the interval after which the reading recurs.

ἐν

at / in

preposition + dative (temporal)

→ spatial or relational framing

ἐν: temporal 'at'; ἐν καιρῷ ('at the time/season') specifies the appointed occasion.

καιρῷ

time / season

Dative

dative of time (the appointed season)

→ sphere or reference

καιρός: 'time / appointed season / occasion'; renders **ἡμέρα** / **ἡμέρα**; not mere chronology (**χρόνος**) but the fixed liturgical occasion — here the year of release at the festival.

ἐνιαυτοῦ

year

Genitive

genitive (with καιρῷ: 'the time of the year')

→ relational specification

ἐνιαυτός: 'year / annual cycle'; renders **שָׁנָה**; the genitive specifies which καιρός — the year of release; ἐνιαυτός often denotes a full cyclical year.

ἀφέσεως

of release / remission

Genitive

genitive of definition ('year of release')

→ relational specification

ἄφεσις: 'release / remission / letting-go'; renders **פְּדוּת** ('release'); ἐνιαυτός ἀφέσεως is the Sabbatical year of debt-remission (Deut 15:1–11); the same noun ἄφεσις later carries the NT sense 'forgiveness (of sins).'

ἐν

at

preposition + dative (temporal: 'at the feast')

→ spatial or relational framing

ἐν: temporal 'at'; ἐν ἑορτῇ σκηνοπηγίας locates the reading at the autumn festival.

ἑορτῇ

feast

Dative

dative of time (the festival occasion)

→ sphere or reference

ἑορτή: 'feast / festival'; renders **חַג**; the appointed pilgrimage feast at which all Israel gathers — the natural occasion for a national reading.

σκηνοπηγίας

of Booths / Tabernacles

Genitive

genitive of definition ('feast of Booths')

→ relational specification

σκηνοπηγία: 'pitching of tents / Feast of Booths (Tabernacles)'; renders **חַג הַסֻּכּוֹת**; the autumn ingathering festival (Lev 23:33–43; Deut 16:13–15); the septennial Torah-reading at Booths is the great public renewal of the covenant before the whole nation.

11 ἐν τῷ συμπορεύεσθαι πάντα Ἰσραὴλ ὀφθῆναι ἐνώπιον κυρίου τοῦ θεοῦ σου ἐν τῷ τόπῳ ᾧ ἂν ἐκλέξηται
κύριος ἀναγνώσεσθε τὸν νόμον τοῦτον ἐναντίον παντὸς Ἰσραὴλ εἰς τὰ ὦτα αὐτῶν

when all Israel gathers to appear before the LORD your God in the place which the LORD will choose,
you shall read this law before all Israel in their hearing.

The reading-ordinance proper: the temporal frame and the command to read aloud

ἐν τῷ συμπορεύεσθαι πάντα Ἰσραὴλ

The articular infinitive ἐν τῷ συμπορεύεσθαι ('when ... gathers') sets the festal-pilgrimage frame: all Israel comes to appear (ὀφθῆναι) before the LORD at the chosen place — the Deuteronomic 'place which the LORD will choose' (ὁ τόπος ὃν ἐκλέγεται). The main command is ἀναγνώσεσθε ('you shall read'), with εἰς τὰ ὦτα αὐτῶν ('in their hearing') stressing oral proclamation to the gathered people.

ἐν

in / when

preposition + articular infinitive (temporal frame)

→ spatial or relational framing

ἐν: with the articular infinitive τῷ συμπορεύεσθαι forms a temporal clause ('when ... gathers'), a common LXX rendering of the Hebrew infinitive construct with אֲנִי.

τῷ

the

Dative

article (with the infinitive συμπορεύεσθαι)

→ noun-phrase marking

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

συμπορεύεσθαι

to gather / come together

Pres Mid Infin · συμπορεύομαι

articular infinitive (temporal: 'when all Israel gathers')

→ imperfective infinitive (the assembling process)

συμπορεύομαι: 'come together / assemble / journey together'; the same verb as in v. 8 (of the LORD with Joshua), here of all Israel converging on the sanctuary for the festival; the συν- prefix stresses the corporate gathering.

πάντα

all

Accusative

attributive adjective (subject-accusative of the infinitive)

→ object specification

πᾶς: 'all'; the accusative πάντα is the subject of the infinitive συμπορεύεσθαι ('all Israel to gather'); emphasizes the totality of the assembly.

Ισραηλ

Israel

subject-accusative of the infinitive (indeclinable)

→ participant identification

Ισραηλ: indeclinable; here functioning as the accusative subject of συμπορεύεσθαι — the whole nation gathers.

ὀφθῆναι

to appear / be seen

Aor Pass Infin · ὁράω

infinitive of purpose (purpose of gathering)

→ aorist infinitive (the act of appearing)

ὁράω (aor. pass. ὀφθῆναι): 'be seen / appear'; the passive 'to appear/present oneself' renders תִּיִּרָא, the technical term for the pilgrimage obligation to 'appear before the LORD' (Exod 23:17; Deut 16:16); the gathering's purpose is cultic presentation at the sanctuary.

ἐνώπιον

before

improper preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of / in the presence of'; renders יָנִיִּי; the cultic 'before the LORD' marks the sanctuary as the place of divine presence.

κυρίου

of the LORD

Genitive

genitive object of ἐνώπιον

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; the one before whom Israel appears.

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

appositional genitive (κυρίου τοῦ θεοῦ σου)

→ relational specification

θεός: 'God'; the covenant formula 'the LORD your God' in the genitive after ἐνώπιον.

σου

your

Genitive

genitive of possession (with θεοῦ)

→ relational specification

σύ (gen. σου): the singular 'your' within the plural-addressed ordinance, characteristic Deuteronomic shift.

ἐν

in / at

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

→ spatial or relational framing

ἐν: locative 'in / at'; introduces the chosen-place formula.

τῷ

the

Dative

article (with τόπῳ)

→ noun-phrase marking

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

τόπῳ

place

Dative

dative of place (locative)

→ sphere or reference

τόπος: 'place'; renders מָקוֹם; ὁ τόπος ὃν ἐκλέξεται κύριος ('the place which the LORD will choose') is the central Deuteronomic formula for the single legitimate sanctuary (Deut 12:5, 11, 14; 16:16).

ᾧ

which

Dative

relative pronoun (with ἅν ἐκλέξεται)

→ participant reference or interest

ὅς: the relative ᾧ (dat. by attraction to τόπῳ) introduces the indefinite relative clause with ἅν + subjunctive.

ἅν

-ever

modal particle (with subjunctive: indefinite relative)

→ discourse linkage or contrast

ἅν: the modal particle marking the relative clause as indefinite/future ('whichever place he will choose'); takes the subjunctive ἐκλέξεται.

ἐκλέγεται

will choose

Aor Mid Subj 3 Sg · ἐκλέγομαι

verb of indefinite relative clause

→ aorist subjunctive (future/indefinite divine choice)

ἐκλέγομαι: 'choose / select / elect'; deponent; renders רַחֵם; the LORD's choice of the sanctuary-place is a key Deuteronomic theme; the subjunctive with ἄν leaves the place open at the time of the command (later identified with Jerusalem).

κύριος

LORD

Nominative

subject of ἐκλέγεται

→ participant prominence

κύριος: rendering of the Tetragrammaton; the chooser of the sanctuary.

ἀναγνώσεσθε

you shall read

Fut Mid Indic 2 Pl · ἀναγινώσκω

main verb (the central command of the ordinance)

→ imperatival future (the standing command to read)

ἀναγινώσκω: 'read / read aloud / recognize'; renders קָרָא ('call out / read'); the future ἀναγνώσεσθε functions as a standing command; public reading of the Torah is the heart of the septennial ordinance and the root of the synagogue-reading tradition.

τὸν

the

Accusative

article (with νόμον)

→ noun-phrase marking

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

νόμον

law

Accusative

direct object of ἀναγνώσεσθε

→ object specification

νόμος: 'law'; the written Torah of v. 9; τὸν νόμον τοῦτον ('this law') is the object of the public reading.

τοῦτον

this

Accusative

demonstrative adjective (with νόμον)

→ participant reference

οὗτος: 'this law' — the same Deuteronomic Torah, now to be read aloud every seventh year.

ἐναντίον

before

improper preposition + genitive (in the presence of)

→ spatial or relational framing

ἐναντίον: 'before / in the presence of'; renders מִלְפָּנֶיךָ; the reading is done publicly 'before all Israel.'

παντός

all

Genitive

attributive adjective (with Ἰσραηλ)

→ relational specification

πᾶς: 'all'; the genitive modifies Ἰσραηλ; the whole nation hears the law.

Ἰσραηλ

Israel

genitive object of ἐναντίον (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; the assembled nation as the audience.

εἰς

in / into

preposition + accusative (idiomatic: 'into the ears')

→ spatial or relational framing

εἰς; with τὰ ὦτα forms the Hebraism εἰς τὰ ὦτα ('into the ears of'), denoting oral proclamation directly to the hearers.

τὰ

the

Accusative

article (with ὦτα)

→ noun-phrase marking

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

ὦτα

ears

Accusative

accusative object of εἰς (idiomatic: 'in their hearing')

→ object specification

οὖς (pl. ὦτα): 'ear'; εἰς τὰ ὦτα αὐτῶν ('in their ears/hearing') renders שְׁמִיעָם; stresses that the law is heard, not merely possessed; the same idiom recurs at vv. 28, 30.

αὐτῶν

their

Genitive

genitive of possession (with ὦτα)

→ relational specification

αὐτός; refers to all Israel; the people whose ears receive the read law.

12 ἐκκλησιάσας τὸν λαὸν τοὺς ἄνδρας καὶ τὰς γυναῖκας καὶ τὰ ἔκγονα καὶ τὸν προσήλυτον τὸν ἐν ταῖς πόλεσιν ὑμῶν ἵνα ἀκούσωσιν καὶ ἵνα μάθωσιν φοβεῖσθαι κύριον τὸν θεὸν ὑμῶν καὶ ἀκούσονται ποιεῖν πάντας τοὺς λόγους τοῦ νόμου τούτου

Having assembled the people — the men and the women and the children and the resident alien who is in your cities — that they may hear and that they may learn to fear the LORD your God, and they shall give heed to do all the words of this law;

The composition of the assembly and the threefold purpose of the reading

ἐκκλησιάσας τὸν λαόν

The aorist participle ἐκκλησιάσας ('having assembled') specifies the comprehensive audience: men, women, children, and the resident alien (προσήλυτος) — none excluded. Two ἵνα-clauses give the purpose: hearing (ἀκούσωσιν) and learning to fear the LORD (μάθωσιν φοβεῖσθαι); the closing ἀκούσονται ποιεῖν binds hearing to doing — the law is heard in order to be obeyed.

ἐκκλησιάσας

having assembled

Aor Act Ptc Nom Masc Sg · ἐκκλησιάζω

circumstantial participle (means/attendant: 'assembling')

→ antecedent aorist participle (the gathering preceding the reading)

ἐκκλησιάζω: 'summon to assembly / convene'; from ἐκκλησία ('assembly'); renders לִיָּקָרְתִּי; the participle describes the convening of the whole people for the reading; cognate with ἐκκλησία, the LXX/NT word for the gathered congregation; the imperatival sense ('assemble!') is carried by the participle dependent on ἀναγνώσεσθε (v. 11).

τὸν

the

Accusative

article (with λαόν)

→ noun-phrase marking

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

λαόν

people

Accusative

direct object of ἐκκλησιάζας

→ object specification

λαός: 'people'; the collective object of the assembling, then itemized into its constituent groups.

τούς

the

Accusative

article (with ἄνδρας)

→ noun-phrase marking

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

ἄνδρας

men

Accusative

accusative in apposition to λαόν (first group)

→ object specification

άνήρ (acc. pl. ἄνδρας): 'man / male'; renders ׀ִשִּׁי / ׀ִשִּׁי; the first of four groups itemizing the whole assembly — adult men.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τὰς

the

Accusative

article (with γυναῖκας)

→ noun-phrase marking

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

γυναῖκας

women

Accusative

accusative in apposition to λαόν (second group)

→ object specification

γυνή (acc. pl. γυναῖκας): 'woman / wife'; renders ׀ִשִּׁי / ׀ִשִּׁי; the explicit inclusion of women in the Torah-hearing assembly is significant — the covenant law is for the whole people, not only adult males.

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 ἔκγονα)

→ noun-phrase marking

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

ἔκγονα

children / offspring

Accusative

accusative in apposition to λαόν (third group)

→ object specification

ἔκγονον: 'offspring / descendant / child'; renders ἡϋ ('little ones'); the children are included so that the rising generation may learn the law (cf. v. 13); the literal sense is 'those born from.'

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 προσήλυτον)

→ noun-phrase marking

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

προσήλυτον

resident alien / proselyte

Accusative

accusative in apposition to λαόν (fourth group)

→ object specification

προσήλυτος: 'resident alien / newcomer / proselyte'; renders ῥλ ('sojourner'); a LXX coinage (lit. 'one who has come to'); the inclusion of the non-Israelite resident in the Torah-hearing anticipates the later sense 'proselyte / convert.'

τὸν
the

Accusative

article (attributive, with the prepositional phrase)

→ noun-phrase marking

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

ἐν
in

preposition + dative (locative: 'in your cities')

→ spatial or relational framing

ἐν: locative; the attributive phrase τὸν ἐν ταῖς πόλεσιν ('the one in your cities') specifies the resident alien dwelling among Israel.

ταῖς
the

Dative

article (with πόλεσιν)

→ noun-phrase marking

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

πόλεσιν

cities

Dative

dative of place (locative)

→ sphere or reference

πόλις (dat. pl. πόλεσιν): 'city / town'; renders ῥע / עיר ('gate'); the resident alien dwelling 'in your cities' is part of the covenant community gathered for the reading.

ὕμῳ

your

Genitive

genitive of possession (with πόλεσιν)

→ relational specification

σύ (gen. pl. ὑμῶν): the plural 'your'; the cities belong to Israel, but the alien dwells in them and shares in the law.

ἵνα

that / so that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the first purpose clause of the reading — hearing.

ἀκούσωσιν

they may hear

Aor Act Subj 3 Pl · ἀκούω

verb of purpose clause

→ ingressive aorist subjunctive (come to hear)

ἀκούω: 'hear / listen / heed'; renders שמע; the first purpose of the assembly — that all may hear the law read; in Deuteronomy 'hearing' (שמע) is the root of covenant obedience.

καὶ

and

coordinate conjunction (joining purpose clauses)

→ discourse linkage or contrast

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

ἵνα

that / so that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ἵνα: introduces the second purpose clause — learning to fear.

μάθωσιν

they may learn

Aor Act Subj 3 Pl · μαθάνω

verb of purpose clause (with complementary infinitive)

→ ingressive aorist subjunctive (come to learn)

μαθάνω: 'learn'; renders למד; the second purpose — learning, which in Deuteronomy is inseparable from doing; μαθάνω φοβεῖσθαι ('learn to fear') makes reverence the goal of instruction.

φοβεῖσθαι

to fear

Pres Mid Infin · φοβέομαι

complementary infinitive (with μάθωσιν)

→ imperfective infinitive (ongoing reverence)

φοβέομαι: 'fear / reverence'; here the 'fear of the LORD' (יְהוָה יִרְאֶה) — reverent covenant loyalty, not terror; the present infinitive marks it as a settled, ongoing disposition to be learned.

κύριον

LORD

Accusative

direct object of φοβεῖσθαι

→ object specification

κύριος (acc. κύριον): rendering of the Tetragrammaton; the object of reverent fear.

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

appositional noun (κύριον τὸν θεὸν ὑμῶν)

→ object specification

θεός: 'God'; the covenant formula 'the LORD your God' as object of fear.

ὑμῶν

your

Genitive

genitive of possession (with θεόν)

→ relational specification

οὗ (gen. pl. ὑμῶν): the plural 'your.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀκούσονται

they shall give heed

Fut Mid Indic 3 Pl · ἀκούω

main verb (resulting obedience)

→ predictive future (the intended outcome: heeding)

ἀκούω (fut. mid. ἀκούσονται): 'hear / give heed / obey'; the future here carries the result of the reading — the people will heed (and so do) the law; the shift from subjunctive (purpose) to future indicative marks the expected obedient outcome.

ποιεῖν

to do

Pres Act Infin · ποιέω

complementary/epexegetic infinitive (with ἀκούσονται: 'heed to do')

→ imperfective infinitive (ongoing performance)

ποιέω: 'do / perform'; the infinitive ποιεῖν makes obedient practice the goal of hearing — to hear the law is to do it; the present aspect marks continual keeping.

πάντας

all

Accusative

attributive adjective (with λόγους)

→ object specification

παῖς: 'all'; the whole of the law's words are to be done — total obedience.

τοὺς

the

Accusative

article (with λόγους)

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of ποιεῖν

→ object specification

λόγος: 'word'; πάντας τοὺς λόγους τοῦ νόμου ('all the words of the law') is the object of obedience; the same phrase frames the chapter (vv. 1, 12, 28).

τοῦ

of the

Genitive

article (with νόμου)

→ noun-phrase marking

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

νόμου

law

Genitive

genitive of content ('words of the law')

→ relational specification

νόμος: 'law'; the Torah whose words are to be heard and done.

τούτου

this

Genitive

demonstrative adjective (with νόμου)

→ relational specification

οὗτος: 'this law' — the Deuteronomic Torah read at the festival.

13 καὶ οἱ υἱοὶ αὐτῶν οἳ οὐκ οἶδασιν ἀκούσονται καὶ μαθήσονται φοβεῖσθαι κύριον τὸν θεὸν ὑμῶν πάσας τὰς ἡμέρας ὅσας αὐτοὶ ζῶσιν ἐπὶ τῆς γῆς εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ιορδάνην ἐκεῖ κληρονομήσαι αὐτήν

and their children, who do not know, shall hear and shall learn to fear the LORD your God all the days that they live upon the land into which you are crossing the Jordan, there to inherit it.

The generational purpose of the reading: the children who do not yet know

καὶ οἱ υἱοὶ αὐτῶν

The septennial reading targets the rising generation, οἱ υἱοὶ ... οἳ οὐκ οἶδασιν ('the children who do not know'): they too will hear and learn the fear of the LORD all their days in the land. The closing infinitive κληρονομήσαι ('to inherit') ties covenant fidelity to continued possession of the land Israel is about to cross into.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

οἱ
the

Nominative

article (with υἱοὶ)

→ noun-phrase marking

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

υἱοὶ
children / sons

Nominative

subject (of ἀκούσονται)

→ participant prominence

υἱός: 'son / child'; here the rising generation born after the wilderness, who have not themselves witnessed the law's giving.

αὐτῶν
their

Genitive

genitive of possession (with υἱοὶ)

→ relational specification

αὐτός: refers to the assembled people of v. 12; their offspring are the focus.

οἱ
who

Nominative

relative pronoun (subject of οἶδασιν)

→ participant reference

ὅς: the relative introduces the descriptive clause 'who do not know.'

οὐκ
not

negative particle (with οἶδασιν)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): negation of οἶδασιν.

οἶδασιν
they know

Perf Act Indic 3 Pl · οἶδα

verb of relative clause (present-sense perfect)

→ stative perfect (present knowledge: 'do not know')

οἶδα: 'know'; defective perfect with present meaning; renders ὧν; 'who do not know' = the children who have not yet learned the law; the reading remedies this ignorance, transmitting the covenant to the next generation.

ἀκούσονται
shall hear

Fut Mid Indic 3 Pl · ἀκούω

main verb (the children's hearing)

→ predictive future (assured generational hearing)

ἀκούω: 'hear / heed'; the future asserts that the next generation too will hear the law at the septennial reading.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

μαθήσονται
shall learn

Fut Mid Indic 3 Pl · μανθάνω

main verb (with complementary infinitive)

→ predictive future (assured generational learning)

μανθάνω (fut. mid. μαθήσονται): 'learn'; the future of generational transmission — the children will learn the fear of the LORD as their parents did (v. 12).

φοβεῖσθαι
to fear

Pres Mid Infin · φοβέομαι

complementary infinitive (with μαθήσονται)

→ imperfective infinitive (ongoing reverence)

φοβέομαι: 'fear / reverence'; the 'fear of the LORD' to be learned and held lifelong; the present aspect marks an enduring disposition.

κύριον
LORD

Accusative

direct object of φοβεῖσθαι

→ object specification

κύριος (acc. κύριον): rendering of the Tetragrammaton; the object of reverent fear.

τὸν

the

Accusative

article (with θεὸν)

→ noun-phrase marking

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

θεὸν

God

Accusative

appositional noun (κύριον τὸν θεὸν ὑμῶν)

→ object specification

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

ὑμῶν

your

Genitive

genitive of possession (with θεὸν)

→ relational specification

σύ (gen. pl. ὑμῶν): the plural 'your.'

πάσας

all

Accusative

attributive adjective (with ἡμέρας)

→ object specification

πᾶς: 'all'; πάσας τὰς ἡμέρας ('all the days') marks lifelong duration.

τὰς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

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

ἡμέρας

days

Accusative

accusative of extent of time ('all the days')

→ object specification

ἡμέρα: 'day'; the accusative of duration; the fear of the LORD is to be lifelong.

ὅσας

as many as

Accusative

relative pronoun (correlative with ἡμέρας)

→ participant reference

ὅσος: 'as many as / as long as'; the correlative ὅσας ἡμέρας ('all the days that') quantifies the whole lifespan in the land.

αὐτοὶ

they

Nominative

subject (emphatic, of ζῶσιν)

→ participant prominence

αὐτός: the children, the subject of ζῶσιν; the emphatic pronoun underlines that their own lives are in view.

ζῶσιν

they live

Pres Act Subj 3 Pl · ζάω

verb of relative-temporal clause

→ imperfective present subjunctive (the duration of life)

ζάω: 'live / be alive'; the subjunctive ζῶσιν in the indefinite relative clause ('as long as they live') marks the whole span of life in the land as the time of covenant fidelity.

ἐπὶ

upon

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

→ spatial or relational framing

ἐπὶ: 'upon / on'; ἐπὶ τῆς γῆς ('upon the land') locates the life of covenant obedience in the promised land.

τῆς

the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive object of ἐπὶ (location)

→ relational specification

γῆ: 'land'; the promised land where Israel will live; covenant fidelity is bound to life in the land.

εἰς

into

preposition + accusative (direction, with the relative)

→ spatial or relational framing

εἰς: 'into'; with the relative ἣν marks the land as the goal of the crossing.

ἣν

which

Accusative

relative pronoun (object of εἰς; antecedent γῆς)

→ participant reference

ἣς: the relative refers back to the land; 'into which you are crossing.'

ὕμεῖς

you

Nominative

subject (emphatic, of διαβαίνετε)

→ participant reference

σύ (nom. pl. ὕμεῖς): the emphatic 'you' — the present generation that will actually cross, in contrast to Moses who may not (v. 2).

διαβαίνετε

are crossing

Pres Act Indic 2 Pl · διαβαίνω

main verb of relative clause (imminent crossing)

→ futuristic present (the imminent crossing as good as underway)

διαβαίνω: 'cross over'; the present διαβαίνετε ('you are crossing') views the imminent Jordan-crossing as virtually in progress; the same verb denied to Moses (διαβήσῃ, v. 2) is here granted to the people.

τὸν

the

Accusative

article (with Ἰορδάνην)

→ noun-phrase marking

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

Ἰορδάνην

Jordan

Accusative

direct object of διαβαίνετε

→ object specification

Ἰορδάνης (acc. Ἰορδάνην): the river-boundary the people will cross to enter the land.

ἐκεῖ

there

adverb of place (resumptive)

→ adverbial qualification

ἐκεῖ: 'there'; renders the resumptive Hebrew גַּשׁ; pleonastically resumes the relative 'into which ... there,' a Hebraism (cf. v. 16); marks the land as the place of inheritance.

κληρονομήσαι

to inherit

Aor Act Infin · κληρονομέω

infinitive of purpose ('to inherit it')

→ aorist infinitive (the act of taking possession)

κληρονομέω: 'inherit / take possession of'; renders גַּלַּחֵץ; the infinitive of purpose — the crossing is in order to inherit the land; covenant fidelity (vv. 12–13) is the condition of secure inheritance.

αὐτήν

it

Accusative

direct object of κληρονομήσαι (the land)

→ participant reference

αὐτός: refers to τὴν γῆν; the land is the inheritance to be possessed.

14 καὶ εἶπεν κύριος πρὸς Μωυσῆν ἰδοὺ ἡγγίκασιν αἱ ἡμέραι τοῦ θανάτου σου κάλεσον Ἰησοῦν καὶ στήτε παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἐντελοῦμαι αὐτῷ καὶ ἐπορεύθῃ Μωυσῆς καὶ Ἰησοῦς εἰς τὴν σκηνὴν τοῦ μαρτυρίου καὶ ἔστησαν παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου

And the LORD said to Moses, 'Behold, the days of your death have drawn near; call Joshua, and stand at the doors of the tent of witness, and I will give him a charge.' And Moses and Joshua went into the tent of witness, and they stood at the doors of the tent of witness.

New divine speech-act: the summons to the tent of witness

καὶ εἶπεν κύριος πρὸς Μωυσῆν

The LORD announces Moses' imminent death (ἡγγίκασιν αἱ ἡμέραι τοῦ θανάτου σου) and summons both leaders to the σκηνὴ τοῦ μαρτυρίου ('tent of witness') for Joshua's divine commissioning (ἐντελοῦμαι αὐτῷ). The 'tent of witness' (μαρτύριον) introduces the chapter's witness-theme that culminates in the Song (vv. 19, 21) and the Book (v. 26).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (divine speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces new direct YHWH-speech; the formula εἶπεν κύριος πρὸς Μωυσῆν recurs at v. 16, structuring the tent-of-witness scene.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton; the divine speaker who summons Moses and Joshua.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

Μωσῆς (acc. Μωσῆν): the recipient of the divine summons.

ἰδοὺ

behold

demonstrative particle (attention-marker)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders הִנֵּה; the attention-marker introduces the solemn announcement of Moses' approaching death; frozen aorist imperative of εἶδον, indeclinable in function.

ἡγγίκασιν

have drawn near

Perf Act Indic 3 Pl · ἐγγίζω

main verb (announcement of imminent death)

→ resultative perfect (the days have come near and so now stand near)

ἐγγίζω: 'draw near / approach'; renders שָׁגַב / בָּרַךְ; the perfect ἡγγίκασιν stresses the present nearness resulting from the approach — 'the days of your death have arrived'; the same verb-root underlies NT 'the kingdom has drawn near.'

αἱ

the

Nominative

article (with ἡμέραι)

→ noun-phrase marking

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

ἡμέραι

days

Nominative

subject of ἡγγίκασιν

→ participant prominence

ἡμέραι: 'day'; αἱ ἡμέραι τοῦ θανάτου ('the days of [your] death') is a Hebraism (יָמֵי מוֹת) for the time of dying.

τοῦ

of the

Genitive

article (with θανάτου)

→ noun-phrase marking

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

θανάτου

death

Genitive

genitive of definition ('days of death')

→ relational specification

θάνατος: 'death'; renders מָוֶת; Moses' death is now imminent — the motive for the succession and the deposits of this chapter (cf. vv. 16, 27, 29 on what follows his death).

σου

your

Genitive

genitive of possession (with θανάτου)

→ relational specification

σύ (gen. σου): Moses' own death.

κάλεσον

call

Aor Act Impv 2 Sg · καλέω

main verb (divine imperative)

→ ingressive aorist imperative (summon Joshua)

καλέω: 'call / summon'; the aorist imperative κάλεσον commands Moses to summon Joshua for the commissioning; echoes Moses' own ἐκάλεσεν of Joshua at v. 7.

Ἰησοῦν

Joshua

Accusative

direct object of κάλεσον

→ object specification

Ἰησοῦς (acc. Ἰησοῦν): the one to be summoned for the divine commissioning at v. 23.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

στῆτε

stand

Aor Act Impv 2 Pl · ἵστημι

main verb (imperative to both)

→ ingressive aorist imperative (take your stand)

ἵστημι (intr. aor. στῆτε): 'stand / take one's stand'; the plural imperative addresses Moses and Joshua together; they are to present themselves at the tent for the commissioning; the same root recurs (ἕστησαν, ἕστη) in vv. 14–15.

παρὰ
at / beside

preposition + accusative (position: 'at the doors')

→ spatial or relational framing

παρά + acc.: 'beside / at'; παρὰ τὰς θύρας ('at the doors') marks the threshold of the tent as the place of encounter.

τὰς
the

Accusative

article (with θύρας)

→ noun-phrase marking

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

θύρας
doors

Accusative

accusative object of παρὰ (position)

→ object specification

θύρα: 'door / entrance'; renders ΠΠΘ ('opening'); the tent's entrance is where the LORD will descend in the cloud (v. 15) to deliver the charge.

τῆς
of the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς
tent

Genitive

genitive (with θύρας: 'doors of the tent')

→ relational specification

σκηνή: 'tent / tabernacle'; renders לָחֵן; ἡ σκηνή τοῦ μαρτυρίου ('the tent of witness') is the LXX's standard rendering of לָחֵן טַבְּרִימִ ('tent of meeting'), reading טַבְּרִימִ as if from טַבְּ ('witness').

τοῦ
of the

Genitive

article (with μαρτυρίου)

→ noun-phrase marking

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

μαρτυρίου
witness / testimony

Genitive

genitive of definition ('tent of witness')

→ relational specification

μαρτύριον: 'witness / testimony'; renders טַבְּרִימִ here taken as תִּבְטִי ('testimony'); the σκηνή τοῦ μαρτυρίου opens the chapter's witness-theme — the tent of witness, then the Song as witness (vv. 19, 21), then the Book as witness (v. 26).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἐντελοῦμαι

I will charge

Fut Mid Indic 1 Sg · ἐντέλλομαι

main verb (divine promise of commissioning)

→ predictive future (the coming charge to Joshua)

ἐντέλλομαι: 'command / charge'; the future ἐντελοῦμαι αὐτῷ ('I will give him a charge') announces the LORD's own commissioning of Joshua, fulfilled at v. 23; the divine charge supplements Moses' charge of v. 7.

αὐτῷ

him

Dative

dative indirect object of ἐντελοῦμαι (Joshua)

→ participant reference or interest

αὐτός: Joshua, the one to be charged by the LORD.

καὶ
and

narrative conjunction (resuming narration)

→ discourse linkage or contrast

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

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (narrative: the two go to the tent)

→ constative aorist (completed movement)

πορεύομαι: 'go / proceed'; deponent (aor. pass. ἐπορεύθη); the singular verb with compound subject (Μωσῆς καὶ Ἰησοῦς) is a common Greek construction agreeing with the first/nearer subject; the obedient response to the summons.

Μωσῆς

Moses

Nominative

subject (first of compound subject)

→ participant prominence

Μωσῆς: the first subject; obeys the summons to the tent.

καὶ

and

coordinate conjunction (joining subjects)

→ discourse linkage or contrast

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

Ἰησοῦς

Joshua

Nominative

subject (second of compound subject)

→ participant prominence

Ἰησοῦς: the second subject; the successor accompanies Moses to the tent for his commissioning.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

εἰς: 'into'; marks the tent as the destination.

τὴν

the

Accusative

article (with σκηνήν)

→ noun-phrase marking

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

σκηνήν

tent

Accusative

accusative object of εἰς (destination)

→ object specification

σκηνή: 'tent'; the tent of witness as destination.

τοῦ

of the

Genitive

article (with μαρτυρίου)

→ noun-phrase marking

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

μαρτυρίου

witness / testimony

Genitive

genitive of definition ('tent of witness')

→ relational specification

μαρτύριον: 'witness'; the repeated full title σκηνή τοῦ μαρτυρίου underscores the tent's role as the place of the divine witness-encounter.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔστησαν

stood

Aor Act Indic 3 Pl · ἵστημι

main verb (the two take their stand)

→ constative aorist (completed positioning)

ἵστημι (intr. aor. ἔστησαν): 'stood / took their stand'; the plural fulfils the imperative στήτε; Moses and Joshua present themselves at the tent's entrance, awaiting the LORD's descent (v. 15).

παρὰ

at / beside

preposition + accusative (position)

→ spatial or relational framing

παρὰ + acc.: 'at / beside'; the position at the tent's doors.

τὰς

the

Accusative

article (with θύρας)

→ noun-phrase marking

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

θύρας

doors

Accusative

accusative object of παρά

→ object specification

θύρα: 'door / entrance'; the threshold where they await the theophany.

τῆς

of the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive (with θύρας)

→ relational specification

σκηνή: 'tent'; the tent of witness, now the locus of the theophany.

τοῦ

of the

Genitive

article (with μαρτυρίου)

→ noun-phrase marking

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

μαρτυρίου

witness / testimony

Genitive

genitive of definition ('tent of witness')

→ relational specification

μαρτύριον: 'witness'; the threefold repetition of σκηνή τοῦ μαρτυρίου in vv. 14–15 hammers the witness-motif into the scene of the commissioning and apostasy-prediction.

15 καὶ κατέβη κύριος ἐν νεφέλῃ καὶ ἔστη παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ ἔστη ὁ στῦλος τῆς νεφέλης παρὰ τὰς θύρας τῆς σκηνῆς

And the LORD came down in a cloud and stood at the doors of the tent of witness, and the pillar of cloud stood at the doors of the tent.

Theophany: the LORD descends in the pillar of cloud

καὶ κατέβη κύριος ἐν νεφέλῃ

The LORD's descent ἐν νεφέλῃ ('in a cloud') and the standing of the ὁ στῦλος τῆς νεφέλης ('the pillar of the cloud') at the tent-door mark the theophanic presence that authorizes the coming charge and prophecy (cf. Exod 33:9–10; Num 12:5). The repeated ἔστη ('stood') links the LORD's standing with the leaders' standing in v. 14.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

κατέβη
came down

Aor Act Indic 3 Sg · καταβαίνω

main verb (the theophanic descent)

→ constative aorist (completed descent)

καταβαίνω: 'come down / descend'; renders Τῇ; the LORD's descent in the cloud is the standard theophany-formula (cf. Exod 19:18; 34:5); the κατα- prefix marks the divine condescension to the tent.

κύριος
LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton; the one who descends in the cloud.

ἐν
in

preposition + dative (means/manner: 'in a cloud')

→ spatial or relational framing

ἐν: 'in'; ἐν νεφέλῃ ('in a cloud') marks the mode of the theophanic presence — the LORD veiled in cloud.

νεφέλη
cloud

Dative

dative object of ἐν (means/manner)

→ sphere or reference

νεφέλη: 'cloud'; renders נֶפֶשׁ; the cloud is the visible vehicle of the divine presence throughout the wilderness (Exod 13:21; 40:34–38); here it descends for the commissioning.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἔστη
stood

Aor Act Indic 3 Sg · ἵστημι

main verb (the LORD takes his position)

→ constative aorist (completed positioning)

ἵστημι (intr. aor. ἔστη): 'stood'; the LORD takes his stand at the tent-door opposite the two leaders who stood there (v. 14); the parallel standings frame the divine-human encounter.

παρά
at

preposition + accusative (position)

→ spatial or relational framing

παρά + acc.: 'at / beside'; the divine standing-place at the tent-door.

τὰς
the

Accusative

article (with θύρας)

→ noun-phrase marking

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

θύρας
doors

Accusative

accusative object of παρά

→ object specification

θύρα: 'door / entrance'; the tent-door as the locus of the theophany.

τῆς
of the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς
tent

Genitive

genitive (with θύρας)

→ relational specification

σκηνή: 'tent'; the tent of witness.

τοῦ

of the

Genitive

article (with μαρτυρίου)

→ noun-phrase marking

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

μαρτυρίου

witness / testimony

Genitive

genitive of definition ('tent of witness')

→ relational specification

μαρτύριον: 'witness'; the divine presence stands at the door of the tent of witness — the witness-motif now infused with theophany.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔστη

stood

Aor Act Indic 3 Sg · ἵστημι

main verb (the cloud-pillar takes position)

→ constative aorist (completed positioning)

ἵστημι (intr. aor. ἔστη): the repeated 'stood' now of the cloud-pillar; the visible sign of the LORD's presence settles at the entrance.

ὁ

the

Nominative

article (with στῦλος)

→ noun-phrase marking

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

στῦλος

pillar

Nominative

subject of the second ἔστη

→ participant prominence

στῦλος: 'pillar / column'; renders ΠΙΛῶν; ὁ στῦλος τῆς νεφέλης ('the pillar of cloud') is the wilderness guidance-sign (Exod 13:21–22); its standing at the door visibly marks the divine presence for the people to see.

τῆς

of the

Genitive

article (with νεφέλης)

→ noun-phrase marking

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

νεφέλης

cloud

Genitive

genitive of composition ('pillar of cloud')

→ relational specification

νεφέλη: 'cloud'; the pillar consists of the cloud; the genitive specifies the substance of the visible sign.

παρά

at

preposition + accusative (position)

→ spatial or relational framing

παρά + acc.: 'at / beside'; the standing-place of the cloud-pillar.

τὰς

the

Accusative

article (with θύρας)

→ noun-phrase marking

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

θύρας

doors

Accusative

accusative object of παρά

→ object specification

θύρα: 'door / entrance'; the tent-door where the cloud-pillar settles.

τῆς

of the

Genitive

article (with σκηνῆς)

→ noun-phrase marking

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

σκηνῆς

tent

Genitive

genitive (with θύρας)

→ relational specification

σκηνή: 'tent'; here without the full epithet — simply 'the tent' — the cloud settling at its entrance completes the theophany before the prophecy of vv. 16–21.

16 καὶ εἶπεν κύριος πρὸς Μωυσῆν ἰδοὺ σὺ κοιμᾷ μετὰ τῶν πατέρων σου καὶ ἀναστὰς ὁ λαὸς οὗτος ἐκπορνεύσει ὀπίσω θεῶν ἄλλοτρίων τῆς γῆς εἰς ἣν οὗτος εἰσπορεύεται ἐκεῖ εἰς αὐτήν καὶ ἐγκαταλείψουσίν με καὶ διασκεδάσουσιν τὴν διαθήκην μου ἣν διεθέμην αὐτοῖς

And the LORD said to Moses, 'Behold, you are about to lie down with your fathers, and this people will rise up and go whoring after foreign gods of the land into which it is entering, there into it, and they will forsake me and break my covenant which I made with them.'

Divine prophecy: the prediction of Israel's apostasy after Moses' death

καὶ εἶπεν κύριος πρὸς Μωυσῆν

The LORD foretells the apostasy: after Moses 'lies down with his fathers' (κοιμᾷ μετὰ τῶν πατέρων), the people will ἐκπορνεύσει ὀπίσω θεῶν ἄλλοτρίων ('go whoring after foreign gods'), forsaking him (ἐγκαταλείψουσίν με — the verb of the v. 6/8 pledge now turned against him) and breaking (διασκεδάσουσιν) his covenant. This dark prophecy is the motive for the Song-as-witness (vv. 19–21).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (divine speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces the LORD's prophecy of apostasy from within the cloud-theophany.

κύριος
LORD

Nominative

subject

→ participant prominence

κύριος: rendering of the Tetragrammaton; the divine speaker.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

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

Μωσῆν

Moses

Accusative

accusative object of πρὸς

→ object specification

Μωσῆς (acc. Μωσῆν): the recipient of the prophecy.

ἰδοὺ
behold

demonstrative particle (attention-marker)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; introduces the solemn double announcement — Moses' death and Israel's apostasy.

σύ
you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: the emphatic 'you'; foregrounds Moses' impending death, set in contrast with 'this people' who will rise.

κοιμᾶ

are about to lie down / sleep

Pres Mid Indic 2 Sg · κοιμάομαι

main verb (euphemism for death)

→ futuristic present (imminent death as good as present)

κοιμάομαι: 'lie down / fall asleep / sleep (in death)'; renders בָּרַח; the idiom κοιμᾶσθαι μετὰ τῶν πατέρων ('sleep with one's fathers') is the standard euphemism for death (cf. Gen 47:30; 2 Sam 7:12); the present tense conveys imminence.

μετὰ
with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετὰ: 'with'; μετὰ τῶν πατέρων ('with your fathers') completes the death-euphemism — joining the ancestors in death.

τῶν
the

Genitive

article (with πατέρων)

→ noun-phrase marking

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

πατέρων

fathers

Genitive

genitive object of μετὰ

→ relational specification

πατήρ (gen. pl. πατέρων): 'father'; the ancestors with whom Moses will rest in death.

σου
your

Genitive

genitive of possession (with πατέρων)

→ relational specification

σύ (gen. σου): Moses' own fathers.

καὶ

and

coordinate conjunction (turning to the apostasy)

→ discourse linkage or contrast

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

ἀναστὰς

rising up

Aor Act Ptc Nom Masc Sg · ἀνίστημι

circumstantial participle (with ὁ λαός: 'this people, rising up')

→ antecedent aorist participle (the act preceding the apostasy)

ἀνίστημι (intr. aor. ptc. ἀναστὰς): 'rise up / stand up'; here idiomatically 'proceed to / set about' — the participle ἀναστὰς ('rising up') often introduces the next decisive action (a Hebraism with קָם); 'this people will rise up and go whoring.'

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

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

λαός

people

Nominative

subject of ἐκπορνεύσει

→ participant prominence

λαός: 'people'; ὁ λαός οὗτος ('this people') — the very nation Moses has led; the demonstrative carries a note of foreboding.

οὗτος

this

Nominative

demonstrative adjective (with λαός)

→ participant reference

οὗτος: 'this people' — pointedly the same people whose faithfulness the law sought to secure (vv. 12–13), now foretold to apostatize.

ἐκπορνεύσει

will go whoring

Fut Act Indic 3 Sg · ἐκπορνεύω

main verb (the apostasy)

→ predictive future (foretold apostasy)

ἐκπορνεύω: 'play the harlot / go whoring after'; the compound ἐκ- intensifies πορνεύω; renders נָאָץ ('commit fornication / be unfaithful'); the marriage-metaphor casts idolatry as covenantal adultery — Israel 'whoring after' other gods (cf. Hos 1–3); the singular agrees with the collective λαός.

ὀπίσω

after

improper preposition + genitive (direction: 'after')

→ spatial or relational framing

ὀπίσω: 'behind / after'; renders אַחֲרָיָה; the idiom ἐκπορνεύω ὀπίσω ('go whoring after') marks the pursuit of foreign gods as faithless following.

θεῶν

gods

Genitive

genitive object of ὀπίσω

→ relational specification

θεός (gen. pl. θεῶν): 'god'; θεοὶ ἀλλότριοι ('foreign gods') renders / אֱלֹהֵי אֲחֵרִים; the gods of the Canaanite land, the objects of the foretold apostasy.

ἄλλοτριών

foreign / strange

Genitive

attributive adjective (with θεῶν)

→ relational specification

ἄλλότριος: 'belonging to another / foreign / alien'; renders אֲחֵרִי / רֵכָךְ; the 'foreign gods' are alien to the covenant — not Israel's God; the term stresses their otherness.

τῆς

of the

Genitive

article (with γῆς)

→ noun-phrase marking

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

γῆς

land

Genitive

genitive of relationship ('gods of the land')

→ relational specification

γῆ: 'land'; the gods 'of the land' into which Israel enters — the very land of promise becomes the place of temptation.

εἰς

into

preposition + accusative (direction, with relative)

→ spatial or relational framing

εἰς: 'into'; with the relative ἣν marks the land as the place of entry.

ἣν

which

Accusative

relative pronoun (object of εἰς; antecedent γῆς)

→ participant reference

ἥς: the relative refers to the land of the foreign gods.

οὗτος

it / this one

Nominative

subject (of εἰσπορεύεται; resuming ὁ λαός)

→ participant reference

οὗτος: 'this (people)'; the demonstrative resumes ὁ λαός οὗτος as the subject of 'is entering.'

εἰσπορεύεται

is entering

Pres Mid Indic 3 Sg · εἰσπορεύομαι

main verb of relative clause

→ futuristic present (the imminent entry)

εἰσπορεύομαι: 'go in / enter'; the present 'is entering' views the imminent entry into the land as in progress; the same root as Moses' lost capacity in v. 2.

ἐκεῖ

there

adverb of place (resumptive Hebraism)

→ adverbial qualification

ἐκεῖ: 'there'; resumptive, renders the Hebrew תָּהָם; pleonastic with the relative 'into which ... there into it,' a Hebraism heaping locatives (cf. v. 13).

εἰς

into

preposition + accusative (resumptive: 'into it')

→ spatial or relational framing

εἰς: 'into'; the resumptive εἰς αὐτήν redundantly restates the goal — a Hebraizing pleonasm.

αὐτήν

it

Accusative

accusative object of εἰς (resumptive: the land)

→ participant reference

αὐτήν: refers to τὴν γῆν; the resumptive pronoun completes the Hebraic locative pile-up.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐγκαταλείψουσιν

they will forsake

Fut Act Indic 3 Pl · ἐγκαταλείπω

main verb (the apostasy as forsaking)

→ predictive future (foretold abandonment)

ἐγκαταλείπω: 'forsake / abandon'; the very verb of the LORD's pledge never to forsake Israel (vv. 6, 8) is now turned against him — the people 'will forsake me'; the tragic inversion is deliberate: the faithful God will be abandoned by the faithless people.

με

me

Accusative

direct object of ἐγκαταλείψουσιν (the LORD)

→ participant reference

ἐγώ (encl. acc. με): the LORD himself, forsaken by his people — the object of the apostasy.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διασκεδάσουσιν

they will break / annul

Fut Act Indic 3 Pl · διασκεδάννυμι

main verb (breaking the covenant)

→ predictive future (foretold covenant-breaking)

διασκεδάννυμι: 'scatter / disperse / break up / annul'; renders רָצַח ('break / annul'); διασκεδάζω τὴν διαθήκην ('break the covenant') is the standard LXX idiom for covenant-violation (cf. v. 20; Lev 26:15); the dispersive image suits the shattering of the covenant bond.

τὴν

the

Accusative

article (with διαθήκην)

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of διασκεδάσουσιν

→ object specification

διαθήκη: 'covenant'; renders תְּרֻכָּה; the covenant Israel will break is the same one housed in the ark (v. 9); the covenant-keyword binds the chapter's themes of fidelity and betrayal.

μου

my

Genitive

genitive of possession (with διαθήκην)

→ relational specification

ἐγώ (gen. μου): 'my covenant' — the LORD's own covenant, broken by the people.

ἣν

which

Accusative

relative pronoun (object of διεθέμην)

→ participant reference

ὅς: the relative introduces the clause describing the covenant the LORD made.

διεθέμην

I made / established

Aor Mid Indic 1 Sg · διατίθημι

verb of relative clause (the covenant-making)

→ constative aorist (the established covenant)

διατίθημι (mid. διατίθεμαι): 'arrange / dispose / make (a covenant)'; the middle διαθέσθαι διαθήκην ('make a covenant') renders תְּרֻכָּה ('cut a covenant'); cognate with διαθήκη; the aorist refers to the covenant already established at Horeb/Moab.

αὐτοῖς

with them

Dative

dative (covenant-partner: 'with them')

→ participant reference or interest

αὐτός; the people with whom the LORD made the covenant; the dative marks the covenant-partners now foretold to break it.

17 καὶ ὀργισθήσομαι θυμῷ εἰς αὐτοὺς ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ καταλείψω αὐτοὺς καὶ ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν καὶ ἔσται κατάβρωμα καὶ εὐρήσουσιν αὐτὸν κακὰ πολλὰ καὶ θλίψεις καὶ ἐρεῖ ἐν τῇ ἡμέρᾳ ἐκείνῃ διότι οὐκ ἔστιν κύριος ὁ θεός μου ἐν ἐμοί εὐροσάν με τὰ κακὰ ταῦτα

And I will be angry with wrath against them in that day, and I will forsake them and turn away my face from them, and it will become food for devouring, and many evils and afflictions will find it; and it will say in that day, 'Is it not because the LORD my God is not among me that these evils have found me?'

Divine response to apostasy: wrath, abandonment, and the hidden face

καὶ ὀργισθήσομαι θυμῷ

The LORD's judgment answers the apostasy of v. 16: wrath (ὀργισθήσομαι θυμῷ — cognate dative intensifier), abandonment (καταλείψω), and the turning away of his face (ἀποστρέψω τὸ πρόσωπόν μου) — the dark counterpart to ὁ προπορευόμενος πρὸ προσώπου of v. 3. The people's belated recognition (οὐκ ἔστιν ... ὁ θεός μου ἐν ἐμοί) frames their suffering as the consequence of the LORD's absence.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

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

ὀργισθήσομαι

I will be angry

Fut Pass Indic 1 Sg · ὀργίζω

main verb (divine wrath)

→ predictive future (the coming wrath)

ὀργίζω (pass. ὀργίζομαι): 'be angry / be provoked to wrath'; renders נֶאֱרַב ('the nose/anger burns'); with the cognate dative θυμῷ ('with wrath') it intensifies — 'I will be furiously angry'; the divine wrath answers the covenant-breaking of v. 16.

θυμῷ

with wrath

Dative

cognate/instrumental dative (intensifying ὀργισθήσομαι)

→ sphere or reference

θυμός: 'anger / wrath / passion'; renders נֶאֱרַב / נֶאֱרַב; the dative θυμῷ is a Hebraizing intensifier (cf. the infinitive-absolute idiom) — 'be angry with anger' = burn with fury; θυμός and ὀργή are the standard LXX wrath-pair.

εἰς

against

preposition + accusative (hostile direction: 'against them')

→ spatial or relational framing

εἰς: 'against'; here marks the object of the wrath — the apostate people.

αὐτοὺς

them

Accusative

accusative object of εἰς (the people)

→ participant reference

αὐτός: the apostate people, the object of the divine wrath.

ἐν

in

preposition + dative (temporal: 'in that day')

→ spatial or relational framing

ἐν: temporal; ἐν τῇ ἡμέρᾳ ἐκείνῃ ('in that day') now denotes the day of judgment, darkly echoing the same phrase used of the festal reading-day (v. 10).

τῇ

the

Dative

article (with ἡμέρᾳ)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time (the day of wrath)

→ sphere or reference

ἡμέρα: 'day'; here the day of reckoning when the LORD's wrath falls.

ἐκείνη

that

Dative

demonstrative adjective (with ἡμέρᾳ)

→ sphere or reference

ἐκεῖνος: 'that'; the day of judgment foretold; the recurrence of ἐν τῇ ἡμέρᾳ ἐκείνῃ (vv. 17, 18) hammers the certainty of the coming reckoning.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

καταλείψω

I will forsake / abandon

Fut Act Indic 1 Sg · καταλείπω

main verb (divine abandonment)

→ predictive future (the coming abandonment)

καταλείπω: 'leave behind / forsake / abandon'; renders כִּי־יָנֹחַ; the LORD's abandonment mirrors the people's forsaking (ἐγκαταλείψουσίν με, v. 16) — measure for measure; the simplex καταλείπω here parallels the compound ἐγκαταλείπω of the pledge (vv. 6, 8).

αὐτοὺς

them

Accusative

direct object of καταλείψω

→ participant reference

αὐτός: the people, now abandoned in turn.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀποστρέψω

I will turn away

Fut Act Indic 1 Sg · ἀποστρέφω

main verb (hiding the face)

→ predictive future (the coming hiding of the face)

ἀποστρέφω: 'turn away / turn back'; renders הִסְתִּיר ('hide') / שָׁבַח; ἀποστρέφω τὸ πρόσωπον ('turn away the face') is the LXX idiom for the hiding of the divine face (cf. הִסְתִּיר פְּנֵי ה'; the dark inversion of the LORD's going 'before their face' (v. 3); repeated emphatically at v. 18).

τὸ

the

Accusative

article (with πρόσωπόν)

→ noun-phrase marking

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

πρόσωπόν

face

Accusative

direct object of ἀποστρέψω

→ object specification

πρόσωπον: 'face / presence'; the LORD's turning-away of his face is the withdrawal of his favorable presence; the 'face' motif (vv. 3, 5, 6) now reversed into judgment.

μου

my

Genitive

genitive of possession (with πρόσωπόν)

→ relational specification

ἐγώ (gen. μου): the LORD's own face, withdrawn from the people.

ἀπ'

from

preposition + genitive (separation, elided before vowel)

→ spatial or relational framing

ἀπό: 'from'; ἀπ' αὐτῶν ('from them') marks the withdrawal of the divine face away from the people.

αὐτῶν

them

Genitive

genitive object of ἀπό (separation)

→ relational specification

αὐτός: the people, from whom the face is hidden.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται

it will be / become

Fut Mid Indic 3 Sg · εἰμί

main verb (resulting state of the people)

→ predictive future (the coming condition)

εἰμί (fut. ἔσται): 'will be / become'; the subject is the people (collective, taken as singular); 'it will become food for devouring' — exposed and consumed once the divine protection is withdrawn.

κατάβρωμα

food / prey to be devoured

Nominative

predicate nominative (with ἔσται)

→ participant prominence

κατάβρωμα: 'something devoured / prey / food'; from καταβιβρώσκω ('devour'); renders לָכֵן ('to be devoured'); the people, abandoned, become prey to their enemies — a vivid image of total vulnerability; a rare LXX noun.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εὐρήσουσιν

will find

Fut Act Indic 3 Pl · εὐρίσκω

main verb (evils befall the people)

→ predictive future (the coming calamities)

εὐρίσκω: 'find / come upon'; renders נִצְּחָה; here 'evils will find/overtake them' — calamities personified as pursuers that catch up with the abandoned people (cf. the same idiom at the verse's end, εὐροσάν με).

αὐτὸν

it

Accusative

direct object of εὐρήσουσιν (the people, sg.)

→ participant reference

αὐτός: the people taken as a singular collective ('it'); the object overtaken by the evils.

κακά

evils

Nominative

subject of εὐρήσουσιν (neuter plural)

→ participant prominence

κακός (n. pl. κακά): 'evil / calamity / misfortune'; renders נִסְיָן / הָרָעָה; the 'many evils' are the disasters of the curse (cf. Deut 28); the neuter plural subject with the plural verb εὐρήσουσιν.

πολλά

many

Nominative

attributive adjective (with κακά)

→ participant prominence

πολύς (n. pl. πολλά): 'many'; intensifies the calamities — 'many evils.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

θλίψεις

afflictions / tribulations

Nominative

subject (coordinate with καὶ)

→ participant prominence

θλίψεις: 'affliction / distress / tribulation'; renders תִּוָּצַח / תִּצָּח; the 'afflictions' join the 'evils' as the consequences of abandonment; θλίψεις becomes a major NT term for tribulation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐρεῖ

it will say

Fut Act Indic 3 Sg · λέγω

main verb (the people's belated speech)

→ predictive future (the coming lament)

λέγω (fut. ἐρεῖ): 'will say'; the subject is the people (singular collective); their belated recognition of the cause of their suffering — the LORD's absence.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

ἐν: temporal; ἐν τῇ ἡμέρᾳ ἐκείνῃ again — the day of suffering.

τῇ

the

Dative

article (with ἡμέρα)

→ noun-phrase marking

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

ἡμέρα

day

Dative

dative of time

→ sphere or reference

ἡμέρα: 'day'; the day of calamity when the people lament.

ἐκείνη

that

Dative

demonstrative adjective (with ἡμέρα)

→ sphere or reference

ἐκείνος: 'that'; the repeated day-of-judgment formula.

διότι

because / is it not because

causal conjunction (introducing the people's reasoning)

→ discourse linkage or contrast

διότι: 'because / for the reason that'; renders כִּי עַל אֲלֵלָהּ / כִּי עַל; introduces the people's own diagnosis of their plight — the calamities come because God is not among them.

οὐκ

not

negative particle (with ἔστιν)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): negation of ἔστιν — 'is not!'

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb of the people's quoted reasoning

→ stative present (the present absence of God)

εἰμί: 'is'; the existential/locative 'is not among me' states the people's recognition that the LORD's presence has departed — the root of their calamity.

κύριος

LORD

Nominative

subject of ἔστιν

→ participant prominence

κύριος: rendering of the Tetragrammaton; the absent God whose departure the people lament.

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

appositional noun (κύριος ὁ θεός μου)

→ participant prominence

θεός: 'God'; the covenant formula 'the LORD my God' — now confessed only in his felt absence.

μου

my

Genitive

genitive of possession (with θεός)

→ relational specification

ἐγώ (gen. μου): the people speak in the first person singular ('my God') — the covenant intimacy now experienced as lost.

ἐν

among / in

preposition + dative (locative: 'among me')

→ spatial or relational framing

ἐν: locative; ἐν ἐμοί ('among/in me') — the absence of the divine presence is the dark counterpart to μεθ' ὑμῶν ἐν ὑμῖν ('with you, among you') of v. 6.

ἐμοί

me

Dative

dative object of ἐν (locative)

→ participant reference or interest

ἐγώ (dat. ἐμοί): the people (singular collective); the LORD is no longer 'among me' — the felt withdrawal of presence.

εὑροσάν

have found / overtaken

Aor Act Indic 3 Pl · εὕρισκω

main verb of the people's quoted reasoning

→ constative aorist (the calamities that have struck)

εὕρισκω (aor. εὑροσάν, late ending for εὔρον): 'find / come upon / overtake'; the calamities 'have found me' — the same verb as εὐρήσουσιν earlier in the verse; the people recognize their disasters as the consequence of the LORD's absence; the -οσάν ending is a Koine/LXX alternative aorist termination.

με

me

Accusative

direct object of εὑροσάν (the people, sg.)

→ participant reference

ἐγώ (encl. acc. με): the people as object overtaken by the evils.

τὰ

the

Nominative

article (with κακά)

→ noun-phrase marking

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

κακά

evils

Nominative

subject of εὑροσάν

→ participant prominence

κακός (n. pl. κακά): 'evils / calamities'; the disasters that have overtaken the people, recognized as judgment.

ταῦτα

these

Nominative

demonstrative adjective (with κακά)

→ participant prominence

οὗτος: 'these evils' — the very calamities the people now suffer and at last trace to the LORD's absence.

18 ἐγὼ δὲ ἀποστροφῇ ἀποστρέψω τὸ πρόσωπόν μου ἀπ' αὐτῶν ἐν τῇ ἡμέρᾳ ἐκείνῃ διὰ πάσας τὰς κακίας αἷς ἐποίησαν ὅτι ἐπέστρεψαν ἐπὶ θεοὺς ἄλλοτρίους

But I will surely turn away my face from them in that day, because of all the evils which they did, for they turned to foreign gods.

Emphatic divine confirmation of the hidden face ἐγὼ δὲ ἀποστροφῇ ἀποστρέψω

The emphatic ἐγὼ δέ ('but I') and the cognate-dative construction ἀποστροφῇ ἀποστρέψω ('I will surely turn away' — a Hebraism rendering the infinitive absolute) confirm the hiding of the face announced in v. 17. The ground is moral: διὰ πάσας τὰς κακίας ('because of all the evils') and the turning to foreign gods (ἐπέστρεψαν ἐπὶ θεοὺς ἄλλοτρίους).

ἐγὼ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγὼ: the emphatic 'I' (the LORD), answering the people's 'me' of v. 17; the divine 'I' set over against the apostate people.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δέ: 'but'; marks the divine response set against the people's lament — they will recognize, but the LORD will indeed hide his face.

ἀποστροφῇ

with a turning-away

Dative

cognate dative (Hebraism: rendering the infinitive absolute)

→ sphere or reference

ἀποστροφή: 'turning away / averting'; the cognate dative ἀποστροφῇ ἀποστρέψω renders the Hebrew emphatic infinitive absolute אֶסְתַּר אַפִּי ('I will surely hide'); the dativus cognatus intensifies the certainty of the face-hiding (cf. ἐκβολῇ at Exod 11:1).

ἀποστρέψω

I will turn away

Fut Act Indic 1 Sg · ἀποστρέφω

main verb (with cognate dative: emphatic)

→ predictive future intensified (I will surely turn away)

ἀποστρέφω: 'turn away'; with the cognate ἀποστροφῇ forms the emphatic 'I will utterly turn away my face'; repeats and confirms the action of v. 17, sealing the hiding of the divine face.

τὸ

the

Accusative

article (with πρόσωπόν)

→ noun-phrase marking

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

πρόσωπόν

face

Accusative

direct object of ἀποστρέψω

→ object specification

πρόσωπον: 'face / presence'; the divine face, now decisively hidden — the reversal of the LORD's leading 'before their face' (v. 3).

μου

my

Genitive

genitive of possession (with πρόσωπόν)

→ relational specification

ἐγώ (gen. μου): the LORD's own face.

ἀπ'

from

preposition + genitive (separation, elided)

→ spatial or relational framing

ἀπό: 'from'; ἀπ' αὐτῶν marks the withdrawal of the face from the people.

αὐτῶν

them

Genitive

genitive object of ἀπό (separation)

→ relational specification

αὐτός: the people from whom the face is hidden.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

ἐν: temporal; the third occurrence of ἐν τῇ ἡμέρᾳ ἐκείνῃ in vv. 17–18 — the day of judgment.

τῇ

the

Dative

article (with ἡμέρᾳ)

→ noun-phrase marking

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

ἡμέρᾳ

day

Dative

dative of time

→ sphere or reference

ἡμέρα: 'day'; the day of the hidden face.

ἐκείνη

that

Dative

demonstrative adjective (with ἡμέρᾳ)

→ sphere or reference

ἐκεῖνος: 'that'; the day of reckoning.

διὰ

because of

preposition + accusative (cause)

→ spatial or relational framing

διὰ + acc.: 'because of / on account of'; introduces the moral ground of the hidden face — the people's evils.

πάσας

all

Accusative

attributive adjective (with κακίας)

→ object specification

πᾶς: 'all'; the totality of the people's evil deeds is the cause.

τὰς

the

Accusative

article (with κακίας)

→ noun-phrase marking

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

κακίας

evils / wickednesses

Accusative

accusative object of διά (cause)

→ object specification

κακία: 'wickedness / evil / malice'; renders $\eta\chi\gamma$; the moral evils (as deeds) for which the LORD hides his face — distinct from κακά (the calamities) of v. 17, though etymologically kin.

ἃς

which

Accusative

relative pronoun (object of ἐποίησαν)

→ participant reference

ἃς: the relative refers to the κακίας; 'the evils which they did.'

ἐποίησαν

they did

Aor Act Indic 3 Pl · ποιέω

verb of relative clause (the people's deeds)

→ constative aorist (the evil deeds)

ποιέω: 'do / commit'; the aorist of the people's wicked deeds; the same verb that earlier expressed obedience (ποιεῖν, v. 12) now describes their evils.

ὅτι

because / for

causal conjunction (specifying the chief evil)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the defining wickedness — the turning to foreign gods, the apostasy at the root of all the κακίας.

ἐπέστρεψαν

they turned

Aor Act Indic 3 Pl · ἐπιστρέφω

verb of causal clause (the apostate turning)

→ constative aorist (the act of turning to idols)

ἐπιστρέφω: 'turn / turn toward / return'; renders $\text{שוב} / \eta\chi\gamma$; ironically the verb of 'turning' that normally signals repentance (turning to the LORD) here marks apostasy — they 'turned to foreign gods'; the people's ἐπέστρεψαν answers and justifies the LORD's ἀποστρέψω.

ἐπὶ

to / toward

preposition + accusative (direction of the turning)

→ spatial or relational framing

ἐπὶ + acc.: 'to / toward'; marks the foreign gods as the goal of the apostate turning.

θεοὺς

gods

Accusative

accusative object of ἐπὶ

→ object specification

θεός (acc. pl. θεούς): 'god'; the foreign gods to whom the people turn; echoes θεῶν ἄλλοτρίων of v. 16.

ἄλλοτρίους

foreign / strange

Accusative

attributive adjective (with θεοὺς)

→ object specification

ἄλλοτριος: 'foreign / alien / another's'; θεοὶ ἄλλοτριοι ('foreign gods') — the alien deities of the land; the defining object of the apostasy that recurs at vv. 16, 18, 20.

19 καὶ νῦν γράψατε τὰ ῥήματα τῆς ᾠδῆς ταύτης καὶ διδάξετε αὐτὴν τοὺς υἱοὺς Ἰσραὴλ καὶ ἐμβαλεῖτε αὐτὴν εἰς τὸ στόμα αὐτῶν ἵνα γένηταί μοι ἡ ᾠδὴ αὕτη εἰς μαρτύριον ἐν υἱοῖς Ἰσραὴλ

And now, write the words of this song, and you shall teach it to the sons of Israel, and you shall put it into their mouth, so that this song may become for me a witness among the sons of Israel.

Command: the Song to be written and taught as a witness

καὶ νῦν γράψατε

καὶ νῦν ('and now') turns from prophecy to command: write the Song, teach it (διδάξετε), put it in their mouth (ἐμβαλεῖτε εἰς τὸ στόμα). The purpose is decisive: ἵνα γένηταί μοι ... εἰς μαρτύριον ('that it may become for me a witness') — the Song, like the tent (v. 14) and the Book (v. 26), serves the chapter's witness-theme, here as a self-incriminating testimony the people will carry on their own lips.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

νῦν
now

temporal adverb (transition to command)

→ adverbial qualification

νῦν: 'now'; καὶ νῦν ('and now') is the standard Hebraic transition (וְעַתָּה) from premise/prophecy to the consequent command — here from the apostasy-prediction to the order to write the Song.

γράψατε
write

Aor Act Impv 2 Pl · γράφω

main verb (imperative to Moses and Joshua)

→ ingressive aorist imperative (write down)

γράφω: 'write'; the plural imperative γράψατε addresses Moses (and Joshua); the command to inscribe the Song parallels the writing of the law (v. 9); the written Song becomes a permanent witness.

τὰ
the

Accusative

article (with ῥήματα)

→ noun-phrase marking

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

ῥήματα
words

Accusative

direct object of γράψατε

→ object specification

ῥῆμα: 'word / saying'; τὰ ῥήματα τῆς ᾠδῆς ('the words of the song') is the content to be written; parallels τὰ ῥήματα τοῦ νόμου (v. 9).

τῆς
of the

Genitive

article (with ᾠδῆς)

→ noun-phrase marking

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

ᾠδῆς
song

Genitive

genitive of content ('words of the song')

→ relational specification

ᾠδῆς: 'song / ode'; renders ᾠδῆς; ἡ ᾠδὴ αὕτη ('this song') is the Song of Moses (Deut 32), commanded here as a witness; the keyword of vv. 19–22, 30.

ταύτης
this

Genitive

demonstrative adjective (with ᾠδῆς)

→ relational specification

οὗτος: 'this song' — the Song that follows in ch. 32, anticipated here.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διδάξετε

you shall teach

Fut Act Indic 2 Pl · διδάσκω

main verb (imperative future: teaching command)

→ imperative future (the command to teach)

διδάσκω: 'teach'; renders תּוֹנֵן; the future διδάξετε functions as a command — the Song is not merely written but taught to the people so they internalize it; double accusative (αὐτήν ... τοὺς υἱούς).

αὐτήν

it

Accusative

direct object of διδάξετε (the song)

→ participant reference

αὐτός: refers to הַשִּׁיר; the Song is the thing taught.

τοὺς

the

Accusative

article (with υἱούς)

→ noun-phrase marking

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

υἱούς

sons

Accusative

accusative of person taught (double accusative with διδάξετε)

→ object specification

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons of Israel') are the ones taught the Song; the second accusative of the διδάσκω construction.

Ἰσραὴλ

Israel

genitive of relationship (indeclinable: 'sons of Israel')

→ participant identification

Ἰσραὴλ: indeclinable; the people taught the Song.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐμβαλεῖτε

you shall put / cast

Fut Act Indic 2 Pl · ἐμβάλλω

main verb (imperative future)

→ imperative future (the command to implant)

ἐμβάλλω: 'put in / cast into / implant'; renders בָּרַךְ בְּפִי ('put in the mouth'); ἐμβαλεῖτε εἰς τὸ στόμα ('put into their mouth') means to make the Song their own utterance — memorized and sung; the idiom of implanting a word for oral transmission.

αὐτήν

it

Accusative

direct object of ἐμβαλεῖτε (the song)

→ participant reference

αὐτός: the Song, placed in the people's mouth.

εἰς

into

preposition + accusative (direction: 'into the mouth')

→ spatial or relational framing

εἰς: 'into'; marks the mouth as the destination — the Song is to dwell on their lips.

τὸ

the

Accusative

article (with στόμα)

→ noun-phrase marking

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

στόμα

mouth

Accusative

accusative object of εἰς

→ object specification

στόμα: 'mouth'; renders בֶּהֱמוּנָה; placing the Song 'in their mouth' makes it a self-borne witness — the people will recite the very testimony that convicts them (cf. v. 21, 'it will not be forgotten from their mouth').

αὐτῶν

their

Genitive

genitive of possession (with στόμα)

→ relational specification

αὐτός: the people, in whose mouth the Song is placed.

ἵνα

so that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the purpose — the Song's function as a witness.

γένηται

may become

Aor Mid Subj 3 Sg · γίνομαι

verb of purpose clause

→ aorist subjunctive (the Song's becoming a witness)

γίνομαι: 'become / come to be'; deponent; the subjunctive in the ἵνα-clause — the Song is to 'become a witness'; γενέσθαι εἰς ('become for/as') is a Hebraism (לָקַח) for taking on a function or role.

μοι

for me

Dative

dative of advantage (the LORD)

→ participant reference or interest

ἐγώ (dat. μοι): 'for me'; the Song serves as a witness 'for me' (the LORD) — testimony on the LORD's behalf against the people.

ἡ

the

Nominative

article (with ᾠδῇ)

→ noun-phrase marking

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

ᾠδῇ

song

Nominative

subject of γένηται

→ participant prominence

ᾠδῇ: 'song'; the Song that becomes a witness; the subject of the purpose clause.

αὕτη

this

Nominative

demonstrative adjective (with ᾠδῇ)

→ participant reference

οὗτος: 'this song' — the Song of ch. 32.

εἰς

as / for

preposition + accusative (predicate: 'as a witness')

→ spatial or relational framing

εἰς: 'as / for'; the predicative εἰς μαρτύριον ('as/for a witness') is a Hebraism (עַל) marking the Song's function.

μαρτύριον

witness / testimony

Accusative

accusative object of εἰς (predicative function)

→ object specification

μαρτύριον: 'witness / testimony'; renders טֵדָה; the Song is a μαρτύριον against Israel — a standing testimony to the covenant and its sanctions; the same noun used of the tent (vv. 14–15) and the Book (v. 26), unifying the chapter's threefold witness.

ἐν

among

preposition + dative (locative: 'among the sons')

→ spatial or relational framing

ἐν: 'among / in'; the Song witnesses 'among the sons of Israel' — in the midst of the people themselves.

υἱοῖς

sons

Dative

dative object of ἐν (locative)

→ sphere or reference

υἱός (dat. pl. υἱοῖς): 'sons'; the people among whom the Song stands as witness.

Ισραηλ

Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the covenant people among whom the Song testifies.

20 εἰσάξω γὰρ αὐτοὺς εἰς τὴν γῆν τὴν ἀγαθὴν ἣν ὥμοσα τοῖς πατράσιν αὐτῶν δοῦναι αὐτοῖς γῆν ῥέουσαν γάλα καὶ μέλι καὶ φάγονται καὶ ἐμπλησθέντες κορήσουσιν καὶ ἐπιστραφήσονται ἐπὶ θεοὺς ἄλλοτρίους καὶ λατρεύσουσιν αὐτοῖς καὶ παροξυνοῦσίν με καὶ διασκεδάσουσιν τὴν διαθήκην μου

For I will bring them into the good land which I swore to their fathers to give them, a land flowing with milk and honey, and they will eat and be filled and grow sated, and they will turn to foreign gods and serve them, and they will provoke me and break my covenant.

Ground for the Song-witness: prosperity will breed apostasy εἰσάξω γὰρ αὐτοὺς

γὰρ grounds the need for the witness-Song: the LORD will bring Israel into the good land (γῆν ῥέουσαν γάλα καὶ μέλι), but satiety will lead to apostasy — they will eat, be filled, grow sated (φάγονται ... ἐμπλησθέντες κορήσουσιν), then turn to foreign gods, provoke (παροξυνοῦσιν) the LORD, and break the covenant (διασκεδάσουσιν, repeating v. 16). The Deuteronomic warning that prosperity breeds forgetfulness (cf. Deut 8:11–14; 32:15).

εἰσάξω

I will bring in

Fut Act Indic 1 Sg · εἰσάγω

main verb (divine bringing into the land)

→ predictive future (certain divine act)

εἰσάγω: 'bring in / lead into'; renders נָחֵם; the LORD himself will bring Israel into the land; the same verb (εἰσάξεις) is assigned to Joshua at v. 23, binding the divine and human agency of the entry.

γὰρ

for

causal particle (post-positive, grounding the Song-command)

→ discourse linkage or contrast

γὰρ: 'for'; grounds the command of v. 19 — the Song is needed because the coming prosperity will lead to apostasy.

αὐτοὺς

them

Accusative

direct object of εἰσάξω

→ participant reference

αὐτός; the people, brought into the land.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

εἰς: 'into'; marks the land as the destination.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς

→ object specification

γῆ: 'land'; the promised land, here qualified as 'good' and 'flowing with milk and honey.'

τὴν

the

Accusative

article (attributive, with ἀγαθήν)

→ noun-phrase marking

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

ἀγαθήν

good

Accusative

attributive adjective (with γῆν)

→ object specification

ἀγαθός: 'good'; renders בֹּטֵן; הָ אֲדָמָה ('the good land') is the Deuteronomic description of the promised land (Deut 1:35; 8:7); the land's goodness is the very soil of the coming temptation.

ἣν

which

Accusative

relative pronoun (object of ὥμοσα ... δοῦναι)

→ participant reference

ἣς: the relative introduces the oath-clause (cf. v. 7).

ὥμοσα

I swore

Aor Act Indic 1 Sg · ὀμνύω

verb of relative clause (the divine oath)

→ constative aorist (the patriarchal oath)

ὀμνύω: 'swear'; the first-person aorist ὥμοσα — the LORD himself recalls his oath to the fathers; cf. the third-person ὥμοσεν κύριος of vv. 7, 23.

τοῖς

to the

Dative

article (with πατράσιν)

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative indirect object of ὥμοσα

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'father'; the patriarchs to whom the land was sworn.

αὐτῶν

their

Genitive

genitive of possession (with πατράσιν)

→ relational specification

αὐτός: 'their fathers' — the ancestors of the present people.

δοῦναι

to give

Aor Act Infin · δίδωμι

complementary infinitive (content of the oath)

→ aorist infinitive (the sworn gift)

δίδωμι: 'give'; the infinitive of the oath's content — the LORD swore 'to give' the land; grace-language for the inheritance.

αὐτοῖς

to them

Dative

dative indirect object of δοῦναι

→ participant reference or interest

αὐτός: the recipients of the gift.

γῆν

a land

Accusative

accusative in apposition to τὴν γῆν (the gift specified)

→ object specification

γῆ: 'land'; the appositive specifies the gift — 'a land flowing with milk and honey.'

ρέουσιν

flowing

Pres Act Ptc Acc Fem Sg · ῥέω

attributive participle (with γῆν)

→ **imperfective participle (continual flowing)**

ῥέω: 'flow / run'; the participle ῥέουσιν γάλα καὶ μέλι ('flowing with milk and honey') renders שֶׁבַע בְּלֶחֶם תִּבֶּזֶק, the classic formula of the land's abundance (Exod 3:8; Lev 20:24); the accusatives γάλα and μέλι are accusatives of content/respect.

γάλα

milk

Accusative

accusative of respect/content (with ῥέουσιν)

→ **object specification**

γάλα: 'milk'; renders בָּלֶחֶם; part of the fixed merism for fertile abundance — pastoral (milk) and horticultural (honey) plenty.

καὶ

and

coordinate conjunction

→ **discourse linkage or contrast**

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

μέλι

honey

Accusative

accusative of respect/content (with ῥέουσιν)

→ **object specification**

μέλι: 'honey'; renders שֶׁבַע; completes the 'milk and honey' formula of the land's fruitfulness.

καὶ

and

coordinate conjunction

→ **discourse linkage or contrast**

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

φάγονται

they will eat

Fut Mid Indic 3 Pl · ἐσθίω

main verb (the first stage of satiety)

→ **predictive future (the coming eating)**

ἐσθίω (fut. mid. φάγονται, from suppletive ἔφαγον): 'eat'; the first of the satiety-chain (eat / be filled / grow sated); the abundance of the land sets up the danger of forgetting its Giver (cf. Deut 8:12).

καὶ

and

coordinate conjunction

→ **discourse linkage or contrast**

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

ἐμπλησθέντες

having been filled

Aor Pass Ptc Nom Masc Pl · ἐμπίμπλημι

circumstantial participle (with κορήσουσιν: 'being filled')

→ **antecedent aorist participle (the state of fullness preceding satiety)**

ἐμπίμπλημι (aor. pass. ἐμπλησθέντες): 'fill up / satisfy'; renders נָשַׂבַּ; the passive participle 'having been filled' marks the second stage of the satiety-chain; the danger is that fullness breeds complacent forgetting.

κορήσουσιν

they will grow sated

Fut Act Indic 3 Pl · κορέννυμι

main verb (the third stage of satiety)

→ predictive future (the coming over-satiety)

κορέννυμι: 'sate / satisfy to the full / glut'; renders קָרַע ('grow fat') or גָּבַשׁ ; the third satiety-verb intensifies — they grow over-full, the prelude to the apostasy that follows; cf. the related theme at Deut 32:15 (Jeshurun 'grew fat and kicked').

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐπιστραφήσονται

they will turn

Fut Pass Indic 3 Pl · ἐπιστρέφω

main verb (the apostate turning)

→ predictive future (the coming apostasy)

ἐπιστρέφω (fut. pass. with active sense ἐπιστραφήσονται): 'turn / turn away'; renders פָּרַח ; the satiety leads to turning toward foreign gods — the same apostate 'turning' as ἐπέστρεψαν in v. 18.

ἐπὶ

to

preposition + accusative (direction of the turning)

→ spatial or relational framing

ἐπὶ + acc.: 'to / toward'; marks the foreign gods as the goal of the apostate turning.

θεοὺς

gods

Accusative

accusative object of ἐπὶ

→ object specification

θεός (acc. pl. θεοὺς): 'god'; the foreign gods, the recurring object of apostasy (vv. 16, 18, 20).

ἀλλοτρίους

foreign / strange

Accusative

attributive adjective (with θεοὺς)

→ object specification

ἀλλότριος: 'foreign / alien'; the third occurrence of θεοὶ ἀλλότριοι; the alien gods of the land.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

λατρεύουσιν

they will serve / worship

Fut Act Indic 3 Pl · λατρεύω

main verb (cultic service of idols)

→ predictive future (the coming false worship)

λατρεύω: 'serve / worship (with cultic service)'; renders עָבַד ; λατρεύω denotes specifically religious service/worship; the people will render to idols the cultic service owed to the LORD alone (cf. the Shema's exclusive claim).

αὐτοῖς

them

Dative

dative object of λατρεύουσιν (the foreign gods)

→ participant reference or interest

αὐτός: the foreign gods, the objects of false worship; λατρεύω takes the dative of the one served.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

παροξυνουσίν

they will provoke

Fut Act Indic 3 Pl · παροξύνω

main verb (provocation of the LORD)

→ predictive future (the coming provocation)

παροξύνω: 'provoke / irritate / exasperate'; renders **פָּרַחַ / פָּרַחַ**; the idolatry provokes the LORD to anger; cf. the cognate noun παροξυσμός; the theme of provoking God to jealousy runs through the Song (Deut 32:16, 21).

με

me

Accusative

direct object of παροξυνουσιν (the LORD)

→ participant reference

ἐγώ (encl. acc. με): the LORD, provoked by the people's idolatry.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

διασκεδάσουσιν

they will break / annul

Fut Act Indic 3 Pl · διασκεδάννυμι

main verb (covenant-breaking)

→ predictive future (the foretold covenant-breaking)

διασκεδάννυμι: 'break / annul / scatter'; the verb of v. 16 repeated — διασκεδάζω τὴν διαθήκην ('break the covenant'); the apostasy culminates in the rupture of the covenant bond.

τὴν

the

Accusative

article (with διαθήκην)

→ noun-phrase marking

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

διαθήκην

covenant

Accusative

direct object of διασκεδάσουσιν

→ object specification

διαθήκη: 'covenant'; the LORD's covenant, broken by the apostate people; the covenant-keyword closing the prophecy as it opened it (v. 16).

μου

my

Genitive

genitive of possession (with διαθήκην)

→ relational specification

ἐγώ (gen. μου): 'my covenant' — the LORD's own covenant, ruptured by Israel's idolatry.

21 καὶ ἀντικαταστήσεται ἡ ᾠδὴ αὕτη κατὰ πρόσωπον μαρτυροῦσα οὐ γὰρ μὴ ἐπιλησθῇ ἀπὸ στόματος αὐτῶν καὶ ἀπὸ στόματος τοῦ σπέρματος αὐτῶν ἐγὼ γὰρ οἶδα τὴν πονηρίαν αὐτῶν ὅσα ποιοῦσιν ὥδε σήμερον πρὸ τοῦ εἰσαγαγεῖν με αὐτοὺς εἰς τὴν γῆν τὴν ἀγαθὴν ἣν ὥμοσα τοῖς πατράσιν αὐτῶν

And this song will stand forth to their face, bearing witness, for it shall by no means be forgotten from their mouth or from the mouth of their offspring; for I know their wickedness, the things they are doing here today, before I bring them into the good land which I swore to their fathers.

The Song's enduring testimony and the divine foreknowledge of wickedness

καὶ ἀντικαταστήσεται ἡ ᾠδὴ αὕτη

The Song will ἀντικαταστήσεται κατὰ πρόσωπον μαρτυροῦσα ('stand forth to their face, bearing witness') — a courtroom image, the witness confronting the accused face to face. Its permanence is guaranteed by the emphatic οὐ ... μὴ ἐπιλησθῇ ('will by no means be forgotten'). The ground is the LORD's foreknowledge (ἐγὼ ... οἶδα τὴν πονηρίαν αὐτῶν) of a wickedness already at work 'today,' even before the entry.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

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

ἀντικαταστήσεται

will stand forth / confront

Fut Mid Indic 3 Sg · ἀντικαθίστημι

main verb (the Song confronts the people)

→ predictive future (the Song's coming testimony)

ἀντικαθίστημι (mid. ἀντικαθίσταμαι): 'set oneself against / stand opposite / withstand'; the compound ἀντι- ('against') + κατα- + ἵστημι; the Song will 'stand forth against/before' the people as an opposing witness — a forensic image of confrontation; renders אָנַח ('answer / testify').

ἡ

the

Nominative

article (with ᾠδὴ)

→ noun-phrase marking

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

ᾠδὴ

song

Nominative

subject of ἀντικαταστήσεται

→ participant prominence

ᾠδὴ: 'song'; the witness-Song that confronts the people.

αὕτη

this

Nominative

demonstrative adjective (with ὥδη)

→ participant reference

οὗτος: 'this song' — the Song of ch. 32.

κατὰ

to / against

preposition + accusative (with πρόσωπον: 'to the face')

→ spatial or relational framing

κατά + acc.: 'down upon / against / before'; κατὰ πρόσωπον ('to the face / face to face') is the idiom of direct confrontation — the Song testifies openly before the accused.

πρόσωπον

face

Accusative

accusative object of κατά (idiomatic: 'to the face')

→ object specification

πρόσωπον: 'face'; κατὰ πρόσωπον renders פָּנַי לַע ('to the face'); the witness confronts them face to face — the 'face' motif now in a forensic key.

μαρτυροῦσα

bearing witness

Pres Act Ptc Nom Fem Sg · μαρτυρέω

circumstantial participle (manner: as a witness')

→ imperfective participle (ongoing testimony)

μαρτυρέω: 'bear witness / testify'; the participle (agreeing with ὥδη) describes the Song's mode of standing forth — 'testifying'; cognate with μαρτύριον (v. 19) — the Song does the work of the witness it was made to be.

οὐ

not

negative particle (forming οὐ ... μή of emphatic denial)

→ discourse linkage or contrast

οὐ: combines (across γάρ) with μή for the emphatic double negation — the Song will by no means be forgotten.

γάρ

for

causal particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; grounds the Song's witnessing power in its permanence on the people's lips.

μή

not

negative particle (οὐ ... μή + subjunctive: emphatic denial)

→ discourse linkage or contrast

μή: the second member of the emphatic denial with the subjunctive ἐπιλησθῇ.

ἐπιλησθῇ

be forgotten

Aor Pass Subj 3 Sg · ἐπιλανθάνομαι

main verb (οὐ ... μή + subjunctive: emphatic denial)

→ aorist subjunctive of emphatic denial (it will never be forgotten)

ἐπιλανθάνομαι: 'forget'; here passive 'be forgotten'; renders נִכְשׁ (Niphal); with οὐ ... μή the strongest assurance — the Song will never drop from memory; its endurance on the lips guarantees its perpetual witness.

ἀπὸ

from

preposition + genitive (separation: 'from the mouth')

→ spatial or relational framing

ἀπό: 'from'; ἀπὸ στόματος ('from the mouth') — the Song will not vanish from their speech.

στόματος

mouth

Genitive

genitive object of ἀπό (separation)

→ relational specification

στόμα: 'mouth'; the Song dwells in the people's mouth (cf. v. 19, εἰς τὸ στόμα) and will not be forgotten from it.

αὐτῶν

their

Genitive

genitive of possession (with στόματος)

→ relational specification

αὐτός: the people, on whose lips the Song endures.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἀπὸ

from

preposition + genitive (separation, second occurrence)

→ spatial or relational framing

ἀπό: 'from'; the repetition extends the permanence to the next generation.

στόματος

mouth

Genitive

genitive object of ἀπό

→ relational specification

στόμα: 'mouth'; now the mouth of the offspring — the Song's witness spans the generations.

τοῦ

of 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 relationship ('mouth of their seed')

→ relational specification

σπέρμα: 'seed / offspring / descendants'; renders שָׁרָף; the Song will be remembered by the descendants too — its testimony is transgenerational, like the law-reading of v. 13.

αὐτῶν

their

Genitive

genitive of possession (with σπέρματος)

→ relational specification

αὐτός: 'their seed' — the people's descendants.

ἐγώ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: the emphatic 'I' — the LORD's own foreknowledge is the ground of the whole Song-strategy.

γάρ

for

causal particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; grounds the certainty of apostasy in the divine foreknowledge.

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb (divine foreknowledge)

→ stative perfect (present knowledge)

οἶδα: 'know'; defective perfect with present sense; the LORD's foreknowledge of Israel's wickedness — already present 'today' — justifies the preemptive provision of the witness-Song; cf. the people 'who do not know' (v. 13) over against the God who knows.

τὴν

the

Accusative

article (with πονηρίαν)

→ noun-phrase marking

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

πονηρίαν

wickedness

Accusative

direct object of οἶδα

→ object specification

πονηρία: 'wickedness / evil / depravity'; renders רָעָה / עָוֶה; the LORD knows the people's wickedness — a settled disposition already operative, not merely a future possibility.

αὐτῶν

their

Genitive

genitive of possession (with πονηρίαν)

→ relational specification

αὐτός: the people, whose wickedness the LORD knows.

ὅσα

the things which / whatever

Accusative

relative pronoun (in apposition: object of ποιοῦσιν)

→ participant reference

ὅσος: 'as much/many as / whatever'; the neuter plural ὅσα ('the things that') specifies the wickedness in terms of present deeds — 'whatever they are doing!'

ποιοῦσιν

they are doing

Pres Act Indic 3 Pl · ποιέω

verb of relative clause (present deeds)

→ progressive present (deeds already underway)

ποιέω: 'do'; the present ποιοῦσιν ('they are doing') marks the wickedness as already at work even now, before the entry — the inclination to apostasy is present, not merely future.

ᾧδε

here

adverb of place ('here')

→ clausal contribution

ᾧδε: 'here'; locates the present wickedness on the plains of Moab, before the crossing — the apostate bent is not new.

σήμερον

today

adverb of time ('today')

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the wickedness is present 'today' — the divine knowledge reaches the people's actual disposition even before they enter the land; echoes σήμερον of v. 2.

πρὸ

before

preposition + genitive (temporal, with articular infinitive)

→ spatial or relational framing

πρό: 'before'; πρὸ τοῦ εἰσάγαγεῖν ('before bringing in') forms a temporal clause with the articular infinitive — the wickedness precedes the entry.

τοῦ

the

Genitive

article (with the infinitive εἰσάγαγεῖν)

→ noun-phrase marking

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

εἰσάγαγεῖν

to bring in

Aor Act Infin · εἰσάγω

articular infinitive (temporal: 'before I bring in')

→ aorist infinitive (the act of bringing in)

εἰσάγω: 'bring in'; the articular infinitive with πρό + accusative subject (με) forms 'before I bring them in'; the same verb as εἰσάξω (v. 20), here marking the entry as still future relative to the present wickedness.

με

I / me

Accusative

accusative subject of the infinitive εἰσάγαγεῖν

→ participant reference

ἐγώ (encl. acc. με): the accusative subject of the infinitive ('that I bring in'); the LORD is the agent of the entry.

αὐτούς

them

Accusative

direct object of εἰσάγαγεῖν

→ participant reference

αὐτός: the people, brought into the land.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

εἰς: 'into'; the land as destination.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς

→ object specification

γῆ: 'land'; the good land of promise (cf. v. 20).

τὴν

the

Accusative

article (attributive, with ἀγαθὴν)

→ noun-phrase marking

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

ἀγαθήν

good

Accusative

attributive adjective (with γῆν)

→ object specification

ἀγαθός: 'good'; ἡ γῆ ἡ ἀγαθή again — the good land whose abundance will tempt (v. 20).

ἣν

which

Accusative

relative pronoun (object of ὥμοσα)

→ participant reference

ὅς: the relative introduces the oath-clause.

ὥμοσα

I swore

Aor Act Indic 1 Sg · ὁμνύω

verb of relative clause (the divine oath)

→ constative aorist (the patriarchal oath)

ὁμνύω: 'swear'; the first-person ὥμοσα recalls the LORD's oath to the fathers (cf. v. 20); the land remains the sworn gift even as the people are foretold to defile the gift with apostasy.

τοῖς

to the

Dative

article (with πατράσιν)

→ noun-phrase marking

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

πατράσιν

fathers

Dative

dative indirect object of ὥμοσα

→ sphere or reference

πατήρ (dat. pl. πατράσιν): 'father'; the patriarchs to whom the land was sworn.

αὐτῶν

their

Genitive

genitive of possession (with πατράσιν)

→ relational specification

αὐτός: 'their fathers' — the ancestors of the present generation.

22 καὶ ἔγραψεν Μωσῆς τὴν ᾠδὴν ταύτην ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ ἐδίδαξεν αὐτὴν τοὺς υἱοὺς Ἰσραὴλ

And Moses wrote this song on that day and taught it to the sons of Israel.

Narrative: Moses obeys the command to write and teach the Song

καὶ ἔγραψεν Μωσῆς τὴν ᾠδὴν ταύτην

A terse narrative fulfilment of the command of v. 19: Moses writes (ἔγραψεν) and teaches (ἐδίδαξεν) the Song that very day. The two verbs answer γράψατε and διδάξετε of v. 19; the Song is now both inscribed and in the people's mouth, ready as the witness it was commanded to be.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἔγραψεν

wrote

Aor Act Indic 3 Sg · γράφω

main verb (Moses writes the Song)

→ constative aorist (completed writing)

γράφω: 'write'; fulfils the command γράψατε (v. 19); the second of the chapter's three writing-acts (vv. 9, 22, 24).

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: the obedient mediator who writes and teaches the Song.

τὴν

the

Accusative

article (with ᾠδὴν)

→ noun-phrase marking

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

ᾠδὴν

song

Accusative

direct object of ἔγραψεν

→ object specification

ᾠδή: 'song'; the Song of Moses (ch. 32), now committed to writing.

ταύτην

this

Accusative

demonstrative adjective (with ᾠδὴν)

→ participant reference

οὗτος: 'this song' — the same Song commanded in v. 19.

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

ἐν: temporal; ἐν ἐκείνῃ τῇ ἡμέρᾳ ('on that day') dates the writing to the day of the tent-theophany.

ἐκείνη

that

Dative

demonstrative adjective (with ἡμέρᾳ)

→ sphere or reference

ἐκεῖνος: 'that'; the day of the command (the word-order ἐκείνη τῇ ἡμέρᾳ places the demonstrative first for emphasis).

τῇ

the

Dative

article (with ἡμέρᾳ)

→ noun-phrase marking

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

ἡμέρᾳ

day

Dative

dative of time

→ sphere or reference

ἡμέρᾳ: 'day'; the day of the writing and teaching.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐδίδαξεν

taught

Aor Act Indic 3 Sg · διδάσκω

main verb (Moses teaches the Song)

→ constative aorist (completed teaching)

διδάσκω: 'teach'; fulfils the command διδάξετε (v. 19); the double accusative (αὐτὴν ... τοὺς υἱούς) — he taught it to the sons of Israel, putting it in their mouth as commanded.

αὐτήν

it

Accusative

direct object of ἐδίδαξεν (the Song)

→ participant reference

αὐτός: the Song, the thing taught.

τοὺς

the

Accusative

article (with υἱούς)

→ noun-phrase marking

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

υἱούς

sons

Accusative

accusative of person taught (double accusative)

→ object specification

υἱός: 'son'; the sons of Israel, taught the Song.

Ισραηλ

Israel

genitive of relationship (indeclinable)

→ participant identification

Ισραηλ: indeclinable; the people taught the Song.

23 καὶ ἐνετείλατο Μωυσῆς Ἰησοῖ καὶ εἶπεν αὐτῷ ἀνδρίζου καὶ ἴσχυε σὺ γὰρ εἰσάξεις τοὺς υἱούς Ισραηλ εἰς τὴν γῆν ἣν ὥμοσεν κύριος αὐτοῖς καὶ αὐτὸς ἔσται μετὰ σοῦ

And Moses gave Joshua a charge and said to him, 'Be courageous and be strong, for you yourself will bring the sons of Israel into the land which the LORD swore to them, and he himself will be with you.'

The commissioning of Joshua fulfilled (cf. the LORD's promise, v. 14)

καὶ ἐνετείλατο Μωυσῆς Ἰησοῖ

The charge promised by the LORD (ἐντελοῦμαι αὐτῷ, v. 14) is now delivered. The refrain ἀνδρίζου καὶ ἴσχυε (vv. 6, 7) sounds a third time, and the task is intensified from v. 7's εἰσελεύση ('you will go in') to εἰσάξεις ('you will bring in'). The closing pledge αὐτὸς ἔσται μετὰ σοῦ ('he himself will be with you') is the personal form of the presence-promise of vv. 6, 8.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐνετείλατο

charged / commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (commissioning charge)

→ constative aorist (single act of charging)

ἐντέλλομαι: 'command / charge'; deponent; the commissioning of Joshua — fulfilling the LORD's ἐντελοῦμαι αὐτῷ of v. 14; ambiguity as to subject (Moses or the LORD) reflects the Hebrew, but in the LXX Μωσῆς is the named subject, with the LORD speaking the pledge through him.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: the named subject; Moses delivers the divine charge to his successor.

Ἰησοῖ

Joshua

Dative

dative indirect object of ἐνετείλατο

→ sphere or reference

Ἰησοῦς (dat. Ἰησοῖ): the LXX form of יְהוֹשֻׁעַ; the dative recipient of the charge; the contracted dative Ἰησοῖ.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introduction)

→ constative aorist (single speech-act)

λέγω: introduces the words of the commissioning charge.

αὐτῷ

to him

Dative

dative indirect object (Joshua)

→ participant reference or interest

αὐτός: Joshua, the recipient of the charge.

ἀνδρίζου

be courageous

Pres Mid Impv 2 Sg · ἀνδρίζομαι

main verb (imperative charge)

→ imperfective imperative (sustained courage)

ἀνδρίζομαι: 'be courageous'; the third sounding of the refrain ἀνδρίζου καὶ ἴσχυε (cf. vv. 6, 7), now as the climactic divine commissioning of Joshua before Moses' death.

καὶ

and

coordinate conjunction (joining imperatives)

→ discourse linkage or contrast

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

ἴσχυε

be strong

Pres Act Impv 2 Sg · ἰσχύω

main verb (imperative charge)

→ imperfective imperative (sustained strength)

ἰσχύω: 'be strong'; completes the doubled charge to Joshua; the same words taken up at Josh 1:6, 7, 9.

σύ

you

Nominative

subject (emphatic pronoun)

→ participant reference

σύ: the emphatic 'you yourself' — Joshua, not Moses, will bring the people in (cf. v. 7).

γάρ

for

causal particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; grounds the charge in Joshua's commission to bring Israel in.

εἰσάξεις

you will bring in

Fut Act Indic 2 Sg · εἰσάγω

main verb (Joshua's task)

→ predictive future (assured leadership of the entry)

εἰσάγω: 'bring in / lead in'; the future εἰσάξεις intensifies v. 7's εἰσελεύσῃ ('you will go in') — Joshua will not merely enter but actively 'bring in' the people; the same verb used of the LORD's own act (εἰσάξω, v. 20), binding divine and human agency in the entry.

τοὺς

the

Accusative

article (with υἱοὺς)

→ noun-phrase marking

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

υἱοὺς

sons

Accusative

direct object of εἰσάξεις

→ object specification

υἱός: 'son'; the sons of Israel whom Joshua will bring into the land.

Ἰσραηλ

Israel

genitive of relationship (indeclinable)

→ participant identification

Ἰσραηλ: indeclinable; the people Joshua leads in.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

εἰς: 'into'; the land as destination.

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

land

Accusative

accusative object of εἰς

→ object specification

γῆ: 'land'; the sworn land of promise.

ἣν

which

Accusative

relative pronoun (object of ὥμοσεν)

→ participant reference

ὣς: the relative introduces the oath-clause.

ὥμοσεν

swore

Aor Act Indic 3 Sg · ὁμνύω

verb of relative clause (the divine oath)

→ constative aorist (the patriarchal oath)

ὁμνύω: 'swear'; the third-person ὥμοσεν κύριος (as in v. 7) — the land is the sworn gift; the oath grounds Joshua's confidence.

κύριος

LORD

Nominative

subject of ὥμοσεν

→ participant prominence

κύριος: rendering of the Tetragrammaton; the swearer of the oath.

αὐτοῖς

to them

Dative

dative indirect object of ὥμοσεν

→ participant reference or interest

αὐτοῖς: the people to whom the land was sworn.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

αὐτός

he himself

Nominative

subject (intensive pronoun: the LORD)

→ participant reference

αὐτός: the intensive 'he himself' — the LORD personally; the pledge of presence given to Joshua, echoing αὐτός of v. 3 (the LORD himself will destroy).

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (the pledge of presence)

→ predictive future (assured accompaniment)

εἰμί (fut. ἔσται): 'will be'; αὐτός ἔσται μετὰ σοῦ ('he himself will be with you') is the personal presence-pledge to Joshua — the heart of the commissioning, the same assurance given the people (v. 6) and the leader (v. 8).

μετά

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά: 'with'; μετὰ σοῦ ('with you') — the LORD's accompanying presence, the ground of Joshua's courage.

σοῦ

you

Genitive

genitive object of μετά

→ relational specification

σύ (gen. σοῦ): Joshua, with whom the LORD will be.

24 ἡνίκα δὲ συνετέλεσεν Μωυσῆς γράφων πάντας τοὺς λόγους τοῦ νόμου τούτου εἰς βιβλίον ἕως εἰς τέλος

And when Moses finished writing all the words of this law in a book to the very end,

Temporal frame opening the final deposit (the Book beside the ark)

ἡνίκα δὲ συνετέλεσεν Μωυσῆς γράφων

The construction συνετέλεσεν ... γράφων ('finished writing') deliberately mirrors συνετέλεσεν ... λαλῶν of v. 1 — Moses finishes speaking the law, then finishes writing it. ἡνίκα ('when') opens the temporal frame for the command of vv. 25–26; ἕως εἰς τέλος ('to the very end') stresses the completeness of the written Torah.

ἡνίκα

when

temporal conjunction (introducing temporal clause)

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; renders כְּכִלּוֹת / כְּאַרְבָּעָה; a more formal temporal conjunction than ὅτε; opens the frame for the final deposit-command.

δὲ

and / now

narrative continuative (post-positive)

→ discourse linkage or contrast

δέ: marks the narrative turn from the Song-and-commissioning back to the law-book and its placement beside the ark.

συνετέλεσεν

finished

Aor Act Indic 3 Sg · συντελέω

main verb (completion of writing)

→ constative aorist (completed action)

συντελέω: 'complete / finish'; with the complementary participle γράφων ('finished writing') — the deliberate echo of συνετέλεσεν ... λαλῶν (v. 1) frames the chapter: the spoken law completed, now the written law completed.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: the lawgiver who completes the written Torah.

γράφων

writing

Pres Act Ptc Nom Masc Sg · γράφω

complementary participle (with συνετέλεσεν: 'finished writing')

→ imperfective participle (the ongoing writing now completed)

γράφω: 'write'; the present participle complements συντελέω in the Hebraizing construction (cf. λαλῶν, v. 1); the third writing-act of the chapter, now brought to completion.

πάντας

all

Accusative

attributive adjective (with λόγους)

→ object specification

πᾶς: 'all'; the totality of the law's words is now written — completeness stressed by both πάντας and ἕως εἰς τέλος.

τοὺς

the

Accusative

article (with λόγους)

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of γράφων

→ object specification

λόγος: 'word'; πάντας τοὺς λόγους τοῦ νόμου ('all the words of the law') — the complete written Torah; the phrase echoes vv. 1, 12.

τοῦ

of the

Genitive

article (with νόμου)

→ noun-phrase marking

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

νόμου

law

Genitive

genitive of content ('words of the law')

→ relational specification

νόμος: 'law'; the Deuteronomic Torah, now fully inscribed.

τούτου

this

Genitive

demonstrative adjective (with νόμου)

→ relational specification

οὗτος: 'this law' — the same Torah of vv. 9, 11, 12.

εἰς

in / into

preposition + accusative (medium/result: 'in a book')

→ spatial or relational framing

εἰς: marks the book as the medium into which the words are written (cf. v. 9).

βιβλίον

book / scroll

Accusative

accusative object of *εἰς*

→ object specification

βιβλίον: 'book / scroll'; the scroll of the law (cf. v. 9), about to be placed beside the ark (v. 26).

ἕως

until / to

preposition (with *εἰς τέλος*: 'to the very end')

→ spatial or relational framing

ἕως: 'until / up to'; ἕως εἰς τέλος ('right to the end') stresses the completeness of the writing — nothing of the law omitted; the same phrase recurs at v. 30.

εἰς

to

preposition + accusative (with *τέλος*: 'to the end')

→ spatial or relational framing

εἰς: 'to'; with *τέλος* forms the idiom *εἰς τέλος* ('to the end / completely').

τέλος

end / completion

Accusative

accusative object of *εἰς* (idiomatic: 'to the end')

→ object specification

τέλος: 'end / completion / goal'; renders *יָדָה* / *דָּן*; ἕως εἰς τέλος ('to the very end') marks the writing as fully complete; the doubled prepositions intensify the sense of finality.

25 καὶ ἐνετείλατο τοῖς Λευítais τοῖς αἵρουσιν τὴν κιβωτὸν τῆς διαθήκης κυρίου λέγων

he commanded the Levites who carry the ark of the covenant of the LORD, saying,

Command introducing the placement of the Book beside the ark

καὶ ἐνετείλατο τοῖς Λευítais

The apodosis of the *ἡνίκα*-clause (v. 24): having finished writing, Moses commands the Levites — described again as 'those who carry the ark' (cf. v. 9) — to deposit the Book. The participle *λέγων* introduces the directive of v. 26.

καὶ

and

narrative conjunction (apodosis of the *ἡνίκα*-clause)

→ discourse linkage or contrast

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

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb (issuing the deposit-command)

→ constative aorist (single act of command)

ἐντέλλομαι: 'command / charge'; deponent; the subject is Moses (from v. 24); the recurring verb of charge (vv. 5, 10, 14, 23, 25, 29) — here the command to deposit the Book.

τοῖς

the

Dative

article (with *Λευítais*)

→ noun-phrase marking

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

Λευítais

Levites

Dative

dative indirect object of *ἐνετείλατο*

→ sphere or reference

Λευίτης (dat. pl. *Λευítais*): 'Levite'; renders *לְוִיִּם*; the bearers of the ark and custodians of the Torah; the recipients of the deposit-command (cf. the priestly 'sons of Levi' at v. 9).

τοῖς

the

Dative

article (substantivizing the participle)

→ noun-phrase marking

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

αἵρουσιν

who carry

Pres Act Ptc Dat Masc Pl · αἵρω

attributive participle (describing the Levites)

→ imperfective participle (their continual office)

αἵρω: 'lift / carry'; the participle οἱ αἵροντες τὴν κιβωτὸν ('those who carry the ark') repeats the designation of v. 9; the Levites' office as ark-bearers makes them the fitting custodians of the law-book deposited beside it.

τὴν

the

Accusative

article (with κιβωτὸν)

→ noun-phrase marking

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

κιβωτὸν

ark

Accusative

direct object of αἵρουσιν

→ object specification

κιβωτός; 'ark'; the ark of the covenant, beside which the Book is to be placed (v. 26).

τῆς

of the

Genitive

article (with διαθήκης)

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive of relationship ('ark of the covenant')

→ relational specification

διαθήκη: 'covenant'; ἡ κιβωτὸς τῆς διαθήκης κυρίου ('the ark of the covenant of the LORD') — the same full title as v. 9; the covenant-chest, the focal point of the deposit.

κυρίου

of the LORD

Genitive

genitive of possession ('the LORD's covenant')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; the covenant belongs to the LORD.

λέγων

saying

Pres Act Ptc Nom Masc Sg · λέγω

participle of speech (introducing direct discourse)

→ imperfective participle (Hebraizing speech-marker)

λέγω: the participle λέγων ('saying') renders מֵאֵל; introduces the content of the deposit-command (v. 26).

26 λαβόντες τὸ βιβλίον τοῦ νόμου τούτου θήσετε αὐτὸ ἐκ πλαγίων τῆς κιβωτοῦ τῆς διαθήκης κυρίου τοῦ θεοῦ ὑμῶν καὶ ἔσται ἐκεῖ ἐν σοὶ εἰς μαρτύριον

'Taking the book of this law, you shall place it beside the ark of the covenant of the LORD your God, and it shall be there with you as a witness.

The third deposit: the Book of the Law beside the ark as a witness

λαβόντες τὸ βιβλίον τοῦ νόμου τούτου

The directive proper: take the Book (λαβόντες) and place it (θήσετε) ἐκ πλαγίων ('beside / to the side of') the ark — not inside it (where the tablets lie) but alongside, where it stands accessible εἰς μαρτύριον ('as a witness'). The Book joins the Song (vv. 19, 21) and the tent (v. 14) in the chapter's threefold witness; ἐν σοὶ ('with/against you') gives the witness its accusatory edge.

λαβόντες

taking / having taken

Aor Act Ptc Nom Masc Pl · λαμβάνω

circumstantial participle (attendant: 'taking')

→ antecedent aorist participle (the taking preceding the placing)

λαμβάνω: 'take / receive'; the aorist participle λαβόντες ('taking') describes the action preceding the main verb θήσετε; a common Greek idiom 'take and place' (cf. Hebrew דָּשַׁן ... נָחַל).

τὸ

the

Accusative

article (with βιβλίον)

→ noun-phrase marking

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

βιβλίον

book / scroll

Accusative

direct object of λαβόντες

→ object specification

βιβλίον: 'book / scroll'; τὸ βιβλίον τοῦ νόμου ('the book of the law') — the completed Torah-scroll (vv. 9, 24); the term becomes the fixed title 'Book of the Law' (Josh 1:8; 2 Kgs 22:8).

τοῦ

of the

Genitive

article (with νόμου)

→ noun-phrase marking

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

νόμου

law

Genitive

genitive of content ('book of the law')

→ relational specification

νόμος: 'law'; the Deuteronomic Torah contained in the book.

τούτου

this

Genitive

demonstrative adjective (with νόμου)

→ relational specification

οὗτος: 'this law' — the same Torah throughout the chapter.

θήσετε

you shall place

Fut Act Indic 2 Pl · τίθημι

main verb (imperative future: the deposit-command)

→ imperative future (the command to deposit)

τίθημι (fut. θήσετε): 'put / place / set'; renders ἵστη / ἰστη; the future of command — the Book is to be set beside the ark; the deposit makes the Torah a permanent, accessible witness.

αὐτό

it

Accusative

direct object of θήσετε (the book)

→ participant reference

αὐτός: refers to τὸ βιβλίον; the Book is the thing placed.

ἐκ

from / at

preposition + genitive (with πλαγίων: 'beside')

→ spatial or relational framing

ἐκ: 'from / out of'; in the idiom ἐκ πλαγίων ('at the side of / beside') marks the Book's position alongside, not within, the ark.

πλαγίων

the sides / beside

Genitive

genitive object of ἐκ (idiomatic: 'beside')

→ relational specification

πλάγιος: 'sideways / at the side'; the substantival neuter plural ἐκ πλαγίων ('at the sides / beside') renders ΤΑΝ ('at the side of'); crucially the Book is placed beside the ark (not inside, where the tablets are kept) — a detail much discussed in tradition; its visible, accessible position suits its role as witness.

τῆς

of the

Genitive

article (with κιβωτοῦ)

→ noun-phrase marking

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

κιβωτοῦ

ark

Genitive

genitive (with ἐκ πλαγίων: 'beside the ark')

→ relational specification

κιβωτός (gen. κιβωτοῦ): 'ark'; the ark of the covenant, beside which the Book stands.

τῆς

of the

Genitive

article (with διαθήκης)

→ noun-phrase marking

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

διαθήκης

covenant

Genitive

genitive of relationship ('ark of the covenant')

→ relational specification

διαθήκη: 'covenant'; the covenant-chest; the law-book stands beside the covenant it expounds.

κυρίου

of the LORD

Genitive

genitive of possession ('the LORD's covenant')

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; the covenant's owner.

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

appositional genitive (κυρίου τοῦ θεοῦ ὑμῶν)

→ relational specification

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

ὑμῶν

your

Genitive

genitive of possession (with θεοῦ)

→ relational specification

σύ (gen. pl. ὑμῶν): the plural 'your'; addressed to the Levites/people.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (the Book's enduring function)

→ predictive future (the Book's standing role)

εἰμί (fut. ἔσται): 'will be'; ἔσται ... εἰς μαρτύριον ('it will be as a witness') — the Hebraism εἶναι εἰς (לְ הַיָּד) for taking on a function; the Book endures as a permanent testimony.

ἐκεῖ

there

adverb of place ('there')

→ adverbial qualification

ἐκεῖ: 'there'; the Book remains in its place beside the ark — a fixed, locatable witness.

ἐν

with / against

preposition + dative (with σοί: 'with/against you')

→ spatial or relational framing

ἐν: 'in / with / among'; ἐν σοί ('with you / against you') — the Book stands among the people as a witness that can testify against them (cf. the accusatory sense of the witness-Song, v. 19, 21).

σοί

you

Dative

dative object of ἐν

→ participant reference or interest

σύ (dat. σοί): the people (singular collective); the Book stands 'with/against you' as witness.

εἰς

as / for

preposition + accusative (predicative: 'as a witness')

→ spatial or relational framing

εἰς: 'as / for'; the predicative εἰς μαρτύριον (Hebraism לְעֵד) marks the Book's witnessing function — exactly parallel to the Song at v. 19.

μαρτύριον

witness / testimony

Accusative

accusative object of εἰς (predicative function)

→ object specification

μαρτύριον: 'witness / testimony'; renders מֵעֵד; the Book-of-the-Law beside the ark is the third μαρτύριον of the chapter (after the tent, vv. 14–15, and the Song, vv. 19, 21) — together a threefold standing testimony to the covenant and its sanctions.

27 ὅτι ἐγὼ ἐπίσταμαι τὸν ἐρεθισμόν σου καὶ τὸν τράχηλόν σου τὸν σκληρόν ἔτι γὰρ ἐμοῦ ζώντος μεθ' ὑμῶν σήμερον παραπικραίνοντες ἦτε τὰ πρὸς τὸν θεόν πῶς οὐχὶ καὶ ἔσχατον τοῦ θανάτου μου

For I know your provocation and your stiff neck; for while I am still alive with you today, you have been rebellious in the things toward God — how much more, then, after my death?

Moses' indictment: the ground of the witness in Israel's stiff-necked rebellion

ὅτι ἐγὼ ἐπίσταμαι τὸν ἐρεθισμόν σου

Moses grounds (ὅτι) the witness-deposits in his own knowledge of Israel's character: their ἐρεθισμός ('provocation / contentiousness') and τράχηλος σκληρός ('stiff neck'). The argument is a fortiori: if they rebel (παραπικραίνοντες ἦτε) while Moses yet lives, πῶς οὐχί ('how not / how much more') after his death? The rhetorical question leaves the inference of certain future apostasy hanging.

ὅτι

for / because

causal conjunction (grounding the deposit-command)

→ discourse linkage or contrast

ὅτι: 'because / for'; grounds the witness-deposit (v. 26) in Moses' knowledge of the people's rebelliousness.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγὼ: the emphatic 'I' (Moses); his firsthand knowledge of the people lends weight to the indictment.

ἐπίσταμαι

I know

Pres Mid Indic 1 Sg · ἐπίσταμαι

main verb (Moses' knowledge of the people)

→ stative present (settled knowledge)

ἐπίσταμαι: 'know / understand / be acquainted with'; deponent; renders ὕπ; Moses' experiential knowledge of Israel's character — like the LORD's foreknowledge (οἶδα, v. 21), but from forty years of leading them.

τὸν

the

Accusative

article (with ἐρεθισμόν)

→ noun-phrase marking

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

ἐρεθισμόν

provocation / contentiousness

Accusative

direct object of ἐπίσταμαι

→ object specification

ἐρεθισμός: 'provocation / irritation / strife'; from ἐρεθίζω ('provoke / irritate'); renders יָמָּ ('rebellion') or הָרָמָּ; Moses knows Israel's provocative, quarrelsome bent — their habit of contending against God and leader (cf. the wilderness murmurings).

σου

your

Genitive

genitive of possession (with ἐρεθισμόν)

→ relational specification

σύ (gen. σου): the people (singular collective); 'your provocation.'

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 τράχηλόν)

→ noun-phrase marking

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

τράχηλόν

neck

Accusative

direct object of ἐπίσταμαι (second object)

→ object specification

τράχηλος: 'neck'; renders הָרָמָּ ('neck / nape'); ὁ τράχηλος ὁ σκληρός ('the stiff neck') is the LXX idiom for הָרָמָּ הַקָּשָׁה (Exod 32:9; 33:3) — 'a stiff-necked people' — the image of an ox refusing the yoke, i.e., obstinate disobedience.

σου

your

Genitive

genitive of possession (with τράχηλόν)

→ relational specification

σύ (gen. σου): 'your neck.'

τὸν

the

Accusative

article (attributive, with σκληρόν)

→ noun-phrase marking

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

σκληρόν

stiff / hard

Accusative

attributive adjective (with τράχηλόν)

→ object specification

σκληρός: 'hard / stiff / harsh'; renders הַקָּשָׁה; ὁ τράχηλος ὁ σκληρός ('the stiff/hard neck') completes the stiff-necked image; the same root σκληρ- describes Pharaoh's hardened heart, here Israel's obstinate neck.

ἔτι

still / yet

temporal adverb ('still')

→ clausal contribution

ἔτι: 'still / yet'; ἔτι ... ζῶντος ('while still living') sets up the a fortiori argument — even now, with Moses still present.

γὰρ

for

causal particle (post-positive)

→ discourse linkage or contrast

γὰρ: 'for'; introduces the evidence for the indictment — their present rebelliousness.

ἐμοῦ

I / me

Genitive

genitive absolute subject (with ζῶντος)

→ relational specification

ἐγώ (gen. ἐμοῦ): the subject of the genitive-absolute construction ('while I am living').

ζῶντος

living

Pres Act Ptc Gen Masc Sg · ζάω

genitive absolute participle (temporal: 'while I am alive')

→ imperfective participle (ongoing life)

ζάω: 'live'; the genitive absolute ἐμοῦ ζῶντος ('while I am living') sets the present time against the coming time of Moses' death; the rebellion that occurs even under his living oversight forecasts worse after his death.

μεθ

with

preposition + genitive (accompaniment, elided)

→ spatial or relational framing

μετά: 'with'; μεθ ὑμῶν ('with you') — while Moses is still present among them.

ὑμῶν

you

Genitive

genitive object of μετά

→ relational specification

σύ (gen. pl. ὑμῶν): the people, among whom Moses still lives.

σήμερον

today

temporal adverb ('today')

→ clausal contribution

σήμερον: 'today'; renders הַיּוֹם; the present day — even now they are rebellious; echoes σήμερον of vv. 2, 21.

παραπικραίνοντες

being rebellious / embittering

Pres Act Ptc Nom Masc Pl · παραπικραίνω

predicate participle (periphrastic with ἦτε)

→ imperfective participle (continual rebelliousness)

παραπικραίνω: 'embitter / provoke / rebel against'; from παρά + πικραίνω ('make bitter'); renders הָרָבָּ ('be rebellious') / רָבָּ; the periphrastic παραπικραίνοντες ἦτε ('you were being rebellious') stresses habitual, continual provocation; cognate with παραπικρασμός ('the rebellion', cf. Ps 94:8 LXX, quoted Heb 3:8, 15).

ἦτε

you were

Impf Act Indic 2 Pl · εἰμί

auxiliary of periphrastic construction (with the participle)

→ **imperfective past (continuous past state)**

εἰμί (impf. ἦτε): 'you were'; forms the periphrastic imperfect with παραπικραίνοντες — 'you have been/were continually rebellious'; the periphrasis foregrounds the durative character of the rebellion.

τὰ

the things

Accusative

accusative of respect (substantival article: 'in the things')

→ **object specification**

ὁ/τό: the neuter plural article τὰ substantivizes the following prepositional phrase — τὰ πρὸς τὸν θεόν ('the things pertaining to God / matters toward God'); an accusative of respect specifying the sphere of the rebellion.

πρὸς

toward

preposition + accusative (relation: 'toward God')

→ **spatial or relational framing**

πρὸς + acc.: 'toward / in relation to'; τὰ πρὸς τὸν θεόν ('the things toward God') is an idiom for the religious sphere — matters of relationship with God (cf. Heb 2:17, 5:1, τὰ πρὸς τὸν θεόν of the priestly office).

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 object of πρὸς

→ **object specification**

θεός: 'God'; the sphere of the rebellion is the people's relationship with God — they have been rebellious 'in the things toward God.'

πῶς

how

interrogative adverb (introducing rhetorical question)

→ **clausal contribution**

πῶς: 'how?'; introduces the a fortiori rhetorical question — if rebellious now, how much more later?

οὐχί

not / indeed

emphatic negative (in rhetorical question)

→ **clausal contribution**

οὐχί: emphatic form of οὐ ('not'); πῶς οὐχί ('how not / how much more then') expects an affirmative inference — they will surely rebel all the more after Moses' death; the elliptical question leaves the dire conclusion implied.

καὶ

also / even

adverbial conjunction (ascensive: 'even')

→ **discourse linkage or contrast**

καί: here ascensive 'even / also'; 'how much more even after my death.'

ἔσχατον

after / at the end

Accusative

adverbial accusative (temporal: 'at the end of / after')

→ object specification

ἔσχατος: 'last / final / end'; the adverbial accusative ἔσχατον τοῦ θανάτου ('at the end of / after [my] death') renders ἱστημι; marks the time after Moses' death as the period of even greater rebellion; recurs at v. 29 (ἔσχατον τῆς τελευτῆς, ἔσχατον τῶν ἡμερῶν).

τοῦ

of the

Genitive

article (with θανάτου)

→ noun-phrase marking

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

θανάτου

death

Genitive

genitive (with ἔσχατον: 'after my death')

→ relational specification

θάνατος: 'death'; Moses' death (cf. v. 14); after it, the rebellion will be unrestrained — the motive for the standing witnesses.

μου

my

Genitive

genitive of possession (with θανάτου)

→ relational specification

ἐγώ (gen. μου): Moses' own death.

28 ἐκκλησιάσατε πρὸς με τοὺς φυλάρχους ὑμῶν καὶ τοὺς πρεσβυτέρους ὑμῶν καὶ τοὺς κριτὰς ὑμῶν καὶ τοὺς γραμματοεισαγωγεῖς ὑμῶν ἵνα λαλήσω εἰς τὰ ὦτα αὐτῶν πάντας τοὺς λόγους τούτους καὶ διαμαρτύρωμαι αὐτοῖς τὸν τε οὐρανὸν καὶ τὴν γῆν

Assemble to me your tribal heads and your elders and your judges and your officers, that I may speak in their ears all these words and call heaven and earth to witness against them.

Command to convene the leaders for the recitation of the Song ἐκκλησιάσατε πρὸς με

Moses commands the leaders — tribal heads, elders, judges, officers — to be assembled (ἐκκλησιάσατε, cf. ἐκκλησιάσας, v. 12) so that he may speak the words and διαμαρτύρωμαι ('solemnly call to witness') heaven and earth against them. The summoning of cosmic witnesses (οὐρανὸν καὶ τὴν γῆν) opens the Song proper (cf. Deut 32:1) and crowns the chapter's witness-theme.

ἐκκλησιάσατε

assemble

Aor Act Impv 2 Pl · ἐκκλησιάζω

main verb (imperative to convene the leaders)

→ *ingressive aorist imperative (convene)*

ἐκκλησιάζω: 'summon to assembly / convene'; the aorist imperative ἐκκλησιάσατε ('assemble!') commands the gathering of the leaders; cognate with ἐκκλησία; echoes the participle ἐκκλησιάσας of v. 12 (the festal assembly).

πρός

to

preposition + accusative (direction: 'to me')

→ *spatial or relational framing*

πρός + acc.: 'to / toward'; the leaders are to be assembled 'to me' (Moses).

με

me

Accusative

accusative object of πρὸς (Moses)

→ *participant reference*

ἐγώ (encl. acc. με): Moses, to whom the leaders are summoned.

τοὺς

the

Accusative

article (with φυλάρχους)

→ *noun-phrase marking*

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

φυλάρχους

tribal heads / tribe-rulers

Accusative

direct object of ἐκκλησιάσατε (first group)

→ *object specification*

φύλαρχος: 'head of a tribe / tribe-ruler'; from φυλή ('tribe') + ἄρχω ('rule'); renders $\text{נָשִׂא} / \text{נָשִׂא} \text{שָׂרָה}$; the first of four leadership groups summoned; the tribal chiefs.

ὑμῶν

your

Genitive

genitive of possession (with φυλάρχους)

→ *relational specification*

σύ (gen. pl. ὑμῶν): 'your tribal heads.'

καὶ

and

coordinate conjunction

→ *discourse linkage or contrast*

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

τοὺς

the

Accusative

article (with πρεσβυτέρους)

→ *noun-phrase marking*

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

πρεσβυτέρους

elders

Accusative

direct object of ἐκκλησιάσατε (second group)

→ *object specification*

πρεσβύτερος: 'elder'; the second leadership group (cf. v. 9); the senior civic authorities.

ὑμῶν

your

Genitive

genitive of possession (with πρεσβυτέρους)

→ *relational specification*

σύ (gen. pl. ὑμῶν): 'your elders.'

καὶ

and

coordinate conjunction

→ *discourse linkage or contrast*

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

τοὺς

the

Accusative

article (with κριτὰς)

→ *noun-phrase marking*

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

κριτὰς

judges

Accusative

direct object of ἐκκλησιάσατε (third group)

→ object specification

κριτής: 'judge'; renders בְּשָׁרֵי ; the third leadership group; those who administer justice in the gates.

ὑμῶν

your

Genitive

genitive of possession (with κριτὰς)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your judges.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

τοὺς

the

Accusative

article (with γραμματοεισαγωγεῖς)

→ noun-phrase marking

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

γραμματοεισαγωγεῖς

officers / scribe-officials

Accusative

direct object of ἐκκλησιάσατε (fourth group)

→ object specification

γραμματοεισαγωγεὺς: 'recorder-official / scribe-officer'; a rare LXX compound (γράμματα 'writings' + εισαγωγεὺς 'introducer/usher'); renders רִשְׁפָּא ('officer / official'); the fourth leadership group — administrative officers; the unusual coinage reflects the LXX translators' search for an equivalent to the Hebrew official.

ὑμῶν

your

Genitive

genitive of possession (with γραμματοεισαγωγεῖς)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your officers.'

ἵνα

that

purpose conjunction (with subjunctive)

→ discourse linkage or contrast

ἵνα: 'in order that'; introduces the purpose of the assembly — Moses' speaking of the words and calling of witnesses.

λαλήσω

I may speak

Aor Act Subj 1 Sg · λαλέω

verb of purpose clause

→ aorist subjunctive (the act of speaking)

λαλέω: 'speak'; the subjunctive in the ἵνα-clause — Moses will speak the words (of the Song) into the leaders' ears; the act fulfilled at v. 30.

εἰς

in / into

preposition + accusative (idiomatic: 'into the ears')

→ spatial or relational framing

εἰς: with τὰ ὦτα forms the Hebraism εἰς τὰ ὦτα ('into the ears'), oral proclamation (cf. vv. 11, 30).

τὰ

the

Accusative

article (with ὦτα)

→ noun-phrase marking

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

ὦτα

ears

Accusative

accusative object of εἰς (idiomatic: 'in their hearing')

→ object specification

οὖς (pl. ὦτα): 'ear'; εἰς τὰ ὦτα αὐτῶν ('in their ears') — the words spoken aloud to the assembled leaders; the recurring hearing-idiom (vv. 11, 30).

αὐτῶν

their

Genitive

genitive of possession (with ὦτα)

→ relational specification

αὐτός: the assembled leaders, in whose ears Moses speaks.

πάντας

all

Accusative

attributive adjective (with λόγους)

→ object specification

παῖς: 'all'; πάντας τοὺς λόγους τούτους ('all these words') — the words of the Song; echoes the framing phrase of vv. 1, 12, 24.

τοὺς

the

Accusative

article (with λόγους)

→ noun-phrase marking

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

λόγους

words

Accusative

direct object of λαλήσω

→ object specification

λόγος: 'word'; the words Moses will speak — the Song's words; the content of the witness.

τούτους

these

Accusative

demonstrative adjective (with λόγους)

→ object specification

οὗτος: 'these words' — the words of the Song about to be recited.

καὶ

and

coordinate conjunction (joining purpose verbs)

→ discourse linkage or contrast

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

διαμαρτύρωμαι

I may solemnly call to witness

Aor Mid Subj 1 Sg · διαμαρτύρομαι

verb of purpose clause (calling witnesses)

→ aorist subjunctive (the solemn invocation)

διαμαρτύρομαι: 'solemnly testify / call to witness / charge earnestly'; the compound δια- intensifies μαρτύρομαι; renders טָעַן ('call to witness'); Moses invokes heaven and earth as witnesses against Israel — the cosmic-witness motif that opens the Song (Deut 32:1, 'Give ear, O heavens ... hear, O earth'); cognate with μαρτύριον, climaxing the chapter's witness-theme.

αὐτοῖς

against them

Dative

dative (against whom the witness is invoked)

→ participant reference or interest

αὐτός: the people, against whom heaven and earth are summoned as witnesses; the dative of disadvantage with διαμαρτύρομαι.

τόν

the

Accusative

article (with οὐρανόν)

→ noun-phrase marking

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

τε

both / and

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

→ discourse linkage or contrast

τε: enclitic coordinating particle; τόν τε οὐρανόν καὶ τὴν γῆν ('both heaven and earth') binds the two cosmic witnesses tightly as a pair.

οὐρανόν

heaven

Accusative

accusative (witness invoked, double-accusative with διαμαρτύρομαι)

→ object specification

οὐρανός: 'heaven / sky'; renders שָׁמַיִם; the first cosmic witness; heaven and earth are the permanent, impartial witnesses to the covenant (cf. Deut 4:26; 30:19; 32:1; Isa 1:2).

καὶ

and

coordinate conjunction (τε ... καί)

→ discourse linkage or contrast

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

τὴν

the

Accusative

article (with γῆν)

→ noun-phrase marking

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

γῆν

earth

Accusative

accusative (second witness invoked)

→ object specification

γῆ: 'earth / land'; the second cosmic witness; heaven and earth together outlast every generation, making them apt enduring witnesses to the covenant against which Israel will sin.

29 οἶδα γὰρ ὅτι ἔσχατον τῆς τελευτῆς μου ἀνομία ἀνομήσετε καὶ ἐκκλινεῖτε ἐκ τῆς ὁδοῦ ἧς ἐνετειλάμην ὑμῖν καὶ συναντήσεται ὑμῖν τὰ κακὰ ἔσχατον τῶν ἡμερῶν ὅτι ποιήσετε τὸ πονηρὸν ἐναντίον κυρίου παροργίσαι αὐτὸν ἐν τοῖς ἔργοις τῶν χειρῶν ὑμῶν

For I know that after my death you will surely act lawlessly and turn aside from the way which I commanded you, and the evils will meet you at the end of the days, because you will do what is evil before the LORD, provoking him to anger by the works of your hands.

Moses' foreknowledge of apostasy: the ground for the cosmic witnesses

οἶδα γὰρ ὅτι

Moses grounds the invocation of witnesses in his foreknowledge (οἶδα, as the LORD at v. 21): after his death (ἔσχατον τῆς τελευτῆς) they will surely act lawlessly (ἀνομία ἀνομήσετε — cognate-dative Hebraism) and turn aside from the way. The evils will meet them ἔσχατον τῶν ἡμερῶν ('at the end of the days') because they will provoke (παροργίσαι) the LORD by their handiwork (idolatry).

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb (Moses' foreknowledge)

→ stative perfect (present knowledge)

οἶδα: 'know'; defective perfect with present sense; Moses' foreknowledge of the apostasy mirrors the LORD's οἶδα of v. 21 — the mediator shares the divine certainty about the people's coming sin.

γάρ

for

causal particle (post-positive)

→ discourse linkage or contrast

γάρ: 'for'; grounds the summoning of heaven and earth (v. 28) in Moses' knowledge of the certain apostasy.

ὅτι

that

conjunction (introducing object clause of οἶδα)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the content of Moses' knowledge.

ἔσχατον

after / at the end of

Accusative

adverbial accusative (temporal: 'after')

→ object specification

ἔσχατος: 'last / final'; the adverbial accusative ἔσχατον τῆς τελευτῆς ('after my death') renders מוֹת מִיָּדָא; the same temporal idiom as v. 27 (ἔσχατον τοῦ θανάτου).

τῆς

of the

Genitive

article (with τελευτῆς)

→ noun-phrase marking

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

τελευτῆς

death / decease

Genitive

genitive (with ἔσχατον: 'after my death')

→ relational specification

τελευτή: 'end / death / decease'; from τελευτάω ('come to an end / die'); a slightly more euphemistic term for death than θάνατος (v. 27); Moses' decease, after which the apostasy unfolds.

μου

my

Genitive

genitive of possession (with τελευτῆς)

→ relational specification

ἐγώ (gen. μου): Moses' own death.

ἀνομία

with lawlessness

Dative

cognate dative (Hebraism: intensifying ἀνομήσετε)

→ sphere or reference

ἀνομία: 'lawlessness / iniquity / transgression'; the cognate dative ἀνομία ἀνομήσετε ('you will surely act lawlessly') renders the Hebrew infinitive absolute construction (וְהָיָה כְּשֶׁנֶּאֱמַר); the dativus cognatus intensifies — total, certain lawlessness; ἀνομία is the privative of νόμος, fittingly the betrayal of the very 'law' just deposited.

ἀνομήσετε

you will act lawlessly

Fut Act Indic 2 Pl · ἀνομέω

main verb (with cognate dative: emphatic)

→ predictive future intensified (you will surely transgress)

ἀνομέω: 'act lawlessly / transgress'; from ἄνομος ('lawless'); with the cognate ἀνομία forms the emphatic 'you will utterly transgress'; the people will violate the very νόμος Moses has written and deposited.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

ἐκκλινεῖτε

you will turn aside

Fut Act Indic 2 Pl · ἐκκλίνω

main verb (departure from the way)

→ predictive future (the coming deviation)

ἐκκλίνω: 'turn aside / deviate / swerve'; renders ἡρῶ / ῶ; ἐκκλίνω ἐκ τῆς ὁδοῦ ('turn aside from the way') is the standard idiom for departing the commanded path (cf. Deut 9:12, 16; 11:28); the 'way' (ὁδός) is the Torah's path of obedience.

ἐκ

from

preposition + genitive (separation: 'from the way')

→ spatial or relational framing

ἐκ: 'from / out of'; marks the way as that from which they deviate.

τῆς

the

Genitive

article (with ὁδοῦ)

→ noun-phrase marking

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

ὁδοῦ

way / road

Genitive

genitive object of ἐκ (separation)

→ relational specification

ὁδός: 'way / road / path'; renders ἡρῶ; ὁδός ('the way') is the Deuteronomic metaphor for the life of covenant obedience; turning from it is apostasy.

ἣς

which

Genitive

relative pronoun (object of ἐντετελάμην, gen. by attraction)

→ relational specification

ἣς: the relative ἣς (genitive by attraction to ὁδοῦ) — 'the way which I commanded.'

ἐντετελάμην

I commanded

Aor Mid Indic 1 Sg · ἐντέλλομαι

verb of relative clause (Moses' command)

→ constative aorist (the prior command)

ἐντέλλομαι: 'command / charge'; deponent; the aorist refers to the whole Deuteronomic legislation; the same verb of charge throughout the chapter (vv. 5, 10, 14, 23, 25); the people will abandon the very way Moses commanded.

ὕμῃν

you

Dative

dative indirect object of ἐντετελάμην

→ participant reference or interest

οὐ (dat. pl. ὑμῖν): the people commanded.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

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

συναντήσεται

will meet / befall

Fut Mid Indic 3 Sg · συναντάω

main verb (the evils befall the people)

→ predictive future (the coming calamity)

συναντάω: 'meet / encounter / befall'; deponent; renders ἡρῶ / ῶ; the evils will 'meet/befall' the people — calamity personified as something that comes upon them; the singular verb with neuter plural subject (τὰ κακά) is regular Greek.

ὕμῃν

you

Dative

dative (the ones met by the evils)

→ participant reference or interest

οὐ (dat. pl. ὑμῖν): the people whom the evils meet; συναντάω takes the dative of the one met.

τὰ

the

Nominative

article (with κακά)

→ noun-phrase marking

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

κακά

evils

Nominative

subject of συναντήσεται (neuter plural)

→ participant prominence

κακός (n. pl. κακά): 'evils / calamities'; the disasters of the covenant-curse that befall the apostate people (cf. vv. 17, 21); the neuter plural subject with the singular verb.

ἔσχατον

at the end of

Accusative

adverbial accusative (temporal: 'at the end of')

→ object specification

ἔσχατος: 'last / final'; ἔσχατον τῶν ἡμερῶν ('at the end of the days / in the latter days') renders עַל־מִנְיַן תִּי־לְאַחֶרֶת — the eschatologically weighted phrase for the distant future; the calamity belongs to the latter days.

τῶν

of 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 ἔσχατον: 'the end of the days')

→ relational specification

ἡμέρα (gen. pl. ἡμερῶν): 'day'; ἔσχατον τῶν ἡμερῶν ('the latter days') — a phrase with prophetic/eschatological resonance, marking the long-term horizon of judgment (cf. Gen 49:1; Num 24:14; Hos 3:5).

ὅτι

because

causal conjunction (the ground of the calamity)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the moral cause of the latter-day calamity — the people's evil-doing and provocation.

ποιήσετε

you will do

Fut Act Indic 2 Pl · ποιέω

verb of causal clause (the evil done)

→ predictive future (the foretold evil-doing)

ποιέω: 'do / commit'; ποιεῖν τὸ πονηρὸν ἐναντίον κυρίου ('do evil before the LORD') is the recurring Deuteronomistic formula of apostasy (Judg 2:11; 3:7; etc.); the same verb that named obedience (v. 12) now names the evil deed.

τὸ

the

Accusative

article (with πονηρὸν)

→ noun-phrase marking

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

πονηρόν

evil / what is evil

Accusative

direct object of ποιήσετε (substantival adjective)

→ object specification

πονηρός: 'evil / wicked'; the substantival τὸ πονηρόν ('the evil thing / what is evil') renders עָרָב; the object of the apostate doing — the evil in the LORD's sight.

ἐναντίον

before / in the sight of

improper preposition + genitive (evaluative: 'before the LORD')

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; renders עֵינַי ('in the eyes of'); the evil is done 'before / in the judgment of' the LORD — the divine perspective that condemns it.

κυρίου

of the LORD

Genitive

genitive object of ἐναντίον

→ relational specification

κύριος (gen. κυρίου): rendering of the Tetragrammaton; the one in whose sight the evil is committed.

παροργίσαι

to provoke to anger

Aor Act Infin · παροργίζω

infinitive of result/purpose ('so as to provoke')

→ aorist infinitive (the provoking effect)

παροργίζω: 'provoke to anger / exasperate'; from παρά + ὀργίζω; renders דִּיגְדִּי ('provoke to anger'); the infinitive expresses the result/effect of the evil-doing — it provokes the LORD; cognate with ὀργή ('wrath'), recalling ὀργισθήσονται of v. 17; the idolatry rouses the divine anger.

αὐτόν

him

Accusative

direct object of παροργίσαι (the LORD)

→ participant reference

αὐτός: the LORD, provoked to anger by the people's idolatry.

ἐν

by / through

preposition + dative (instrument/means)

→ spatial or relational framing

ἐν: instrumental 'by / through'; ἐν τοῖς ἔργοις ('by the works') marks the means of the provocation — their idolatrous handiwork.

τοῖς

the

Dative

article (with ἔργοις)

→ noun-phrase marking

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

ἔργοις

works / deeds

Dative

dative of means (with ἐν)

→ sphere or reference

ἔργον: 'work / deed'; τὰ ἔργα τῶν χειρῶν ('the works of the hands') is the standard idiom for idols — man-made gods (cf. Deut 4:28; Ps 113:12 LXX); the provocation is specifically idolatry, fashioning and serving handmade gods.

τῶν

of 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 source ('works of the hands')

→ relational specification

χείρ (gen. pl. χειρῶν): 'hand'; τὰ ἔργα τῶν χειρῶν ('the works of your hands') — the idols the people make; the phrase underlines the absurdity of worshipping what human hands have fashioned.

ὑμῶν

your

Genitive

genitive of possession (with χειρῶν)

→ relational specification

σύ (gen. pl. ὑμῶν): 'your hands' — the people's own idolatrous handiwork that provokes the LORD.

30 καὶ ἐλάλησεν Μωυσῆς εἰς τὰ ὦτα πάσης ἐκκλησίας Ἰσραὴλ τὰ ῥήματα τῆς ᾠδῆς ταύτης ἕως εἰς τέλος

And Moses spoke in the ears of the whole assembly of Israel the words of this song to the very end.

Narrative conclusion: Moses recites the Song to the whole assembly

καὶ ἐλάλησεν Μωυσῆς εἰς τὰ ὦτα πάσης ἐκκλησίας Ἰσραὴλ

The chapter closes by fulfilling the command of v. 28 (λαλήσω εἰς τὰ ὦτα): Moses speaks the words of the Song εἰς τὰ ὦτα πάσης ἐκκλησίας Ἰσραὴλ ('in the ears of the whole assembly of Israel') ἕως εἰς τέλος ('to the very end'), the same completeness-phrase as v. 24. The verse forms the seam into the Song of Moses (ch. 32), recited in full to the gathered nation.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

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

ἐλάλησεν

spoke

Aor Act Indic 3 Sg· λαλέω

main verb (Moses recites the Song)

→ constative aorist (completed recitation)

λαλέω: 'speak'; the aorist fulfils the purpose-clause λαλήσω of v. 28; Moses now speaks the Song aloud to the assembled nation — the hinge into ch. 32.

Μωυσῆς

Moses

Nominative

subject

→ participant prominence

Μωυσῆς: the mediator, in his final recorded act before the Song, speaking it to all Israel.

εἰς

in / into

preposition + accusative (idiomatic: 'into the ears')

→ spatial or relational framing

εἰς: with τὰ ὦτα forms the hearing-idiom εἰς τὰ ὦτα ('in the ears of'), the recurring oral-proclamation formula (vv. 11, 28).

τὰ

the

Accusative

article (with ὦτα)

→ noun-phrase marking

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

ὦτα

ears

Accusative

accusative object of εἰς (idiomatic: 'in the hearing of')

→ object specification

οὗς (pl. ὦτα): 'ear'; εἰς τὰ ὦτα ('in the ears of') — the Song is proclaimed orally to the whole assembly, that it may dwell in their mouth (cf. v. 19).

πάσης

all / whole

Genitive

attributive adjective (with ἐκκλησίας)

→ relational specification

πᾶς: 'all / whole'; πάσης ἐκκλησίας ('the whole assembly') — the entire congregation hears the Song; the comprehensiveness matches the witness-purpose.

ἐκκλησίας

assembly / congregation

Genitive

genitive (with ὦτα: 'ears of the assembly')

→ relational specification

ἐκκλησία: 'assembly / congregation'; renders לְקָהָל ('assembly'); the gathered nation of Israel; cognate with ἐκκλησιάζω (vv. 12, 28); in the NT ἐκκλησία becomes the word for 'church' — here the OT 'congregation of the LORD'

Ισραηλ

Israel

genitive of relationship (indeclinable: 'assembly of Israel')

→ participant identification

Ισραηλ: indeclinable; ἐκκλησία Ισραηλ ('the assembly of Israel') — the whole covenant nation as audience of the Song.

τὰ

the

Accusative

article (with ῥήματα)

→ noun-phrase marking

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

ῥήματα

words

Accusative

direct object of ἐλάλησεν

→ object specification

ῥῆμα: 'word'; τὰ ῥήματα τῆς ψδῆς ('the words of the song') — exactly the phrase of v. 19 (γράψατε τὰ ῥήματα τῆς ψδῆς), framing the Song-unit; what was commanded to be written is now spoken to all Israel.

τῆς

of the

Genitive

article (with ψδῆς)

→ noun-phrase marking

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

ψδῆς

song

Genitive

genitive of content ('words of the song')

→ relational specification

ψδῆ: 'song'; the Song of Moses, recited in full; the keyword that ties vv. 19–22 to this closing verse and on into ch. 32.

ταύτης

this

Genitive

demonstrative adjective (with ψδῆς)

→ relational specification

οὗτος: 'this song' — the Song about to be given in full in ch. 32; the demonstrative points forward to the immediately following text.

ἕως

until / to

preposition (with εἰς τέλος: 'to the very end')

→ spatial or relational framing

ἕως: 'until / up to'; ἕως εἰς τέλος ('right to the end') — the same completeness-phrase as v. 24; Moses recites the whole Song without omission, sealing the chapter.

εἰς

to

preposition + accusative (with τέλος: 'to the end')

→ spatial or relational framing

εἰς: 'to'; with τέλος forms the idiom εἰς τέλος ('to the end / completely').

τέλος

end / completion

Accusative

accusative object of εἰς (idiomatic: 'to the end')

→ object specification

τέλος; 'end / completion'; ἕως εἰς τέλος ('to the very end') marks the recitation as complete; the chapter ends poised on the threshold of the Song of Moses (ch. 32), the great witness now to be sung in full.

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.